Comhairle Chontae na Gaillimhe
Galway County Council

The Galway Reader

1948-1954

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THE GALWAY READER

082

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The Galway Reader

INCORPORATING QUARTERLY NOTES

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Reading

Issued by the Galway County Council Public Libraries

Spring, 1948 Vol. I. No. I.

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Editorial.

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"THE GALWAY READER" MAKES HIS BOW. With this Spring number THE GALWAY READER starts a new life. We should have said *his* existence; for THE GALWAY READER must be imagined as a person—a mythical and many-sided person who combines, as it were, under one small coloured coat a number of very charming and interesting people, our contributors. Do you want to know the best books that have been written on a particular subject? Would you like to be introduced to new books? If you do, he is ready to act as your friend and guide, and with the hope that he will prove so, sets out on the first of his appearances.

It is difficult to realise now that it is not so very long ago that there was a vast number of people who could not read, and that an even shorter time ago it was very difficult for people to get good books. There are books enough now in all conscience, and there are libraries from which to obtain them.

In the courses which will appear during this year it is hoped that there is something which will appeal to every reader. These articles will serve to introduce you to some very interesting subjects, and in the book list which accompanies them you will have a wide choice of books to read on the subject. May THE GALWAY READER remind you of three things? That you can get any book which is in print (and many old ones) from your County Library; that queries about books and suggestions for courses of reading will be welcomed by the County Librarian at Galway; that different points of view are valuable and entertaining, and if you join or form a reading circle among your friends or in any society or club to which you belong, discussion will clear up the difficulties which you encounter in your reading and make it even more interesting than it was before.

We publish in this issue a List of Irish Historical Books, 1934-1944, which are in stock at the County Library. We believe that it will be a very useful reference list for those readers to keep who are interested in the history of Ireland.

The inclusion of the review by P. S. O'H. in the Irish Book Lover of January, 1948, of Lady Fingall's *Seventy Years Young* is well worth while.

LeabharLanna Connae na Gaillimhe

Irish in County Galway in the Seventies.

*

THE late Lady Fingall, who created the part of The Countess Cathleen—in the performance as a pageant at Dublin Castle in January, 1899, its first public performance by the Irish Literary Theatre being in May—was Elizabeth Burke, whose father was a landowner and magistrate near Moycullen in County Galway. In her autobiography, published in 1937 as *Seventy Years Young*, there are interesting references in the early chapters to Irish and to Irish dancing, which seem to me to be worth transcribing, thus :

> My father is out in the fields sitting under a large cotton umbrella like a patriarchal figure, watching his men while they work ; now and again talking to them in Irish. (page 11)

> Sometimes clothes had to be bought for us, winter overcoats and shoes and such things at Moon's, the big shop, which seemed a place of wonder and enchantment to us. It is still there and not so much changed from the shop I remember when we climbed the narrow street to it, pushing our way through an endlessly exciting crowd of darkhaired fishermen and shawl-covered women, all talking Irish and busy and alive with their own affairs. (page 15)

> Sometimes a man would come in with a long story—and how long a story in the rich Irish tongue could be and how expressive. The men wore cut-away coats and knee breeches and carried their low tophats in their hands. The women wore scarlet petticoats—of Galway flannel—and black and brown shawls which they drew over their faces, half hiding them mysteriously. (pp. 20-21)

> Again, to the Magistrate's Room, they brought their disputes and their quarrels, of which they had many, arguing them out before my father in Irish, which, with its ninety-five sounds to forty-five in English, is the language of all others in which to conduct a quarrel.

> My father spoke and understood Gaelic and we had an Irish-speaking nurse. She wore a white-frilled cap such as French peasant women wear, a petticoat of scarlet flannel and a checked apron with a little black shawl crossed over the bodice. She taught me to speak Irish and family tradition has it that my first words were spoken in Irish, " Faugh Sin " (" Get out of that ") I am reputed to have said, clutching my mother by the skirt and pulling her out of my way. (pp. 21-22)

> There was much dancing at the Cross-roads then. A strange, rather melancholy stately dancing it was, two long lines of men and women facing each other, their arms folded, their bodies swaying. That is my memory of the Cross-road dancing as I must have seen it in some red and blue dusk of a Connemara evening. (page 30).

> Growing up to turf fires we accepted the wonder of them, how they might fade to grey ash, apparently cold and dead, and yet one had only to blend them to see the spark still there, pile fresh turf on it and have a fire again. I think now that those grey ashes were symbolic of the years of my childhood. Quietness had followed the Fenian Rising of '67 which had died tragically as soon as it was born, on a bitter March night when the Dublin mountains and all that they held were hidden under the snow. The weather was always against the Irish, it seemed. Then or later I heard of the winds holding off a French fleet in Bantry Bay that might have set Ireland free. I don't know where I listened to such tales, learning to be a Rebel.

> There was a period when the country lay quiet, exhausted by famine and poverty. But, as with the turf fires, the spark was still in the ashes waiting for the breath, the wind that should stir it again. (pages 31-32)

> All the gossip of the neighbourhood was spread and discussed while the women waited to see my mother. The rich, sonorous Irish tongue filled the air, which was warm with it. (page 32)

This was in the early seventies, Lady Fingall having been born about 1865. When she was eleven, the Galway household broke up and she was abroad for seven years and did not live in Galway again. But she remained always what her first eleven years had made her—unaffected and patriotic, doing her best in her own way for the country she loved. The book is worth reading and keeping.

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From The Irish Press, *Saturday, August* 16, 1947.

Camera in Áit An Ġunna

An spórt nios fearr é?

*

Bíonn an-tóir ag a lán daoine air an ngunna, agus níl puo air bit ir fearr a taitníor leo ná dul amac a' foglaeireacht.

Ir minic a caittear ainmíte agus éanaca nár ceart a marú cor ar bit—ainmíte agus éanaca atá ag éirí gann, cuir i gcár, mar an broc, nó iad rin a deinear maitear, mar an earóg.

Ac per bit cén ráram atá le fáil ar an ngunna ní tada é ar ġualainn an t-ráraim atá le fáil ar an gcamera. Ir féidir na h-ainmíte agus na h-éanaca céanna a caiteam leir an gcamera, ac ra gcár reo ní déantar docar ar bit dóib agus beid an t-éadáil i bfad Éireann níor buantrearamaí.

Ir féidir an t-ainmí nó an t-éan céanna a caiteam **na mílte** uair leir an gcamera ac ní tearmaíonn ac uirear amáin ón ngunna cun deire a cur leir.

Ní fuilingeócaid ré rpridúlact dá lagad de barr an camera. Beid fiogai an camera indon toiad na reilge a coinneál agus a tearbáint dá cáirde an fard a mairfear ré, agus féadfa ré briatnú oidu am ar bit a tosnór ré cun na laeie aoibne a cait ré i mearc na n-ainmí a cur i gcuimne dó.

Ir deire go mór a briatnaíor éan na ainmí nuair atá ré beo ná mar a briatníor ré nuair atá ré marb.

Ac má'r leat an rpórt ro a cleactad ní mór foigid an iarcaire briac a beit agat. Ní féidir caiteam le gac rud a carar leat. Beid ré deacair i dtorac, ac múinfe an cleactad an clear, mar ré an cleactad a deinear an éarcaíoct. Ac níl mórán ráram le fáil ar rud ar bit atá ró-éarca, agus mar rin ir riú roinnt tnioblóide a fáil uaid.

Ar an gcéad dul rior ní mór do duine beit an-imeartha leir an gcamera agus beit i ndon é oibriú go h-ealaíonta. Ir féidir obair mait a déanam le gná-camera ac beid na picticiní níor fearr már féidir filteir nó dó a fáil, agus fardeaicán a cur ar ruil an camera. Caimir rin béad rcail-rolar (flashlight) an-úráideac rcaitti.

Da mait an clear roinnt cleactaid a fáil i dtorac ag tógáil picticiní timceall an tige—ainmíte agur éanaca—cat, mada, capall, arai, muc, ceairc, nó ainmí nó éan ar bit a bíor ar an bfeilm. Ir riú cúpla rpóilín rcannáin a caiteam ar an obair reo mar ráidilfe ré go leor in a diaid rin. Béad an-cleactad le fáil i ngairrai na n-Ainmí i mBlá Cliat co mait.

Timceall an tige agur i ngairrai na n-Ainmí ir féidir teact co gar agur ir mian leat do na h-ainmíte agur na h-éanaca gan rtró ar bit. Agur cun picticiri mait a tógáil ní mór a beit i bfoiġ-react cúpla rlat dóib ar a lagad—maira mbéad faideaicán ar fúil an camera.

na h-Ainmíte

Ac de barr an faitir a bíor oidu roim an duine ní féidir teact co gar rin do na h-ainmíte riadáine amuig raoin dtuait ar cunntar ar bit maira gcuirteap dalla mullóg oidu ar caoi eicint an céad uair. Caitfear teact oidu i ngan-fior nó iad a mealladh go dtí an camera. Má fágann riad aimaic dá lagad ar an gcamera nó ar an duine imeó' riad le luar larrac agur beid an rpórt tart go ceann tamaill ar ceol ar bit.

Níl rli ar bit níor fearr cun teact gar dóib ná farcad nó cineál teacín beag a déanam gar don áit a dtaitíonn an t-ainmí —béal an bfocaig cuir i gcár, nó gar don nead már éan atá i gceirt, ra gcaoi go mberd an camera agur an gnangnaradóir i bfalac.

Níl le déanam ac cúpla maidí a fádad irteac ra talam—ceitre cinn, agur ceitre cinn eile a ceangal trearna ar a mbarr ó coinnéal go coinnéal. Clúdáitear an fráma ro le éadac dorca eicint, agur cun an t-iomlán a cur faoi bréignioct ra gcaoi nac mbéad ré ró-feicealac, ba mait an plean plaitneac agur dtireaca agur billeoga a caiteam cuar ar a barr. Bíod an camera rochraite ar reartán tri-corac cun ré coinneál rocair, agur fúil an camera amac trí poll ra gclúdac. Ní mór poll beag eile a déanam ran éadac gar don camera le h-agaid briatnu amac trío.

Anrin níl le déanam ac fanact irtig go ciúin rocair nó go dteagra an t-ainmí nó an t-ean, agur a beit faoi réir le picticiri a tógáil.

Ac ní bíonn ré co h-éarca rin i gcoinnai. Bíonn cuid de na h-ainmíte agur na h-éanaca co h-aigeallac rin, agur bíonn an oiread rin aimrir oidu roim rud ar bit ar an ngnát, go mberd ré fánac beit ag iarraid iad a mealladh gar don teacín.

San Áit Ceart

Cun peictiúirí de na cineálacha faiteacha rin a fáil—rionnac nó sé fiaódain mar fompla, ní mor an farcad a tosáil cúpla lá roim ré i bfad ón mbrocac nó ón nead, agus é a airtriú níor siorra gac lá go dti go mbeid ré ra deire ran áit ceart. Ní tiúrfe riad áird ar bit air an uair rin, agus ní cuirfe ré faitcios ar bit orcu.

Rud eile, má feiceann na h-éanaca an sruangrafadóir as dul isteac ra bfarcad ní tiocfe riad gar don áit nó go n-imeó ré. Ac ir féidir an conrtaic rin a fánú go h-éasca. Níl éanaca in don comaiream nó-mait, agus má feiceann riad truán, abair, as dul isteac, agus anrin má feiceann riad beirt as imeact amac ar tamall in a diaid rin—go mór-mór má bíonn duine den mbeirt rin as iompar cóta mór in a láim, ní tiúrfe riad faoi deara go dea go bfuil duine eile fágta istig, agus tiocfe riad ar air go dti an nead.

Níl cur rior ar bit le clisteact na n-éan agus na n-ainmí ar bealaig, agus cun buad a fáil ar an gclisteact rin agus dalla-mullóg a cur orcu ní mór don sruangrafadóir a beit níor clirte fór, agus an-tuircint a beit aige ar a mbealaig agus ar a nóra.

Tá buntáirte tábactac eile as baint leir an gcamera—níl ceadúnas ar bit a' teartáil cun é a úráid. Ir féidir éan nó ainmí ar bit a caiteam leir in áit ar bit, agus níl ré in agaid an dlí am ar bit den bliam.

Duine ar bit a léigfeas an rán-leabar rin a rcrí fiosaí cnóda na dtiogar Jim Corbett—"Man-eaters of Kumaon"—feicfe ré gur cait Corbett an gunna uaid ra deire, agus gur tóg ré camera ina áit. Sé a feasact céanna é as Col. Sleeman, a rcrí leabar an-rféiriúil le goirid—"From Rifle to Camera." Seobfar cunntas an-mait freirin ar buntáirti an camera inr an leabar iontac rin le Oliver G. Pike—"Nature and My Cine-camera." Duine ar bit a bfuil rféir dá lagad aige i ngruangrafadóireact, nó ra ndúlraí, ba ceart dó an leabar rin a léam.

Éamon Ó Riain,

An Spidéal.

Le cead ó "Scéala Éireann."

A Census of Ireland, Circa 1659.

BY J. B.

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The following review by J. B. of *A Census of Ireland, Circa 1659*, published in the Irish Book Lover of May, 1943, is worth noting :—

"All who take an interest in local history will welcome this volume from the Irish Manuscripts Commission. Used in conjunction with the Civil Survey it throws valuable light on one of the most critical periods of our history, and it should help to correct some widespread errors about the Cromwellian Settlement, e.g. that the Irish population was completely transported to Connacht. The Civil Survey of Meath mentions only one family of pure Irish origin, viz., Kindellan. The rest, with the possible exception of Betagh, were Anglo-Norman . . . ."

Portumna and Loughrea in 1830.

The recent announcement of the sale of the Clanricarde Estate calls to mind Portumna and Loughrea Districts in 1830 as described in *The Post Chaise Companion : Or Traveller's Directory Through Ireland.* It would be interesting to know how many of the owners, houses and estates described in the Directory now exist.

"Near five miles beyond Birr on the R. is Sherra, the seat of Mr. Talbot ; and three miles farther, on the L. is Orange, the seat of Mr. Palmer. A little farther to the L. is Lorragh, where there are the ruins of two castles. Within a mile of Portumna-ferry, on the R. is Portland, pleasantly situated on the Shannon, the seat of Mr. Stony ; and about a mile and a half from it, on the L. situated in like manner, is Belle-isle, the seat of Mr. Yelverton. At Portumna, on the L. is the Castle, the seat of the Earl of Clanricarde ; and near it are the ruins of an ancient castle."

"Portumna is agreeably situated on the river Shannon, where it falls into Lough-derg. The monks of the Cistertian-abbey of Dunbrody, in the county of Wexford, had for a long time a chapel here, dedicated to St. Peter and St. Paul ; but having at length forsaken it, O'Madden, dynast of the county, gave it to the Dominican-friars, who, with the approbation of the monks of Dunbrody, erected a friary here and a church, which they dedicated to the Blessed Virgin and the original patron saints ; at the same time, they built a steeple and all other necessary offices. Pope Martin V. granted a Bull to confirm their possessions, dated 8th October, 1426 ; and, on the 23rd November

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following, he granted indulgences to all who had contributed to the building. The walls are still nearly entire, and shew that the monastery of Portumna was by no means an ignoble structure. The ancient choir is now the parish church (Protestant)."

"Four miles beyond Portumna (on the Loughrea road), and a mile on the R. is Flowerhill, a very elegant seat of Lord Riverstown; and about a mile and a half farther is Nut-grove, the seat of Mr. Donnellan. Within a mile of Tynagh, and about three quarters of a mile to the L of the road, are Palace-castle-ruins, seated in the midst of a fine grove of trees. At Tynagh, on the L. is Springgarden, the seat of Mr. Pearce, delightfully situated on a hill. About a mile from Tynagh, on the L. is Castle-Burke, the seat of Richard Frederick Burke, Esq. The castle, which is now in ruins, was built by one of his ancestors, Tibot Burke, Esq., grandson to John Burke, of Ayle-castle, in the county of Galway, Esq. The house is ancient, but commodious and well situated. Two miles beyond Tynagh, on the L. is Streamstown, beautifully situated on the side of a hill, the seat of Mr. Lambert; and nearly opposite are the ruins of a castle. Within four miles of Loughrea, near a mile on the L. of the road, are the ruins of a castle; and near them is Daly's-town, the seat of Mr. Daly. Within three miles of Loughrea, on the R. is Ballydagan, the seat of Mr. Burke; and within half a mile of Loughrea, on the L. is Mount-pleasant, the seat of Mr. Daly; and on the R. that of Mr. Persse."

"Within two miles of Loughrea, on the R. are the ruins of a church, near the race-course; on the L. is Summer-hill, the seat of Mr. Persse. Within a quarter of a mile of Loughrea, on the R. is the charter-school; and on the other side of the town, near the Kilconnel-road, are the ruins of an abbey. Loughrea is an agreeable, well built place, and hath a barrack for one troop of horse. It derives its name from a fine lake near the town, more than a mile in length, and nearly one in breadth. About the year 1300, Richard de Burgh, Earl of Ulster, founded a monastery here for Carmelites, or white-friars, dedicated to the Virgin Mary; this was granted to Richard, Earl of Clanricarde. There was also a chapel or house of lepers here. The charter-school in this town was built for forty, but is capable of receiving fifty children. The late Earl of Clanricarde granted the land whereon the school-house is built, and six acres more at 6*l.* per annum, for which the schoolmaster allows 14*l.*

List of Irish Historical Books,

1934—1944.

*

BIELER, LUDWIG. *Codices Patriciani Latini.* (Dublin: Institute for Advanced Studies.)

BLACAM, AODH DE. *The Black North.*

BRENNAN, REV. M. *The Schools of Kildare and Leighlin.*

BURKE, J. OLIVER. *The Abbey of Ross.*

CALLANAN, MARTIN. *Records of Four Tipperary Septs.*

CAMPBELL, T. J. *Fifty Years of Ulster.* 1890-1940.

CAPPER, D. P. *The Vikings of Britain.*

CARTY, JAMES. *Bibliography of Irish History.* 1870-1911.

CASSERLY, D. *History of Ireland.*

CLARKE, M. V. (Ed.). *Register of the Priory of the Blessed Virgin Mary at Tristernagh.*

COLUM, PADRAIG. *The Legend of St. Columba.*

CORKERY, DANIEL. *The Hidden Ireland.*

CURTIS, EDMUND. *A History of Ireland. A History of Medieval Ireland from* 1086 *to* 1513. *Calendar of Ormond Deeds.* Vols. IV and V.

CURTIS, EMDUND, and DR. R. B. MCDOWELL. *Irish Historical Documents,* 1172-1922.

DOHENY, MICHAEL. *The Felon's Track.*

DOUGLAS, R. MACDONALD. *The Irish Book.*

EDWARDS, DUDLEY. *Church and State in Tudor Ireland.*

EDWARDS, DUDLEY, and T. W. MOODY (Editors). *Irish Historical Studies.*

FOX, R. M. *The History of the Citizen Army.*

FREEMAN, M. A. *The Compossicion Booke of Conought,* transcribed by M. A. Freeman.

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GOGARTY, OLIVER ST. J. *I Follow St. Patrick.*

GOUGAUD, DOM. LOUIS. *Christianity in Celtic Lands.*

GREGORY, VERE. *The House of Gregory.*

GWYNN, STEPHEN. *Dublin Old and New.*

GWYNN, STEPHEN. *Henry Grattan and his Times.*

HACKETT, FRANCIS. *The Story of the Irish Nation.*

HAMMOND, J. L. *Gladstone and the Irish Nation.*

HANDLEY. J. E. *The Irish in Scotland.* 1798-1845.

HAYES, RICHARD. *Old Irish Links with France. The Last Invasion of Ireland. When Connacht Rose in* '98.

HAYES-MCCOY, G. A. *Index to Compossicion Booke of Conought. Scots Mercenary Forces in Ireland.* 1566-1693.

HENNESSEY, W. M. (Ed.) *Annals of Loch Ce.* Vols. I & II.

HENNESSEY, W. M., and D. H. KELLY. (Editors.) *Book of Fenagh.* Supplementary Vol., ed. by R. A. S. Macalister.

IRELAND, TOM. *Ireland, Past and Present.*

JACOB, ROSAMUND. *The Rise of the United Irishmen.* 1791-1794.

JONES, M. G. *The Charity School Movement.*

KAVANAGH, REV. S. *Commentarius Rinuccianus.* Vols. III & IV.

KENNY & QUINLAN. *Glankeen of Borrisoleigh.*

LEES, G. LAWLESS. *The Huguenot Settlements in Ireland.*

MACALISTER. R. A. S. (Ed.). *Book of Fenagh* (Supplementary Vol.) Ed. *Book of Ui Maine.*

MACALISTER, R. A. S. (Ed.). *Lebor Gabala Ereun. The Book of the taking of Ireland.* Trans. by Editor. 4 Parts.

MACARDLE, DOROTHY. *The Irish Republic*

MAC FHINN, AN TATH. P. E. *Milic.*

MACLYSAGHT, EDWARD (E.d). *Calendar of Orrery Papers. The Kenmare Manuscripts.*

MACLYSAGHT, EDWARD. *Irish Life in the 17th Century.*

MACMANUS, M. J. *Irish Cavalcade.* 1550-1850.

MALONEY, W. J. *The Forged Casement Diaries.*

MANSERGH, NICHOLAS. *Ireland in the Age of Reform and Revolution.*

MAXWELL, CONSTANTIA. *Country and Town in Ireland under the Georges. Dublin under the Georges.*

MOLONY, J. CHARTRES. *Ireland.*

MOODY, T. W. *The Londonderry Plantation.* 1609-41. *The City of London and Plantation in Ulster.*

MORRISSEY, J. F. (Ed.). *Statute Rolls of the Parliament of Ireland.*

MULCHRONE, K. (Ed.). *Book of Lecan.*

O'CONNELL, PHILIP, M.Sc., Ph.D. *The Schools and Scholars of Breiffne.*

O'FAOLAIN, SEAN. *The Story of Ireland.* ("Britain in Pictures.")

O'RAHILLY, T. F. *The Two Patricks: A Lecture on the History of Christianity in 5th Century Ireland.*

O'SULLIVAN, DONAL. *The Irish Free State and its Senate.*

O'SULLIVAN, N. D. *Old Galway: The History of a Norman Colony in Ireland.*

PALMER, N. DUNBAR. *The Irish Land League Crisis.*

PENDER, SEAMUS. (Ed.). *A Census of Ireland circa* 1659.

REITZ, DENEYS. *No Outspan.*

RONAN, MYLES V. *A Romance of Irish Confiscation. Erasmus Smith Endowment.*

RYAN, DESMOND. *A Study of Fenianism and John Devoy.*

SIMINGTON, R. C. *The Civil Survey.* (Vols. IV, V & VI.)

STATIONERY OFFICE, DUBLIN. *Analecto Hibernica.* Nos. 10, 11 & 12. *Book of Armagh.*

SWAN, H. PERCIVAL. *The Book of Inishowen.*

Irish Monastic and Episcopal Deeds. A.D. 1200-1600. Transcribed from the Originals preserved at Kilkenny Castle. Ormond Deeds.

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The Abbé Lou.

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In the Spring of 1946 *The Tablet* printed some extracts from the memoirs of the Abbé Pierre-Célestin Lou Tseng-Tsiang, O.S.B., which aroused great interest at the time. Now the complete memoirs under the title *Ways of Confucius and of Christ* have been published. Dom Lou had a distinguished career as a diplomat in his native China, becoming successively Ambassador at the Hague and at St. Petersburg, Foreign Minister in 1912 and delegate to the Peace Conference of 1919. Through his marriage to the daughter of a Belgian officer he became acquainted with the Catholic faith and made his submission to the Church in 1921 ; and after his retirement from political life he entered the Benedictine monastery of St. André near Bruges, in 1927, where he now resides as titular Abbot of Ghent. This is the brief outline of a story which Dom Lou fills out in his book—a story which, he insists, is but the record of a spiritual progression. He shows how the ideals of Christianity are implicit in the principles of Confucianism, which reach their fulfilment and complete expression in the Catholic Church and in the discipline of monastic life. But the volume is more than an *apologia*. To the new English edition Dom Lou has added a " Letter to My English and American Friends," in which he emphasises the similarity between the traditional culture of China and the ideals of European civilization. It is his desire that his memoirs should serve to belie the idea that " never the twain shall meet."

Some Books Worth Reading.

A lively and lucid philosophical study of the size of life—of Christianity in relation to the whole of man's activities—suggesting that mistakes occur in thought, in art and in science through men's inability always to see the proportions of the thing they do and its relation to the rest of living is John P. Murphy's *The Size of Life : A Religious Speculation*.

A scientist, F. Sherwood Taylor, now Curator of the Museum of the History of Science at Oxford—contrasts in *Two Ways of Life, Christian and Materialist*, the materialist and the Christian philosophies, and from an examination of their inherent difficulties, their inner life and their fruit in personal relationships, voices his belief in the total inadequacy of materialism to meet man's needs.

Dr. Norman L. Munn in *Psychology* brings forward fresh material and the results of the latest experiments in the field of psychology in order to answer as adequately as possible the great question, " What is Man ? " The work is amply illustrated with graphs, diagrams and photographs.

Friendship House, by Catherine de Hueck, is an account of an attempt by American Catholics to approach the Negro problem from the inside by living in Harlem where their work lay. The author, however, is also concerned to show Communism as an opponent of the Catholic Church in its social work among the Negroes of New York.

St. Francis of Assisi, edited by Otto Karrer, is a sort of St. Francis Bible. All the contemporary writings published together for the first time are linked by Otto Karrer's commentaries to give the true portrait of the Saint.

In any consideration of the nature of the social structure at a given period, the mass of informal documents, private letters, memoranda, notes, assumes a critical significance. The quantity of such documentation known to survive, and dating from the first seventeen years of the reign of Charles the First, is considerably greater than from any earlier period of similar length. Of this material, Archbishop Mathew, in *The Social Structure of Caroline England*, gives the first detailed survey.

The importance of John Middleton Murry's *The Free Society* —an analysis of the structure and character of the free society—lies in its tremendous topicality of to-day. The author points unhesitatingly at the only way in which man can save himself and the world from slavery and destruction, and shows that a co-operation between the U.S.S.R. and the democracies is radically impossible.

G. D. H. Cole in *Local and Regional Government* supplies a plan for the democratic reorganisation of Local Government with provision both for large-scale Regional Planning and for the extension and development of small-scale authorities in close contact with the people in their local communities and neighbourhood groups. While the plan is purely British in its application it provides some suggestions worth the consideration of those interested in Local Government in Eire.

J. Mervyn Jones's *British Nationality Law and Practice* fills most satisfactorily a gap in legal literature. Since the Nationality Act, 1914, the only book dealing with the subject has been Van Pittius's *Nationality Within the British Commonwealth of Nations*.

In *A Manual of International Law*, the author, Georg Schwarzenberger, asks how much international law has survived and what has been done to establish the rule of law between nations. The author, who is Reader in International Law in the University of London and Director of Studies in the London Institute of World Affairs, has written to help the student and the layman. The " Study Outlines " are very full and a glossary of terms and maxims, with full indexes and appendices, are included.

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A volume addressed primarily to parents, to teachers, and to the student who, perhaps after far too little training, has to participate in the care of children is, *Understanding the Young Child*, by W. E. Blatz.

Not only does *Whitehall* 1212, by Richard Harrison, deal with the Metropolitan Police Force and the activities of Scotland Yard, but it also covers the City Police, oldest force of all ; the Port of London Authority Police, who guard the treasures of the docks ; the Railway Police, etc. It is a book as thrilling as any fiction and an invaluable companion to all who study the fight against crime.

A. E. Bowker's *Behind the Bar* are recollections of famous cases shared with the late Sir Edward Marshall Hall, K.C., and Sir Norman Birkett, P.C. The book should commend itself to lawyers and laymen alike. A similar work is a selection of twenty of the most remarkable American trials of old and recent times entitled *Famous American Trials*, by Beechhofer Roberts.

The total impression of *Forced Labour in Soviet Russia*, by David Dallin and Boris Nicolaevsky, is so convincing that an impartial reader is forced to conclude that if only half is true it still remains a damning account of an inhuman system.

Words in Action, by Sir Philip Hartog, has been described as a work of outstanding merit, not merely on account of the eminence of its author, but also for the vital nature of the problem it poses, " how to translate purposeful, clear and effective thinking into purposeful, clear and effective words."

All lovers of country ways will derive pleasure from *A Man and His Bees*, and a *Countryman's Notebook*. The author of the former book, a bee-keeper, tells the story of the bee in simple and compelling manner and not without humour ; and H. S. Joyce, the author of the latter, includes birds, fishing, shooting, the seasons, the moor, haymaking and hunting among the joys of country life.

The Complete Book of Sewing, by Constance Talbot, may be described as dressmaking and sewing for the home made easy. The work is profusely illustrated.

The latest work by an expert on the subject, L. B. Escritt, attempts to assemble in *Sewerage Design and Specification* the information needed by the designer and at the same time to make the general principles of sewerage intelligible to the student who is not necessarily a civil engineer.

Those who are anxious to know something more about horsemanship than is implied in mere sticking on should read *Breaking and Riding*, by James Fillis ; *The Horseman's Year* (1947-48), edited by Lt.-Col. W. E. Lyon, is so much more than a year-book, with all its highly readable and informative articles, its 80 pages of photographs and general lavish production.

Designed to teach the novice the rudiments of sailing a small boat and including advice on the sort of craft suitable for the beginner is *Start 'Em Sailing*, by George C. Aymar.

In *Spotlight on Football*, the Irish International, Peter Doherty stresses the supreme value of coaching.

Col. Sir James L. Sleeman tells in a most engrossing manner of his hunting adventures in *From Rifle to Camera*.

Music-lovers have been offered a wide range of books from which to make their selection. Of especial interest are : *Theme and Variations*, by Bruno Walter, one of the world's greatest conductors ; Alfred Einstein's exhaustive and scholarly *Mozart : His Character, His Work :* Stephen Williams's (broadcaster, music and drama critic) *Come to the Opera !* a work that will appeal to and attract both those who understand and appreciate opera and those who would like to do so ; and full of anecdotes, particularly of the great actor-managers ; and an absorbing account of the Theatre from 1897-1914, is *Carriages at Eleven*, by W. Macqueen Pope.

For amateur actors two books may be noticed : *First Steps in Acting*, by Samuel Selden, is a study of the rudiments of acting in which the author discusses voice production, dramatic style and many other aspects of the art and gives also a list of useful exercises to illustrate the points he makes ; and a text-book by a specialist, R. Gillespie Williams, on a scantily documented subject is, *The Technique of Stage Lighting*. The work is divided into four parts and is fully illustraued with photographs and diagrams.

Literature has celebrated an important centenary for it was in 1847 that the first three Bronte novels were published. In her excellent little book *The Brontes*, Phyllis Bentley has gathered together all the facts now known about the Bronte family and has exploded many old theories. Vera Brittain in *On Becoming a Writer* draws on her own experience to illustrate the trials and rewards of authorship. *Christmas Lasts for Ever*, compiled by Hannen Foss, consists of an anthology of prose, verse and pictures on the theme of Christmas. A slection of the lyrics from the D'Oyly Carte operas is W. S. Gilbert's *Savoyard Scrapbook*. *Sanctity Will Out*, by George Bernanos, is an essay on St. Joan which offers a Catholic

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parallel to George Bernard Shaw's portrait of the saint. Walter Ellis in *How to Write a Farce* gives advice on the construction and writing of a farce. *Grand Guignol*, by Frederick Witney, consists of twelve one-act plays in the Grand Guignol tradition. Most of them have been performed at the Granville Theatre, London.

Containing a series of valuable exercises for voice production, diction, and the cure of speech defects, together with suggestions for the interpretation of prose, poetry and drama, is *The Art of Good Speech*, by Dorothy Birch. In a charming collection of essays, *Swift and His Circle*, by Dr. R. Wyse Jackson, one finds oneself among the personalities who made up that circle of immediate friends in which Swift lived and reigned. Dr. Jackson is a recognised authority on Swift, and has made the subject peculiarly his own.

The importance of George Reavey's *Soviet Literature To-day* is that it is the only serious study of Soviet literature in English.

An outstanding feature of recent publications is the number and quality of the works of biography and autobiography. The incidence of this large number of volumes may be accidental, though the suggestion may be advanced that many writers finding the shape of the world changing so rapidly are looking to the past to define its image before it has entirely disappeared. This would appear to have been the aim of the late John G. Winant's *A Letter from Grosvenor Square* which consists of the author's memoirs as Ambassador of the United States to London up to Pearl Harbour. From his own shorthand notes James F. Byrne,s in *Speaking Frankly* compiled a narrative of the conferences at which he assisted from Yalta onwards as American Secretary of State, weaving the account of them into a continuous commentary on foreign affairs. Sixty years of enthralling adventure, whether dodging bombs on the Murmansk trail or with New York's Literary Bohemia Captain Frank H. Shaw in *Life Owes Me Nothing*, writes as a man of unique experience. The theatrical world suffered a great loss during the year in the death of James Agate ; his last two books, Ego 8 and *Thus to Revisit* are Agate at his best and most characteristic vein. An American journalist, Betty Ross, gives an unselfconscious account of her journalistic career in *Reporter in Petticoats*. *The Wanderer*, by Nathan Schachner, is a re-creation of the life of Dante against the pageantry of war, political corruption, and the birth of new ideas that was Renaissance Italy. In a dramatic autobiography, *Journey Through Chaos*, Victor Alexandrov describes his experiences as a boy during the Russian Revolution, his escape from Russia and the vagrant pattern his life thereafter followed in the crisis-ridden countries of Europe between the wars. A biography of the Spaniard, *Bolivar*, by Emil Ludwig, who, in the early part of the nineteenth

century, " liberated " the South Americas with an army of a few hundred Spaniards, and finally set himself up as a dictator, had liberty for his ideal, according to the author, but he was unable to see where Freedom ended and tyrannical rule began. A vivid and intimate study of the life of William Morris, entitled, *Warrior Bard*, is written by two people who are themselves artists, Edward and Stephen Godwin, and who live in Morris's famous house, Kelmscott Manor. A sequel to *Healing Knife* is George Sava's *Call it Life*—a new chapter from the journal of a surgeon. *Sheridan*, by Lewis Gibbs, is a new biography of one of the most attractive figures of the eighteenth century. Naomi Jacob is a generous writer whose book, *Me—Over There*, is rich in a series of equally interesting observations and stories of stage folk. Another biography of a woman writer is *George Elliot*, by Gerald Bullett, a well-informed and thoughtful work, concluding with a critical survey of the novels.

Of volumes of general social and human themes a notable place has been filled by works of travel. During 1947 some of the more fortunate managed to go abroad again and *Switzerland Revisited*, by Charles Graves, describes the daily life in that country after the war. For those who prefer to read of countries off the beaten track there is *Tibetan Adventure*, by Andre Guibaut. An English woman, Winifred Revill, makes a home for her husband and children in the Chaco. She is a pioneer in spite of herself and describes her experiences in *Chaco Chapters*. *Irish Miles*, by Frank O'Connor, is a lively record of a bicycle tour among Irish ruins and ancient monuments. A re-issue of a well-known work recording many thrilling adventures in East Africa is *The Man-Eaters of Tsavo*, by Lt.-Col. J. H. Patterson. A collection of contemporary accounts, *Portuguese Voyages, 1498-1663*, by the travellers themselves, forms a rough sequence of the story of the rise and fall of Portuguese Imperial expansion, with particular emphasis on the religious influences of the times, their effect on Portuguese exploration and Jesuit missionary work. The book is edited by Charles D. Ley. A description of the life, the people and the beauties of the Vatican City seen through the eyes of the young son of an American diplomat who was interned during the war is *Exploring the Vatican*, by James A. Van Der Veldt. *Devil at My Heels*, by R. W. Thompson, is the record of a journey through Europe from the Arctic Ocean to the Black Sea, in the aftermath of the war. The author, Colin McPhee, tells in *A House in Bali* the story of a five years' stay in Bali, where he went in order to study native music. A travelouge account of Overseas Airways is *Winged Journey*, by Ian H. Driscoll. In her book, *Shadow of Paradise*, Eileen Bigland gives, in her own words, " a faithful record of what Egyptians—high and low, rich and poor—are thinking and feeling at the present time." As a travel book it is vitally alive, full of laughter and colour, written through Egyptian eyes.

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The Irish Manuscripts Commission's *Parliaments and Councils of Mediæval Ireland, Volume 1*, edited by H. G. Richardson and G. O. Sayles, consists of documents for the most part unprinted hitherto, illustrating aspects of Irish Parliaments and Councils in the period 1291-1421. A collection of the studies of the late Dr. Robin Flower, *The Irish Tradition*, has been prepared for the Press by Professor Myles Dillon, and annotated by David Greene, and may be regarded as preliminary material for the complete work. The collection is based largely on the Donnellan Lectures which Dr. Flower delivered at Trinity College, Dublin, in 1938, and on his Sir John Rhys Memorial Lecture for 1927. Each chapter displays certain aspects of Gaelic literature from the early Middle Ages to the Norman Conquest. The chief sources of information for the book, Wesley's *One and Twenty Visits to Ireland*, by Robert Haire, have been Wesley's own Journal and Crookshank's History of Methodism.

Life moves so quickly and dramatically that the fiction writer must labour hard if he is to keep pace with it. Further, he finds it obviously difficult to know whether to deal with current circumstances or to escape to the past. Though some writers attempted the former and more difficult solution, there has also been a marked development of historical fiction. A historical novel on the grand-scale dealing with 18th century England, is Jean Plaidy's *Beyond the Blue Mountains*. A romantic tale of piracy and adventure in the 18th century, is Robert Hardy Andrews's *Burning Gold*. Set in the vastness of the Upper Mississippi river country before the first covered waggon came to disturb the serenity of its plains this simple and true-to-life story, *The Big Sky*, by A. B. Guthrie, of early trappers, hunters and traders re-creates with vividness a world that is refreshingly remote. *West to the Setting Sun*, by Harvey Chalmers, is an exciting historical novel with a Canadian background. A large work by a master in his prime and done into magnificent English by Gerard Hopkins in the great tradition of French story-telling is *Therese*, by Francois Mauriac. Storm Jameson's novel, *The Black Laurel*, concerns a group of English people in Berlin whose duties or interests revolve round the fate of a condemned German during the first summer of the Occupation. The action moves swiftly ; with private conflicts distorting human relations. The setting of the story *Late Have I Loved Thee*, by Ethel Mannin, is literary Left-Bank Paris of the nineteen-twenties and early 'thirties, Austria and Connemara. Rachel Swete Macnamara's *Cuckoo* is the story of a youthful marriage in Ireland. Vera Caspary's *Stranger than Truth* is a markedly original psychological thriller ; and L. T. C. Rolt has given us *Sleep no More* : twelve stories of the supernatural. A big volume containing all the 48 stories by G. K. Chesterton, published in five separate books, is

The Father Brown Stories. A story of the regeneration of a cynic is told by Warwick Deeping in *Portrait of a Playboy*. An outstanding anthology of 52 stories by writers in the field of the occult and supernature such as Balzac, Wilkie Collins, Dickens, Hardy, Hemingway, Edgar Allan Poe, Dorothy Sayers, etc., is *Great Tales of Terror and the Supernatural*, edited by Herbert A. Wise and Phyllis Fraser. A subtle presentation in novel form of an adult world seen through the eyes of a lonely nine-year-old boy is *Christopher*, by Josephine Eckert. The book was the fiction choice of " The Reader's Digest " for August last.

The war has receded still further into the background. The interest of readers in the war experiences of writers has waned. The following books, however, will appeal still to many readers : Concerned with Italy is *Ciano's Diary, 1939-43*, containing a wealth of detail from the secret history of the war and revealing Mussolini as a vacillating cardboard figure, whom his son-in-law had the intelligence to see through but not the courage to oppose. The final word on the Duce's partner, the Fuhrer, has been said by H. R. Trevor-Roper, an Oxford historian and an Intelligence Officer during the war. To him was entrusted the unenviable task of sifting the enormous mass of conflicting eye-witness accounts of those dramatic scenes in Berlin : the result, *The Last Days of Hitler*, leaves no doubt as to the sequence of events or that Hitler did indeed die in the ruins of Berlin. When the occupying Germans conscripted hundreds of thousands of Frenchmen for slave labour in German munition factories, the French Hierarchy asked if they might send chaplains with them. The Germans refused. So a number of French priests had themselves trained as mechanics and volunteered to go as ordinary workers to the same factories. The story of one of them, a young Jesuit priest, is told by Henri Perrin in *Priest Workman in Germany*. The personal account of the Eight Army's Campaign is told by Field-Marshal the Viscount Montgomery in *El Alamein to the River Sangro*. The authentic and astonishing story of the six-year battle of wits between the world-wide espionage organisation built up by the Germans many years before the war, and the British and Allied counter-espionage, as told by E. H. Cookridge in *Secrets of the British Secret Service*, recalls for the first time many spy secrets of the war.

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Reading.

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This is an age in which books are available to all ; reading is no longer the activity of the few ; books are to be had in more variety and in greater number and above all are more readily available than ever before.

While it is proper to regard this as a matter of pride, as a source of satisfaction, our feelings must be tempered by the reflection that the average reader to-day derives scant profit from his reading. Reading as an art has virtually disappeared ; as an art, it has never been known to many who, through lack of proper guidance, regard reading as a form of recreation to the exclusion of all else. Consideration on these lines leads inexorably to an evaluation of present day systems of education. It must, however, be conceded that such an evaluation is outside the scope of THE GALWAY READER and the lack of guidance so obviously apparent must be taken for granted.

The *Art of Reading*, whose disappearence we deplore, requires, if not definition, some intelligible explanation. The usual difficulties in defining " Art," arise. It is nevertheless suggested that these difficulties be disregarded by accepting a description of Art which, if not thought adequate for all purposes is sufficiently comprehensive here. This description is that of Dr. Coomaraswamy—" Art is not an aesthetic but a rhetorical activity." Lest this creates more difficulties than it allays, here is a definition of Rhetoric from the same source—" Rhetoric . . . in which, eloquence is thought of not as an end in itself or art for art's sake, or to display the artists' skill, but as effective communication." Let us, therefore, regard the art of reading as reading in which an effective channel of communication is established between the reader and the thing read, emphasising that the relationship thus created is not merely a literary one by remembering that art is not an aesthetic but a rhetorical activity. The art therefore has a purpose—effective communication. The achievement of this purpose demands the *activity* of the reader.

Lest, at this stage, there may be doubts as to the value of the purpose or end proposed, viz., effective communication, it is necessary to note that this is the immedate but not the final end of reading. At this stage we cannot do better than consider Eric Gill's remarks on Art. He describes art as the well-making of what is needed—whether it be drain-pipes or paintings and sculptures. " Art," he says, " is the handmaid of religion." He therefore insists on *goodness* which is equated with *holiness* as the distinctive characteristic of Art. This must be applied to reading (and a fortiori to writing) as to all activity which can be regarded as Art.

It is not, then a simple matter to define the Art of Reading, its end or purpose. But the difficulties tend to disappear when we reflect that our activities must all of them be considered in relation to our final end. Once we accept the Christian definition of man's purpose on earth and his destiny hereafter, it becomes obvious that our reading as well as our other many activities as human beings cannot be divorced from the final end of our being.

Our consideration of the Art of Reading has led us to the brink of profound speculation on the meaning and final end of being. This is inescapable and it is not to be regretted. It must not be assumed that any plea is made for the direction of reading into " religious " channels to the exclusion of all else. This would be completely to misapprehend the " holiness " of Art as emphasised by Gill. The plea is, rather, for order—for a pattern in our reading. Let us read so as to appreciate more fully the tremendous gulf that separates man on the one side from the rest of creation and on the other from the Creator. Let us form from our reading a true picture of man's dignity as man made in the image of God.

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That this does not require an exclusive devotion to religious reading should be apparent. But it should be equally apparent that it requires something more than merely " recreational " reading. This is not to say that such reading is intrinsically bad ; but it must take its proper place in the pattern, which is a subordinate place. The higher places are held by reading into which we must take our minds in order to *work*, to be *active*, that is, to *think*. We must in reading, discipline our minds so that thinking becomes not drudgery but joy. We must read so as to fill our minds with all that is best in the great heritage that is ours.

This may, at first sight, seem a terrifying prospect to minds such as ours, which have not been taught to function in a disciplined and orderly fashion. But, in reality, there is nothing to terrify. The heights are undoubtedly there but the way to them is by gradual and easy stages. We can start by learning to appreciate " well-making," and therefore " holiness," by reading among the books that have proved their worth by the appreciation of generations. This is not an appeal for a new approach to the " Classics " so much as a plea that we may seek beyond the " latest novel " and the " current best seller." Even in current writings let us school ourselves into looking first for " well-making," so that we may see our reading not as something embedded in the past nor yet as something ephemeral with neither past nor future.

Finally, let us, if we must, form reading circles, literary clubs and the like. But if we do so, let us guard against the temptation to let them degenerate into mere *literary* gatherings.

(Remember—art is not an aesthetic but a rhetorical activity). Let us use these circles as opportunities for learning, for thinking, for exchange of ideas—let them be power-houses of reading as an activity, not stagnant pools in which the aesthete may contemplate his own reflection.

Here is a reading list made up in the light of the foregoing reflections.

(NOTE.—This list is not to be taken as indicating any special quality in the works suggested. It does, however, attempt to cover the entire field by the selection of works readily accessible.)

HORACE : *Odes ;*

VIRGIL : *Georgics ;*

ST. AUGUSTINE : *Confessions ;*

DANTE : *Divine Comedy ;*

RABELAIS : *Gargantua and Pantagruel ;*

SHAKESPEARE : *Sonnets ;*

LANGLAND : *Vision of Piers Plowman ;*

CERVANTES : *Don Quixote ;*

PEPYS : *Diary.*

FANNY BURNEY : *Diary ;*

FIELDING : *Amelia.;*

The Spectator : (ADDISON AND STEELE) ;

Poems of DRYDEN ;

DICKENS and THACKERAY..

The *active* reader will readily recognise the things of value to be found in contemporary writing. It is necessary only to observe in that connection the present tendency to disguise much more of the serious thought and no little importance from our standpoint in the form of fiction—frequently, for our greater mystification, under most misleading and inappropriate titles.

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The Galway Reader

INCORPORATING QUARTERLY NOTES

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A Forgotten Galway Humorous Character — Mick McQuaid.

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Editorial

One of the main factors of true education is the voluntary effort of the student to find the spirit of his subject and the danger there is nowadays of forgetting this. The very ease with which we can now acquire information from abundant books is sometimes a danger. We get the habit of reading and studying for information only (perhaps for examination purposes). We forget that education is " an outfit for life " and not a collection of facts. " The spirit of the subject " we are studying, and the thought we have given to it—this is the part of our reading which will remain valuable to us when a particular study is finished.

The value of the County Library, is therefore, not only in the knowledge we can get from the articles in " THE GALWAY READER " ; we can get that also from a great many books. Its chief value is the extent to which it can whet our curosity and make us conscious of the human and spiritual backgound of the subject ; so that we see it, no matter what it is—whether a study of history, economics, poetry, law, religion, politics—as a department of human life.

We want, however, particularly to remind our readers of the many facilities which exist for borrowing books through the County Library. The degree of usefulness of a library depends on the demands made upon it. The more books are asked for, the more books will be supplied. It is the interest and enthusiasm of borrowers which keep the library alive. Books should be seldom in their places on the shelves, but in the hands of readers, where they become, as Milton said, " not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are."

Leabharlanna Contae na Gaillimhe

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Literary Notes

With the publication of the 1948 edition, *Who's Who*, achieves one hundred years of unbroken annual publication. For just over half a century it has been the property of Messrs. A. & C. Black, who purchased it from an earlier proprietor in 1896, and who, finding it then a mere list of names, have built it into an international institution. "The Times," in an article commemorating the centenary *Who's Who*, tells an interesting story of Messrs. Black's purchase of the book when it came up for sale at Hodgson's auction rooms in 1896. At Hodgson's rooms, before the sale, Adam Black met his friend George Whitaker, whose firm had begun issuing its *Almanack* twenty-eight years earlier. Black and Whitaker, agreeing that they would not bid against each other for a property they both wanted to buy, decided to toss for it ; Black won the toss and secured *Who's Who* for £30.

During the past month English literature has lost two great exponents. Conal O'Riordan, who died on June 18th, aged 74, wrote novels, including the ten-volume "Quinn" sequence, which although saluted as masterpieces by his fellow writers, have not, so far, won the reading public. Holbrook Jackson, who died on June 16th at the age of 73, was an enormous reader who, through his own books about books (*The Anatomy of Bibliomania*, *The Fear of Books*, *Bookman's Holiday*, and others), communicated his own love of literature to many others.

Condensed from *Books of the Month*.

Of eighteenth century figures Dr. Samuel Johnson and his circle have had great attention. C. C. Abbott in *Boswell* gives an account of how he found the Boswell Manuscripts. D. B. Wyndham Lewis in *The Hooded Hawk* uses the Isham papers to tell the story of Boswell with much gusto and dramatic skill. The reader is left with a picture of Boswell as melancholic and an inebriate who at times was barely sane, but the genius is also plainly discernable. Johnson's contemporary, Sheridan, is the subject of a biography, *Sheridan*, by Lewis Gibbs, and the activities of the dramatist and the politician are combined with the personal character into a simple portrait.

In the romantic period a welcome is given to A.M.D. Hughe's *The Nascent Mind of Shelley* which is a long meditated analysis of the philosophical elements in Shelley's early work.

There are several indications of a revival of it in Victorian literature. Sir Osbert Sitwell devotes his presidential address to the English association to *The Novels of George Meredith*. Alice

Meynell's centenary has produced *Prose and Poetry* with an introduction by Miss V. Sackville-West, and *Alice Meynell : a Memoire*, by Viola Meynell.

Among interpretation of modern recent writers interest attaches to the publication of *Lady Gregory's Journals*, edited by Lennox Robinson. They cover the last sixteen years of Lady Gregory's long life, a period after the Abbey Theatre battles had been fought. The volume is of particular interest for her reactions to Sean O'Casey.

On the subject of the theatre mention must be made of *Carriages at Eleven*, by W. Macqueen Pope. Michael MacLiammoir deals with the Gaiety Theatre, Dublin, in *All for Hecuba*. Few books dealing with opera have been issued, of these the most important is the revised edition of Edward J: Dent's critical study of *Mozart's Operas*, originally published in 1913.

Separate aspects of the various phases of life are explored in a number of volumes. Mass observation in *Brown's and Chester* studies a millinery shop that has existed for one hundred and fifty years, to see how social changes can be interpretated through its activities. The same affection and study of similar Irish firms remains to be recorded. The centenary of the *Manchester Guardian* has led to a composite volume by C. P. Scott, *1846-1932: The Making of the Manchester Guardian*. The third volume of the monumental *History of the "Times"* carries forward the history of the great newspaper through the disastrous days of the publication of the Parnell forgeries to the acquisition of the paper by Lord Northcliffe in 1908 and through the first four years of his proprietorship.

Various aspects of history have been studied and attention has already been drawn to some of these in the notice of biographical studies. The erudition and individuality are noticed in the *Journal of Irish Historical Studies* and the journals of the various Irish archæological societies, and it is suggested that in one way here is modern scholarship, with its apparatus of research, returning to the older pattern of writing history. An emphasis is given to the influence of personalities on events and the picture portrayed of the historical periods are comprehensive. Maurice Ashley in *John Wildman* studies the English Republican Movement in the seventeenth century.

Contemporary history is represented by a number of volumes. Colm Brogan in *Our New Masters* makes an aggressive commentary on the Labour Government In a more sober and philosophical mood Arundell Esdaile writes a short history and survey of *The British Museum Library*. Few volumes call for more attention than H. R. Trevor-Roper's *The Last Days of Hitler*.

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Victor Gollancz *In Darkest Germany* causes much sympathy by his personal picture of the country, though some feel that he isolated the German problem from that of the rest of Europe. Salvadore de Madariaga studies the rise and fall of the Spanish Empire in America in *The Rise of the Spanish-American Empire* and *The Fall of the Spanish-American Empire*, and makes an estimate of its influence. These were received as works of scholarship, although the author's contention that Spain's conduct in this area was one of the most honourable in the history of mankind was less widely accepted. Among other historical works a place of particular importance must be assigned to *Arnold J. Toynbee's A Study of History : Abridgement of Vols.* 1-*VI.* by D. C. Somervill, who has contrived to make a smooth and consistent narrative of this great and widely popular work.

Several studies dealt with contemporary world affairs. In *I Chose Freedom*, Victor Kravchenko, a member of the Soviet Purchasing Commission in Washington, explains why he decided to stay in America following a growing antagonism to the Soviet way of life.

Among works on economics A. C. Pigou in *Aspects of British Economic History 1918-'35* discusses the changes from a wartime economy after the first World War. G. D. H. Cole in *The Intelligent Man's Guide to the Post-War World* covers with an apparatus of maps, charts and discussions, Capitalism, Socialism, Post-War Britain, and World Affairs.

A number of competent volumes deal with personal or sectional aspects of the second World War. In *Hugh Dormer's Diaries* a Catholic who went from Amleforth and Oxford into the Irish Guards and writes of war with reality and a foreboding of death, gives at the same time expression to a charity founded on a religious faith. *Ciano's Diary*, with an introduction by Malcolm Muggeridge and a foreword by Summer Welles, drew wide attention. The importance of the civilian and domestic scene in the second World War is shown in *A Letter from Grosvenor Square* by J. G. Winant, the U.S. Ambassador in war-time London.

Among the most notable art publications are Drawings of *Leonardo da Vinci*, by A. E. Popham.

A number of works have been written on literatures other than English. The *Politics of Aristotle* were translated with an introduction by Sir Ernest Barker, in which Aristotle's work is related to that of other authors. It is suggested that A. W. Pickard-Cambridge's *The Theatre of Dionysius in Athens* will replace Haigh's *The Attic Theatre* on all that concerns the physical configuration and development of the Attic Theatre from

earliest days to Roman Imperial times. Alfred Noyes in *Portrait of Horace* makes a personal estimate of the Poet, and Lord Dunsany undertakes the task, apparently perpetually renewed for each generation of re-editing *The Odes of Horace*.

Some of the volumes of memoirs deal with the literary scene. *The Art of Adventure*, by Eric Linklater deals with many notable figures. Robert Hichens, the author of *The Garden of Allah* and other successes, gives in *Yesterday* a more genial picture of the expansive and leisured conditions of the Edwardian age. Neville Cardus deals with his days on the *Manchester Guardian* in his *Autobiography*. He reveals the world of journalism in the period when C. P. Scott was in the editorial chair, and St. Loe Stracey at the *Spectator*. *John Buchan* is an affectionate memorial by Lady Tweedmuir and a number of friends, of whose life as a writer and a great public servant was very varied.

To these may be added most miscellaneous works. Robert Bookly in *I Fight to Live*, gives a survey of ante-war years, viewed by one of the younger conservatives who had early seen the peril from Germany. Hector Chevigny's *My Eyes Have a Cold Nose*, attracts much attention with his account of the life of the author after three years of blindness and on the skill of the " Seeing Eye " dog. Admiral Lord Mountevan's (" Evans of the Broke ") recounts the various aspects of his ever exciting career *Adventurous Life*.

In fiction there has been nothing distinguished. Many of the established writers had added a novel or a volume of short stories to their output without contributing in any significant way to their reputation. Evelyn Waugh in *Scott-King's Modern Europe* writes a short and witty satire on the modern world, and the strange new powers that control it. D. L. Murray in *Leading Lady* writes most lightheartedly of the theatre, centres his them in Blackpool. Charles Morgan's *The Judge's Story* is an impressive piece of fastidious writing where the author's care for values is apparent. Graham Greene collected a number of short stories written between 1929-41 in *Nineteen Stories*, and these he modestly, though not inaccurately described as the by-produce of a novelist's career. Miss Viola Meynell in *First Love and Other Stories* makes a collection of incidents, sensitive in their exploration of mood and character. James Hilton in *So Well Remembered* returned from the distant horizon of romance to a small industrial town in the Midlands and, despite melodramatic elements, attempts the portrayal of the average life.

The historical novel has had some success. Jane Lane continues her historical narrative with *London goes to Heaven* which deals with the period immediately before the Restoration of Charles II. Naomi Mitchinson in *The Bull Calves* puts into one

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long elaborate novel much of her knowledge of Scotland and of her own family. Thomas Armstrong reaches a large public with a documentary novel *King Cotton* which deals with the cotton trade just before and during the American Civil War. D. R. Broster's *The Captain's Lady* is a romance set in the eighteenth century.

Books on music included Dr. Alfred Einstein's critical study of *Mozart*. A collection of excerpts from *The Musical Times* during its century of existence was edited by Percy Scholes as *The Mirror of Music*. Additions to the *Master Musicians* series include studies of *Handel*, *Chopin* and *Ravel*.

Among works of a miscellaneous yet literary nature a prominent place must be given to Sacheverell Sitwell in *The Hunter and the Hunted* in which are studied with varied illustrations the imaginative element in life. He roams from Etruscan bronze mirrors and birds of paradise to tulip festivals, and there is ever present a sense of contrast with the materialism of our age. Holbrook Jackson in *Reading of Books* writes with a large experience and a strong individuality.

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Nature and the Aesthetic in Literature

When the late W. D. Gilbert, in his comic opera *Patience* ridiculed one Reginald Bunthorne, "a fleshy poet," in whose person the "Aesthetic Movement" of the seventies and eighties was typified, one wonders did he realise that he failed to give the coup de grace to that adoption of sentimental archaism as the ideal of beauty carried to extravagant lengths and accompanied by affectation of speech and manner and eccentricity of dress. This reversion to nature in the name of culture is essentially a tendency of looking upon nature as the one original and fundamental source of all that exists, and hence attempts to explain everything in terms of nature. In aesthetics this naturalism rests on the assumption that art must imitate nature without any idealization, and without any regard to the laws of morality.

The "Aesthetic Movement" of the seventies and eighties of the nineteenth century, with its many whimsicalities and absurdities, and arising from a natural and healthy reaction against the ugliness and philistinism in art and literature of the

mid-Victorian period, under Oscar Wilde and others, developed tendencies which justly made it the butt of much ridicule, drawing down on it the shafts of satire of Du Maurier in *Punch*, and, as already stated by Gilbert in *Patience*. But what are described as the saner adherents of the movement, such as Ruskin, Morris, Leighton, and the pre-Raphaelite school, while doing much to spread the appreciation of the artistic, showed definitely that the age was devoid of an organic culture. It lacked a religion to fashion it, and art and literature were uprooted from the social soil. They lost contact with the people and could not appeal to any collective insight either to understand their message or to assist their work by subordinate labour. They were forced to depend solely on the insight of individuals supported at best by sectional groups.

The gulf between the artist and the people widened. Art became more dilettante and esoteric until it finally reached the unintelligibility of a purely private idiom. Painting bearing no kind of resemblance to what it purports to depict, books written in such private languages as are employed by James Joyce, Gertrude Stein, sometimes by the Sitwells, are the climax of this esotericism. Joyce, for example, in his *Ulysees* gives a striking picture of a single day's life, microscopically revealed, of two middle-class Irishmen—Dedalus and Bloom—residents of Dublin. His economy of punctuation, ellipsis of words, and general eccentricities of form, with an utter frankness of language is an exhibition of realism sparing the reader neither the sordid nor the obscene. This bitter and ferocious satire—hailed by his disciples as a masterpiece of a second Tertullian—is in the opinion of the normal man a tremendous libel on humanity. His *Dubliners*, a study of the Dublin slums at their worst, has ostensibly for its purpose the showing that life for mankind is generally repellant, and that the deepest passions are perverted by social conditions. His Dedalus is portrayed as a "sensitive nature smarting under the lashes of an undivided and squalid way of life." Bloom, the chief character, has been well described as a rag-and-tatters Hamlet, a proletarian Lear 'mirroring' life and showing it to be hideous. While it is a powerful soliloquy, it outdoes the Naturalists at their own game. In style Joyce's prose is unique, varying from prose-poetry to Jungle-like narrative, and in his later works, especially *Finnegan's Wake*, he has adopted revolutionary methods of presentation which must restrict his public to the coteries already mentioned. These coteries, limited, indeed, consist of people who, to a great extent, have foregone history (by which one means spiritual continuity) and wish to share in the enjoyment of art and literature merely as forms of luxury. The attack and popularity of these groups—Joyce, the Sitwells and Gertrude Stein—arise from their interest and concern for

poetry, and largely from the technical tricks they (especially Miss Sitwell) played with it. They are different from the average poetic poet. They seek to communicate sensation, more than to describe ; to avoid traditional imagery and metaphor ; and to adapt poetry to modern musical (mainly dance) rhythms. The unusual in subject, style and presentation is best illustrated by Edith Sitwell, who for instance, on June 2nd, 1923, recited her series of poems, entitled *Façade*, in Aeolion Hall,London, to the accompaniment of "musical decorations," and a hidden voice mostly in monotone—a performance which drove the modern aesthetes into ecstasies, and which no doubt, if Gilbert were alive, would prompt him to produce a sequel to *Patience*. That which (for the want of a better term) may be described as "rebellious adolescence," has impatiently rejected the scientific and critical view of the world and human history and the profound truth within it. It is for man's future maturity to reaffirm the religious and philosophical truth, for the true witnesses of Christianity and of history are on the side of beauty, and do no viloence to the true, the good and the beautiful.

LIBRARY LIST.

GOLDRING : *The Last Pre-Raphaelite.*

JOYCE, J. *The Dubliners.*

JOYCE, J. *Stephen Hero.*

JOYCE, J. *Portrait of an Artist as a young man.*

SITWELL, E. *Shadow of Cain.*

SITWELL, S. *British Architects and Architecture.*

SITWELL, S. *The Hunter and the Hunted.*

MAURIER, G. Du. *Novels of George Du Maurier.*

MAURIER, G. Du. *Trilby.*

GILBERT, W. S. *Bab Ballads.*

GAUNT, W. *Pre-Raphaelite Trageey.*

GAUNT, W. *The Aesthetic Adventure.*

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Towards a Better Ireland

One of the aims of every good citizen must surely be to do what he can to make his country a better and a happier place. There are, of course, many ways in which this may be done. Some of them are quite good and desirable, so far as they go, but are not sufficient.

For example, some people seem to think, if they are reasonably cheerful and friendly to those whom they meet, and if they do an occasional good turn to a friend, that they have then done all that should be expected of them.

I believe, however, that more than this is needed. I admit that cheerful and friendly persons can do a great deal to brighten the lives of those around them, and the more of such people we have the better, but what we greatly need, in my view, is more people who have a burning and enthusiastic desire to abolish injustices and social evils, and to do all in their power to bring about the establishment of a more just social order, based on Christian Principles.

In particular, we need more people who are willing to do their share to abolish such avoidable social evils as extreme poverty, unemployment, bad housing conditions, inadequate social services, cruelty to children and animals, intemperance, and lastly, but by no means least, the squandering of huge sums of money by wealthy people in foolish or harmful ways—money which is urgently needed to bring a few extra comforts to many blind, disabled and aged persons.

"Why," it is sometimes asked, "do all these social evils continue, in spite of all that has been said and done about them during the past 25 years ? "

There are, of course, many reasons, but in my view the principal reason is the apathy of large sections of our people in connection with these matters. There are, in fact, far too many people, both in this and other countries, who seem to see no sufficient reason for doing anything else than "Paddle their own canoe," and look after their own personal interests, and perhaps those of their family. These people do not seem concerned, to any extent, about the welfare of persons outside their own family circle.

Some people seem to think that they can find happiness by acting in this way, but I believe that a far greater and better type of happiness is found by those people who try to put into practice the Christian principles of brotherhood, unselfish service, and common effort for the common good.

In order to abolish widespread and avoidable poverty, and the many social evils which result from it, we need two things—firstly, increased national production, and secondly, a more equitable distribution of all that we are able to produce.

With regard to the former, one of our needs in Eire, in the economic sphere, is the greatly increased production of food and other useful articles which are needed by the masses of the people, rather than the production of expensive luxuries which would only be within the reach of the wealthy. In the past far too much materials and human energy have been spent on catering for the amusements and comforts of the rich, and far too little materials and human energy have been spent in raising the standard of living of the poorer sections of the community.

I believe, however, that no matter how speedily we try to increase production the process will inevitably take a considerable time. Therefore, in the meantime, we should try to help the poorer sections of the community, as far as practicable, by bringing about a more equitable distribution of the goods and services which are already being made available.

Many people do not realise how inequitably the national income is divided at present, and I believe, therefore, that the following figures are well worth quoting :—

According to recent calculations, 7.5 per cent. of the population of this country receive no less than 24 per cent. of the national income, 2.2 per cent. of the population receive 14.5 per cent. of the national income, and 0.5 per cent. of the population receive 8.4 per cent. of the national income."

In support of my argument that our national income should be more justly distributed, I think it would be appropriate to quote a few very significant sentences from an eminent authority on this subject. I refer to the Rev. Felim O'Briain, O.F.M., a Professor at University College, Galway. In an article entitled, " The National Share-out," published in the April, 1947, issue of " Christus Rex," he stated :—

" There is a genuine grievance among the abnormally large class of miserably underpaid workers in Eire ; before an employer should spend his profits on luxuries for himself, he should ensure that his workers can satisfy their normal needs ; bread for all, before cake for anyone, is an axiom that has many centuries of Christian tradition behind it."

" In a country such as Eire, where the national income is meagre, social justice imposes special standards of sacrifice and austerity on the upper income groups. This standard of austerity is absent in this country."

" The equitable distribution of the national income invokes moral as well as economic considerations."

If we are to abolish avoidable poverty, we must also give earnest attention to increasing agricultural output. With this end in view, I believe that the loans for the erection or improvement of farm buildings, the betterment of land, the improvement of live-stock, and the purchase of machinery and equipment should be made available to whatever extent is required, at lower rates of interest.

In addition we must improve the remuneration both of the working farmer, especially the man with the small holding, and the agricultural labourer. In this connection I would like to quote some short extracts from recent statements by our Minister for Agriculture, Mr. J. M. Dillon, T.D., on this subject :—

" It is a source of humiliation to me that the agricultural worker in this country, who, in my judgment is the most highly skilled worker we have, should have the figure of 55/- a week associated with his name, as a minimum wage."

" He is the lowest paid worker in the English-speaking world."

" There has been for long enough in this country a proposition that, if you are an industrialist, or a racketeer, or an exploiter, you are entitled to wear a silk hat, and drive a Chrysler car, and keep a house standing in its own grounds in the suburbs of Dublin, and draw your living out of the hardworking men who live upon the land."

I believe that if we are to abolish these injustices, and establish a more just social order, then we must gradually work up public opinion to demand the changes that are necessary. Each of us can help in this way by discussing these matters with the people whom we meet, and by having the courage to express our views, even if by so doing we may incur the hostility of the more selfish and reactionary sections of the community.

Those of us who address public meetings, or who write what many read, have special opportunities to influence public opinion, and have, therefore, greater responsibilities in regard to these matters. This is especially so in the case of Government Ministers, Dail Deputies, Senators, and members of County Councils and other public bodies.

I believe that all such persons should frequently remind the public of the many social evils which exist, and should invite their co-operation in the abolition of these evils.

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It is not, of course, only by legislation that desirable changes can be made. A great deal of good can be done by individual action, and through the medium of the various existing charitable institutions. For example, a great deal of happiness could be brought to a very large number of blind persons with small incomes if enough money were subscribed to enable existing blind welfare organisations to purchase wireless sets for blind persons who need them. Many blind persons have already been provided with sets, but there are large numbers still on the waiting list, and nothing prevents these people from being supplied except shortage of funds for the purchase of the sets.

Most of us could do more than we have done in the past to make the world a better and happier place. Let us consider what more we can do in the future, and let us then take appropriate action.

R. M. BURKE.

9/8/'48.

The author—Senator R. M. Burke—has been for the past fifteen years manager of a 250 acre farm which has been run on a co-operative basis and employing nine men all the year round. He has been a member of the Galway County Council since 1942 and is a member of Senad Eireann. He takes an active interest in local organisations in the Tuam district and is Chairman of the Tuam Parish Council of Muintir na Tire.

LIBRARY LIST.

Report on Vocational Organisation.

O'RAHILLY. *Money.*

O'DONOVAN. *The Economic History of Live Stock in Ireland.*

WEBB. *Municipal Government in Ireland.*

SMITH-GORDON AND O'BRIEN. *Co-operation in Ireland.*

CONNOLLY. *Labour in Irish History.*

MACKAY. *The Rape of Ireland.*

ELLIOT. *The Idea of Christian Societies.*

FAHEY. *Money Manipulation and Social Order.*

MCKEVITT. *The Plan of Society.*

MARSH. *Full Employment in Ireland,*

Early Printing in Galway

In the majority of the towns of Ireland the printing press when first introduced was not employed in the furtherance of native scholarship or in the maintenance of the Irish tradition and culture.

The art of printing after its invention in Germany in the fifteenth century was introduced into several other European countries before the end of that century and the writings of some distinguished Irish exiles were thus published. For instance, the *Manipulus Florum* of Thomas Hibernicus was printed at Piacenza in 1483 and a work of Maurice O'Fihely (*Mauritius Hibernicus*, or, *de portu*) was printed at Ferrara in 1499. Towards the close of the century O'Fihely was the supervisor of the most important printing offices of Ottoviano Schott and Benet Locatelli in Venice —an office then of considerable emolument. O'Fihely was appointed Archbishop of Tuam in 1506 and arrived in Galway in 1513. He died there on the 25th May of the same year without ever reaching Tuam, and was buried in the Church of the Franciscans. It is suggested that O'Fihely may have brought printers and a printing press with him to Galway. This, however, is only a vague surmise and cannot be corroborated.

It is practically certain that the first press set up in Ireland was that of Humphrey Powell, of London, to whom King Edward VI. granted a warrant, on the 18th July, 1550, for £20 for that purpose. He settled in Dublin in the Great Tower by the Crane, and printed, in 1551, the *English Book of Common Prayer*. In 1571, twenty years later, the first fount of Irish type was given by Queen Elizabeth to the Treasurer of St. Patrick's, to print the *Catechism*, which came from the press of William Kearney, who was in turn succeeded by John Frankton, who, in 1604, was appointed King's Printer for life, with a fee of £8.

Before the middle of the 17th century, printing had been introduced into Cork, Kilkenny and Waterford. Before the middle of the following century printers had been established in about ten places in Ireland, and after 1770, printing presses were introduced into several of the smaller towns, in some cases primarily for the production of newspapers. Later on the local printing of catechism and other religious works in the Irish language is recorded. These religious booklets and pamphlets were printed in the ordinary type, as the Irish type, though used at Antwerp,

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Louvain, Rome and Paris by the Irish Franciscans and others for the printing of works intended to be smuggled into Ireland, was not available anywhere in Ireland itself outside Dublin, until well on in the last century.

The suggestion that there may have been printing in Galway about 1513 is probably incorrect. According to Hardiman's *History of Galway*, Thomas Hutchinson published the first number of *The Connaught Journal* on the 8th October, 1754, and a periodical called *The Galway Reviser* had appeared previously. Madden, in 1867, says that Martin Burke, Back Street, Galway, was printing *Burke's Connaught Journal* in 1769. George Connolly printed in 1802 a book of religious poems in Scottish Gaelic entitled *Dantadh Spioradal, le Uilliam Gordon*. William Gordon, a highland poet, a member of the Reay Fencibles, was stationed in Galway. In Ballinasloe John Mahon printed *The Western Argus And Ballinasloe Independent* and the first number is dated 30th April, 1828. It is presumed that John Reynolds may have begun printing in Loughrea in 1765, as he published Vol. II, No. XVII of *The Connaught Mercury* on 5th September, 1766. The earliest extant specimens of Tuam printing are three copies of *The Connaught Advertiser* dated 8th August, 1795 (No. 49), 14th October, 1795 (Vol. XXI) and 21st September, 1796 (Vol. XXII). On the first mentioned only does the name of the printer: A. F. Aherty (presumably a misprint for Faherty or Flaherty) appear. The two latter were printed for Mary Bradley. *The Connaught Advertiser* was in existence in March, 1782 and probably some years earlier.

LIBRARY LIST.

E. R. McC. Dix. *The Earliest Dublin Printing, 1901.*

E. R. McC. Dix. *Papers on Irish Provincial Printing.*

Irish Book Lover.

Journal of the Royal Antiquaries of Ireland.

Journal of the Galway Archæological and Historical Society.

O'Casaide, Seamus. *A Topographical Gazetee of Ireland.*

Teaċín i Ros muc

"Seo an ġcata" ḋubaiṙt an ṗeaṙ liom
[Ciúin, a ċṙoiḋe-ṙe liom, bí ciúin!]
Sin ṙé an ġlaiṙín ċuġam im ġlaic-ṙe,
Is ḋ'ṗáġ ṙé an teaiċín ṗúm.

D'ṗéaċaṙ ṫaṁ le nómóṙ ṗaiteaċ,
[Ciúin, a ċṙoiḋe-ṙe liom, bí ciúin.]
An ṙeoiṁṙín ṙlaċṁaṙ bí aol-ḋaiṫṫe,
Is an báiṙḋín beaġ ṙa ċlúiḋ.

Is ḋ'éiṙiġ ċuġaṁṙa clann an ḃúiṁ ṙin,
[Ġeal, a ċṙoiḋe-ṙe liom, bí ġeal!]
Ṗáḋṙaic Saġaṙt 'na éiḋe ḋeaṙġ,
Ḃṙiġiḋín is Ḃaiṙḃṙe ḃeaġ;

Eoġainín aṙ Tíṙ an tSaṁṙaiḋ Síoṙṙuiḋe
[Ġeal, a ċṙoiḋe-ṙe liom, bí ġeal!]
Is Sean-Ṁaitiaṙ—cé ċṙom, bí niaṁṙaċ—
Láṁ ṙoṙaġáin 'na ġlaic.

Amaċ a nḋóiṙṙe ċuġam na coṁuṙṙain,
[Lán, a ċṙoiḋe-ṙe liom, bí lán!]
Saċ bean ḃoċt ḃṙúiġte a noċt a ṙún ḋó
Ġuṙ ḋeoṙa a ḋubaċ aṙ ṗáṙ;

Ḃṙiġiḋ na nAṁṙán, coṙa ṙtṙóiċte,
[Lán, a ċṙoiḋe-ṙe liom, bí lán!]
Is bean na gCaoinṫe,, a ṙúil ṙoiṙ ċoiṙḋe,
Is an Ċaoin-bean náṙ ḃoġ cliaḃán.

R

Ġlóṙ i n-óṙáiḋ tiġ ón mḃóṙḋ ċuġam,
[Móṙ, a ċṙoiḋe-ṙe liom, bí móṙ!]
Ġlóṙ maṙ ċóiṁneaċ múṙcail ṙoḋla
"The fools, the fools, cé ṫṙeon."

Á! Roṙ na gCaoiṁeaċ, Roṙ na gCaoiṁeaċ,
[Móṙ, a ċṙoiḋe-ṙe liom, bí móṙ!]
A ḃeann 'na ċlaiḋeaṁ, 'na ḃeaṙt a ḃṙiaṫaṙ
Is ċoiṙ an ġṙian 'na ġlóiṙ!

R

Filleann an Ḃealtaine, cioċ is ġealaḋ,
Aṙ aiṙ, a ċṙoiḋe-ṙe liom, aṙ aiṙ;
Filleann an ḃeaċa aṙíṙ ṙa talaṁ
'S an ṗáinteoġ ḋá niḋ anḋeaṙ;

Aċ ċoiḋċe aṙíṙ ḋon teaiċín ḋílṙ,
Ċoiḋċe, a ċṙoiḋe-ṙe liom, a-ċoiḋċ',
Ni ṗillṙiḋ an Réalt-ḃeaṙ a laṙ áṙ ṙṙéaṁṫa
Aċ a ċoṙṙ ṙan aol 'na luiḋe.

SÉAMUS Ó hAODHA.

Le ceaḋ ón *Irish Independent*.

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Nearly all European countries with the exception of Russia, are members of the International Convention. As already explained the United States stands outside and Copyright can only be secured upon compliance with the technicalities already outlined.

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Writers' and Photographers' Reference Guide.

Writers' and Artists' Year Book.

BENNETT, A. *The Author's Craft.*

BLOOM, URSULA. *The A.B.C. of Authorship.*

QUILLER COUCH, SIR A. T. (" Q "). *On the Art of Writing.*

UNWIN, S. *The Truth about Publishing.*

KNIGHTS, C. C. *The Business Man's Guide to Printing.*

ROGER, P. M. *Thesaurus English of Words and Phrases.*

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Brand's Observations on Popular Antiquities

The editor has been asked to obtain from readers any observations they may care to offer on the following extract from Brand's Observations on Popular Antiquities :—

" There is a great display of learning in Vallancey's *Collectanea de Rebus Hibernicis*, on All Hallow's Eve. ' On the Oidhche Shamhna (Ee Owna) or Vigil of Saman the peasants in Ireland assemble with sticks and clubs (the emblems of laceration), going from house to house collecting money, breadcake, butter, cheese, eggs, etc., for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the *fatted calf*, and to bring forth *the black sheep*. The good women are employed in making griddle cake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman) next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford : apples and nuts are devoured in abundance ; the nut-shells are burnt, and from the ashes many strange things are foretold ; cabbages are torn up by the root ; hemp seed is sown by the maidens, and they believe that if they look back they will see the apparition of the man intended for their future spouse ; they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in a corner of the room, con-

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vinced that his apparition will come down the chimney and turn the smock ; they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yard without, they will then also see his sith or apparition ; they dip for apples in a tub of water, and endeavour to bring one up in the mouth ; they suspend a cord with a cross stick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in a circular motion, in the mouth. These and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated while the name of Samhan is permitted to remain."

. . . . . Vallency's etymology of lambs-wool is as follows :—

The first day of November was dedicated to the angel presiding over fruits, seeds, etc., and was therefore named *La Mas Ubhal,* that is, the day of the apple fruit, and being pronounced Lamasvol, the English have corrupted the name to LAMBS-WOOL."

Note.—General Charles Vallancy was born in England in 1721. On entering the army he was attached to the Royal Engineers. He came to Ireland before 1770 to assist in a military survey of the island, and made the country his adopted home. He interested himself in the history, philology and antiquities of Ireland at a time when they were almost entirely ignored. Among other works he published the following :—

Collectanea de Rebus Hibernicis, 6 volumes, between 1770 and 1804.

Essay of the Irish Language, 1772.

Grammar of the Irish Language, 1773.

Vindication of the Ancient Kingdom of Ireland, 1786.

Ancient History of Ireland proved from the Sanscrit Books, 1797.

Prospectus of a Dictionary of the Aire Coti or Ancient Irish, 1802.

The Queen's Bridge, Dublin, was built from his designs. He died 8th August, 1812, aged 91.

In the light of modern research his theories and colusions —a fanciful compound of crude deductions from imperfect knowledge—are shown to be without value, and do not now receive a moment's attention. George Petre says : " It is a difficult and rather unpleasant task to follow a writer so rambling in his reasonings and so obscure in his style ; his hypotheses are of a visionary nature." *The Quarterly Review* declares that : " General

Vallancey, though a man of learning, wrote more nonsense than any man of his time, and has unfortunately been the occasion of much more than he wrote." *The Edinburgh Review* says : " To expose the continual error of his theory will not cure the inveterate disease. It can only excite hopes of preventing infection by showing that he has reduced that kind of writing to absurdity, and raised a warning monument to all antiquarians and philologians that may succeed him."

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Galway Profiles

1. JOSEPH PATRICK HAVERTY.

Joseph Patrick Haverty, artist, was born in Galway towards the close of the 18th century. Successful as a portrait painter in oils, he also executed a great many works of a genre and scriptural character. Several of the latter are to be found in the Catholic churches of Dublin. He painted seven pictures illustrating the administration of the Sacraments, chiefly as among the Irish peasantry, but they were sold separately, and have become scattered. His " Limerick Piper " obtained much popularity and is preserved in the Irish National Gallery, to which it was presented by William Smith O'Brien. Among his best portraits may be mentioned a full length of Daniel O'Connell, belonging to the Reform Club in London, of which there is a fine engraving, and another full-length of O'Connell, considered superior to the former, the property of the Limerick Corporation. Haverty spent so much of his life in Limerick, where he received a great deal of patronage, that he was frequently regarded as a Limerick man ; but he lived also much in London, having to rely chiefly on English support. In his colouring, which was the weakest feature in his works, he followed the English School. He died in Dublin in 1864, aged about 70.

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The following is a short list of volumes with texts by eminent authorities, colour plates and full-page reproductions in monochrome and diochrome :—

CONNOR. *The Irish Scene.*

WALKER. *Irish Life and Landscape.*

YEATS, JACK. *Life in the West of Ireland.*

GENNARO. *Pastels and Paintings.*

GAUNT. *British Painting.*

BORENIUS. *Italian Painting (from Titian Onwards).*

BORENIUS. *Italian Painting (up to Leonardo and Raphael.).*

EARP. *French Painting.*

MANSON. *Dutch Painting.*

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Publishing To-day

Publishing is still adversely affected by restrictions of paper and difficulties over binding and other services. Many manuscripts still remain in the hands of the publishers, awaiting their turn for the printing press. The times are, as a consequence, especially discouraging to the new writer, who finds it more difficult than in a normal period to find an outlet for his work. Serious hardship, too, continues to be experienced by both teachers and scholars as a result of the abnormal situation in publishing and that a disproportionately large number of American volumes appear to be issued in Great Britain and Ireland, presumably from sheets manufactured in the United States. A number of publishers have attempted to bring back into circulation standard works which have been unavailable since the war.

Publishing conditions do not permit the production of many finely and elaborately executed works, though a number of firms attempted to issue some of their volumes in a more handsome manner than had recently prevailed. The standard of craftsmanship in Ireland has not as a rule been high, but the work done at the *Sign of the Three Candles*, Dublin, at a reasonable price meets with commendation. One cannot do better than quote from the *Journals* of Cobden-Sanderson (himself a maker of beautiful

books) :—" I observe in people a tendency to admire and get into a state of enthusiasm about my bindings, and about such work generally for its own sake. I do not share in that admiration or enthusiasm, and do not wish to. My binding I wish, indeed, to be beautiful, but I still more wish it to be a sign and symbol of good social work, and of the spirit in which all work should be done. I would wish with my own heart, and the hearts of all men, to be filled with a high social ideal to be fulfilled in this life, and to be the seed of a still higher fruition in the after-life, of which otherwise we cannot even so much as dream in this." Some examples of what has been achieved by this Irish press are :—

The Four Masters and their Work.

The O Cleirigh Family of Tir Connaill.

Wilde's Lough Corrib.

Walsh's Irish Men of Learning, and

Gennaro's Pastels and Paintings.

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MUMBY. *Publishing and Bookselling.*

OLIPHANT. *Annals of a Publishing House.*

UNWIN. *Truth about Publishing.*

MURRAY. *A Publisher and His Friends.*

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Road Jobbing in Ireland

Condensed from Hely Dutton's *Statistical and Agricultural Survey of the County of Galway*, 1824.

I most heartily congratulate the County (Galway) that I have not *much* to say on the subject of *road jobbing* ; and I trust the rising generation of Grand Jurors will scout this disgrace to the names of Christian and gentleman out of their jury-room. What a delightful thing it must be to the proud feelings of Connaught men to be told by a Judge : " Gentlemen of the Grand Jury, I most heartily congratulate you on the total abolition of road-

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jobbing ; and that you seem now to feel that consideration for the distresses of your poorer fellow-subjects, which should actuate every gentleman. I trust I shall always have to praise you for making those roads, which are merely for your own convenience and pleasure, out of your own pockets. I most sincerely hope I shall never hear of presentments for *visiting roads* "(as they are properly called by the country people) constructed from the 'public purse.'" That there is some jobbing in this county (Galway) I fear we must admit, but infinitely below the amount in some other counties. In no part of Ireland are there better grand jurors, and if they sometimes lend themselves to a job, it proceeds from a deception of some favourite or *wise man* the pest of this province. I am convinced that many who practise this meanness, do it frequently from seeing their fathers and others doing it when they were young and thoughtless, but they should consider, that putting this into plain language, every man who knowingly practises, or even countenances a job, is a rogue and a liar. One of the greatest and most frequent abuses of the roads, is the practice winked at, if not countenanced by many landlords, of cutting away the sides of roads, and forming larger and deep ditches where none originally existed. I shall mention a few amongst multitudes of others, that I have noticed. From Abbeyknockmoy to Galway ; from Tuam to Shrule, particularly abused ; not only ditches have been formed, but walls thrust several feet into the road, and large and deep gravel pits made near Shrule close to the road. The hedges are all nearly cut down to stop gaps, and the sod either cut away, or gravel pits made in their place. There is no excuse here as the proprietor is almost a constant resider.

NOTE BY AUTHOR : Since I composed the above, I am gratified that an attempt has been made to level these gravel pits. I fear we may thank English liberality for it, as I understand it was done for *meal money*, which performed many other miracles.

LIBRARY LIST

YOUNG, ARTHUR. *Tour in Ireland.* 2 vols.

DUTTON, HELY. *Statistical and Agricultural Survey of the County of Galway.*

MASON, W. SHAW. *A Statistical Account or Parochial Survey of Ireland.* 3 vols.

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Shamrock 1862.

A Forgotten Galway Humorous Character—Mick McQuaid

The serial or series of serials centring in the character of Mick McQuaid has made a record in literature. It began in the pages of the SHAMROCK on January 19th, 1867. With short interruptions it continued running in the pages of that periodical until publication ceased in 1920. The following are some of the series that appeared :—

1. *Mick McQuaid's Conversion*, 1867 ;
2. *Mick McQuaid the Evangeliser*, 1868-9 ;
3. *Mick McQuaid, Under Agent*, 52 chapters, 1869-70 ;
4. *Mick McQuaid, M.D.*, 28 chapters, 1872 ;
5. *Mick McQuaid, M.P.*, 45 chapters, 1872-3 ;
6. *Mick McQuaid, Solicitor*, 61 chapters, 1873-74 ;
7. *Mick McQuaid's Spa*, 91 chapters, 1876-8 ;
8. *Mick McQuaid, Alderman*, 61 chapters, 1879-80 ;
9. *Mick McQuaid, Moneylender*, 47 chapters, 1880-1 ;
10. *Mick McQuaid, Gombeen Man*, 48 chapters, 1881-2 ;
11. *Mick McQuaid's Story*, 1884 ;
12. *Mick McQuaid, Workhouse Master*, 1885 ;
13. *Mick McQuaid, Sub-Sheriff*, part 1, 47 chapters, 1888-9 ;
14. *Mick McQuaid, Sub-Sheriff*, part 2, 1889 ;
15. *Mick McQuaid, Stockbroker*, 61 chapters, 1889-90 ; and
16. *Mick McQuaid, Removable*, 1890.

Series 1, 2 and 3 were reprinted in a quarto volume of 588 pp., with illustrations by Harry Furniss, who began his artistic career by illustrating Mick McQuaid.

The author, Colonel William Francis Lynam, was born in Shandilla, Connemara. He belonged to the 5th Royal Lancashire Militia. He died in retirement at 2, Warrenpoint, Clontarf, in 1894.

Supermi Noodle. 1870

The author himself tired of Mick McQuaid, and tried to put other creations in the field: *Dan Donovan*, *Corney Cluskey*, *Japhet Screw*, *Sir Timothy Mulligan*, and so on. But after a few chapters the readers invariably demanded "Mick" again, and, if the author had not new adventures ready, he had to reproduce the already published adventures. More than once editors tried to drop the series, but the circulation, which was 60,000, fell at once, and "Mick" had to appear again. Apart from their issue in the SHAMROCK, many of "Mick's" adventures were reproduced in penny numbers, and sold far and wide. After the author's death the editors simply reproduced the series over again.

Besides *Mick McQuaid* another humorous series, *Darby Durken, P.L.G.*, ran in the IRISH EMERALD.

Reproduced from *Ireland in Fiction: A Guide to Irish Novels, Tales, Romances, and Folk-Lore*, by Stephen J. Brown, S.J.

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Education in County Galway

The peculiar and religious conditions prevailing in Ireland in the eighteenth century were unparalleled in Europe. Cromwell had virtually limited Irish ownership to Connacht and two-thirds of Ireland changed hands, leaving the Irish to work for their English masters. But Catholicism, the symbol of nationality, remained. Catholics were refused all rights of citizenship, all ownership of property and their wretched condition was the salient feature of Irish social history in the eighteenth and nineteenth centuries. The well-known descriptions of Petty and Stevens show that husbandry was as backward as was the squalid conditions of the life of the people. The government of Ireland passed into the hands of a Protestant oligarchy. The new great landowners were never in the country, and their representatives treated the Irish peasantry with the utmost cruelty, parliament was in the hands of the great Protestant families, and the Church under the control of absentee and usually irreligious bishops. Dutton in his Survey of County Galway, published in 1824, lists the following as Non-Resident Proprietors: Lord Ashtown, Woodlawn; Thomas Kenny; Colonel William Kenny; Sir John Burke, Glynsk; The Marquis of Sligo; the Earl of Charlemont, Joyce Country; the Earl of Leitrim, Joyce Country; Lord Clanmorris, Clare Galway; Martin Kirwan; — Smyth, Spring Lawn; — O'Connor, Renmore; — Kelly, Newtown; — Digby, Aran; David Rutledge, Ballagh; Matthew George Prendergast; — O'Connor, Colemanstown; and Malachy Donnelan, Ballydonnellan. He also quoted a debate in the House of Commons in 1811, during which a member Mr. Fuller stated: "Let the great

men of Ireland go home, instead of spending their money here; let them regulate their own tenantry and estates, and not hear of them through those *secondary persons* whom they employ." The Irish had indeed become "hewers of wood and drawers of water" to the Protestant minority. Rack-renting became the characteristic feature of estates held by the absentee landlord and resident proprietor. Designed deliberately to check Irish landowning, the penal laws of the eighteenth century, prohibiting Catholics from obtaining lands from Protestant owners by gift, sale and inheritance, or from holding a lease of more than one life, made their contribution to the depression of the agricultural classes. The Catholic gentry excluded by these measures from "durable and profitable tenure," turned their efforts to grazing, for pasture farming required little capital and less labour. It was equally advantageous to Protestant landowners not so confined, but to the tillage farmers and labourers turned off the land it spelt disaster. Unable to retain their farms when their leases expired, they swelled the cottier class from above.

To the distress arising from the land system and the decay of agriculture the Established Church made its contribution. Tithes, justifiable when the tithe-payers were members of a Church supported by them, were an intolerable burden to a people who, by a large majority, were not members of its communion. Seldom were the tithes collected by the clergy in person. Sometimes they were farmed out to tithe-farmers, "the middle men of the clergy," who robbed both the parson and the peasantry. More commonly the land was viewed and the tithe set by proctor, who enjoyed in contemporary Irish literature an unsavoury reputation. They were, in the words of Froude, "perhaps of all the carrion birds who were preying on the carcase of the Irish peasant the vilest and most accursed." Tithe was valued by the acre without making sufficient allowance for inferior or bad crops. The prices charged per acre varied. For example, in some parishes in Galway in 1812 wheat was charged at a guinea to one pound six shillings; oats twelve shillings; barley twelve shillings to twenty shillings; sheep forty-five shillings to fifty shillings per 100; lambs fifty shillings per 100. In other parishes nine shillings and nine-pence to eleven shillings and four pence halfpenny for wheat; oats five shillings to seven shillings; barley eight shillings to nine shillings. Near Loughrea tithes were somewhat lower. Cattle were exempted by an Act of the Irish House of Commons in 1735. As the prices of corn fell, and the farmers' difficulties increased, the rates of tithes increased.

Famine, always a potential danger, was general in the first half of the century. Swift and other writers tell of the appalling distress after the years of famine from 1726 to 1729. "They are every day dying and rotting by cold and famine, filth and vermin,"

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wrote Swift in 1727. Even worse were the years which followed the great frost at the end of 1739. Migration from place to place in search of food and work was a result. After the middle of the century there was no general famine comparable with those of the earlier half, but local shortages were chronic, and gave rise to the army of strolling beggars who, as Lecky suggests, began their wandering under pressure of want and acquired a liking for a vagrant life.

It was the considered policy of the Government to rid the country of Catholic priests and schoolmasters. To them was ascribed the keeping alive of a public opinion definitely dangerous to the Protestant ascendancy. The Act of 1697 which prohibited a succession of Catholic clergy threatened the existence of the Catholic priesthood in Ireland, and touched the people closely and directly. As no bishop was allowed to remain in the country in order to ordain new priests, it was anticipated that when those priests who had taken the oath of allegiance to the Crown in 1704 died out, there would be none to replace them, and it was confidently promised that Catholicism would be extinguished in a few years.

Edmund Burke describing the penal laws says of them : " a machine of wise and elaborate contrivance for the oppression, impoverishment and degradation of a people." They pressed heavily upon the priests and on the schoolmasters. Their courage and devotion in setting the law and its penalties at defiance brought them into close touch with the peasantry, and gave both priest and schoolmaster an unassailable position as leaders and champions of the people. They carried their brand of Catholic and national instruction to pupils awaiting them in the alleys of the towns or, as Arthur Young saw them in the second half of the century, in the ditches and hedges of the countryside.

The Irish charity school movement was directly related to the penal laws in restraint of Catholic education. They were a means of which " the whole nation might become Protestant and English and all such rebellions as have hitherto arisen from the difference between us in Religion, Language and Interest may for the future be prevented." Sharing the conviction of English-speaking people that the English tongue was the heaven-sent medium of religion and civilization, the charity schools decided early in their existence that the extirpation of Irish, " the rude speech of barbarous people " was the first step in the reform of the Irish Catholic. Schoolmasters for one half a century laboured at the impossible task of instructing an illiterate and down-trodden peasantry to read the Bible and the shorter catechism of the Established Church in a foreign tongue. Schools were to be provided in which children might be decently clothed and usefully

educated in the English language, the three R's and the Principles of the Christian Religion as professed by the Anglican Church. Instruction in reading the Bible and the Catechism in English took up most of the school day. Incidentally, it may be noted that there was no attempt to exclude English from the illegal Catholic schools. Anglican parson and Catholic priest were alike champions of the English tongue.

Henry Maule, vicar of St. Mary's, Shandon in Cork City, later Bishop of Meath and Dromore, and the recognised leader of the charity school movement in Ireland, gathered gifts and subscriptions for parish charity schools. In conjunction with Edward Synge, Archbishop of Tuam, and Brigadier-General Stearne, corresponding member in Ireland of the London Society for the Promotion of Christian Knowledge, he formed in 1717, a voluntary society in Dublin for Promoting Christian Knowledge for " the more general establishment of charity schools." Before the end of 1717 there were a hundred schools with some 2,000 pupils and two years later the schools numbered 130 ; in 1725 the number had increased to 163. The pupils, however, did not increase at the same rate. Then came a halt. The advance ceased and in five years voluntary effort appeared to be exhausted.

Two facts were responsible for the failure of the early charity schools. The large, prosperous middle class, who in England financed and managed the schools, had no counterpart in Ireland. During the greater part of the eighteenth century Ireland lacked a middle class. Arthur Young describing Irish society as late as 1762 says, " the only division which a traveller can make would be into persons of considerable property and not ; the intermediate divisions of the scale, so numerous and respectable in England, would hardly attract the least notice in Ireland." Nor was there the same steady support of the schools from the Protestant parish clergy which marked the movement in England, Wales and the Highlands. For this poverty was the main cause. The letters of Archbishop King and Primate Boulter testify to the scarcity and poverty of the Protestant parish clergy. For example, Dutton in his survey of County Galway (1824) lists 113 parishes in the county. There were 77 vicarages ; 36 rectors, 25 churches and 7 of the parishes impropriated in lay hands. The bulk of available evidence paints a grey picture of the Church of England in Ireland.

A second difficulty, more stubborn than that presented by Protestant apathy, was the failure of the penal laws to restrain the activities of the Catholic priests and schoolmasters. Unknown numbers of unregistered regulars and seculars assisted the parish priests. An unnumbered body of Catholic schoolmasters were, at the same time, slowly drawing away the Catholic, and in some places the Protestant children also from the charity schools. From

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Clonfert the Protestant bishop reported that there was commonly a Popish school in every parish. The Archbishop of Tuam's report stated that there was a school in almost every two or three villages, so much so that " a Protestant schoolmaster, when to be had, can scarcely get bread." Success so alarming was in marked contrast to " the slow advance of Protestantism." A new effort was required if " the Protestant religion was to be established universally in the Kingdom." The effort adopted was in Lecky's opinion "an intensity of bitterness hardly equalled by any portion of the penal code."

(to be continued)

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The Galway Reader

INCORPORATING QUARTERLY NOTES



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ATHLONE PRINTING WORKS CO. LTD. 1824/'49

Editorial

The County Library helps teach readers to pursue a course of thinking to the most logical conclusion possible for them ; to see a well-turned thought ; a beautiful painting ; to prize spiritual values. It makes accessible to them all that history offers of man's striving and the outcome of these efforts that they may have some guides towards formulating their own actions. It helps teach them to find out things for themselves, shows them where information may be found. It helps start readers on the way of thinking, feeling, learning, doing, and endeavours to accomplish its mission of helping readers to live to the fullest.

Readers will realise that even the best library can keep in stock only a representative selection from the thousands of books published annually ; but the sign of a good library is its willingness to order a copy of a book not in stock at the time of enquiry.

Do not be timid in your library. It is really yours. Go in, look around ; ask for what you want ; suggest that it be obtained for you. The real librarian is constantly annoyed that this service is not fully used.

GALWAY COUNTY LIBRARIES

The County Library has now been in operation since 1st July, 1924. In that time it has formed a pretty clear notice of the kind of books it should like to see grow from its hands. In the library you will find works on archæology, games, metal-working, agriculture, philosophy, the sciences, literature, the arts, history, biography and travel. THE GALWAY READER informs its readers in Literary Notes of books added to the library periodically.

With reference to the article " County Galway Newspapers and Periodicals " in this issue of THE GALWAY READER, the editor appeals to any one who may acquire some of these extremely rare, even unique, items to deposit them in the County Library. The value of our early newspapers is becoming more appreciated. The historian who wishes to get contemporary evidence of facts, the genealogist in search of his ancestry and other enquirers, turn to the earlier newspapers as a source from which they hope to obtain much material for their respective studies. The student of drama in the eighteenth century naturally turns to the press of the period to see the accounts of plays performed and the actors taking part. It would be a great boon to the student of Irish history if the owners of this material would report what items they have even though many of these publications may be imperfect, some of them may lack several numbers or issues, and others may have pages torn out or mutilated. It is very desirable that all volumes of our eighteenth century newspapers and journals should be deposited in Public Libraries and not kept in private hands where they are not valued or appreciated and are inaccessible and so lacking in usefulness.

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Literary Notes

A new and completely revised edition of a standard reference book is *The Oxford Dictionary of English Proverbs*. The new arrangement makes it possible to find any proverb without an index, and, largely owing to the collections of Professor F. P. Wilson, many proverbs from literary texts of the sixteenth and seventeenth centuries are included that were not in the first edition.

The most baffling puzzle about the rise of a dictatorship is not that some individual should strive for absolute power but that the majority of a nation should be willing to submit to a tyrant. On this strange phenomenon Dr. Gustav Bychowski's study *Dictators and Disciples* sheds a good deal of light. Analysing the careers of Cæsar, Cromwell, Robespierre, Hitler and Stalin, he arrives at the conclusion that " the relationship between the masses and the dictator is based on a complete reciprocity in the sense of give and take going on in both directions." Dictators, he shows, are wont to consider themselves the highest possible personification of the virtues, as well as the unconscious ambitions, of their people. The masses, in turn, accept this claim because it enables them to experience a vicarious gratification from the rise, prestige and accumulating success of their oppressor. No dictator is able to stop once he has started, but on the other hand he is unable to make a successful start unless the majority of his people have abandoned their former ethical standards and ideals. The author relates how Cromwell, on being told that out of ten people in England nine were against him, replied : " But what if I disarmed those nine and put a sword into the hands of each tenth person." Dr. Bychowski concludes that this is the road which eventually no dictator has been able to avoid.

Douglas Reed lives up to his reputation as a controversial writer with his latest book, *From Smoke to Smother*, a sequel to *Insanity Fair* of ten years ago. Through the political confusion (deliberately created, in his opinion) he believes he discerns " the pattern " and argues that a world terrorist organisation is operating through Political Zionism and Communism and that the climax is very near. Whether one agrees or not with his evidence and conclusions, it must be admitted that he marshals his facts and writes dynamically.

The author, Arnold J. Toynbee, of *A Study of History* deals in this new work with many of the crucial issues which the world is facing to-day as well as with matters having a timeless universality. He examines, against the background of his phenomenal erudition and insight into the processes of history, the essential factors lying at the very centre of our present difficulties. Although

each of the thirteen sections is concerned with a different problem, or aspect of history, the book nevertheless achieves unity of outlook, aim, and idea. It faces the question " Does History Repeat Itself ? " ; discusses " Christianity and Civilization," " The Dwarfing of Europe," and " The Meaning of History for the Soul " ; and considers " Russia's Byzantine Heritage " and " The Græco-Roman Civilization," among other subjects of wide interest and importance. Despite the vast stores of learning which he carries, Dr. Toynbee's style is never burdened or congested. However serious his subject-matter may be it is always presented with the skill of a literary artist who stimulates while he informs.

" This book, *Interest and Usury* by Bernard W. Dempsey, S.J., is an important contribution to the history of economic thought," says Joseph A. Schumpeter, the economist, in his introduction.

Economic theorists do not usually concern themselves with developments prior to the eighteenth century. A sort of tacit arrangement has evolved according to which, with rare exceptions, the older stages are being dealt with by historians or philologists, while economists are content to accept the results at second hand, comforting themselves by asuming that the thought of remote times, though interesting as a part of the general picture of bygone civilizations, is essentially " pre-scientific " and thus of no direct interest to scientific economics.

The author has the advantage of being trained both as a theologian and an economist, and he has worked out what really amounts to a treatise on the modern interest theory while also presenting an interpretation of that of the Schoolmen. Our time witnesses not only a revival of the theoretical controversy about interest but also another revival of the practical controversy about the reform of money and banking.

Since this book is not only a scientific study but an exposition of moral principle, it is unique in its field and should be of value to the economist, the sociologist, and the theologian.

" There is no reason," wrote Professor Dover Wilson, " why Comparative Education should not prove as interesting and fruitful a study as Comparative Politics, and when it does, we shall have our educational Montesquieus analysing educational institutions and our Bryces classifying them." In this book, *Comparative Education : A Study of Educational Fact or Factors and Traditions*, Dr. Nicholas Hans makes his contribution to the initial process of analysis and classification. His book is divided into four parts. In part one he considers the natural factors which have influenced educational systems, in part two the religious factors, and in part three the secular. Finally, he compares systems of education in the four democracies, Great Britain, U.S.A., France and the U.S.S.R.

Into the Atomic Age, by Chapman Pincher, is the story of atomic energy in a way everyone can understand. Written as a straightforward piece of reporting by a man whose daily job is to interpret the facts of science for the layman, it assumes no technical knowledge on the reader's part.

It deals with the new world-force from both its military and constructive aspects.

With the help of ninety-five diagrams and photographs it explains the meaning of atomic energy, describes the events leading to the production and use of atomic bombs, analyses the effects of the new explosives and deals at length with the industrial, medical and other uses of atom-derived power.

The author has qualifications and experience which specially fit him to write this book apart from journalistic skill.

The Course of Nature Through the Year. From the Pages of The Times. This collection of Nature notes gives a comprehensive view of the English landscape for each month. The writer pretends to no deep science or impressive powers of observation, and tells a straight-forward story of the things he has seen, so that others may enjoy them also. He has seen with appreciative eye the thousands of things which are the heritage of the more fortunate countryman.

From the beginning to the end of the year the writer records the arrival or the blossoming of the flowers ; the singing and mating of the birds ; the habits of wild animals ; the insects and their food plants ; the trees in their order of leafing and colouring, and a hundred other incidental things in the great epic of nature. The book is far from pretentious in style, but the descriptions are accurate and adequate and very often a single word illuminates as well as explains a picture.

Every common bird, insect and wild animal is described and its habits and peculiarities indicated and occasionally legends or stories are recalled. For each month is recorded some notable event such as the arrival of the wild geese or the appearance of a new brood of butterflies. The descriptions of birds and insects is introduced gracefully, filling the picture without that feeling of obtrusion which readers resent when it is associated with details with which they are already familiar.

The index is well prepared. Four splendid coloured plates and a dozen black-and-whites are entirely, and richly, decorative. There is a disarming naivete in the author's moralisings, as for instance when he says : " It is possible to draw an analogy between the seasons and the span of human life. Youth is spring— "

and so to the fairly obvious peroration which is not remarkable for its originality or profundity. But all in all it is a pleasant book and one that nature lovers will appreciate.

(D.L. in *The Irish Press*)

" Ten ordinary histories of Kings and Courtiers," wrote Carlyle, " were well exchanged against the tenth part of one good History of Booksellers." Having set that quotation in the forefront of a book which has been accepted as the standard work on the subject, Mr. Mumby, in the words of the late Arthur Waugh, " proceeds to justify it by as deft, comprehensive and entertaining a piece of workmanship as ever invited the gratitude of all sorts and conditions of bookmen."

So much has happened since the last impression of *Publishing and Bookselling* by Frank Mumby appeared that a wholly new edition has long been called for. Besides revising his earlier narrative the author has added fresh chapters recording the historic Battle of the Books, the havoc of the war years, and the many changes in practice and politics which have made the last two decades perhaps the most memorable in the annals of the trade. These chapters are linked up with the main story, now tracing in outline the part played by publishers and booksellers in our literary history from the earliest times to the present day.

The bibliography has also been revised and brought up to date.

The only way in which to-day's readers can get to know anything about the theatre of the past is a study of contemporary dramatic critics. Thus the reader can learn about the '60's from Henry Morley and the '70's from Dutton Cook, but there is a gap until in 1895 Shaw started his dramatic criticisms in the *Saturday Review*. Some little time ago a total stranger wrote to the late Mr. Agate and asked if he would be interested in a collection of several thousand dramatic notices belonging to this very period. Mr. Agate said yes, and *Those Were the Nights* is the result. It is superbly illustrated.

The introduction *On British Cinemas and Their Audiences* by J. P. Mayer sketches the cultural and historical framework within which films and audiences must be understood. The bulk of the book consists of original documents written by members of the film-going public. These have been chosen to show typical audience reactions, and reveal the deep effect films have had on the lives of hundreds of thousands of people, almost from cradle to grave.

These anonymous contributors speak for many classes and age-groups, for men and women. To the author it seemed important to get a glimpse of the part films play in our lives. Hence the attempt to relate film experience to the life curve of our contemporaries.

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A number of the documents deal with film preferences, which should not only help sociologists and psychologists, but the film-makers themselves. The final chapter defines the basic assumptions of a constructive film policy in a modern mass state. Also included is an important Government statistical survey of the British cinema audience which has hitherto remained unpublished.

Come to the Opera ! by Stephen Williams is written for two communities : those who stay away from the opera and don't know what they are missing and those who come to the opera but are not quite sure what they are hearing. It is written to tempt the first to try to enjoy opera and to help the second to understand *why* they enjoy it.

It is not simply a " collection of plots " or a dry-as-dust catalogue of historical facts. It is written with enthusiasm, and in an endeavour to convey in words the essential atmosphere of the music. It is, in fact, a testament and tribute of one who has listened to opera, played opera, sung opera and loved opera ever since he can remember.

In England to-day an immense new public is " discovering " opera. The writer has written this book in the hope that it will infect these young explorers with his own enthusiasm and help them to enjoy more passionately and discerningly what they are discovering. *Come to the Opera*—and like it.

Stephen Williams is well-known as a music and drama critic and a broadcaster on musical subjects—particularly opera.

A book to aid the yachtsman to plan his new boat, by a naval architect well known in America is *Yacht Designing and Planning* by Howard I. Chapelle. The author, keeping in mind the non-professional, has written a practical handbook which explains with many drawings and diagrams methods as carried out in the drafting room.

Some of the loveliest districts in Ireland provide the setting for many of Captain J. B. Drought's fishing experiences. These experiences, in *A Sportsman in Eire*, dealing mainly with salmon and trout are delightfully described in a natural and easy style by an expert who also gives the reader some charming glimpses of the beautiful and unspoiled country in which he found his sport.

The author, who has a passion for and great knowledge of fishing, is the shooting and fishing editor of *Country Life* and a well-known contributor to many sporting journals.

By those who have not read their Surtees and equally by those who have, this delightful book, *John Horrocks and Other*

Characters by Lt.-Col. the Hon. E. G. French, D.S.O., dealing with the chief characters in the greatest hunting stories in our literature will be warmly welcomed.

The author has had the happy idea of isolating the strange but intensely human characters created by Surtees from the books in which they appear and describing them in detail, with, of course, the inimitable and indispensable aid of their immortal creator. This the author does by quoting at length from Surtees's works. The result is a perfect anthology of characters and an invaluable summary of Surtee's work.

It is hoped that this book which is an invaluable guide to the best of Surtees, will encourage all who have not read the stories to do so at once.

Strange Encounters, by James Brady : A vivid account of prize-fighting in the eighteenth and first half of the nineteenth centuries by an author who knows his subject thoroughly. Pugilism like racing has always been a great national institution, and Mr. Brady's account of the qualities and careers of the great prize-fighters will make a strong appeal to a large number of readers.

With skill and knowledge the author describes such notable boxers as " Gentleman " Jackson, Jem Belcher, Pearce, Gully, Cribb, Tom Spring, Tom Sayers, and others, and describes most vividly their famous fights. The author gives a complete history of champions and championship fights from James Figg (1719) to Tom Sayers (1860). He also has many interesting things to say about such famous Corinthians as the Prince Regent, Squire Osbaldestone and the Marquis of Waterford.

What do you know, booklovers ? If you've listened to, or read, quizzes on literature, and found them too easy or too silly, try Howard Collins' *Biblioquiz*. Their author has been running these tough quizzes in the *Saturday Review of Literature* for some years ; they are now collected, a selection of the best, into a book for the diversion and partial frustration of bookmen in any number from two upwards (or you can read the book on your own with great delight).

What kind of quiz is this ? Here are some of the titles of groups of ten to twenty questions :

Lines that precede famous lines

Characters who were shipwrecked

Fiction's famous funerals

Favourite foods of famous people

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Some interrupted weddings

Sherlock Holmes

What the well-dressed character wears

Musicians in literature

Sub titles of well-known books

Alice in wonderland

Unusual first names of characters

This book of eighty-eight sets of questions is the thing for the intelligent party, for the man or woman who knows, or thinks he knows, books ; it is various, lively, scholarly.

What goes on in the mind of a writer of books ? How, looking at the world around him, does a writer translate his experience into the words, the narrative, the characters who people his pages, into the style and form which will fix the attention and fire the imagination of his readers ?

The criticism of the critics is one thing, but the point of view of the writer himself, over the ages, is engrossingly important to the man or woman who buys and reads his books. Here—for the first time in a book we believe—the writers are given the opportunity to argue and discuss and preach, at first hand, the art they practise.

Nearly seventy great writers are represented in this important book, *Writers on Writing* edited by Walter Allen. They come from many different countries and from all times. Among others, Ben Jonson, Goethe, Shelley, Coleridge, Rilke, and Eliot discuss the fundamentals of poetry ; while Fielding, Dickens, Tolstoi, Trollope, Flaubert, Proust, Forster, Maugham, Mauriac and many others concern themselves with the novel.

This is no literary source book, no collection of odd jottings, but a conspectus for the general reader, for the man or woman seriously interested in the making or judgment of literature ; and a valuable corrective to academic criticism.

The book has been collected and arranged, for reference or continuous reading, by Walter Allen, himself a novelist as well as a critic. He has also contributed a long introduction.

Arena, Patricia Saunders : These poems in the modern idiom have the background of war and the disillusion of our time. They give expression in a remarkable way to many of the disorders and frustrations of life. The poems are exceptional not only for an

unusual sense of image but for rare beauty and economy of phrase ; they are intensely individual and of a high level of sure craftmanship.

More than twenty years ago, Kevin O'Higgins was murdered in Dublin : so violent were the passions that his personality aroused, even after his death, that it has not been possible until now to release the material for his biography.

At first a student for the priesthood, he was elected to Parliament in the 1918 election and at the age of 30 became second in command in the first Free State Government. He negotiated with Lloyd George and Churchill and wrote vivid accounts of them and other statesmen in letters which are now published for the first time. A relative of Tim Healy, he inherited the sardonic tongue of his kinsman and his comments on many of the formost personalities of the British Commonwealth are always apt and usually caustic. " A figure from the antique cast in bronze " is how Churchill has described him. This Cato-like quality won for him respect but, in the disturbed times that existed, bitter enmity as well. It was he who provided the backbone that kept together the Cabinet led by the more affable and less ruthless President Cosgrave.

In England O'Higgins won a reputation as one who in commonwealth affairs promised to become an Irish Smuts. He evolved a scheme to unite Ireland under King George V, who was to be crowned King of Ireland in Dublin. Carson was sympathetic ; the scheme was daring, but O'Higgins was full of hope. Assassins met him within forty-eight hours of his return to Dublin. He died like a hero.

Kevin O'Higgins by Terence de Vere White is a courageous book, for the author does not shrink from any of the difficult questions which O'Higgins' career provoked.

The Real Bernard Shaw by Maurice Colbourne : Although this book in its present form contains some seventy thousand words of new material, and is about one-third as long again as the 1939 edition, the author prefers to consider it not as a new work, but as the fourth edition of a book he has been living with for the last twenty years. The book has grown as its subject grows. It first appeared in 1928 as printed notes of a course of lectures delivered in Canada, in which country the first edition was published.

The plays of Bernard Shaw, in their entirety so far, are now dealt with play by play in three chapters. There is also a chart, in tabulated form, showing at a glance the comprehensive history of first productions, whether in England, in America, or elsewhere, with dates, names of theatres, of producers, and of actors—a

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compact body of information that has never been produced before as a whole in the entire history of Shaviana. Another feature of this edition is a Shavian annary showing the principal events in Bernard Shaw's life side by side with chronological landmarks in all those many human activities in which Shaw has had some prominent share.

It is a thesis of the author that Shaw is first and foremost a great amateur—an amateur thinker. Mr. Colbourne does not believe that Shaw is by temperament and inclination first a playwright. He has always been more interested in his array of hobbies —economic studies and political freethinking, creative evolution, vegetarianism, spelling reform, local government—than in his remarkable play-writing talent that would not be denied. He has had to write plays because, fortunately for humanity, he could not help it.

Outstanding among the literary biographies is a work by Dr. Jeffares, who is an Anglo-Irishman and he has based this new study of *W. B. Yeats : Man and Poet* not only upon information given to him by Mrs. Yeats, Madam Maud Gonne MacBride and many of the poet's friends, but also upon private and unpublished papers, diaries, letters and manuscripts. He has had the opportunity of examining Yeats' library and rough drafts, and in addition to frequent quotations from his published works, he has brought to light much hitherto unpublished material of great biographical and critical interest. Yeats had an unusual poetic career. He remade his style many times during his life, and to appreciate the greatness of his work it is necessary to understand his strange antithetical personality. The biographer brings out the many aspects of Yeats' personality, and shows the poet against his background, his troubled love for Maud Gonne, his friendships and liaisons, marriage, belief in the philosophy of *A Vision* and pride in the Anglo-Irish tradition.

Four Favourites by D. B. Wyndham Lewis: To become *and remain* a royal favourite in face of fierce rivalry and political intrigue calls for something more than personal charm and magnetism, valuable as these may be in unlocking the doorway at the foot of the steep and precarious stairway to the dizzy pinnacle of fame and fortune.

From the mass of historic data surrounding his chosen characters—*Madame de Pompadour, Lord Melbourne, Don Manuel Godoy* and *Prince Potemkin*—the author has chosen to illustrate those aspects of character and achievement which explain why, with one exception, they maintained power to the end.

Of the four perhaps Prince Potemkin, the Russian, tends to tower above his companions in these pages, even as his background

is vaster and more barbaric. Half-child, half-savage, with a strong strain of mystic : with fine qualities of heart and brain yet vain and greedy it is easy to understand why he remained to Catherine a perpetual and magical surprise.

Melbourne, the favourite, is of course the gentle avuncular "*dear Lord M*" of Queen Victoria and not the stormy figure of earlier days during his marriage to Lady Caroline, but the author has stressed those aspects of playful sardonic whimsy, in their way irresistible which enabled him to steer his path, and that of his young Sovereign through some early tumults.

Madame de Pompadour, lovely, witty, ruthless and ambitious, yet zealous in her King's service, still holding Louis in silken bondage long years after he had ceased to care for her, and Don Manuel Godoy, victim of royal treachery, passing from the glories of the Spanish Court to exile and final death in drab Paris lodgings, complete the quartette of historical figures all possessing outstanding qualities of charm and skill in manipulating the policy of the Crown which they served.

D. B. Wyndham Lewis writes of them with a keen wit and shrewd observation whilst his delightfully human details of contemporary decor bring the scene to life before our eyes. The narrative is strictly authentic and based entirely on documentary evidence, including a few diplomatic papers in the Foreign Office archives and as yet unpublished.

Of books on life in different parts of the world there is still a steady stream.

Over the Reefs, written and illustrated with 77 wood engravings by Robert Gibbins, author of *Sweet Thames Run Softly, Coming Down the Wye, Lovely is the Lee*, etc. :

As soon as the war was over Robert Gibbings decided to make use of the freedom to travel that peace was expected to bring, and overcoming initial difficulties and restrictions he set out for an eighteen months' tour of the Polynesian Islands, from Tonga to Tahiti. He had been to the Pacific before, and knew the lines of research and discovery that he hoped to follow. For long periods then he lived with the natives, even to the point of being made a high chief of one of the islands, studying their habits and customs. But while doing this with one side of his nature, he essayed with the other to remain European enough to observe and comment by European standards. As an Irishman he succeeded in holding the balance nicely, and the result has come home with him in the form of a long and fascinating account, packed with anecdote, of the islands and the islanders, illustrated by as fine a set of wood engravings is as ever likely to made of that part of the world.

Leabharlanna Cohrcae na Gaillimhe

Among the coral reefs and blue lagoons we are invited to wander with this genial artist as guide, to taste, to smell, and to see the exotic, and to be entertained by his all-embracing humour which stands between us and the dangerous realities of life in those far-away islands.

The Selective Traveller in Portugal by Ann Bridge and Susan Lowndes: In the mass of literature available to the traveller there must be a special place for the selective guide-book: the anthology rather than the omnibus volume whose very wealth of detail may prove baffling to all but the specialist. The aim of the present volume is precisely to provide such an anthology of the varied, unusual and beautiful things to be found in Portugal. In it the authors have combined elegance of writing with the most practical guidance.

Portugal is one of the most rewarding lands for the traveller: a country of astonishing variety and infinite multiplicity of detail. For the botanist there is a wealth of lovely and often rare wild flowers ranging from the big gum-cistus covering the barren rocky hill with a cloud of white blossom to the exquisite miniature perfection of the wild narcissus. For the student of architecture the revelation of the beauty of Portuguese baroque architecture with its purity, vigour and amazing abundance: or the whole streets of houses with fronts of *azulejos*, the highly glazed, brightly coloured tiles which strike with a sense of shock upon eyes accustomed to northern austerity. Among the northern mountains will be found bracken, heather and foxgloves: in the south, where the fierce sun beats down with tropic splendour are great sweeps of brown soil set with the shapely dark green of the cork oak . . . the fragile almond trees, the cactus and agave to remind the traveller of Asia Minor or Morocco: in Central Portugal the strings of windmills which stand grouped round the bare brown caps of hills like chaplets of shell jewellery. From their detailed kowledge, love and understanding of Portugal and its people the authors have selected all that is best worth seeing: road routes are shown clearly and instructions given for gaining access to those churches or buildings which are not always to be found open to the passing traveller. The appendix is an invaluable part of the book, providing as it does information about hotels, pensions, restaurants, amusements and shops.

The name of Ann Bridge alone would be a guarantee that the interest of the reader will be held from the first page, and in Susan Lowndes she has found an able and sympathetic collaborator. Together they have produced not only the first post-war guide to this lovely land, but a book which will remain a standard work for many years: a guide book *de luxe* for the connoisseur.

South Africa, with its beautiful scenery, its mountains, its

plains, and its complex population of Europeans and native tribesmen, is the subject of H. V. Morton's new " Search " book. In the course of a long journey through the four provinces of the Union, the author has revealed the history of South Africa in a way that will be read with equal interest by Boer and Briton. Like all the famous " Search " books, *In Search of South Africa* is essentially a record of personal experiences, and those who know the country and those who do not, will enjoy the writer's impressions of South Africas—Boers, Britons, and Bantu—of the great spaces, the game reserves, and the life in thriving modern cities and on farms.

Starting from Cape Town, the writer travelled through the Cape Province and its picturesque native reserves into Natal, where he visited Zululand and the famous game reserve. He went over the mountains into the Free State, where he struck the trail of the first diamond diggers at Kimberley and lived on Boer farms before moving on to the Transvaal and the Rand with its modern story of gold and industry. Travelling through the Bushveld of the North Transvaal, he spent some time in the world-famous Kruger National Park, where lions roam as freely as the rhinoceros roams the game reserve of Natal. He flew into Southern Rhodesia to visit the Victoria Falls and Zimbabwe.

Readers of the " Search " books will find in *In Search of South Africa* an interpretation of a country by means of its history and its inhabitants as vivid and as penetrating as any of its predecessors, and marked by the same lively humour and sympathy which have made H. V. Morton the most widely read travel writer of our time.

In wartime much has to be concealed, but when the fighting is over the public has every right to a full account of its leaders' actions. Admiral R. T. McIntire was more than the White House physician; he was the President's friend and close intimate, seeing him morning and evening. These were the times when the President unburdened his mind of the happenings of the day, confiding why he took such decisions as running for his third and fourth terms, authorizing atomic bomb research, selecting Mr. Truman instead of Mr. Henry Wallace as candidate for Vice-President.

In this way we see how many of the important domestic and war policies evolved in the President's mind. Admiral McIntire also describes the Atlantic, Casablanca, Quebec and Yalta conferences as the President himself experienced them.

The most human side of the book, *Twelve Years With Roosevelt*, is, perhaps, Mr. Roosevelt's gallant and successful struggle to overcome his physical infirmity.

The narrative of the German-Russian alliance of 1939-41 is disclosed in *The Captured Archives* by Bernard Norman in a selection of captured documents recently published by the United States authorities.

A first-hand account of P.T. boats in the South Pacific is *Death Was Our Escort* by Commander Ernest G. Vetter, and tells of the kind of life, adventures and the tense experiences which so many have passed in the War in the Far East. The account of the struggles of the men through the jungle and its horrors is a story in itself.

There remains the difficult task of giving some picture of the multifarious work in fiction recently published.

For readers surfeited with accounts of violence, sex and crime these stories, *The Game Cock and Other Stories* by Michael McLaverty, author of *Lost Fields*, *The Three Brothers*, are a perfect antidote. They have the always rare quality of a compassionate tenderness, and it is this, no doubt, which has caused McLaverty to be regarded as in the tradition of Turgeniev and Chekhov. He evokes, with humour, pathos and delicate perceptiveness, the lives of quiet people far from the stress of cities, and illuminates them with the sympathy of close kinship and lifelong familiarity. Ireland has produced several short-story writers of uncommon distinction ; McLaverty is among them, but a little apart. In his own way he has rediscovered innocence, and it has been said of him that his style is " as natural as grass growing "—but there is nothing naive about these stories ; they are the work of a conscious artist whose heart is in the right place.

Some American fiction succeeds in Ireland because of its very American-ness in technique and background ; some because of the universality of its appeal. *Tobias Brandywine* by Dan Wickenden belongs to the latter class. It is a new treatment by a lively and sensitive writer of the perennial theme of the family circle and of the interactions between the older and younger generations.

The Windrow family are centred round the dominating personality of the grandfather, Senator Windrow. His children, middle-aged at the time of this story, have been unconscious of the strength of the ties which fix them together until a mysterious stranger, Tobias Brandywine, arrives in their midst and subtly infiltrates them. His mild and sympathetic character gradually shows themselves to themselves, and one by one their knotty problems come to light. It is not enough for Tobias Brandywine merely to expose the difficulties and frustrations inherent in family life ; by suggestion and persuasion he forces each member of the

household to face his or her situation squarely, and to take the necessary steps forward. As a result the lives of old and young alike are surprisingly revolutionized, and when the time comes for the *deus ex machina* to leave the scene of his influence as unobtrusively as he came, the reader feels that the friends he has made in this book are on an even keel.

Dan Wickenden is already well known in this country through his earlier novels, *The Running of the Deer* and *The Wayfarers*. His latest book is more ambitious and more fully rounded than anything he has written yet. The mechanics of the story are sound and the sub-plots are tense and interestingly developed ; the emotional tone has the poignancy and delicacy and charm that have come to be associated with this writer. The book can be confidently recommended to every one who is interested in modern fiction, both for its matter and for its literary style.

Incognito is a highly romantic story rich in all qualities that have made Robert Hichens one of the most popular novelists of our time. It is the sort of romance in the creation of which the author is a master.

Eden Phillpotts, author of *The Farmer's Wife*, is right up to date with his new story, *Fall of the House of Heron*, which centres round atomic energy. His chief character, Faraday, is one of the pioneers of nuclear research who kills without compunction to get the money to continue his work.

Sir Philip Gibb in *Behind the Curtain* has written a novel on Russian life and character which begins in the time of Lenin and Trotsky and ends in the present day.

Naomi Jacob's *A Passage Perilous* is a love story covering the period of the two world wars, with settings in England and Italy.

Miss Monica Dickens provides in *Joy and Josephine* a novel with a plot as traditional as it is inevitably successful. Here again is the story of a foundling, or rather, of two foundlings, one of which is the heroine, the other having perished in a fire in such a manner as to leave the identity of the surviving baby a matter of doubt and surmise throughout the story. The author is most convincing, and certainly more amusing, when she is among the small back-streets and their frowsty shops and pram-pushing women. The pace of the story never slackens.

After a silence of ten years Thornton Wilder's new novel, *The Ides of March*, is an event of some moment. The book is written, for the most part, in letter form and the author himself describes the work as a fantasia on events that happened in the last days of the Roman republic under Julius Cæsar. He has, as he explains, taken certain liberties with time and personages in order to bring them into the pattern he has set out to make.

Galway Public Library

Phyllis Bentley has scored another notable success with her latest novel *Life Story*. It is in the tradition of her West Riding novel *Inheritance*. *Life Story* covers the fortunes of several generations concerned with one of the staple trades of the West Riding, the cloth industry, and it is characterised by that faithful regard for accurate detail which Miss Bentley has observed in all her works.

A new children's book by Patricia Lynch is invariably welcomed, as she has a wide circle of admirers, both young and old. In *The Mad O'Haras*, a long and absorbing tale, she writes less of fantasy—her familiar little grey donkey and the leprechauns—than of everyday happenings in a world of reality, taking as her background a wild Irish " castle " in the mountains near the sea. In this live an impoverished family, clinging to their ancient house and lands, almost outlaws in their tenacious and grimly hostile attitude to neighbours.

Grania O'Hara, when the story opens, is living with an uncle and aunt in a village, having been brought up by them, and believing that she is an orphan. Actually her father is dead but her mother is living at Castle O'Hara. She wanted her child to be brought up in more civilized surroundings. Suddenly a boy on a shaggy pony arrives to fetch Grania, apparently with a message from her mother. And though this is a trick played by the wild young uncles, Grania chooses to stay on in the hills, helping her mother, and gradually growing to love the old place. She has a definite influence on the unruly household, with her quiet ways and her determination to be one day an artist. The long feud with the Farellys across the river is finally ended, the boycott of the O'Hara family called off, and the story ends with Grania winning a scholarship to an art school in Dublin, and Castle O'Hara in a fair way to becoming self-supporting and civilized.

This brief note in no way indicates the many characters and vivid personalities with which Miss Lynch always peoples her stories for children. Her touch is as sure as ever, with delightful descriptions of the little homely Irish village, Christmas in the fishing village on the coast, the fair-ground, the dogs, cats, and horses, the old pedlar, and dominating the whole scene the O'Hara family, that extravagantly lawless yet attractive household.

The illustrations are the work of Elizabeth Rivers, well known for her drawings of the Irish scene.

Few writers are more fully qualified to write for boys on life in the mercantile marine than Richard Armstrong. He went to sea himself when he was sixteen, and made many voyages to the Caribbean, that described in *Sea Change* being one of them, and both the details and the thrills throughout the book are based on first-hand experience.

When the story opens Cam Renton, a young apprentice, is joining his ship at Liverpool, about to begin his third deep-water voyage in his four-year course. At first keen to go to sea, he is now somewhat disillusioned ; he seems no nearer his second mate's " ticket " than when he started. Then comes the voyage to Barbados, with its close insight into the daily working life of apprentices and crew and how a big cargo steamer is handled. The main theme of the story is the resolving of the conflict in the young apprentice's mind between personal freedom and discipline, ambition and self-control, superficial knowledge and trained efficiency. Cam is a good if headstrong lad, with all the makings of a reliable officer in him ; this the captain, wise though hard, knows, and by his handling of difficult material he turns Cam, who might have become a warped character, into a fine seaman.

The illustrator of *Sea Change*, Michal Leszczynski, is a remarkable marine artist, a Pole who has spent many years at sea and was an extra master mariner in the Merchant Navy throughout the war. He is the author and illustrator of text-books on marine drawing, and his pictures have been shown at the Royal Academy and other exhibitions. His drawings for this story are as accurate and atmospheric as the text.

Six cousins on a farm—ponies and horses—poachers—a strange hermit—Crackers the spaniel—home-life, school-life, farm-life—and a curious little mystery—what a fine mixture for a real Enid Blyton story !

Enid Blyton's *Six Cousins at Mistletoe Farm* is an extra-long story which will be welcomed eagerly by all Enid Blyton's hundreds of thousands of readers, both boy and girl. Three town cousins come to live with their three farm cousins, and neither trio likes the arrangement at all. But they have to settle down with one another and rub each other's corners off, and all this makes a most interesting and absorbing story. The children are real children, each with their own well-defined characters ; the ponies are real ponies and the dogs are very much alive !

Plenty of humour and fun, nature-lore, the happenings on a farm, family jokes and family rows, everything to interest the young reader is packed closely into this book—surely one of the best that Enid Blyton has ever written !

Among the many books for boys and girls *The Otterbury Incident*, adapted from the French film *Nous Les Gosses* by C. Day Lewis and illustrated by Edward Ardizzone, is a tale of detection and high adventure for boys and girls by C. Day Lewis, whose book for children, *Poetry for You*, and " Nicholas Blake " detective novels, are in their own spheres certainly as widely known as his poetry and criticism.

Two school-boy gangs are at war in the Abbey town of Otterbury, when a high-spirited forward rush sends a football through a plate-glass window. Nick has to pay up, but dare not confess to his sour-faced guardian. An alliance is made to raise the money, a campaign drawn up and a contingent of hand-picked sisters enlisted—it is a case of all hands to the pumps and united we stand.

There is art, humour and daring in the tactics adopted, but all that is as nothing compared with the mystery and detective work that follows. In the closing stages, too, more than local interests are found to be involved, and more real danger than was ever dreamed of.

Irish School Texts in the Eighteenth Century

In the eighteenth century Ireland did not possess the boon of Education Commissioners to prepare interesting and useful school books, nor a Kildare-place Society to issue cheap works of a harmless and edifying character. As, however, the mass of the peasantry wished to give their children the only education they could command, namely, that afforded by the hedge schools, and as young and old liked reading stories and popular histories, or at least hearing them read, some enterprising Dublin, Cork, Limerick and Galway printers assumed the duties neglected by churchmen and senators, and published *Primers*, *Reading made easy*, *Child's-new-plaything*, and the widely diffused *Universal Spelling Book* by the magisterial Daniel Fenning, for educational purposes. These were "adorned with cuts," but the transition from stage to stage was too abrupt, and the concluding portions of the early books were as difficult as that of the *Universal Spelling Book* itself, which the author to render it less practically useful, had encumbered with a dry and difficult grammar placed in the centre of the volume. In the frontispiece of some editions of the spelling book grew a tree of knowledge laden with fruit, each marked with some letter, and ardent climbers plucking away. Mention must also be made of a really valuable treatise on arithmetic by Elias Vorster, a Dutchman, naturalised in Cork, and subsequently revised by Gough, a Dublin Quaker. Dowling's and Jackson's *Book-keeping by Double Entry* was until the beginning of the present century considered as a standard work. Also issued were a series of stories, histories, and literary treatises, such as they were, printed with worn type, on bad grey paper, cheaply bound in sheepskin, and sold by the pedlars throughout the country at a tester (6½d.) each.

Of history, voyages, etc., the pedlars pack was provided with Hugh Reilly's *History of Ireland*, *Adventures of Sir Francis Drake*, *The Battle of Aughrim*, and *Siege of Londonderry*, the two latter being dramas, one, the composition of Robert Ashton, a graduate o Trinity College, and the other of Col. John Mitchellburne, a defender of Derry: *Life and Adventures of James Freney the Robbe The Irish Rogues and Rapparees*, *Josephus*, *Redmond O'Hanlon*, *The Trojan Wars*, *Troy's Destruction*, *The Life of Baron Trenck*, and *The Nine Worthies—Three Jews, Three Heathens, and Three Christians*. The fiction selected embraced, chiefly in an abridged form, *The Arabian Nights*, *The History of Don Quixote*, *Gulliver's Travels*, *Aesop's Fables*, *Adventures of Robinson Crusoe*, *Robin Hood's Garland*, *The Seven Champions*, *Seven Wise Masters and Mistresses of Rome*, *Royal Fairy Tales*, *Tales of The Fairies*, *The Noble Slaves*, *The Garland of Love or Royal Flower of Fidelity*, *The Fortunate and Unfortunate Lovers*, *Montelian the Knight of the Oracle*, *Guy, Earl of Warwick*, *Parismus and Parismenous*, *Don Belianus of Greece*, *The Death of Abel*, *The Hibernian Tales*, *Life of Jeremiah Grant*, *Reynard the Fox*, and the collection called *Laugh and Grow Fat*, the last two being decidedly objectionable both in manner and matter.

Of a miscellaneous nature were *Lord Chesterfield's Letters to his Son*, *The Academy of Compliments*, *The Fashionable Letter Writer*, *Hocus Pocus, or the Whole Art of Legerdemain*, and *Joe Miller's Jest Book*.

These books, called chap books, consisted of 8, 12, 16 and 24, sometimes as many as 32 pages, printed in 12mo. or 16mo., size ($4\frac{3}{8}'' \times 7\frac{1}{2}''$ and $4\frac{3}{8}'' \times 5\frac{5}{8}''$ respectively), folded, unstitched, and uncut. They were as already stated printed in the crudest fashion, on coarse, flimsy paper, which has proved, however, far more durable than our modern wood-pulp production, and they were still more crudely illustrated, the illustrations being made to do duty over and over again in different books, and often with strange and incongruous effects. For example, the same old woodcut serves in one book for a dance of devils around a wicked cobbler, and in another for the angels watching over a repentant sinner. These little books were among the earliest productions of the printing press in London, and as there was no copyright laws before the days of Queen Anne, they were soon reprinted in large numbers in nearly all the important towns of England, Scotland, and Ireland, where their manufacture often became an industry of considerable importance. Popular pamphlets of this kind, produced in the manner described, were naturally thumbed until they were destroyed, and often enjoyed but a brief life. Hence their extreme scarcity. Sir Walter Scott said of them that "once sold at the low and easy price of one halfpenny (they) are now cheaply purchased at their weight in gold."

Previous to 1824 chap books were known as "Burton's." A writer in *The Dublin and London Magazine* for August, 1825, says: "The number of sixpenny or Burton books annually sold was formerly immense. Four booksellers in Dublin used to deal exclusively in them, and one had four presses constantly employed, and published on an average fifty thousand annually; besides these there were many of the provincial presses employed on no other work. It was supposed that in this way three hundred thousand were every year printed and circulated. They were a principal commodity of hawkers and pedlars; and in every country town they were exposed in tables in the streets for sale, and the markets resembled a Leipzig fair. Mr. Parnell stated before the Commissioners of Revenue that "the common mode of getting books in Ireland is through the means of grocers and hardware men; they keep a shelf for what they call Burton's, and spelling books, and almanacks."

Nathaniel Crouch, under the pseudonym of Richard Burton (after his death it appears as Robert Burton) compiled a quantity of instructive little books, chiefly on historical subjects, and by issuing them at a shilling each, became a pioneer in the publication of cheap and sound literature. It would appear that in Ireland the price of "Burton's Books" was halved, the Irish issues being reprints and as English copyright did not extend to Ireland they sold cheaper because (*a*) the Irish publisher had nothing to pay to the author; (*b*) he could incorporate the corrections; (*c*) he could and often did use a better type.

The enthralling chap books which the children brought with them for the English reading lessons in the hedge schools were a source of raging controversy. Witnesses before the Commissioners of 1825 reported adversely upon their "immoral character," and upon the countenance given to them by the priests. The presence of such books was as vigorously denied. The available evidence suggests that the critics of the schools did not always distinguish between books which were offensive to morality and those which were offensive to religion and politics. The supporters of the hedge schools, on the other hand, in denying the existence of immoral literature, forgot that the reading books used not only in the Irish hedge schools but in the common schools in England and Wales were not provided by the schoolmasters, but by the pupils, who brought to school such books as their parents possessed.

EDITOR'S NOTE:

Every reader is familiar with Thackeray's description in the *Irish Sketch Book*, of the pleasure to be derived from the perusal of some of these when storm-stayed in Galway.

Ábar Léitheoireachta i nGaeilge.

An litriú Nua—sin é an t-ábar diospóireachta atá ag Gaeilgeoirí i látair na h-uaire, agus níl aon teora leis an méid foglama agus éirime aigne a baineadh feidhm astu ag plé na ceiste sin. Seadh agus fearóid agus ceannbánacht go mait. Is iontach an dream muid le fánú.

Ach feictear dom-sa go mbfeadh go mór fada dá fcríobadh na daoine sin fuid éigin an piú é léamh—fcéal nó airte nó fuid an bit fonta—readar a beit ag cur ama an léitheora amú go mait le na gcuid ama féin, ag fánú. Nach cuma faoin litriú an dáoi an bit, man ón tsaid ina bfuil litríocht na Gaeilge faoi látair is léir nach mbeid litriú an bit ag teartáil tar éis tamall. Ní beid duine an bit ag léamh Gaeilge amach anso, man d'fléir an corulacht atá an fudai anoir ní beid aon deo ann le léamh—ach amáin airtriucáin.

Fág amach na h-airtriucáin ar litríocht na nua-Gaeilge agus is féidir an cuid eile a léamh gan tsmó taob istig de readtain—nílim ag comhaineamh ach amáin na leabha gur piú iad a léamh. Bheathaig an na leabha Gaeilge sa leabharlann agus tuigfid tú ansin go mór is atá an Gaeilge i dtuilleamaí na h-airtriucán.

Tá na h-airtriucáin feilúnach go leor ag daoine atá ag foglaim Gaeilge, nó ag daoine gur fearr an t-eolas atá acu ar Gaeilge ná ar Béarla. Agus ná bac le muintir na Gaeltachta—an fíor corr duine san nGaeltacht a léann leabar cor an bit is é m'eolas fiam gur fearr leis leabar Béarla i gcomhnaí.

Níl an t-airtriucán le cur i gcomórtas leis an mbun-leabar im tuairim-sé. Is cuma liom céard déanfar duine an bit, ach ní féidir Dickens, ná Shakespeare, ná Chesterton a airtriú go Gaeilge sa gcaoi go mbainfeadh duine a bfuil Béarla maith aige an oiread sáraim astu i nGaeilge is a bainfeadh sé astu i mBéarla. An scríbneoir a bíor ag smaoineamh i gcomhnaí an an méid aitgid a déanfar sé—an oiread seo an gach míle focal—bail, ní féidir leis scríobad mar a scríob Shakespeare, ná Chesterton, ná Dickens—agus céard tá ins na h-airtriucáin an fad ach pot-boilers?

Tá an Gaeilge ceart go leor már féidir leat sáram a baint as rean scéalta readóideacha simplí mar "Séadna," cuir i gcás. Má thaitnionn rean-scéalta den tsórt sin leat ní beid aon earba ábair léitheoireacha ort go ceann tamaill, ach má tá rpéis agat sa nádúir nó in ealaíon nó i fuid an bit atá nua-aimseartha cá bfuil tú? Dul-an-agairt nó nua-aimseartacht agus an Gaeilge, sin dá fuid nach dtéigeann le chéile.

Maidir leis an nádúir—ainmhíthe, bláthanna, plannaí, éisc, feithidí agus fudai mar sin tá an Gaeilge earbaideach. Féach mar fompla-deirtear i gcomhnaí go raib na rean-Gaeil thar a beit gann

agus go raib ainm acu ar 'cuile fóirt ní. Ac an raib ? Má bhea naíonn tú tapt amuig faoin dtuait ra raimhad feicfe tú go leor cineál féileacáin. Fiú amáin daoine nac bfuil fpéir ar bit acu i mudaí de'n tfórt rin tá riad i ndoon an Tortoishell, an Red Admiral an Meadow Brown, an Orange Tip, agus béidir cúpla ceann eile a ainmniú i mBéarla—ac an bfuil duine ar bit i ndoo iad a ainmniú i nGaeilge anoir ? Béidir go bfuil, ac cinn orm-fa na h-ainmneacha a fáil amac—agus cuireap ceirt ar daoine a bfuil Gaeilge acu. Bheacnaig mé inr na foclóirí agus i leabha eile co mait, ac ní raib aon mait ann, agus níl fior agam fór cén roimdealú a déantar idir Tortoisehell agus Red Admiral i nGaeilge. Ac béidir gur orm féin atá an loct maidir leir rin—már orm beirí mé an-buíoc do duine éigin ac na téarmaí a innreact dom.

Ac níl aon mait le téarmaí mar Admiréal Deargs agus Bantortaire ! ! Ní ag magad atá mé—bíonn téarmaí níor mearra ná iad rin inr na h-airtriucáin go minic. Mar fompla : bringing coal to Newcastle—" as túirt Guail go Cairleán Nua " ! Má bí na seandaoine co gcinn rin, agus má bí an oideas rin ceana acu ar an nádúir caitfe go raib focla acu ar na féileacáin éagrúla.

Fadó cuireadh muintir na hÉireann ruim mór inr an nádúir agus bí grá agus mór-mear acu ar na hainmhíte agus na h-éanacha. Tá na hainmhíte agus na h-éanacha ag teact isteac fiorrai inr na fcéalta fiannaidheachta agus sean fcéalta eile. Bí Naom Colm Cille agus Naom Brighid an-ceanúil orthu freisin.

Tá an-tóir anoir ar leabha Béarla faoi ainmhíte, éanacha, bláta agus rudaí mar rin, agus tá na foillseoiri á gcur amac go fairsing. Cuir i gcár an New Naturalist Series atá Muintir Collin ag cur amac. Ac níl tada i nGaeilge ac cúpla leabar. " Cladaís Conamara " le Séamus Mac an Iomaire an ceann is fearr. An cuid eile is le h-agaid Sarúir fcoile iad. Ní dóig liom go bfuil leabar ar bit i nGaeilge faoi bláta nó plannaí, agus ní faca mé aon ceann faoi ainmhíte ac an oideas. Maidir le éanacha níl ann ac " Saol Éanacha " (leabar fcoile) agus " Rioct na h-Éan " (airtriucán).

Níl aon mait le leabar faoin nádúir mara bfuil pictiúiri maithe ann, agus níl riad nó mait inr na leabha Gaeilge ro (ac amáin ran airtriucán). Is mór an truaig gur tógad na pictiúiri i gcóir " Cladaig Conamara " ar leabar Béarla. Tráchtann Mac an Iomaire ar na rudaí ar fad a bíor inr an bfarraige tait ar córtaí Conamara, ac tearbánann na pictiúiri rudaí a bíor le fáil ar córtaí Sarana.

Maidir le litríocht na Gaeilge is airteac an rud é nac ndeanna na mná tada gur fiú tráct air. Rinne riad ráfobair i litríocht an Béarla cuir i gcár. Cuimnig ar Jane Austen, na Brontes, George Eliot, Fanny Burney agus go leor eile fadó, agus an lá atá inniu ann, mná mar Margaret Mitchel, Betty MacDonald agus Annie Smithson.

Céard faoi mná na hÉireann ? Cé'n fá nac fcriobann riad nuo eicint i nGaeilge—nó an amlaid gur fearr leo a beit ag caint ? Is fearr iad na mná ná na fir i gcomnaí cun tréite pearranta a túirt faoi dearra—an dirríocht atá roir Seán agus Séamar, nó roir Máire agus Síle an t-ábar comráid is minici a bíor acu ! Dá bhí rin fílfeá go mbead riad níor mearra ná na fir mardir le gearr-fcéalta agus úr-fcéalta.

Is féidir a rá leir an bfirinne nac bfuil mórán fairce le ábar léitheoireacta na Gaeilge, agus duine ar bit a fágannr loct ar Gaeilgeoir ar uct é beit ag léamh leabha Béarla, nó a bíor ag iarraid cur faoi ndearra do daoine óga leabha Gaeilge amáin a léamh, bail, níl ann ac duine gan tuirsint, nó duine gan eolar.

Éamon Ó Riain,

An Spidéal.

Some Notes on Tuam in Olden Days

By Jarlath A. O'Connell

The failure of the Rebellion of 1798, followed, as it was, by the Legislative Union of 1800, led to a worsening of the already appalling economic and political plight of the Irish people.

According to the Newnham Census of 1805, the total population of the country in that year was 5,395,456. The Second Report of the Railway Committee for Ireland estimated the population at 7,523,750 in 1838, and this had grown to a figure of 8,196,597 in 1841 (55 Geo. III. c. 120). The vast majority of the people derived their living from the land, either directly or indirectly, and the land was the property of a very privileged minority. The native Irish held their farms as mere tenants on sufferance. Of security of tenure there was none, and a vicious system of rack-renting compelled them to live in a perpetual state of poverty and degradation.

From time immemorial Tuam had been a market town, dependent for its existence on the farming community of the surrounding districts. With such conditions prevailing in rural areas, it was only natural that the commercial, social and moral life of the town should soon become affected. Many of those unfortunates

who had been evicted from their homes because of inability to pay excessive rents moved into the town in search of sustenance. The population increased by leaps and bounds until it reached a figure of 8,000 in 1843, a population far in excess of that which the town could economically support. Trade gradually declined, poverty and starvation became prevalent, mendicancy became a popular source of livelihood and then, in 1817, came the first epidemic of cholera.

Describing a walking tour through the West in 1817, Mr. Bernard Trotter (Private Secretary to the Rt. Hon. C. J. Fox during his last years) wrote : " I grieve to say that fever is to be traced from Castlebar the whole way to Tuam. Many afflicting incidents of houses where the inhabitants had expired and left them vacant—of others infected and their neighbours afraid to approach them—and of others burnt down to stop the spread of the malady—met us on the way."

Further on in his narrative the same gentleman wrote : " We reached Tuam on its Fair Day. The country appears very fertile around it, but fever was spread in every direction and its afflicting consequences struck the mind with melancholy." (*Walks Through Ireland in the Years* 1812, 1814, and 1817, by T. B. Trotter, as appearing with *The Traveller's Directory*, 4th ed., published by P. Byrne, of 26 Anglesea St.)

Beggary had become such a problem in the town by 1818 that the Corporation were compelled to institute a system of registration in the hope of controlling it. The Minutes of a meeting of the Corporation held on the 10th June, 1818, include the following resolution : " That the Sovereign do expend the sum of £2 for purchasing badges for the town beggars."

There was a further outbreak of cholera in the Summer of 1822, and a contemporary writer refers to " poor creatures suffering under this grievious malady, lying in the fields adjoining the Ballygaddy Road." A Relief Committee was formed and with the aid of private charity many lives were saved. Ballygaddy House was requisitioned as a Fever Hospital, and everything possible was done to relieve conditions. Although famine and fever were general throughout the West, at this time, the Government remained deaf to all appeals for help, and the attitude of the Land Owners who were directly responsible for the crisis may be appreciated from the fact that in 1822 Landlords resident abroad levied £83,000 as rents in Co. Mayo and only contributed £83 towards relief of distress. (Bishop Jebb's subsequent address to the House of Lords).

Both Dr. Oliver Kelly and Dr. le Poer Trench, the respective Roman Catholic and Protestant Archbishops, were active members

of the Relief Committee. In reply to an appeal by Dr. le Poer Trench to the London Tavern Committee—an Association formed for the relief of distress—a substantial grant was given for distribution in the West, and some of this was laid out in providing looms for the weavers of Tuam. In the course of his appeal Dr. le Poer Trench wrote : " At all times a large proportion of our poor peasantry have no beds, little or no covering at night, a few miserable articles of furniture and clothing scarcely sufficient for decency, wretched hovels, some without any gardens and some with a few perches for which they must be under some rent. There is not regular employment for one-quarter of our labouring poor and the wages are six-pence, eight-pence or ten-pence per day, with which they have to pay their rent, subsist and clothe their families."

An exceptionally good harvest that autumn brought about an improvement in conditions, and the last meeting of the Relief Committee was held in August when Dr. Oliver Kelly presided for the purpose of proposing a vote of thanks to Dr. le Poer Trench.

It was only natural that, from time to time, the people would strike back at the privileged few who were responsible for their plight. Secret Societies were formed, and it is known that branches of the Ribbon Men were active in the Tuam locality. In the spring of 1822, Mr. Browne, a Catholic Land Owner from Castlemoyle, was shot in mistake for the Rev. John O'Rourke, " who made himself very unpopular at the time, and who was more of a dragooning Magistrate than a mild divine."

On St. Patrick's Day consternation was aroused in Tuam by a rumour to the effect that a large body of Ribbon Men was marching on the town to plunder it. At the same time, Mr. Blake of Belmount, sent in a hurried request for military aid as he was about to be attacked. The Protestant Archbishop, Dr. le Poer Trench, in his capacity as a Magistrate, called out the military and actually put himself at the head of a troop of the 3rd Light Dragoons who were stationed in the town at that time. The Rifle Brigade, also quartered there, was also called out and, each cavalryman carrying a rifle-man behind him, the troops galloped to Belmount. On their arrival, however, they found that Mr. Blake, with the aid of the North Mayo Militia, had already put the Ribbon Men to flight after a severe tussle.

Later in the year, the Archbishop headed a party of the 67th Regiment, and attacking a large party of Ribbon Men captured fifteen of them, who were subsequently convicted and sentenced at Galway Assizes.

The Ribbon Men became quite a force in local affairs, and it was not uncommon for them to interfere in the markets and fairs

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with a view to regulation of prices to their liking. It has also been suggested that they were not above demanding "protection money" under threat. The story is told that, on one occasion, word having been sent to the village of Kilbannon that members of the Society would call that night to collect tribute, the young men armed themselves with sticks and set out at nightfall to beat off the unwelcome visitors. Unfortunately they met with a body of military and, mistaking them in the darkness, they attacked them. Several young men were arrested and subsequently charged at Galway Assizes with being members of the Society and with having attacked the military. They were convicted, and it is said that some were sentenced to be flogged in the Market Place of Tuam.

An eye-witness account of the times, which was published in the *Tuam Herald* many years afterwards, runs thus :—

"Mrs. William Burke of Kilbannon was a decent woman whose husband was a shoe-maker. She said she had a spinning-wheel given to her by the Bishop, and liberty to go in and out of the Palace in Tuam. At this time there were many persons in this neighbourhood sent to jail and some of them were sentenced to two years' imprisonment and others were flogged in the Square in Tuam for having been engaged in the Ribbon Conspiracy. Many from the neighbourhood of Kilbannon were engaged in the conspiracy and were flogged in the Square. The Bishop of Tuam, who, as a Magistrate, had to see to the carying out of the sentence, never would be present at the carrying out of any flogging sentence. He always refrained from witnessing these barbarous, but then common, modes of punishment, and on many occasions after the unfortunate deluded and misguided peasants had received their lashes he sent food and wine for their entertainment, and on the occasion when Mrs. Burke's neighbours were engaged, the refreshments from the Palace were partaken of in the lower part of the old Town Hall."

The Minutes of a meeting of the Corporation held in April, 1819, refer to a vote of £1 2s.9d. to "Dr. Kelly for dressing the persons whipt."

In Maxwell's *Wild Sports of the West*, the writer refers to a night spent at The Mitre Inn in 1830. The inn was situate at Shop Street, on the site now occupied by the Odeon Cinema, and all mail coaches halted there. Of his departure on the following day, Maxwell writes :—

"... but an unforseen difficulty occurred in removing my luggage to the carriage, as the door was blocked up four deep by a gang of beggars. With relation to the sizes of the respective places, the lazaroni of Naples are far outnumbered by the mendi-

cants of Tuam. A trace broke at the starting and thus enabled me to form a pretty good idea of this multitude. I reckoned to fifty-seven and then became confused. Although beset on every side, I was proof against importunity, and refused parting with a six-pence. Cursing was next tried and to the curious in that accomplishment, I would suggest a week's residence at the Mitre. One boy, a cripple in a dish, excelled the united talent of the remainder. English and Irish epithets were with him common as household words, he used both languages with surpassing fluency, and there was an originality of conception in his style of execration which was what the cockneys call most refreshing. This precocious prodigy could not be much above fifteen ; and, if he lives, will in this peculiar department of national eloquence be without a parallel. I have, erst while, passed through Billingsgate when the fair inhabitants betrayed symptoms of irritation—I have heard hackney coachmen cursing at a crowded opera over a fractured panel or a broken pole—I have listened to a score of water-men squabbling for a fare at Westminster Bridge—I have been on board a transport in a gale of wind with an irreligious commander —but, Tuam for ever ! There cursing is perfection."

A General Election was held in 1837 and the campaign in Tuam was marked by serious rioting, as a result of which two men were shot dead in the Market Place and another was wounded.

The opposing candidates were Mr. James Daly, a "high tory," and Mr. Bodkin, who was referred to as belonging to the "ultra-radical" party. Mr. Daly was supported by Mr. Charles Blake, the proprietor of the local brewery, and the majority of the townspeople favoured Mr. Bodkin.

The rioting commenced on the night of August 7th, when a crowd set fire to an effigy of Mr. Daly and carried it down Shop Street with the intention of throwing it over the railing into Mr. Blake's garden. (Mrs. Heskin's store beside the river was, at that time, the brewery. Mr. Blake's house was that which is at present occupied by Dr. T. Cunningham.) Before reaching Blake's, however, the procession was attacked by the brewery employees, and a general melee ensued.

On the following night a crowd gathered in the Market Place and Mr. Egan, a local Magistrate, and some police hurried to Mr. Blake's to help ward off an expected attack upon the house. At that time the Town Hall stood on the site of the present Market House and it was surmounted by a cupola with a metal fish as a weather vane on top. For some reason, now unfathomable, a man named Mannion climbed up and removed the metal fish, and this was carried down Shop Street by the crowd. At the Mitre Inn the procession was again attacked by Mr. Blake's employees, who attempted to break it up. Both parties came to grips, stones were

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thrown and sticks were used freely. The windows of both sides of the street were smashed and considerable damage to property and limbs was caused.

On the following day, August 9th, the Petty Sessions were held and Mr. John Andrew Kirwan of Hillsbrook was one of the Magistrates on the Bench. Having seen the destruction as a result of the fracas the previous night, he issued a warning to all and sundry before the Court concluded. He also ordered Constable Maxwell to have the police in readiness in the event of further rioting that night. And then he went to dinner to Mr. Blake's.

At 8 o'clock, a crowd having collected at the Market Place, Mr. Kirwan called out the police and, placing himself at their head, proceeded down the town. On reaching the Market Place, stones, clods and pieces of turf were thrown at them by a mob of about three hundred men, women and children. They arrested a young lad named Glynn, who was in charge of one section of the mob, and also Mannion, who had taken down the fish the previous night. They also arrested, probably for good measure, two other men who were quietly standing on the street watching the proceedings. These were brought to the Bridewell, as the local jail was called, and on their return, via the Circular Road, they were again stoned by the mob and a Sergeant Good was seriously injured. Mr. Kirwan then ordered the police to fire over the houses and the mob retired to Mr. Keary's corner. The police succeeded in reaching the barracks and they were there joined by Mr. James Kirwan of Gardenfield, who was also a Magistrate. Seven more police having arrived from Galway, Constable Maxwell was ordered to turn out his party, which now consisted of twenty-four men and, with both Magistrates marching in front, they proceeded down the town. As they passed through Shop Street they were again stoned and jeered at, and Mr. John A. Kirwan ordered a charge back up the street. The mob retreated and the party was able to get temporary refuge in Mr. P. Burke's shop. They remained there for a time, but upon their re-emergence they were attacked again. Mr. John A. Kirwan then ordered Constable Maxwell to fire upon the crowd and this was done. Two men, named Fahy and Canton, respectively, were killed and another was seriously wounded.

Describing the events afterwards, Mr. R. de Vere Hunt, assistant to Dr. Turner at Tuam Dispensary, stated that he had seen the rioting on each of the three nights. The windows of Dr. Jenning's (a brother-in-law of Mr. Bodkin) had been broken. Cloonan's (who was also a Bodkin man) were also broken, as were those of many others of the party. Fahy and Canton, the two men killed, had been standing beside him at Daly's door and the ball that killed Canton passed right through him and killed Fahy.

An inquest on the two deceased was held by Mr. Paul Mannion, the Coroner, on the following day. Also present were : Most Rev.

Dr. McHale, Robert Dillon Browne, M.P. for Mayo ; Michael Blake Birmingham, Esq. ; Rev. Fr. Loftus, Chancellor of the Diocese, and several others. The Jury brought in a verdict of wilful murder against John A. Kirwan and Constable Maxwell, but this verdict was ignored by the authorities.

At the time of the riots, *The Tuam Herald* was only three months old and, in reporting the affair, Mr. Richard Kelly, the editor, in his inexperience, left himself open to a libel action. In the course of his article he referred to Mr. John A. Kirwan as having risen from the dinner table with the intention of sacrificing lives and of giving a job to the Coroner and that he had carried this intention into effect. Mr. Kirwan sued him for £2,000 damages, and the case came up for hearing at Galway Assizes before Sergeant Green in August, 1838. The Jury consisted of : Charles O'Malley, Prospect (foreman) ; John Francis Browne, Tuam ; James Burke, Carrowkeel ; Thomas H. O'Flaherty, Lemonfield ; James Blake, Waterslade ; Thomas Tully, junr., Rafarn ; Edmond J. Concannon, Waterloo ; Thomas H. Blackstock, Ballinasloe ; P. J. Joyce, Caltra ; Patrick Blake, Gortnamona ; James Mahon, Beach Hill, and James S. Eyre.

The plaintiff was represented by Mr. West, Q.C. ; Mr. Keating, Q.C. ; Mr. Blake, Q.C. ; Mr. Fitzgibbon and Mr. Kirwan (Agents, Messrs. J. & J. Blakeney) ; and the defendant was represented by Mr. O'Malley, Q.C. ; Mr. Manahan, Q.C., and Mr. McDermott (Agent, Mr. Henry O'Loughlin, Dunmore). Having heard all the evidence, the Jury brought in a verdict of £50 damages and six-pence costs.

At a meeting of " The Friends and Supporters of the Liberty of the Press," held in Tuam immediately after the verdict, the following resolution was adopted : " That the Freedom of the Press being the Palladium of our rights and liberties, a subscription be now entered into to uphold that useful and efficient journal, *The Tuam Herald*, and to indemnify Richard Kelly, Esq., the proprietor, against the consequences of the late verdict had against him." The appeal met with an immediate response and a sum of £136 was collected within a month.

The affair was not done with yet, however. During the hearing of the libel action, Mr. Henry O'Loughlin, in open court, had charged Mr. Blakeney with having divulged a private conversation and with breach of confidence. Mr. Blakeney replied by challenging Mr. O'Loughlin to a duel and, on the morning of August 19th, 1838, the parties met near Corofin. Mr. Blakeney was attended by Mr. John A. Kirwan and Mr. O'Loughlin by Mr. William F. Bodkin. At the last minute Mr. Blakeney withdrew the challenge and, having discussed the matter, both parties shook hands.

(to be continued)

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County Galway Newspapers and Periodicals of the Past

GALWAY.

Hardiman, the historian of Galway, was the first to mention Galway printing. A Galway periodical heads his list and one must conclude that our provincial towns must have taken more interest in newspaper reading than they are generally credited with by people to-day. Galway was a city of considerable importance and expensive trade, hence, perhaps, it is not surprising to find that it had its newspaper prior to 1754. Although Hardiman does not mention it there was an issue of the *Galway Post* as early as 1782. But with all the titles it is a matter much to be regretted that so few copies of any journal are extant. It is to be hoped that those in whose hands the volumes of the *Connaught Journal* from 1792 onwards are, will report them to the County Librarian, so that arrangements may be made to preserve them, in the County Library for the benefit of posterity. The beginning of the nineteenth century shows a different class of works published in Galway by George Connolly, who would appear to have been the next printer of importance after Flaherty and Conway, and one notices school texts and those quaint little " Song Books " that have now ceased to be printed, and also chap books. The year 1806 was the first year of printing in Galway known to Power and Cotton, and it is pleasant to record that, thanks to Hardiman, printing can be carried back more than fifty years earlier than that date. The year 1812 shows the name of a new Galway printer, Ford. The name of Stack appears under date of 1816, where he is entered as the printer of the *Galway Chronicle*, then in its 8th volume. Hardiman quoted *The Galway Reviser* as before October, 1754, and Thomas Hutchinson as publisher of *The Connaught Journal*—twice weekly, Tuesdays and Fridays, the first number appeared on the 8th October—in 1754. From 1769 to 1779 there appeared *Burke's Connaught Journal*, published by Martin Burke in Back Street. The volume for 1791 is numbered XXXII, printed by " A. Flaherty " in High Street. It contained four pages with advertisements and was issued twice weekly, on Mondays and Thursdays. Hardiman quoted O'Connor as being responsible for *The Galway Chronicle* in 1775. Wilson's Collection of Resolutions of Volunteers, etc., refers to *The Connaught Journal*, February and March of 1782, as well as *The Galway Evening Post* of March and April of the same year. In 1791 A. B. Conway, publisher, is mentioned as responsible for *The Galway Evening Post*. Vol. XXXIII of *The Connaught Journal* begins January 1st, 1792, and printed by A. Flaherty. It is shown as continuing to 1797, the volume for that year being

numbered XXXVIII, and was of four pages of four columns each. In 1805 *The Connaught Journal, or Galway Advertiser* appears as Vol. XXXXVI, No. 49, with four columns to a page.

Hardiman gives *The Galway Chronicle* and *Western Intelligence* as from May 12th, 1809, to 1816, the latter Vol. VII, No. 676, published on Wednesday by M. H. Stack, over the Merchant's Coffee Room, Church Yard. It was of four pages of four columns each and issued twice weekly. *The Dublin Journal* of 21st November, 1810, refers to *The Galway Chronicle* under the date 1818, and Hardiman also mentions for the year 1819 a journal called *The Galway Weekly Advertiser.*

TUAM.

The thing that surprises one is the number of newspapers published in the past in Tuam. Some of these newspapers had a very short life and it is to be regretted also that comparatively few numbers now survive. It is worth remembering that sometimes a paper changed its name and resumed life under a different designation.

From 1774 to September 21st, 1796, there appeared *The Connaught Advertiser*, No. 49, dated Thursday, August 8th, 1795, bears the imprint of F. Aherty (probably a misprint for Flaherty) and consisted of four columns to a page. Volume XXI, under the date Wednesday, October 14th, 1795, bears the imprint : " Printed for Mary Bradley," and was made up of four pages of four columns each at the price of 2d. No number is given.

It is also known that from June or July, 1799, to August 7th, 1824, *The Tuam Gazette* was in circulation. No. 52, price 3d., dated July 3rd, 1800, was of four pages of four columns each and bore the imprint : " Printed for M. Bradley and P. Hynes at the Post Office." The volume for 7th August, 1824, seems to have been a weekly, issued on Saturdays, and with the imprint of Geoffrey Eager, Vicar Street.

The Western Chronicle, or Connaught Advertiser appeared from 1805 to November 13th, 1813. The latter issue bears the number 907. Of four pages of four columns each, it was published twice weekly, on Mondays and Thursday (by P. Hynes).

LOUGHREA.

Two newspapers were published in Loughrea in the eighteenth century. From 1766 to 1772 there was *The Connaught Mercury*, or *Universal Register*, published twice weekly, on Mondays and Thursdays (by John Reynolds), size 17″ x 10½″, of three columns to each

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page. The copy of May 24th, 1770, is numbered 64, and Volume VII—a copy of which, rather imperfect, was in the Public Record Office, Dublin—of 1797, is " From Monday, March 30th to Thursday, April ..... "

Madden, Vol. II, p. 247, cites *The Connaught Gazette* in 1797.

Galway's Literary Associations

The literary figure chiefly associated with Galway is, no doubt, Padraic O Conaire, who is commemorated here in the city's solitary public statue. Albert Power's statue represents Sean-Phádraic, taking his own word for it, as a great lover of Nature and of the countryside, but the only book of his which gives this impression was lifted very largely from Stevenson's *Travels with a Donkey*. O Conaire, in fact, was fundamentally a townsman and was much more at home in Galway than anywhere else. The short stories, contributed originally to the *Connaught Sentinel*, and published subsequently in *Fear Feasa Mac Feasa*, and other collections are set, for the most part, in Galway, and many well-known Galway landmarks figure prominently in them.

F. R. Higgins refers to Padraic O Conaire's Galway associations in that well-known poem on his death included by Yeats in the *Oxford Book of Modern Verse* :—

" While women on the grassy streets of Galway
Who hearken for his passing, but in vain,
Shall hardly tell his steps as shadows vanish
Through archways of forgotten Spain."

The " grassy streets " refer, of course, to the Claddagh as it was twenty years ago and the old Claddagh and Galway's former Spanish associations come into other poems by Higgins as well, a trifle idealized, as is the case with poets :—

" There were many ladies along the Claddagh
Taking the air by each garden tree ;
All taking the air in the early evening,
But none so fair as my 'ladie'."

Among Irish poets, Higgins was not the only one to be intrigued by Galway's past glories. Dr. Gogarty, for example, is enthusiastic about the

" City of the watery plains,
That means so much to me."

After praising various features of the city —

" Your cut-stone houses, row on row,
Your streams too deep to sing,
Whose waters shine with green as though
They had dissolved the Spring."

(What a description of Galway's weed-clogged canals)

He hopes for a restoration of its former prosperity :—

" Again may come your glorious days,
Your ships come back to port
And to your city's shining ways
The Spanish dames resort ! "

Among other Irish writers, James Joyce has a strange little poem in which Rahoon cemetery is mentioned, beginning :—

" Rain on Rahoon falls softly, softly falling,
Where my dark lover lies.
At eve of night he calls me, softly calling,
At grey moonrise."

This poem is, no doubt, linked up with Joyce's short story, *The Dead*, one of the most famous stories in the language, the scene of which is partly laid in Galway.

A number of other English poets have given their impressions of Galway and its surrounding area in recent years. Mr. Louis MacNeice was on a visit here when the war broke out, as he tells us :—

" O, the crossbones of Galway,
The hollow grey houses,
The rubbish and sewage,
The grass-grown pier,
And the dredger grumbling
All the night in the harbour,
The war came down on us here."

The second stanza adds a somewhat more pleasant touch :—

" And a hundred swans
Dreaming on the harbour."

Mr. Henry Treece, another very modern English poet, found Galway bleak and depressing :—

" There's a laughter in the South,
And Dublin's eyes are gay :
But out of Galway's mouth
Springs only the grey spray.

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His poem ends with the following rather cryptic pronouncement :—

" Yet Belfast's like a fox,
And Killarney lives a lie,
There's truth in Galway's rocks,
Though in seeing it man die."

Mr. George Barker in his poem, *Galway Bay*, was much impressed by the waves, as he describes them :—

" Waltzing in over the broad
Ballroom of the Atlantic."

These were not the first English poets to visit Galway. Barnaby Googe, the odd Elizabethan poet, was in Galway with Sir Henry Sidney, the father of the more famous Sir Philip. Sir Henry Sidney, himself, in a letter to Queen Elizabeth in 1569, according to A. P. Graves, " waxes enthusiastic over the dancing of Irish jigs by the ladies of Galway, magnificently dressed, and excellent dancers."

Galway is referred to by the Roscommon poet Sean O Neachtain in his *Stair Eamuinn Ui Chleirigh* :—

" I nGaillimh, caladh carb,
Mairg nach ann atá ;
Ba íce leighis dúinn
Bheith i n-a dhún go lá."

Of writers born in Galway might be mentioned John Wilson Croker, a well-known figure in the London literary world about a hundred years ago. Croker is best known to-day, perhaps, because of the savage review written by Macauley on his edition of Boswell's *Life of Johnson*. Matthew Concanon, an eighteenth century writer who had the doubtful honour of figuring in Pope's *Dunciad*, was a native of Galway, too, I think. And, of course, there is Father Tom Burke, the famous Dominican preacher.

An interesting little anthology might be compiled of the remarks concerning Galway made by visitors here over the past one hundred and fifty years or so. The remarks are not always flattering. Maria Edgeworth, the novelist, considered Galway the dreariest town she had ever been in. More recently, Professor Chauviré, formerly of University College, Dublin, in his guide-book, *Irlande*, mentions that, having heard so much about the charm of Galway, when he arrived and saw the place with his own eyes his disappointment was complete. He goes on to tell the story of the German submarine commander who had been given orders to shell Galway during World War I. On arriving in the bay, he

took a look at the city through his periscope and turned in dismay to his crew. " Good heavens," he remarked, " somebody has done it already."

Among other visitors might be mentioned Harriet Martineau, a writer well-known in her time, who has many interesting observations on Galway in a book on her Irish experiences.

Galway is the scene of the ball in George Moore's novel, *A Drama in Muslin*. It is also the scene of Lady Gregory's play *The Jail Gate*. And the jail itself housed a few remarkable personalities in its time, including William O'Brien, M.P., and Wilfred Seawen Blunt, the English poet, who had been arrested in connection with his activities on behalf of the Land League, and who recounted his experiences subsequently in verse.

Finally, we should mention the plays of Mr. Walter Macken, who has attempted, not unsuccessfully, to do for Galway what O'Casey had done for Dublin. His dialogue is always vigorous and his characters lend themselves easily to acting. These are gifts which he shares with the North Galway playwright, Mr. M. J. Molloy, whose third play is running at the Abbey Theatre at present. Mr. Molloy has created a number of remarkable characters (two of them brilliantly acted by F. J. McCormick) and his dialogue is the most vivid and realistic heard on the Abbey stage for a long time past. His plays are not equally successful from the point of construction, though his most recent one shows a great advance in this respect as well. With increased familiarity with his art, he promises to become one of Ireland's outstanding playwrights.

PATRICK DISKIN.

Galway Profiles

2.—DENIS DALY OF DUNSANDLE (1747—1791)

Denis Daly of Dunsandle, a member of the Irish Parliament, was the intimate friend of Henry Grattan. Educated at Christ Church, Oxford, he represented the town of Galway in 1767, and sat for the county from 1768 until his death. Hospitable and of an amiable disposition, his character was weakened by pride and indolence. By some he was considered superior to Flood in natural ability, though without his brilliant oratorical powers. Daly once humourously declared that the Volunteers were " ready to determine any question in the whole circle of the sciences which shall be proposed to them, and to burn any unfortunate person that doubts their infallibility." A friend to Catholic rights, he opposed

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general parliamentary reform. Grattan considered his early and much regretted death in the autumn of 1791 as an irretrievable loss to Ireland.

A man of " taste, learning and liberality," he had collected a fine library, which was purchased in its entirety for £2,300 as a speculation by Archer and Jones, of Dame Street, Dublin, who " hoped to derive both reputation and profit from their purchase." Accordingly it came under the hammer in May, 1792. A catalogue was published, price 2s. 8½d., " to be had of the principal booksellers in Great Britain and the Continent." The catalogue contained 1,450 lots, of which 23 were bought in, and the purchasers' names included the intellect, rank and fashion of the days of Ireland's Independent Parliament. In addition, all the well-known bibliophiles of Dublin, London and Edinburgh attended and bought largely. In the collection were two Caxtons: Gower's *Confessio Amantas* and Chaucer's *Book of Fame*. The *Confessio* was bought for Lord Spencer for £15 7s. 1½d., and is now in the John Ryland's Library, Manchester. The Chaucer was bought for George III for £12 10s. 3d., and is now in the King's Library in the British Museum. Of the local buyers, Lord Chancellor Clare was one of the chief, over 40 items being allotted to him, comprising history, travels, topography and antiquities. The Attorney-General of the day purchased four, one a volume of Commonwealth Tracts, for 37s., which would now fetch as many pounds; his colleague, the Solicitor-General, also figured as a buyer; as did Lord Chief Baron and Mr. Secretary Cooke. The Bishop of Cork paid £17 12s. 7d. for a copy of Rapin's *History*, and other episcopal bidders were their Lordships of Ferns and Waterford. The peerage was represented by Lord Delvin, afterwards 7th Earl of Westmeath, who bought largely; Cloncurry, only a couple; Lord Ormond, Burnet's *History*; Caledon, one volume; Charlemont, half a dozen, chiefly Italian; Lady Clonmell purchased Dodsley's plays in 12 vols.; and Lady Moira secured for £2 16s. 10d. a MSS. collection of poems in the Irish language, which " appears to have been selected by Fargallus Gara, in 1657, fol.", which contained 214 pp., beautifully bound. The historians Ledwich and Whitelaw bought classical works; Adam Clarke—the commentator—*Snelling's Coins* and another; several were secured for Trinity College, Dublin, the King's Inns and the Advocate's Library. Among the other names of purchasers are: Grattan, Plunkett, Guiness, Conyngham, Cavendish, Fitzgerald, O'Hara, O'Neill, Eccles, Tighe, Sir John Newport, the Provost of Trinity College, and the eccentric fellow, " Jacky " Barrett, while Sir Hercules Langrishe paid a shilling for a copy of Thomas a Kempis. The books relating to Ireland—desiderata always—were Patty's *Tracts*, 1769 (6s.); *The Vnkinde Desertor*, 1676 (£2 13s.); Stanihurst's *De Rebus*, Antwerp, 1584 (£1 11s.); *Hibernia Dominicana* cum. supp. (16s. 6d.); McCurtin's *Vindication*, 1717 (7s. 7d.);

Miss Brooke's *Reliques* (16s.); Archdall's *Monasticon* (17s. 6d.); a Keating, 1723 (£3 2s. 3½d.); Walsh's *History of Remonstrance*, 1674 (£2 12s.); *Pacata Hibernia*, 1633 (£2 16s. 1½d.); and Clanrickarde's *Memoirs*, 1757 (£1 14s. 11d.). The total realised was £3,876 14s. 4½d., and after deducting expenses the speculators divided a " neat profit of £1,196 10s. 6d."

It is interesting to recall the great literary loss previously sustained by the Hon. Denis Daly. One learns from a letter of Lord Charlemont's to Edmond Malone, the Shakesperean scholar, which is given both in the Charlemont MSS., Vol. I, and Prior's *Life of Malone*, under the date 15th May, 1779, " of the evil destiny of Daly's books. The ship, in which they were embarked, foundered off Beachey Head, and all his first editions are gone to the bottom." The owner seems to have treated the matter lightly, for in his letter to Malone he says, " I suppose you have heard that all my Editiones Principes are gone to edify the fishes off Beachey Head."

The Loughrea Journal

In the year 1825, and most probably with the Reynolds family, the printing art died in Loughrea until in the forties it was revived by the brothers Kelly. Mr. Thomas Kelly, about 1840, published *The Loughrea Journal*. It was a monthly periodical, and only the two first and back pages were devoted to local news and advertisements; but it was a most interesting and readable paper, and found its way into nearly every Galway County family. It also had stories and articles which were printed elsewhere, and the local matter was full of newsy gossip and readable items. Local poetry sometimes burst forth in its congenial columns, for Mr. Kelly was a deep read and cultured old man. With him—about the eighties sometime—died the *Journal*. It was his creature and it died with its creator. He was a bachelor, a charming old gentleman, and I believe his printing office still flourishes under his nephew.

—R. J. KELLY, K.C., in *The Irish Book Lover*,

June, 1911.

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Virgine Madre

(Dante: *Paradiso* XXXI)

A óg, 'ngean do mhic 'r A mátair oll,
Inireal 'r tar gaé créatúr ard i gcéim,
Rún na Comairle Siopaí 'gur a nogain,
'S tú tóg ár nádúr claoidte anír go réim,
'S com h-uaral rin 'r nár mirde le na céaird
A beit de'n cló do deilb dúinn é féin.
I d' bfionn-re fadhuigeadh anír an gnád
Ar gein a gorad caoin an blát reo dúinn
Ó phéimh na físe do-beir fíor-fíoctáin.
Ir gruan meán-lae do cairtanact 'n-ár bruaid
Agus ciar i mearg ár line i ngleann na ndeór
Ir uarán maircneanac de dócar tú.
A mhaigdean uaral, t'péir do cumact tar meón
'Té guidheadh gnárta gan a dul fad díon
Ir eiteall gan rgiatán ir rúil dá dóig.
Ag bfionnadh ní h-é amáin gur fial tú riamh
Dóib rúd a tigeann ag impí orit i dtrácht
Ac minic tú 'gán riar roimh labairt d'ár mian.
Ir leat-ra ceannracht caoin ir caoin-combárd,
Flaitheamhlacht na féile agus leó mar aon
Príom-fheadair gach créatúir riamh ó láimh Dé áird.
Seo duine fiubail ó doimhne dub-aigéin
An traoil go léir ag amharc beó-rpéird buan
'Na gceann 'r na gceann aníor ó néim go réim.
'S é ag atcuinge orit gnárta 'r oinead cumacht,
'S a tiubhrar nadhairc a rúl níor aoirde fór
I dtreó na fíre féin ir chíoc dá cuairt.
Agus impim tú—'r níor mhanaigear nadhairc an t-rógа
Com díocarac dom féin im' urnaige riamh—
Le lán mo gui, ir nár bad gann rin dó,
Go rgaipteá uaid gach néall dá nádúr chiad
Le t'atcuinge-re ar a fon cun Dé
Ir go bruige ré léargur ar an rógа rain-bri.
Agus impim freirin orit, a banrion caoin,
A dtig leat gach ar toil leat, corain ann
A céadfaid cóir iar n-amharc reo go léir.
Go gclaoidtear faoi do díon ann fuigeall claon Adhaimh;
Féach Béatrir dil go n-iomad naomh ag gui
Dlúth-lámach ag molad leat mo rgéal le práinn.

"Duibneac."

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Education in County Galway in the Eighteenth and Nineteenth Century

(*Continued*)

Generalisation is dangerous in Irish history and is particularly so in the history of the Anglican Church in Ireland, for conditions and personnel were not everywhere alike. Parishes varied in size from the small compact parishes of the Pale to the vast moorland and forest parishes of Ulster and Connacht. The bulk of the available evidence paints a grey picture of a Church whose poverty was a by-word and whose officers were ill-equipped for their difficult task. Consistent support from the higher clergy for the provision of Charity Schools was lacking. While the maintenance of the Protestant Succession, in the opinion of Archbishop William King, the greatest of Dublin's Anglican Archbishops in the eighteenth century, demanded restraints upon the political liberty of those who by their religion could not in conscience support it, lacked

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belief in religious intolerance as a method of conversion. In a series of letters to Archbishop Wake and to members of the London and Dublin Societies for Promoting Christian Knowledge he expressed his distrust of education organised to this end. The drastic and startling proposal of the Lower House of Convocation in 1710, that the attendance of Popish children should be made compulsory at Protestant Charity Schools, was not acceptable to him. His distrust found expression in a general criticism of the attempt to educate the Irish natives. An Act for the erection of free schools had been passed in the 12th year of Elizabeth; and by 7 William III, chapter 4, it had been enacted, that the two previous Acts should be strictly observed. From these several Acts, what are called parochial schools derived their origin. How many of these existed, or how they were conducted, or what effects they were producing, at the time when Primate Boulter wrote this letter, does not appear in any record. But that many schools were established in obedience to them is certain, for in 1824 the Commissioners of Education in Ireland found 782 schools existing, which they trace to these Acts, at which 21,195 pupils of the Protestant Church and 15,303 of the Catholic Church were attending, and for the support of which the Protestant clergy annually contributed £3,229 19s. 4d.

On the 5th May, 1730, Primate Boulter wrote as follows to the Bishop of London :—

" The great number of Papists in this kingdom, and the obstinacy with which they adhere to their own religion, occasion our trying what may be done with their children, to bring them over to our Church ; and the good success the Corporation established in Scotland, for the instruction of the ignorant and barbarous part of the nation, has met with, encourages us to hope, if we were incorporated for that purpose here, that we might likewise have some success in our attempts to teach the children of the Papists the English tongue and the principles of Christian religion ; and several gentlemen here have promised subscriptions for maintaining schools for that purpose, if we were once formed into a corporate body. This has set the principal nobility, gentry, and clergy here on presenting an address to His Majesty, to elect such persons as he pleases into a Corporation here for that purpose, which we have sent over by the Lord Lieutenant to be laid before His Majesty. The copy of this address I have here sent your Lordship in which you will, in some measure, see the melancholy state of religion in this kingdom ; and I do, in my own name, and that of the rest of my brethern, beg the favour of your Lordship to give it your countenance. I can assure you the Papists are here so numerous that it highly concerns us, in point of interest ; as well as out of concern for the salvation of those poor creatures, who are our fellow-subjects, to try all possible means to bring them and theirs over to the knowledge of the true religion.

" And one of the most likely methods we can think of is, if possible, instructing and converting the young generation ; for instead of converting those that are adult, we are daily losing many of our meaner people, who go off to Popery.

" I am sure your Lordship will be glad of any opportunity of advancing the glory of God, and promoting His service and worship among those who at present are strangers to it."

Such was the claim of the Primate of Ireland, in the name of himself and the rest of the Protestant clergy to have a corporate right to govern the schools to which the children of Irish Catholics were to resort, and to use those schools as the means of converting those children to the Protestant faith.

In the 28th year of Henry VIII an Act had been passed for the establishment of schools to teach the English language, propagate English manners, and enforce the wearing of English dress. These were to be pay schools. What schools, if any, were established under this Act, it is now difficult, if not impossible, to ascertain.

In 1733 a national organisation incorporated by the Government and able to draw upon sources which would not be subject to the whims and indifferences of local patrons and subscribers formed the basis of a new scheme. The new Primate, Bishop Hugh Boulter of Bristol, was translated to Armagh in 1724, as resident manager of the English interest in Ireland. Perturbed by " the alarming growth of Popery " revealed by the report of the House of Lords' Committee ensured his support of the new scheme.

Contemporaneously with Primate Boulter's letter a petition was presented to George II, signed by all the prelates and many of the other dignatories and clergy of the Protestant Church and by many men of rank in the laity of Ireland, praying for a Charter of Incorporation, as mentioned in the letter. This was granted in 1733, and schools, which acquired the name of Charter Schools, were accordingly established.

In 1733, convinced by the Lord-Lieutenant that the Trustees of the proposed society would be drawn from men of the first rank in the kingdom, Letters Patent were granted by the Crown for the establishment of a " Society Corporate and Body Politic " by name of the Incorporated Society in Dublin for promoting English Protestant Schools in Ireland, " for advancement of true religion and the increase of the Protestant interest in that Kingdom." With the Lord-Lieutenant as president and the Lord Primate as treasurer, and an influential body of landlords, etc., forming an executive committee, the Incorporated Society was launched with pomp and circumstance in the council chamber of Dublin Castle. Leading clergymen throughout the century preached sermons

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appealing for funds " to rescue the souls of thousands of Popish children from the dangers of superstition and idolatry and their bodies from the miseries of idleness and begging." Before the end of the century valuable estates had been vested in the Society for general or specific purpose by the landed gentry, manufacturers, city corporations and the clergy of the Established Church as well as from a corresponding Society in London. In 1738, as the funds collected were still inadequate, the Primate petitioned the Crown for a grant, and each year until 1794 the Crown contributed £1,000 to the work of the Society.

Beginning in 1734, its first school was set up at Castledermot on lands given by the Earl of Kildare. Built to house as well as to instruct the twenty children of its establishment, it served as a model school to the rest.

The professed object of these schools being the conversion of Catholic children to the Protestant Church, it was soon found that this would be impossible, unless the children were separated from their parents and their homes. To accomplish this the schools were turned into boarding schools where the pupils were fed and clothed. Such schools in Co. Galway were established in Newtown Eyre (Eyrecourt), Loughrea, Galway City and Monivea. It was also found necessary to set up nurseries for such infants as could be procured in order to provide pupils for the schools. By a petition to Parliament in 1769 it would seem that fifty-two schools and five nurseries—one of these being in Monivea—then existed in which 2,100 children were maintained. An Act was then passed imposing a duty on pedlars and hawkers the proceeds of which went for the support of charity schools and nurseries. In 1775 the Incorporated Society refused to accept any children except those of Catholic parents and this order remained in force until 1803.

In 1787 and 1788 John Howard, whose work in the cause of prison reform has been recognised by reformers throughout Europe, and as the legend at the foot of his statue in St. Paul's Cathedral states, " He trod an open and unfrequented path to immortality," in his anxiety for the helpless sufferers of the human race found the lonely and neglected Irish Charter Schools and prepared the way for a belated reform of their worst abuses. He visited thirty-seven of the schools and the four nurseries that then existed. Vested interests in the schools were strong, but Howard, with the support of Orde, the Secretary of State, the new Lord-Lieutenant, the Earl of Westmoreland, and Hely Hutchinson, Provost of Trinity College, was stronger still. To Howard and Sir Jeremiah Fitzpatrick, H.M. Inspector of Prisons, whose evidence before the Commissioners of Irish Education Inquiry, 1825, surpasses that of Howard in its detailed information, were given the right of entry, and to these two men the schools reluctantly gave

up their secrets. Howard had previously visited them in 1784, but it does not appear that he took any active steps until after his second round of visits. In 1788 a Committee of the House of Commons was appointed to enquire into the state of these schools, and Howard was examined by them. The next light let in on them emanates from the first Report of the Commissioners made in May, 1825. The Commissioners describe the wretched and squalid appearance of starved, imprisoned and brutally-beaten and tortured children of tender years ; the sullen and dogged faces of these victims ; the vicious, useless and eloping apprentices into which these maltreated children were converted. Outwardly the schools gave little warning of their internal condition. The strong buildings and high stone walls gave them a prison-like appearance. Inside filth reigned undisturbed ; the walls and floor reeking with dirt and swarming with vermin, and the infirmaries used as pigsties or fuel-houses, showing that they had not been cleaned for months, and prepared the visitor for the close and offensive bedrooms, for the disgusting beds and the filthy, torn and rotten sheets. In these beds of tickings stuffed with straw three or more children were commonly huddled, gaining from close bodily contact at night the warmth denied them in their working day.

Of Loughrea Charter School, containing forty girls, Howard reports : " These dirty, sickly objects, without shoes and stockings, were spinning and knitting in a cold room, paved with pebbles. The usher stood, as at some other schools, with a rod in his hand, to see the children work ; but there was not a book to be seen. There were only sixteen beds ; sheets much wanted ; the informary a potato-house. The children were sadly neglected by their drunken mistress. But I observed that her own children, by the fire-side, were fresh and clean."

" Monivea Nursery : The children, from 2—4 years, in a very sickly condition with itch, scald head, sore eyes."

The time-table at the Monivea school, where the girls were employed in spinning, knitting and reeling, shows that they rose at 6 a.m. ; cleaned themselves and the school until 9 o'clock ; breakfasted and worked at their handicrafts until noon. From 12 to 2 p.m. they attended school ; they returned to their labour from 3 to 5 p.m. ; and from 5 to 7 p.m. were kept at their catechism, etc. ; in all, a working day of twelve hours.

" Galway Charter School : No towels. The house in good repair, but wants whitewashing."

From 1716 to 1730 the following charity schools were in operation in County Galway : Aughrim with 16 scholars, Dunmore with 12, Headford (number of scholars unrecorded), Tuam with 24, and Cloonburn with 16.

The teachers of these schools, attracted by a free house and wages, and by the possibility of making money out of the industrial and agricultural side of the work, are described in 1806 by William Disney, a member of the Dublin committee of the Society: "It would excite indignation and disgust to see the description of men and women to whom the education of children in these schools has been sometimes, almost necessarily, committed; men of vulgar habits, coarse manners, often ignorant in the extreme of everything but the common rudiments of reading, writing and arithmetic, exhibiting nothing in conduct or example that could raise the minds of the children above the level of that semi-barbarism which has been the character of the lower class of people in this country." The Society contracted with the masters for feeding and clothing the children, hence opportunities for peculation were rife, and the wretched children were starved and ill-clothed. The savage cruelties in "Dotheboy's Hall" are thrown into the shade by those inflicted on the pupils in Charter Schools in Ireland up to and in the year 1825.

The Report of the Commissioners gives a summary of the expense and of the results of these schools. In ninety years they had cost £1,612,138; 12,749 pupils had been bound as apprentices; 1,155 had received the marriage portion of £5, given to all apprentices duly serving their time and marrying Protestants—showing that 7,905 children apprenticed cost £1,000,000, being about £126 each.

Such was the sequel of that petition of all the Prelates and Protestant clergy, backed by the noblemen and gentlemen who solicited the Charter in 1731, and obtained it in 1733, "as one of the most likely methods of instructing and converting the then young generation, of advancing the glory of God, and promoting His service and worship among those whom Primate Boulter assumed to be strangers to it."

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The Galway Reader

INCORPORATING QUARTERLY NOTES

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GALWAY COUNTY LIBRARIES

Editorial

We think our readers will agree with us that THE GALWAY READER may now be regarded as an integral part of the library system of the county ; and each quarter's issue brings letters of appreciation or congratulations from readers. With this number the magazine enters on its fourth issue, and with confidence. Its success has been shared by its readers, for, with the growing support accorded it, opportunity has consistently been taken to develop it both in size and in quality : but in scope and in policy it will not change. Our appeal was to all interested in the County Library and in books : committeemen, members of the local authorities, educationalists, library users and bookmen generally. In this respect the field of county library journalism was a virgin one ; and there was obviously scope for a library periodical of county appeal. The position now is that THE GALWAY READER is read by so many that its practical library publicity value is quite incalculable. We are glad to record that the appreciation of it has been expressed in a practical manner, and we feel that the magazine has fully justified itself. Public interest in the County Library is now widespread and should be stimulated. To stimulate that interest is our chief aim. Books are the splendid bond of union between the County Library and the most helpful element in the community, but interest constantly requires to be encouraged, which, in turn, implies enthusiasm. From these remarks it will be seen that this magazine has a clear-cut policy. It will aim to associate the message of the book with all kinds of social educational effort.

There has been such a demand for the No. 1 issue of THE GALWAY READER that no further copies are available and the number is now out-of-print. If readers who have finished with their copies can spare them to help meet the demand the Editor shall be more than grateful. Reprinting, unless for a very large number, is costly, and if quite a few readers will be kind enough to return their copies it will go a long way towards solving the problem.

G. Quinn, J.P.
College House

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Literary Notes

Soon after Lord Edward FitzGerald's tragic death, Tom Moore wrote his life of this great man. Since then there have been many other books about FitzGerald, but there has never yet been a definitive biography. John Lindsey in *The Shining Life and Death of Lord Edward FitzGerald* has brought new knowledge, collected through years of research, to this subject. FitzGerald was born into the greatest family in Ireland. He was born in the days when the aristocracy lived on the misfortunes of their tenants, but, from an early age, he dissociated himself from the ideas, although not from the social amenities, of his class. He allied himself to Tom Paine in Paris and for this he was cashiered the army. From then onwards he became a rebel. He founded the *United Irishman* and, at the end, he came to a tragic death. But the whole flame of his spirit has imbued Irish history from the time of his death, and his name is equally honoured by the men of the nation who, in the course of duty, were responsible for his end.

The Memoirs of Cordell Hull, Vols. I and II, can scarcely help providing a mass of valuable factual information, and they do record the more intimate details of conference and council chamber hitherto unpublished. For the serious student they are invaluable, because Mr. Hull not only held a key position in the confidence of President Roosevelt, but he held it for a good deal longer than any British Foreign Secretary has held a similar post during the present century. He is thus able to describe in detail supported by quotations the relationship between the United States and almost every country in the world from 1933 until 1944, and to describe their relationships from a point of advantage. There are, however, frequent and almost petulant comments provoked by the failure of European and Latin American statesmen to realise that the policy of the United States was obviously not only morally right, but directed to their own best interests.

In the whole of English history there is no more extraordinary character than the son of a Norfolk ribbon-weaver—Titus Oates, "the first discoverer of that damnable, hellish Popish Plot of 1678." The headmaster of Merchant Taylors' School, who expelled him after one year, the fellows of Caius College, Cambridge, who 'spewed him forth' with ignominy, the Hastings magistrate who gaoled him for perjury, the Commissioners of the Navy who deprived him of his chaplancy in one of the King's ships, the Jesuit fathers who saved him from starving—little did any of these gentlemen guess that, overnight, the object of their justice and

their charity would rise to such power that by a gesture of his hand he could send a man to prison; by his sworn word alone, unsupported by any proof, he could drive victim after victim to the hurdle, the gallows, and the quartering-knife.

In the July of 1678, Titus Oates was destitute, unknown, friendless. In September of the same year he was enjoying free board and lodgings in the King's Palace of Whitehall, with a pension of what would amount to at least five thousand a year in our money, a guard to attend him whithersoever he walked, dukes and earls for his friends, and with the mob hailing him as "the Saviour of the Nation." Oates' depositions, as they may be read in his *True and Exact Narrative of the Horrid Plot and Conspiracy of the Popish Party against the Life of His Sacred Majesty, the Government and the Protestant Religion*, etc., are in themselves clumsy, puerile, ill-written, disjointed libels, hardly worth notice but for the frenzied anger they aroused. "The capital and the whole nation," says Macaulay, "went mad with hatred and fear. The penal laws which had begun to lose something of their edge, were sharpened anew. Everywhere justices were busied in searching houses and seizing papers. All the gaols were filled with Papists. London had the aspect of a city in a state of siege. The train bands were under arms all night. Preparations were made for barricading the great thoroughfares. Patrols marched up and down the streets. Cannon were planted round Whitehall. No citizen thought himself safe unless he carried under his coat a small flail loaded with lead to brain the Popish assassins." Sixteen innocent men were executed in direct connexion with the Plot, including Blessed Oliver Plunket, Archbishop of Armagh, and eight others were brought to the scaffold as priests in the persecution of Catholics which followed from it.

It is Miss Jane Lane's conviction in her *Titus Oates* that the story of the 'Popish Plot' is incomplete until we know the detailed history of that strange man who was the most conspicuous figure in it. In the pages of our history-books he rises suddenly from nowhere in the late summer of 1678, and disappears as abruptly two years later. Miss Lane fills in the blanks, and gives the story of this sinister figure from his birth at Oakham in 1649, till his death in Axe Yard, Westminster, in 1703. Her patient research must put all students of history in general, and of the 'Popish Plot' in particular, in her debt.

The religions of the Ancient Celts, Continental, British and Irish and of that other brand of Teutonic races known as the Scandinavians, the peoples of Sweden, Norway, Denmark and Iceland are fully discussed in *The Celtic and Scandinavian Religions*, by

J. A. MacCulloch. A particular feature of the book deals with the Celtic Elysium and the Scandinavian view of the future fate of the deities of the world.

Published with the authority of the National Union of Journalists *Entry into Journalism*, edited by A. J. Kenyon, is intended for the guidance of students, and for educationalists, parents and others who have the responsibility of advising on careers. Each chapter is contributed by a recognised specialist on the subject of which he is writing and represents years of experience that will be of value to those who are anxious to make journalism their career.

In his introduction to *British Pamphleteers, Vol. I: From the 16th Century to the 18th Century;* edited by George Orwell a pamphlet is defined as "a short piece of polemical writing in the form of a booklet and aimed at a large public." With this lucid definition as guide, the editors have made a representative selection of pamphlets and extracts from pamphlets (some now printed for the first time since their original appearance) starting with John Knox's attack on Feminism in Tudor politics and ending with Tom Paine's onslaught on the British Constitution written in support of the American colonists in 1776. Included are political pieces by Milton, Defoe and Swift, side by side with Catholic propaganda against Queen Elizabeth. Many of these pieces are concerned with the fight for religious and political toleration and freedom of the Press, gradually changing from the religious phraseology of the 16th and 17th century pieces to the more secular and political of the 18th century. An interesting piece is Halifax's *Some Cautions for Choice of Members of Parliament* (1695), a warning against the dangers of personal corruption in politics. The passage begins: "Great Drinkers are less fit to serve in Parliament than is apprehended. Men's Virtue, as well as their Understanding, is apt to be tainted by it." A short historical introduction to each piece provides the general reader with the necessary background. A second volume covering the period from the French Revolution to the present day is promised. A work on similar lines dealing with Irish Pamphleteers is long overdue.

New Views on Apprenticeship by W. McLaine not only presents a clear picture of the past history of organised apprenticeship, but also makes a strong plea for well-organised training schemes for young workers in industry to-day. Unless the manual trades can offer properly regulated training schemes to young recruits, Irish and British industry of to-morrow will be without skilled workers

E. Victor Morgan, Professor of Economics in the University of Swansea sets out to explain in *The Conquest of Unemployment*

the modern theory of how to maintain employment at a high and stable level. The author states in a popular form the latest developments of Keynesian doctrine.

Misconceptions have arisen in the public mind concerning the purpose and functions of the Stock Exchange, and the term is often associated mainly with the idea of risky financial speculation. But as this volume points out, "Stock Exchange" is an honest term for the place where stocks and shares are bought and sold as a means to the organisation and control of the art of investment. The coming of a vast mass of Government securities of different dates and denominations has tended to make the work of the Stock Exchange more necessary.

Among the million who make use of banks, including the Post Office Savings Bank, few are aware of the numerous services rendered by the institution of banking both to the individual citizen and to the world of commerce. Some understanding of the banking system is at once a help and a protection to every member of the community, and W. J. Thorne in *Banking* has designed a book for those who, without wishing to read a detailed thesis, desire to learn how banking has evolved and how the functions performed by bankers fit into the national economy.

To assist candidates for the examinations held by universities and professional institutions, Civil Service, etc., is *Hints on the Study of Elementary Statistics*. Special attention is given in the book to the accountant's requirements and the work is a useful guide to statistical procedures.

The author, Sidney Dark, in *The Passing of the Puritans* insists that Puritanism has had an evil, religious, social and political influence on life. He describes the birth of Puritanism in the sixteenth century, pointing out its, to him, puzzling connection with the doctrine of Calvinism, and goes on to examine its characteristics in the seventeenth century. He insists on the connection between Puritanism, a successful industrialisation, and the oppression of the poor, with many illustrations, pointing out the difference between Puritanism and Ascetisism. He studies the influence of Puritanism in the United States, with its culmination in the Comstock crusade in prohibition, the failure of which marks, he suggests, the end of Puritanism's political influence.

Father R. S. Devane's *The Failure of Individualism* is an outline of the Social philosophy on which he believes Eire should be built. It is also a text-book specially written for a public with few libraries at its disposal and so contains a wealth of quotations

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from familiar sources. He gives an account of the history of European political thought and castigates the whig theory of history. He portrays the Middle Ages as an era of social perfection and the whole of modern history as a series of increasingly disastrous inferences from Luther's Thesis. The author sees the present in terms of the past and life as a continuing struggle between Catholicism and a philosophy which he calls individualism. The Reformation must plainly be rejected, but the Renaissance has possibilities as an expression of Catholic genius. Fr. Devane insists that the Protestant reformers did not favour civil liberty. By Protestant individualism the author means the habit of appealing to the private judgment, and it is legitimate to say that since the sixteenth century people have tended to disparage authority. He argues that economic individualism is merely the material aspect of religious individualism. The economic basis of the Church was land and that the Mercantilist and Industrial Revolutions transferred power to the towns where Protestantism spread and to this extent Protestantism and *laissez-faire* marched side by side. The work is informed by wide reading and a close acquaintance with many branches of secular thought.

A well illustrated account of many of the traditional as well as more modern crafts ranging over basket-making, dry stone-walling, thatching, ploughing and threshing—which play such a characteristic and important part in the life of the countryside is *Crafts of the Countryside* by E. J. Stowe.

Science Survey, edited by Ian Cox, contains original essays by nearly fifty leading men of science. Written primarily for the layman, the emphasis is on simplicity; but many scientists also will undoubtedly find much in them that is new. In the first instance they formed the material for the series of broadcast talks, "Science Survey," arranged and produced by Commander Ian Cox, with Professor E. N. da C. Andrade as scientific director and compère. The contributors are all leaders in their own branches of science. They include Sir Edward Appleton, 1948 Nobel Laureate for physics, whose researches have provided much of the foundations of modern radio science; Sir Henry Dale, Nobel Laureate and Past President of the Royal Society; Sir Henry Tizard, President of the British Association and Chairman of the Advisory Council on Scientific Policy; Sir Howard Florey (penicillin), Sir John Cockroft (atomic research), and Professor E. N. da C. Andrade, eminent physicist and a leading authority on the history of science. The book presents not only a very distinguished cross-section of scientific work and thought, but a substantial contribution to scientific literature.

The Paintbox: An Introduction to Art, by Martin Armstrong, surveys periods of art and the ideas that underlay them, from the Italian primitives to Picasso. It is as illuminating for an adult as for the child, while his interpretations are revealing and free of all scholastic jargon.

The Complete Lawn Tennis Player, by Norman H. Patterson, with the aid of specially taken photographs, provides many useful hints for the novice and should help the player of experience to improve his game.

Every Boy and Girl a Swimmer by W. H. Downing will take a hold on all readers, from the beginner to the champion. It provides instruction in a way that is most attractive and approaches the secrets of swimming previously unrecognised or neglected so clearly that swimmers are able to become expert performers in a fraction of the time hitherto required.

John Hansen is the author of a standard work entitled *Athletics*, to which *Athletic Training* may be used as a supplement or independently. Containing a large number of well-illustrated and original exercises for those training for all forms of athletics, it is intended especially for the use of teachers and instructors.

Through a series of studies of leading novelists who came into prominence between the two world wars, Professor Edwin Berry Burgum in *The Novel and the World's Dilemma* shows the close relationship existing between contemporary imaginative writing and the social and political disturbances of the contemporary world. The authors discussed at length include Proust, Kafa, Thomas Mann, Joyce, Virginia Woolf, Aldous Huxley, Gertrude Stein, Hemingway, Faulkner, Steinbeck, Dreiser, Thomas Wolfe, and others.

How to Read a Novel is a basic book on How to Read Fiction. It has been written by Walter Allen, recently described by Desmond MacCarthy as 'our most perceptive younger critic.' What the serious novelist deserves, says the author, is the expert reader. It is claimed that this book will help the ordinary reader to become that. What is the job of the novelist, especially the contemporary novelist? What is his relation to 'the classics'? Walter Allen deals with the complaints frequently levelled against the modern novelist. Is his outlook immoral? Are his characters unpleasant? Are his conclusions depressive? What is fair comment and what is foul play from a reader? In the second half of his book Walter Allen takes five works by contemporary writers: Isherwood's *Good-bye to Berlin*, Virginia Woolf's *Between the Acts*, Graham Greene's *The Power and the Glory*, Joyce Cary's *The Horse's Mouth*, Mauriac's *Woman of the Pharisees*; and adds a

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'classic,' George Eliot's *Middlemarch*. 'I will try to bring out what the reader who is willing to read them with humility may find in them and how he should approach them.' The book is mainly intended for the reader who has read omnivorously but finds much that is alien and strange to him among modern novels. The author lays down a set of standards by which he measures his judgments.

A Short History of the English Novel gives a panorama of the evolution of the English novel from its infancy to James Joyce's *Finnegan's Wake*. S. D. Neill, the author, discusses the development of the novel in considerable detail from its origin in mediæval and Elizabethan times and so through the seventeenth and eighteenth centuries up to the present day. She has much illuminating information to give of such giants as Richardson, Fielding, Smollett, about the Gothic School, the English Romantic Novel, Walter Scott, Jane Austin, Disraeli, Dickens, Thackeray, the Brontes, George Eliot, Thomas Hardy and George Gissing; in fact all the major Victorian novelists. The concluding chapters take the story up to the present-day writers, such as E. M. Forster, E. H. Myers, Aldous Huxley.

Miss Neill is a Lecturer in the English Language and Literature at the University of London, and has also lectured widely to adult audiences in connection with the Adult Education Movement.

The purpose of Vera Brittain's *On Becoming a Writer* is to save the gifted beginner some of the disappointment and wasted time which arises from inexperience. "The idea of doing such a book," says Miss Brittain, "arose from the large number of unsolicited letters and manuscripts sent to me through the post by unknown literary aspirants, and also from the many requests for advice on how to become a writer made to me by parents, students, and teachers at the end of public literary lectures."

More than the evil men do lives after them. History proves this, but having given such proof, it does not end there. K. B. Smellie in a compact book of roughly 100 pages sets out to indicate *Why We Read History*. We are introduced to the methods of historians from Herodotus onwards and the meaning and value of history are clearly expounded. The final chapter is devoted to suggestions for a course of reading. It is a persuasive argument against the "history is bunk" idea.

Rude Assignment by Wyndham Lewis is an autobiography of an unusual kind and deals more with his work than with the personal experiences of his life. In it one of the greatest satirists

and most versatile writers of our time describes in his own brilliant and original way the struggles of an independent mind against those forces in the contemporary world which militate against creative expression. With vigour and satire he explains and defends his work against all who have attacked it or failed to understand it.

Jungle Journey is the story of a journey so off the beaten track that it took Ethel Mannin, the author, and her daughter into jungles and forests, and the villages of aborigines, where white people have never before set foot. An important feature of the book deals with the work of that remarkable Englishman, Verrier Elwin, for the Gonds, for whom, with an Indian friend, he runs a leper colony, dispensary and school in the jungle. The author and her daughter claim the distinction—for white people—of having travelled third-class everywhere 'only when there was no fourth,' so may be said to have known the real India. They also went to Pakistan and the independent state of Nepal. The book reveals the independence of spirit to be expected of the author of *South to Samarkand* and is illustrated with photographs by the author's daughter, Miss Jean Porteous.

Into the pulsing life of colonial Australia, Ned Kelly forced a lawless, ruthless way. For two years, despite the offer of £8,000 reward by Victoria and New South Wales—a fortune for the time—he and his gang terrorized the border-lands of the two states, holding up whole townships, plundering banks, ransacking, stealing. He became a symbol—an apparently unkillable symbol—of the bushranger's revolt. Even for those lusty and virile days, his life was fabulous. After years of mounting depredations the gang was tracked down by the police and surrounded in a shanty. There was a long siege, in which the Kelly gang used home-made armour and, to their attackers' amazement, appeared bullet-proof. Kelly was wounded severely and captured. He was tried and hanged in October, 1880. He was then still only twenty-six; the total cost of his capture was reckoned to be £115,000.

This new biography, entitled *Australian Son: The Story of Ned Kelly*, by Max Brown, is said to be the first full-scale and responsible 'life.' It includes fifteen photographs; it publishes, for the first time, the lost 'Jerilderie Letter' of 8,300 words, which Kelly wrote to the bank-teller, Living. But this is much more even than the exciting story of a folk-hero, of 'the uncrowned, larrikin King of Australia'; it depicts a whole era of turbulent Australian history, from the squatting age, the gold rush; through the Eureka Stockade rebellion and the carving up of the squatting estates between ex-diggers, to the coming of the industrial age.

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During the 1939-1945 war Britain built up an intelligence organisation that is now generally admitted to have been the most efficient, although not the largest, in the world.

Secrets of the British Secret Service, by E. H. Cookridge is an astonishing story of the six-year battle of wits between the world-wide espionage organisation built up by the Germans many years before the war and the British and Allied counter-espionage. The author claims to reveal for the first time many great spy secrets of the war, and throws new light on the intelligence services of the Great Powers. He gives previously unpublished details of the organisation of Soviet espionage.

William S. Stone in *Tahiti Landfall* takes us with him to his island paradise, and here, surrounded by the brightly coloured beauty of the South Seas where the mountains rise sharply out of deep blue lagoons, he tells us of a life of incredible ease.

In *Recollections of a Soldier-Diplomat* Colonel Frederick Wellesley gives not so much his life story as a collection of odds and ends of a more or less anecdotal character and of no political importance. They are the product of miscellaneous experiences both at home and in the great capitals of Europe—Paris, St. Petersburg and Vienna. Eveleigh Nash, who published Wellesley's book, *With the Russians in Peace and War* tells in his autobiography (*I Liked the Life I Lived*) that Wellesley was a god-son of Queen Victoria and on one of his visits to London was commanded to go and see her at Osborne. The Queen was out driving when he arrived, and he had to wait a very long time in a small room before she returned. Then at last, the door opened and her Highland servant John Browne entered and announced brusquely, "The Queen will see you noo." There was something so offensive in Brown's manner that Wellesley stated that he felt like hitting him in the face. Queen Victoria's toleration of Brown's familiarity astonished those who witnessed it.

The fourth volume of reminiscences, *A Passing World*, tells the story of Mrs. Belloc Lowndes's life in London during the first World War. The book abounds in intimate studies of famous men and women.

After *Left Hand : Right Hand* and *The Scarlet Tree*, Sir Osbert Sitwell has given us in *Great Morning* the third volume of his autobiography. His life in the years immediately preceding the 1914-18 war is revealed in a flow of distinguished prose. The book is more than a collection of reminiscences ; it is a contribution to literature. He wishes "to beguile the mind." He does.

Sir Patrick Hastings, the great advocate, humanist and wit, tells his own story simply entitled *The Autobiography of Sir Patrick Hastings*.

In *The Jungle is Neutral*, packed with adventures Colonel Spencer Chapman recounts astonishing exploits during three years in the Malayan jungle. Readers of *Lhasa : The Holy City* and *Northern Lights* will remember his powers of descriptive narrative.

In *All Over the Place*, Compton Mackenzie presents his record of a year's travelling in Europe, Africa, India and the Far East.

A first-hand account of P.T. boats in the South Pacific is *Death was Our Escort* by Commander Ernest G. Vetter, and tells of the kind of life, adventures and the tense experiences which so many have passed in the war in the Far East. The account of the struggles of the men through the jungle and its horrors is a story in itself.

A fascinating volume for all who have a spark of the adventurer in them—the stories of all the great explorers from earliest times is *Great Adventures and Explorations* by V. Stefansson.

The Canadian North West, the Yukon and Alaska—these bring refreshing memories of boyhood adventure-papers—and in *Raw North* by C. E. Gillham we find ourselves among trappers and dog-teams in frozen wastes. This record of travel is spiced with racy anecdotes and the rough and ready style is admirably suited to the subject.

In the course of a year's wanderings, Godfrey Winn has visited Arizona, an English holiday camp, Scandinavia, New York. He gives a racy account of his experiences and the people he met in *Going My Way*, and also contrives a little moralising out of the most unexpected places. "Digressions, incontestably, are the sunshine—they are the life, the soul of reading, the art, the force, the charm of his waiting lies in its inconsequences."

The Secret Vendetta by A. O. Pollard is a swiftly told and exciting story of murder and blackmail, full of thrills to satisfy the most exacting reader of mystery novels.

The Heat of the Day is Elizabeth Bowen's first novel for ten years. It may be read by many as a hunter-and-hunted thriller.

In *Return to Jalna*, the tenth book of the Whiteoak Saga, Mazo de la Roche pieces together the pattern of the great house with its undercurrent quarrels, loves and loyalties.

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Vera Brittain's *Born 1925*, the first novel for some years by the author of *Testament of Friendship*, tells the story of the youngest adult generation and its relationships with its parents, the youth of the first World War. Although the contrasting effects of the two wars upon the generation that endured them is important to the picture, the main theme turns upon the age-old conflict between youth and authority, and the gradual attainment of reconciliation through experience.

Alias Tom Smith by Margaret Morrison is a romance and contains a memorable court scene during a city fraud case, in which a man faces trial for his brother's crime.

In *The Haunting of Toby Jugg* Dennis Wheatley tells an exciting story of the Devil at work in modern society.

Naomi Jacob takes the well-known Gollantz Saga a stage further in *Gollantz*—from Major Gollantz, commanding an Italian prisoner-of-war camp, to Sir Emmanuel Gollantz, art dealer and connoisseur.

Bavarian Story by Ethel Mannin is based upon an actual incident of the Nazi regime in a little Bavarian town—an attempt to remove a hillside crucifix, which for the townspeople had been there 'always,' like the hill itself. Tragic and terrible things followed that attempt, for, as the people said, 'God is not mocked.' The incident took place in 1934. The story moves on to the American occupation in 1945. The author contends that the 'real' Bavarian story is 'the deep stream of Bavarian Catholic life, which flows on, fundamentally untouchable, triumphing over the impact of the "crooked cross" against the Cross of Christ, and ultimately triumphing over the country's defeat and occupation.' The character of the Irish-born 'G.I.' of the United States Army is as sympathetically drawn as that of the Bavarian family upon whose lives he impinges. The character of the Herr Doktor, the music-master with his 'cage of nightingales,' of the young people he trained to sing 'to the glory of God,' despite the Nazis, is founded on fact. The book is a love story in the deepest sense—a story of love and courage and devotion, and has been claimed as a worthy successor to *Late Have I Loved Thee.*

The story of that phenomenal success, *The Story of San Michele*, was told by Mr. John Grey Murray, the head of the famous publishing firm, in two broadcasts on the B.B.C., following the death of Dr. Axel Munthe, in Stockholm, at the age of ninety-one. The book, he said, had been translated into about thirty languages; in Great Britain and Ireland alone it had run through seventy-four editions or printings; and more people were buying it now than

during the first year after its appearance. Over 560,000 copies had been sold in Great Britain and Ireland. It was begun by accident, he said, while Dr. Munthe was practising on the typewriter, which was to replace his failing eyesight. (It was his particular pleasure that it was eventually the first complete book to be transposed into Braille.) Mr. Grey Murray recalled how Dr. Munthe had told him that he went on writing it to relieve his insomnia and had said: "It was never intended to be an autobiography, but, if that is what it is, then I believe that the simplest way to write a book about oneself is to think of somebody else."

MacFirbiss MS. Book of Irish Pedigrees and Genealogies had long been known to, and prized by, Irish writers. A copy of it made by the famous Eugene O'Curry, in his beautiful Irish writing in 1836, is preserved amongst the treasures of the Royal Irish Academy. The original was for a century and a half in the possession of the family of Jocelyn, Earls of Roden at Tollymore Park, near Newcastle, Co. Down. It was purchased by the founder of the family, Robert Jocelyn, who became Lord Chancellor of Ireland in 1739 and ultimately created Viscount Jocelyn in 1755.

Jocelyn was a man of generous Irish sympathies, was President of the Irish Philosophical Society, and was known to and appreciated by Charles O'Connor, the patriot and scholar. He mentions in the 2nd edition of his *Dissertations on Irish History*, that Jocelyn had recently bought MacFirbiss's book of Genealogies, but that it wanted twenty pages, which were in his possession, but that he would restore them to Lord Jocelyn. This is shown in an Irish entry in O'Connor's handwriting of a subsequent date. The Earl of Roden and Viscount Jocelyn of the end of the eighteenth century were notable for the policy of "blood and iron" which they pursued towards the people in 1795-98 in connection with the uprising of the Defenders and United Irishmen, and the foundation of the Orange Order which culminated in the battles of Saintfield and Ballinahinch. Their conduct earned the reprobation of the Lord Lieutenant of the County Down.

MacFirbiss's MS. is bound up with some pages in the hand writing of Michael O'Clery, the chief of the "Four Masters." It contains the pedigrees of the principal native and Anglo-Norman Irish families, with some poems and other miscellaneous matter. In size it is 7½ inches by 5½ inches.

MacFirbiss's personal history was most tragic. The last of a long line of historians and chroniclers of the name, he was born in Lecan, Co. Sligo, in the latter part of the sixteenth century. Sent to school at an early age into Munster he attended at the school of

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law and history then conducted by the MacEgans, and studied also at Burren in Clare about 1595 under Donal O'Davoren. In 1650, in the College of St. Nicholas in Galway he completed his volume of pedigrees. He was intimate with Roderic O'Flaherty, author of the *Ogygia*, *The History of Iar Connacht*, and the *Ogygia Vindicated*. After the loss of his family property in the war of 1641-52, he entered the service of Sir James Ware, and gave him valuable assistance in his works on Ireland. The following note is to be found in one of Sir James Ware's Irish manuscripts : " This translation beginned was by Dudley Firbisse in the house of Sir James Ware, in Castle-street, Dublin, 6th November, 1666." He compiled a glossary of Brehon laws, a fragment of which is in the Library of Trinity College, and a biographical dictionary of Irish writers of which no traces have been found. Altogether there are five copies of ancient glossaries in his handwriting in Trinity College. He was murdered in 1670, in his eightieth year, in a small inn near Skreen, in Co. Sligo, in protecting a young woman from insult.

The Book of O'Gara

In the poem to the inauguration ode of Donach or Dunchadh O'Brien, the fourth Earl of Thomond, published in the Transactions of the Gaelic Society, contained (according to O'Flanagan) among other valuable poems, in a volume which he describes as " a manuscript folio of paper, bound in Turkey leather, and gilt on the edges." This compilation was made by the Rev. Mr. O'Gara, a Franciscan, who was forced to fly his native city of Galway, during the Cromwellian Wars. Characteristically, these persecuted friars took with them what they could of their literature. Father O'Gara during his years of exile in Louvain collected and transcribed many poems in Irish. After his death this valuable volume came back to Ireland and passed into the hands of the Dalys of Dunsandle. At the sale of the library of Denis Daly some difficulty having arisen in reference to the purchase of the volume between O'Flanagan and the Rev. Mr. Brewick, chaplain to the Countess of Moira, at that time a patroness of the poet, Thomas Moore, and others engaged in the cultivation of Irish literature and historical studies, it appears to have been settled by Lady Moira presenting the MS. to O'Flanagan as a scholar who could make the best use of it, and he became its possessor.

A scholar of Trinity College, Dublin, Tady or Teige O'Flanagan changed his name to Theophilus, was patronised by Dr. Young, a Senior Fellow of the University, who afterwards became Protestant Bishop of Clonfert. O'Flanagan was appointed Secretary of the Gaelic Society. Speaking of him in 1820, Edward O'Reilly says : " Theophilus O'Flanagan, an accomplished scholar of Trinity College and a complete master of the ancient language and history of his country, who, to the disgrace of his compatriots, lived neglected and died in poverty."

O'Reilly, in his account of this volume, adds some particulars. The poems it contains were collected in the years 1650 to 1656, in the Netherlands, by the Rev. Nicholas, *alias* Fergal Dubh O'Gara, a friar, as he states, of the Order of St. Augustine, who, after finishing his studies in Spain, returned to Ireland, where he was highly respected, and in the days of Cromwell left his native land, with many others, and retired to Lisle. O'Reilly adds, that when he wrote, in 1820, it had become the property of John Macnamara, then living at Sandymount, near Dublin. His collection of manuscripts having been sold by his family, this volume was presented to the late James Hardiman, who describes it as containing 169 poems. Hardiman, who highly prized the work, retained it for many years till in 1814, he disposed of it to the Royal Irish Academy for much less than its value, " being desirous that it should become a public document, lest of damage in private hands."

The following broadcasts from Radio Eireann are reprinted at the request of a number of listeners :—

Literary Tour in Connaught

Written and Compiled by Lord Killanin

(1) THE BARONY OF KILTARTAN

As the traveller proceeding from Limerick through County Clare to Galway approaches the market town of Gort from the south he passes the mock baronial gates of Lough Cutra, once the home of the Verekers, who bear the title of Gort, and now the home of the Gough family—a family to this day closely associated with that of Gregory. In the town of Gort the traveller can catch a glimpse of the Protestant church where the Goughs and the Gregorys lead the congregation. He approaches Coole Park, just north of Gort from a southerly direction. This was the usual way for Augusta Gregory to travel when returning from the railway station, a day's shopping or from her Sunday morning service.

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Lady Gregory was a Galway Persse from the now vanished house of Roxburgh. She had married Sir William Gregory as his second wife in 1880. He had been Governor of Ceylon up till three years before and died twelve years after his marriage leaving one son, Robert, to whom we shall presently refer. Sir William had played his part in Anglo-Irish affairs as an M.P., but it was to be his widow who was to bring the real halo of distinction to the family home at Coole, until her death in 1931.

If you do not have a map at hand or someone who knows the country well it is easy to miss the turning into Coole which is on the left of the road by a saw mill. The intention of my visit was to discover what remained of the house and demesne which had nurtured the Irish literary revival. It was here in the West at Coole and nearby Tullira that the Irish literary renaissance at the beginning of the century was largely conceived. Later Yeats himself had a home in the area at Thoor Ballylea.

As I drove up the front drive, which was little more than a bohireen, I came upon a locked iron farm gate and had to abandon my car. The route towards the park took on the more traditional approach to a feudal mansion and I walked up the leaf-lined avenue of ilexes—a veritable tunnel which the sun pierced here and there as gaps permitted. A further hundred yards and the avenue swung to the right into more open parkland of the *jardin anglais* type. I followed it on until it opened in grass pasturage surrounded by woods and coverts.

In the distance there were some buildings for which I made. These turned out to be the stables. The yard was crowded with doors and various domestic fittings which had been carefully stacked by the housebreaker. The stable yard arch indicated the possible direction of the mansion so I passed through it to find all the drive tracks overgrown and difficult to distinguish. Then I saw a man lunging a horse on a grassy knoll a little distance further on.

I approached him.

"Can you tell me where Lady Gregory's house stood?" I asked him.

"Aren't you standing on the very place now, sir," he replied.

No trace of a house could I see. No atom bomb or scientific ray could have removed a house so thoroughly as the housebreakers had done. Usually they leave some haunted skeleton of stone or brick, but here there was nothing—absolutely nothing.

As I stood where once was the house, I could only think of Yeats' prophetic poem, *Coole, 1929*:—

I meditate upon a swallow's flight,
Upon an aged woman and her house,
A sycamore and lime tree lost in night
Although the Western cloud is luminous,
Great works constructed there in nature's spite
For scholars and for poets after us,
Thoughts long knitted into a single thought,
A dance-like glory that those walls begot.
There Hyde before he had beaten into prose
That noble blade the muses buckled on,
There one that ruffled in a manly pose
For all his timid heart, there that slow man,
That meditative man, John Synge and those
Impetuous men, Shaw Taylor and Hugh Lane
Found pride established in humility,
A scene well set and excellent company.

The house which stood there until a few years ago was of three storeys of stone and plaster with the customary porch hall to the front. The attic window was of a circular type. Coole was no vast castle but a typical middle-sized eighteenth century county house. It had no particular æsthetic or architectural value but its loss is a great one to those who held it in mind as a literary monument.

Having heard often of the famous tree which acted as a visitors' book I made my way towards the walled garden. Although the grounds and woodland are cared for by the foresters, the garden has gone to seed. Where there was once a magnificent herbaceous border trimmed at the edges with a neat box hedge there is now a virtual jungle. The visitor has to push his way through the Gargantuan box which has spread right across the path to the height of several feet between the two former flower beds. Thrusting my way up the garden I came across the great copper beech. Here was carved history and indeed it was expanding with the years. Here I could discern the initials of W. B. Yeats, George Russell (Æ.), besides those of O'Casey, Synge and many others. In recent years visitors have added theirs and it is sad that the tree is not protected with a railing. The most noticeable initials are the large intertwining G.B.S. Shaw was at Coole and those who read Lady Gregory's Journals which Lennox Robinson edited, will recall that in October 19th, 1921 she records a poem that Shaw sent her on a typical postcard in return for some scarlet Crofton apples which he had been sent by her grandchildren.

It began:—

Two ladies of Galway called Catherine and Anna,
Whom some called achusla and some alanna,

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On finding the gates of the fruit garden undone
Stole of grandmama apples and sent them to London.
And grandmama said that the poor village children
Were better behaved than the well brought up Coole
children,
And threatened them with the most merciless whippings
If ever again they laid hands on her pippins.

Not far from the great carved copper beech I could see some apple trees and imagine it was from there that Shaw's came.

Retracing my steps through the garden I made towards the lake on the other side of the house site. It was late summer and the leaves had not yet turned, but the still water was dotted with downy spots where the swans basked.

The trees are in their autumn beauty,
The woodland paths are dry,
Under the October twilight the water
Mirrors a still sky ;
Upon the brimming water among the stones
Are nine-and-fifty swans.

Leaving the swans of Coole drifting on the still water, I made to the car again to continue my journey in the Barony of Kiltartan, which gave its name to Lady Gregory's little history book which was published in 1909 with illustrations by her son Robert. This little book of some 50 pages contains various gems written in local dialect which Lady Gregory had gleaned.

Do you remember about the Goban Saor ?

" The Goban was the master of sixteen trades. There was no beating him ; he had got the gift. He went one time to Quin Abbey when it was building, looking for a job, and the men were going to their dinner, and he had poor clothes, and they began to jibe at him, and the foreman said ' Make now a cat-and-nine-tails while we are at dinner, if you are any good.' And he took the chisel and cut it in the rough stone, a cat with nine tails coming from it, and there it was complete when they came out from their dinner. There was no beating him. He learned no trade, for he was master of sixteen. That is the way, a man that has the gift will get more out of his own brain than another will get through learning. There is many a man without learning will get the better of a college-bred man, and will have better words too. Those that make inventions in these days have the gift, such a man now as Edison with all he has got out of electricity."

Then there is the account of that almost legendary night—that of the Big Wind in Galway :—

" As to the Big Wind, I was on my elder sister's back going to a friend beyond, and when I was coming back it was slacked away, and I was wondering at the big holes in the houses " ;

or the other account which follows :—

" I was up to twelve years at the time of the Big Wind that was in '39 and I was over at Roxborough with my father that was clearing timber from the road, and your father came out along the road, and he was wild seeing the trees and rocks whipped up into the sky the way they were with the wind."

Augusta Gregory's poetic works were chiefly translations which included some from the Irish of Douglas Hyde and Patrick Pearse. Perhaps one of her finest translations from the Irish is that " written in time of trouble by an Irish priest who had taken orders in France." The last verse is :—

' I do not know of anything under the sky
That is friendly or favourable to the Gael
But only the seas that our need brings us to,
Or the wind that blows to the harbour
The ship that is bearing us away from Ireland ;
And there is reason that these are reconciled
with us,
For we increase the sea with our tears
And the wandering wind with our sighs.'

Turning on to the main road to Galway I skirted along the broken-down Coole demesne walls until the first road junction which is Kiltartan Cross. Here stands a small red brick school which Lady Gregory used to visit to bring apples or sweets. This cross road is frequently referred to by Yeats and is perhaps best known from his *An Irish Airman Forsees his Death*, which is naturally about Robert Gregory.

I know that I shall meet my fate
Somewhere among the clouds above ;
Those that I fight I do not hate,
Those that I guard I do not love ;
My country is Kiltartan Cross,
My countrymen Kiltartan's poor,
No likely end could bring them loss
Or leave them happier than before.

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Yeats wrote another poem—this time in memory of Robert Gregory in which his virtues as sportsman and artist are lauded and in which Yeats reviews and appreciates certain of his dead friends, including Lionel Johnson and John Synge.

It begins :—

> Now that we are almost settled in our house
> I'll name the friends who cannot sup with us
> Beside a fire of turf in the ancient tower,
> And having talked to some late hour
> Climb up the narrow winding stair to bed ;
> Discovers of forgotten truth
> Or mere companions of my youth,
> All, all are in my thoughts to-night being dead.

And then he refers to :

> Lionel Johnson comes first to mind
> That loved his learning better than mankind.

And then to :

> And that enquiring man John Synge comes next,
> That dying chose the living world for text . . .

This poem was written at Thoor Ballylea, a few miles to the east of the road so I turned off to search for the winding stairs. Thoor Ballylea was bought for £35 a few years before he married. He describes first seeing the castle in the chapter on the blind poet Raftery in *Celtic Twilight*, when he first visited the miller who lived there. Ballylea was the home of young Mary Hynes—the pearl that lived at Ballylea whom Raftery loved. We are not very far from the Raftery country, for although born in Mayo he died in an outhouse of a cottage which stands about a mile on the Galway side of Craughwell. I was only there the other day and the old lady who now lives in the house knew well about it and remembered Hyde making enquiries about Raftery fifty years ago. Almost a century before Lady Gregory, Yeats and Martyn were launching their literary revival, this area was being drenched in the poems of Raftery and his farmer rival, Callinan of Craughwell.

There is much to be found about Raftery in the works of Lady Gregory, Yeats and Douglas Hyde, as well as Donn Byrne. His grave and headstone erected at the beginning of the century stand in the nearby graveyard of Killeenan.

Ballylea stands on a little stream. The miller's house which Yeates had as servants' quarters is now derelict, but I managed to get the key. The ground floor consists of a large vaulted room which a willing guide told me had first been Yeats' study but was later the dining room. We proceeded upstairs to what was later the study. It had been painted in astrological blue, and so up to the top bedroom floor. The house is empty and I had hoped to see some of the heavy work of a local craftsman, whom I had heard

furnished the house by building the furniture in the castle as it was too large to go up the stairs or through the windows. From the roof top I looked down upon the stream as Yeats must have done when he wrote in 1931 :—

> Under my window-ledge the waters race,
> Otters below and moor-hen on the top,
> Run for a mile undimmed in Heaven's face
> Then darkening through 'dark' Raftery's 'cellar' drop,
> Run underground rise in a rocky place
> In Coole demesne, and there to finish up
> Spread to a lake and drop into a hole.
> What's water but the generated soul ?

It was this tower castle which inspired *The Tower*, written in 1926 :—

> What shall I do with this absurdity—
> O heart, O troubled heart—this caricature,
> Decrepit age that has been tied to me
> As to a dog's tail ?

In *Meditations in Time of Civil War*—a period when Yeats was at Ballylea, and in fact the little bridge was blown up by the Irregulars—Yeats describes much of his home. He describes his house :—

> 'An ancient bridge, and a more ancient tower,
> A farmhouse that is sheltered by its wall,
> An acre of stony ground,
> Where the symbolic rose can break in flower,
> Old ragged elms, old thorns innumerable,
> The sound of the rain or sound
> Of every wind that blows ;
> The stilted water hen
> Crossing stream again
> Scared by the splashing of a dozen cows ;
> A winding stair, a chamber arched with stone,
> A grey stone fireplace with an open hearth,
> A candle and written page.'

Locking the heavy wooden door I turned my back on Thoor Ballylea. My guide told me that visitors here are scarce but I felt sad that this home of Yeats, which still belongs, I understand, to his widow does not bear some record of its poet owner—if only a plaque with his own inscription :—

> 'I, the poet William Yeats
> With old mill boards and sea green slates,
> And smithy work from the Gort forge,
> Restored this tower for my wife George,
> And may these characters remain
> When all is ruin once again.'

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(2) AROUND LOUGH CORRIB

In my last talk I was leaving Yeats' Thoor Ballylea and it had been my intention to pass straight through Galway to Moore Hall on the banks of Lough Mask. As I passed the demesne gates of Tullira I had to turn in to Edward Martyn's old home—and here stands a house still furnished and standing very much as it was in his time. The house now belongs to Lord Hemphill, whose mother was a Martyn. Having made this stop I realised that there were many calls for a literary pilgrim between Tullira and Moore Hall. Last time I devoted the greater part of my talk to Yeats and Lady Gregory, with slight reference to the poet Raftery. Most of the works quoted were poetic. As I continue my literary tour it will be to the homes of prose writers that I shall go. They will include Violet Martyn's Ross House, Sir William Wilde's Moytura House, besides Tullira.

Tullira, partly a mediæval castle and partly rebuilt, stands in its own demesne land some few miles south of Ardrahan and north of Thoor Ballylea. There are two interesting accounts of the house in Martyn's time—one by Moore and the other by Yeats. Let us read what Yeats says in *Dramatis Personæ* :—

> 'I went there for the first time,' writes Yeats of Tullira, 'with Arthur Symons, then editor of the *Savoy Magazine*. I was taking him here and there through Ireland. We had just been sightseeing in Sligo. Edward Martyn, met in London, perhaps with George Moore, had seemed so heavy, uncouth, countrified, that I said, as we turned in at the gate : 'We shall be waited on by a barefooted servant.' I was recalling a house seen at Sligo when a child. Then I saw the great trees, then the grey walls of the Castle.
>
> Edward Martyn brought us up the wide stairs of his Gothic Hall decorated by Grace and showed us our rooms. 'You can take your choice,' he said. I took out a penny to toss, shocking Symons, who was perhaps all the more impressed by his surroundings because of what I had said about bare feet. I think the man of letters has powers of make-believe denied to the painter or the architect. We both knew those pillars, that stair and varnished roof with their mechanical ornament, were among the worst inventions of the Gothic revival, but upon several evenings we asked Edward Martyn to extinguish all light except that of a little Roman lamp, sat there in the shadows, as though upon a stage set for Parsifal. Edward Martyn sat at his harmonium, so placed among the pillars that it seemed some ancient instrument, and played Palestrina. He hated that house in all its detail—it had been built by his mother when he was a very young man to replace some plain eighteenth century house—all except an ancient tower where he had his study. A fire had destroyed the old house, and whatever old furniture or pictures the family possessed, as though fate had deliberately prepared for an abstract mind, that would see nothing in life but its vulgarity and temptations. In the tower room, in a light filtered through small stained glass windows, without any quality of design, made before Whall rediscovered the mediæval glass workers, he read St. Chrysostom, Ibsen, Swift, because they made abstinence easy by making life hateful in his eyes. He drank little, ate enormously but thought himself an ascetic because he had but one meal a day, and suffered, though a courteous man, from a subconscious hatred of women. His father had been extravagantly amorous, I was later to collect folklore from one of his father's peasant mistresses, then an old woman. I have heard of him getting from his horse to chase a girl for a kiss.'

Such was Yeats' description of Tullira in 1896.

Edward Martyn, playwright, patron of the arts and landlord, is not remembered as much by what he wrote, which included the play *Heather Field*, but by those who wrote about him. George Moore fills many pages of his trilogy *Ave*, *Salve*, and *Vale*, with reminiscences of this ascetic Catholic bachelor, whose memory is still venerated by way of the good taste he introduced by his influence into church architecture or his work for church music, which is commemorated by the Palestrina Choir in Dublin's Pro Cathedral. His life was fully recorded by Professor Denis Gwynn but it is interesting to note that he devoted himself more to architecture, art and music during the period of literary rebirth. In 1948 Tullira is really æsthetically more jarring than it must have been to Yeats fifty years before. On the other hand the shine has gone from varnished roof and age and time begins to show itself.

George Moore writing in *Ave* about an earlier period says :—

> 'For it is in the old castle that he prefers to live ; the modern house, which he built some five and twenty years ago remaining always outside his natural sympathies, especially its drawing room. But one cannot have a modern house without a drawing room, or a drawing room without upholstered furniture, and the comfort of a stuffed armchair does not compensate Edward for its lack of design ; and he prefers that his hinder parts should suffer rather than his spirit. Every drawing room is, in the first glance, a woman's room—the original harem thrown open to visitors—and his instinct is to get away from women, and all things which evoke intimacy

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with women. He was always the same, even in his hunting days, avoiding a display of horsemanship in front of a big wall if women were about. It was in these early days when the stables were filled with hunters, that I first went to Tullira ; and walking on the lawn, I remember trying to persuade him that the eighteenth century house, which one of his ancestors had built alongside of the old castle, on the decline of brigandage, would be sufficient for his wants.—For you don't intend to become a country gentleman, do you ?—That he might escape from Tullira had clearly never occurred to him, and he was startled by the idea suggested by me that he should follow his instinct. But the sea sucks back the wave, and he murmured that the old house had decayed and a new one was required.

If you spend a few hundred pounds upon the old house it will last your lifetime, my dear friend ; and it is in much better taste than any house you build. You think modern domestic Gothic will be in keeping with the old fortress !

He must have suspected I was right, for his next argument was that the contract had been signed, and to break it would cost several hundred pounds. Better pay several hundred than several thousand, and your Gothic house will cost you twenty, and never will it please you.

For a moment it seemed as if he were going to reconsider the matter, and then he adduced a last argument in favour of the building ; his mother wished it.'

And so we trace the history of this Gothic, William Morris influenced house from the writing of Moore and Yeats. Many an archæologist or historian wished that castles and houses always had such worthy chroniclers.

From Tullira I am going to pass through Galway city, which is some fifteen miles to the north, but one cannot do this without reference to Sean Phadraig—Padraig O'Connaire—the little bohemian poet and story-teller whose image by Albert Power now sits on a stone wall in Eyre Square. Many a discussion one will hear on the merits of this statue. There are some who see in its simplicity and honesty of concept the true character of the writer, while others think that it should have a more prominent plinth and a more luxurious statue in view of his fame as an Irish writer. Personally, I like the little statue, which in so few years has become part of Galway. Padraig was born in 5, High Street, Galway, but on his return from the British Civil Service in London before 1914, his home was all that area from Garafin, Rosmuc, the home of the Conroys, to Galway city and beyond on the roads

leading to Dublin and Wicklow. There was no particular house or inn where he stayed and many tales are told including that of his method of keeping money—posting on money to himself to a post office and then walking to collect it so none was spent on the way. I remember as a boy seeing him with his donkey and cart. His character is summed up in F. R. Higgins' poem :—

> " They'll miss his heavy stick and stride in Wicklow—
> His story talking down Winetavern Street,
> Where old men sitting in the wizen daylight
> Have kept an edge upon his gentle wit ;
> While women on the grassy streets of Galway,
> Who hearken for his passing—but in vain,
> Shall hardly tell his step as shadows vanish
> Through archways of forgotten Spain."

From Galway city my road was to take me west of Lough Corrib to Rosscahill, which lies in the parish of Killanin, midway between Moycullen and Oughterard. The eighteenth century landlords of Connemara were the Martins of Ballynahinch whose feudal life up till the time of the famine is described in Thackeray's *Irish Sketches* as well as by Maria Edgeworth who described her visit to the castle. One branch of the family found itself centred on Ross House situated on a lake of the same name adjoining Corrib. The demesne has been striped and its attractive gate and lodgehouse near the railway station have vanished in the last fifteen years. When Violet Martin lived there the house looked much the same as it does to-day except that it was a little taller owing to the hip gabled slated roof, ornamented along the parapet with urns. Violet Martin took the nom-de-plume of Martin Ross and it is as Dr. Somerville's associate that we know of her to-day. Although it is with West Cork that one associates their Irish R.M. stories much of the background and the familiar knowledge of life in the big house must have been gained from Ross. As one reads their early work, *The Real Charlotte*, which has just been re-issued, one appreciates that the lakeside setting and social details were based on the shores of Corrib. Reading this work now, I find it a little tedious and the development of the story slow owing to the long introduction of characters. It is, however, full of cameos. Here is the account of the choir practice at the Anglican church of Lismoyle :—

> 'It had been hard work pulling the punt across from Bruff to Lismoyle with two well grown young women sitting in the stern ; it had been a hot walk up from the landing place to the church but worse than these, transcendently worse, in that it involved the suffering of the mind as well as the body, was the choir practice. Christopher's long nose drooped despondingly over his Irish church hymnal, and his long back

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had a disconsolate hoop in it as he leaned it against the wall in his place in the backmost row of the choir benches. The chants had been long and wearisome, and the hymns were proving themselves equally enduring. Christopher was not eminently musical or conspicuously religious, and he regarded with a kind of dismal respect and surpise the fervour in Pamela's pure profile as she turned to Mrs. Gascogne and suggested that the hymn that had just gone through twice should be sung over again. He supposed it was because she had High Church tendencies that she was able to stand this sort of thing, and his mind drifted into abstract speculations as to how people could be as good as Pamela was and live.

In the interval before the last hymn he derived a certain temporary solace from finding his own name inscribed in dull red characters in the leaf of his hymnbook, with, underneath in the same colour, the fateful inscription ' Written in blood by Garret Dysart '. The thought of his younger brother utilising pleasantly a cut finger and the long minutes of the archdeacon's sermon, had for a moment inspired Christopher with a sympathetic amusement, but he had relapsed into his pristine gloom.'

Some Irish Yesterdays contains several good descriptions of this country. If *The Real Charlotte* is complete in social details and descriptions, this latter book of essays and stories has some topographical gems, one of which is the first paragraph of the last contribution, *Children of Captivity* :—

'The road to Connemara lies white across the memory, white and very quiet. In that far west of Galway, the silence dwells pure upon the spacious country, away to where the Twelve Pins make a gallant line against the northern sky. It comes in the heathery wind, it borrows peace from the white cottage gables on the hillside, it is accented by the creeping approach of a turf cart, rocking behind its thin grey pony. Little else stirs, save the ducks that sail in a wayside pool to the push of their yellow propellers ; away from the road, on a narrow oasis of arable soil, a couple of women are digging potatoes ; their persistent voices are borne on the breeze that blows warm over the blossoming boglands and pink heather.

Scarcely to be analysed is that fragrance of Irish air ; the pureness of bleak mountains is in it, the twang of turf smoke is in it, and there is something more, inseparable from Ireland, green and grey landscapes, wrought in with her bowed and patient cottages, her ragged walls, and eager rivers and intelligible only to the spirit.'

And now it is my turn to proceed along the white and quite road. Much of it has now been tarred but otherwise there are few changes since that account was written. Turning to the right at Maam Cross on my way to Cong, I turned my back on the country of Roderick O'Flaherty, the seventeenth century historian who lived at Park on Galway Bay, and also the Rosmuc and Turlough area where Patrick Pearse's cottage is preserved as a National Monument. O'Flaherty's Latin *Ogygia* is an historical classic whilst his *Iar Connacht* in Irish is the basis for historical research of this area. Pearse's poetry and translations are so well known but as a contrast to Somerville and Ross let me just quote four lines :—

I come of the seed of the people, of the
people that sorrow,
That have no treasure but hope,
No riches laid up but a memory
Of an ancient glory.

My journey is towards Cong and approaching Cornamona I am able to get a very fine view of the greater length of Corrib whose historian was Sir William Wilde and whose son, Oscar, spent much of his boyhood at Moytura Lodge, just east of Cong.

" Westward ho ! " began Sir William Wilde in his *Lough Corrib* and with this boisterous opening he continues :—

'Let us rise with the sun and be off to the land of West—to the land and streams—the grassy glens and fern clad gorges, the bluff hills and rugged mountains—now cloud-capped, then revealed in azure, or bronzed by the evening's tints, as the light of day sinks into the bold swell of the Atlantic, and leaves his reflection in long level streaks of crimson, green, and orange, among the greyish purple robe of twilight, when the shadows of the headlands sink deep into placid waters of the lake. But, whether seen in sunshine or in shade—curtained by the mist with the bright light of morning playing upon the brown scores and landslips on the mountain side, or when the streamlets form the threads of molten silver as they gleam through the purple heather and the yellow lichened rocks ere they leap into the lake—the land we invite you to is ever beautiful in outline, graceful in form ; and as the warm breezes, carried on to us with the great Gulf Stream, steal in among the West Connaught, Joyce country and Connemara ranges—the Jura and the Alps of Ireland—and give fitful atmospheric changes to the colouring of the landscape from bright early dawn to sombre eve, scenes of beauty and sublimity are presented that leave us nothing to envy, even in the everlasting snowtops with their vine clad slopes

Leabharlanna Chonnae na Gaillimhe

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and dark pine-robed sides, the mighty glaciers, the rushing avalanches, nor the deep ultramarine skies of other lands.'

Moytura Lodge to-day is very much as it was in Sir William Wilde's days—he has a pen sketch by himself of the house in his book and describes it thus :—

'From the hill on Tonlegee, overlooking this latter locality was taken the accompanying view of Moytura House, the residence of the author, erected in 1865, and so called after the ancient battlefield on which it stands, with Benlevi Mountain in the distance and Lough Corrib in front. The tower and the flagstaff stand within the enclosure of one of the ancient cahirs of the battlefield. This house commands a magnificent prospect of the West, South and East, and can be seen from most parts of the middle lake.'

The house is still a private residence although it has changed hands many times since Wilde's day. It is approached from the Cong-Galway road by a concealed lane. It was here that Oscar and his brother Willie would come with their doctor father for their holidays from Dublin. I can find no trace of their mother, Speranza, being at Moytura, but she may well have been. Her patriotic poetic period had ended in 1848, three years before the marriage, but her collected poems did not appear until 1871, so she might well have gained inspiration from this country which was so different from her native Wexford. It is also strange that the young Oxonian who won the Hawthornden prize with his poem *Ravenna* does not draw any direct inspiration from this country. I have heard that he wrote a poem on Corrib, but I cannot trace it.

From Moytura it is only a brief drive through Ballinrobe to Moore Hall where Oscar's boyhood neighbour and friend lived—and my next and last talk will be devoted to George Moore and Moore Hall.

(3) MOORE HALL

'It was one of those enticing days at the beginning of May when white clouds are drawn about the earth like curtains. The lake lay like a mirror that somebody had breathed upon, the brown islands showing through the mist faintly, with grey shadows falling into the water, blurred at the edges. The ducks were talking in the reeds, the reeds themselves were talking, and the water lapping softly about the smooth limestone shingle.'

George Moore's opening paragraph to his novel *The Lake*, which was first published in 1905, is so perfect that I think few would dare to beat his description of Lough Carra in the early summer. *The Lake* is the story of a parish priest called Fr. Oliver Gogarty—the name being taken from that of Moore's doctor and poet neighbour in Ely Place.

Last week I was just leaving Sir William Wilde's Corrib home and am now making may way to Ballinrobe by way of Lough Mask, past the entrance to Captain Boycott's residence. It was my intention to approach Moore Hall as George Moore usually did himself—that is from Manulla junction or Balla on the Tuam-Castlebar railway line. Driving south from Manulla, which I had to reach by way of a detour, through the narrow walled and hedged lanes, the first demesne which I could see on my right was that of Ballinafad, now the home of the African Mission but at the end of the last century the home of the Blakes, one of whom, Mary, married George Henry Moore, the neighbouring sporting squire. The Moore family, according to his biographer, Joseph Hone, came from Yorkshire to Ballina, but it was the writer's great grandfather who had been a merchant in Alicante, made a fortune and married a Hiber-Spanish lady called Catherine di Kilkelly who bought the land and built Moore Hall in the late eighteenth century. He was the father of another George who married into the neighbouring aristocratic family of Lord Sligo, whilst his elder son, Peter John Moore, joined the French in '98. His deeds were mentioned at this year's Castlebar celebrations for he was elected President of Connaught, not of Ireland, as some would have us believe. It was George Henry Moore, son of George and Louisa Browne, a sportsman and politician, who married Mary Blake and who had a son, who was to earn fame as a writer, yet another George born on 24th February, 1852. The road takes us past Clogher to the village of Carnacun, from which one can see the trees of Towerhill, another Blake residence which was lived in until a few months ago but has now been closed. On many an evening as a boy and youth did Moore walk over to visit the Blake girls of Towerhill. On the right in the village is the church and I went in to find a plaque commemorating Father James Brown, the old parish priest who tutored George Moore in Latin, and whom he recalls in *Ave* :—

"... I fell to thinking of Father James Brown, the parish priest at Carnacun in the sixties, and of the day that he came over to Moore Hall in his ragged cassock and battered biretta, with McHale's Irish translation of Homer under his arm, saying that the Archbishop had caught the Homeric ring in many a hexameter. My father smiled at the priest's enthusiasm, but I followed this tall, gaunt man, of picturesque appearance, whose large nose with tufted nostrils I remember to this day,

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into the Blue Room to ask him if the Irish were better than the Greek. He was a little loth to say it was not, but the rustic scholar did not carry patriotism into literature, and he admitted, on being pressed, that he liked the Greek better, and I listened to his great rotund voice pouring through his wide Irish mouth while he read me some eight or ten lines of Homer calling my attention to the famous line that echoes the clash of the wave on the beach and the rustle of shingle as the wave sinks back. My curiosity about McHale's translation interested him in me, and it was arranged soon after, between him and my father that he should teach me Latin, and I rode a pony every morning to a thatched cottage under ilex trees, where the pleasantest hours of my childhood were spent in a parlour lined with books from floor to ceiling, reading there a little Virgil, and persuading an old priest into talk about Quintilian and Seneca. One day he spoke of Propertius, and the beauty of the name led me to ask Father James if I might read him, and not receiving a satisfactory answer, my curiosity was stimulated and Cæsar studied diligently for a month."

The church to-day is the same as that to which young George went to Mass each Sunday, although a good many improvements have been made. He wrote of the church :—

'A strange old church in Carnacun, built in the form of a cross, with whitewashed walls and some hardened earth for floor ; and I should be hard set to discover in my childhood an earlier memory than the panelled roof, designed and paid for by my father, who had won the Chester Cup some years before. The last few hundred pounds of his good fortune were spent in pitch pine rafters and boards, and he provided a large picture of the Crucifixion, painted by my cousin, Jim Browne, who happened to be staying at Moore Hall at the time, from Tom Kelly the lodgekeeper, the first nude model that ever stood up in Mayo. It was taken in great pomp from Moore Hall to Carnacun ; and the hanging of it was a great and punctilious affair. A board had to be nailed to the back whereby a rope could be attached to hoist it into the roof, and lo ! Micky Murphy drove a nail through one of the gilt leaves which served as a sort of frame for the picture. My father shouted his orders to the men in the roof that they were to draw the picture up very slowly, and, lest it should sway, and get damaged in the swaying, strings were attached to it. My father and mother each held a string, and the third may have been held by Jim Browne, or perhaps I was allowed to hold it.

Some time afterwards a Blessed Virgin and a St. Joseph came down from Dublin, and they were painted and gilded by

my father and so beautifully that they were the admiration of everyone for a very long while, it was Jim Browne's 'Crucifixion' and these anonymous statues that awakened my first æsthetic emotions . . .'

I turned from Father Brown's memorial and there skied and dark with time, hung Jim Browne's "Crucifixion" in the space above the chancel arch. Although I could not distinguish Tom Kelly's features, the composition is quite clear. How many subsequent worshippers under this Chester Cup roof realise that the pictures and statues interested the man whose book *Modern Painting* was to introduce the French impressionists to England. That a small Catholic boy, who was later to lose his faith and find nothing to replace it worshipped here, is perhaps best forgotten.

Turning my back on Jim Browne's picture, I proceeded towards Moore Hall, wondering in which cottage Father Browne had lived.

A mile further on I came into view of the boundaries of Moore Hall, but passed the Carnacun gates and swung further around by the lake to approach the house from the front.

From a distance Moore Hall looks intact although the trunks of trees left by the forest contractors give it a bleak appearance. On closer examination one quickly realises that there is only a shell as one drives towards the three-storied house with the usual large basement. The front steps have disintegrated and have been removed but the porch and balcony over it, from which the Alicante merchant was to look across the limestone bottomed lake towards the mountains of Partry : a scene which his great-grandson was to describe so frequently remains. High above on the parapet above the oval-topped landing window is the motto "Fortis cadere, gedere non potest," and top floor, added, I think, by George's father after a racing success at Goodwood. I entered through the door opening to search for any fragments in the shell. Listeners may remember that George Moore's brother—Colonel Moore—who was handed over the property in 1907 was burnt out after accepting a seat on the Senate in 1923.

Moore spent most of his boyhood here, and visited the property at subsequent intervals.

Inside the house here and there one could trace details of the eighteenth century frieze, or here a door head but otherwise it was just a gutted ruin. At the back I found the stables which were more intact. It was here that his father had kept and trained his racehorses and it was here that Appley, the ex-jockey turned butler, who was George's great boyhood friend, lived. As I wan-

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dered about the grounds and outhouses, through the carriage tunnel which passed at the back of the house, there was not a stir, not a sound except for an occasional jackdaw disturbed by my ramblings. If ever I felt remoteness from all of this world it was in this empty shell.

Back in the front of the house I looked out towards the peninsula which my map told me was called Kiltoon and went in search of the little burial ground which housed the family vault. In *Vale* George Moore described his father's funeral to this spot :—

> ' At will I can see myself and Joseph Applely in my father's bedroom standing together by the great bureau at which he wrote, and in which he kept his letters, and I remember how my eyes wandered from Joseph to the empty bed . . .
>
> ' The dead man lay on the bed in which I was born, his face covered with a handkerchief, and as my mother was about to lift it from his face the person who had brought us thither warned her from the other side of the white dimity curtains not to do so. ' He is changed,' she said.
>
> " I don't care," my mother cried, and snatched away the handkerchief, revealing to me the face all changed. And it is this changed face that lives unchanged in memory, and three moments of the next day : the moment when Lord John Browne bade me good-bye on the way from Carnacun ; the moment when Father Lavelle called upon the people to hoist him on the tomb for him to speak his panegyric ; and the moment when the masons' mallets were heard closing the vault where the dead man would remain with his ancestors, one would like to say for centuries, but nothing endures in this world, not even graves.'

I found the family vault surrounded by a wall and overgrown with grass, weeds and trees in the wood on the peninsula beside the lake.

This peninsula seemed a sanctuary for animals and birds and it was here that George Moore gathered all his details which he was later to put on paper when writing in Dublin or in London. Approaching the lake I saw some diving water birds—and remembered that in *A Storyteller's Holiday* Moore had seen the same when he wrote :—

> " It is delightful to meet in life what one is a little weary of meeting in poetry ; to watch the rapid beat of their wings as they fly, resting every twenty or thirty yards upon a boulder, now and then plunging into the water, to run along the bottom in search of worms so the book informed me, and it became a passion in me to try and verify the fact.
>
> " The birds go under water in search of food, there could be no doubt of that, since they did not seek their food on land ; but the nature of the food they sought could hardly be worms, for worms do not live under water ; and standing like a stock I apply myself to the observation of the birds . . . "

From the edge of the lake I could see Castle Island with the crumbled castle wall where Moore's ashes were taken in 1932 when he died and encased in stone in the castle wall. Mr. Hone records in his biography that Moore had once said to his steward Reilly, ' Get my ashes, take them out on the lake and scatter them, but make sure the wind is blowing in the right direction.' Oliver Gogarty was one of the few present and recalls the event in *I Follow St. Patrick* :—

> " I was forgetting," he wrote, " the funeral of George Moore, who was buried on Castle Island on that lake of brilliant water which is coloured like amber, for its bottom is white limestone, and there is no peat round Moore Hall. His sister (Mrs. Kilkelly) sat in the end of the boat and held his handful of grey ashes in the urn of brown clay after the fashion of the ancient Gaels. In the clear air the island looked nearer than it was. And I, as one of the three outside the family who was invited to attend . . . "

Mr. Hone goes on to say that on the island Richard Best read the words written by Æ to be spoken over the urn :—

> " If his ashes have any sentience they will feel at home here, for the colours of Carra lake remained in his memory when many of his other affections had passed. It is possible the artist's love of earth, rock, water and sky is an act of worship. It is possible that faithfulness to art is an acceptable service. That worship, that service were his. If anyone would condemn him for creed of theirs he had assailed, let them be certain first that they laboured for their ideals as faithfully as he did for his."

As I retraced my way back towards the car I mused over George Moore's religious philosophy. As I mentioned during the talk, he gave up the religion of his birth, not satisfied, he sought further but found nothing. But it is not for me to enter upon a religious discussion at this point, however much some of us may mourn at his loss we cannot but admit that the ashes lying in the urn on the island behind me were those of a really true and great

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artist. I retraced my steps as did Father Oliver Gogarty in *The Lake* and sat on the grass looking out on that mirror which had been breathed upon :—

" . . . he went into the wood and lay down on the warm grass and admired the thickly tasselled branches of the tall larch swinging above him. At a little distance among the juniper bushes, between the lake and the wood a bird uttered a cry like two stones clinked sharply together . . .

" At the edge of the wood there were some chestnuts and sycamores. He noticed that large-patterned leaf of the sycamores, hanging out from a longer stem, was darker than the chestnut leaf. There were some elms close by, and their half opened leaves, dainty and frail, reminded him of clouds of butterflies . . . "

And then he goes on to remark about the rabbits, the badgers and the otter until :—

" . . . he stood to gaze, bewitched by the play of light and shadow among the slopes ; and, when he turned towards the lake again . . . "

George Moore never forgot the details of his home and was spiritually always there. Many of his works contain descriptions and details often the same theme in a different key, but all written with simple, direct and accurate care.

That ends my literary tour through Galway and Mayo, and I cannot help but wonder over a sentence in *Vale* when George Moore wrote :—

" Galway has not produced so many interesting men as Mayo ; its pastures are richer but its men are thinner in intellect."

I don't think that is quite true. What do you think ?

LIBRARY LIST

THE BARONY OF KILTARTAN.

(1) *Coole, 1929*, from *The Winding Stairs and Other Poems* by W. B. YEATS, 1933.

(2) *Lady Gregory's Journals, 1916-1930*, edited by LENNOX ROBINSON, 1946.

(3) *The Wild Swans at Coole* by W. B. YEATS, 1919.

(4) *The Kiltartan History Book* by LADY GREGORY, 1909.

(5) *A Poem Written in Time of Trouble by an Irish Priest who had taken Orders in France* by LADY GREGORY (from the Irish).

(6) *An Irish Airman Forsees his Death* from *The Wild Swans at Coole* by W. B. Yeats, 1919.

(7) *In Memory of Major Robert Gregory* from *The Wild Swans at Coole* by W. B. YEATS, 1919.

(8) *Coole and Ballylea, 1931*, from *The Winding Stairs and Other Poems*, by W. B. YEATS, 1933.

(9) *The Tower* (1926) by W. B. YEATS, 1938.

(10) *Meditations in Time of Civil War* (1923) from *The Tower* by W. B. YEATS, 1928.

(11) *To be Carved on a Stone at Thoor Ballylea* from *Michael Robartes and the Dancer*, 1921.

AROUND LOUGH CORRIB.

(12) *Dramatis Personæ* by W. B. YEATS, 1935.

(13) *Ave* by GEORGE MOORE, 1911.

(14) *Padraic O'Conaire* by F. R. HIGGINS in *Field and Fair*, 1929.

(15) *The Real Charlotte* by E. Œ. SOMERVILLE and MARTIN ROSS, 1894.

(16) *Some Irish Yesterdays* by E. Œ. SOMERVILLE and MARTIN ROSS, 1928.

(17) *The Rebel* by PATRICK PEARSE.

(18) *Lough Corrib* by SIR WILLIAM WILDE, 1867.

MOORE HALL.

(19) *The Lake* by George Moore, 1905.

(20) *Ave* by GEORGE MOORE, 1911.

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(21) *Vale* by GEORGE MOORE, 1914.

(22) *A Storyteller's Holiday* by GEORGE MOORE, 1918.

(23) *The Life of George Moore* by JOSEPH HONE, 1936.

(24) *I Follow St. Patrick* by OLIVER ST. J. GOGARTY, 1938

CUARTAÍOCHT AGUS SCÉALAÍOCHT

[Ath-chló ar aiste in Fír, 1947-'48 .i. TOMAS P. Ó BROIN, iriseán Choláiste na hIolscoile, Gaillimh]

" Seal le rianaíocht,
Seal le scéalaíocht,
I gcónaí súch sách— "

Aon áit a mbeadh scata daoine sa sean-am is gan mórán ar a n-aire is cinnte go dtosóchaí ar sheanchas is scéalaíocht. " Comhluadar a chothaíos caint, agus caint a chothaíos scéal." Ba mhór an áit scéalaíochta teach a' tórraimh. B'fhaisean le iascairí nuair a bheadh na báid ar ancaire agus na heangacha curtha, b'fhaisean leo an t-am a mheilt le seanchas agus sean-scéalta. Bhí cáil mhór ar a' gceartain mar áit nuaíochta agus díospóireachta, agus fós héin tugtar " cearta " ar scata daoine a bheadh cruinnithe le chéile le haghaidh seanchais. Ach bhí ócáid amháin ceaptha amach go sonnruch ó sean-reacht don chaitheamh aimsire seo, mar atá i dteach na cuarta ins na hoícheanta fada gimhridh. Deir a' tsean-chaint go n-innseodh scéalaí maith scéalta ó Shamhain go Bealtaine, ach ba ghnách ar a' saol deire seo aimsir na cuartaíochta agus na scéalaíochta a chomhaireamh ó Lá'il Michíl go dtí Lá'il Pádraig. Ní raibh aon oíche sa tseachtain nach ndéantaí cuairt ach ar ndó' ba líonmhaire go mór a' " chearta " oíche Dhomhnaigh.

Ní hé chuile theach ar a' mbaile a thaithíodh a' lucht cuarta. Dá mbeadh seanchaí maith sa gcomharsanacht nach mbeadh i ndan corraí amach sé is dóichide gur isteach chuige a thiocaidís. Dá dtarlaíodh fear siúil nó stráinséara eile a bheith ar aíocht i dteach ar a' mbaile b'fhéidir gur ansin a ghabhfhaidís. Go hiondúil sheachnaidís teach ceardaí, arae ní bhíodh cuid acu sin in a gcónaí go minic go dtí domhain san oíche. Níor shantaigh siad ach oiread teach a mbeadh páistí ann a bheadh a' déanamh baileabhair orthu, agus " a' bodaráil na cainte " orthu. Níor mhinic mná sa gcomhluadar, agus dá mbeadh bean óg i dteach na " ceartan " ba ghnách go n-éireodh sí héin amach a' déanamh áirneáin i dteach éicínt eile, ach bhreathnódh sí chuige i dtosach

go raibh an chistin glan gio-gáilte agus spóirseach mhaith tineadh ar a' teallach. Cuirfhí cóir shuite ar fáil do chuile dhuine thart ar a' tine, cathaoir nó stól nó suístín nó b'fhéidir bacán móna. Dá mbeadh sean-duine i láthair cuirfhí san áit ba sócúla é, istigh sa gclúid agus a dhruim i dteannta. Ní fágfhaí gaise tobac ar aon duine, agus fiú nuair bheadh dalladh tobac ag chuile dhuine ba mhinic daoine sa gcomhluadar a' tónamh tobac ar na comharsain.

Ba ghnách go dtosódh a' comhrádh le ábhar fánach eicínt, an aimsir nó an talamh nó imeachta an lae, ach ní bheadh sé i bhfad go ndúiseodh duine eicínt sean-scéal. Dá mbeadh aon cheist faoi b'fhurasta a réiteach—" ar fhear a' tighe atá an chéad scéal." Ó thosódh a' reachaireacht ní bheadh stopadh ar bith léi go n-abródh chuile dhuine dreas ar a laghad. An duine nach mbeadh fonn air aon tsiamsa a chur ar fáil don chuideachtain déarfhaí leis go magúil—" innis scéal, cum bréag, nó gabh amach." Cuirfhí guth de ghnáth ar chuile amhrán, ach a' té nach raibh acmhainn ar cheol aige d'fhéadfhadh sé dán a rádh, píosa filíochta gan ceol. Bheithí a' súil go dtiúradh amhránaí " údar an amhráin," ní hé amháin cé chum é, ach cén chaoi nó cén fáth—rud ar bith suantasach a bhain leis.

B'iondúil go dtosódh sean-scéal le—" Bhí sin ann fadó . . . agus is fadó bhí, agus dhá mbeinnse an uair sin ann agus a bheith anois ann bheadh scéal nua agam nó sean-scéal, nó bheinn gan aon scéal." I ndeire an scéil bheadh de ghnáth beagán cur-síos ar an saol aoibhinn a bhí ag a' ngaiscíoch nó ag a' lánúin óig uaidh sin amach. Bhíodh rann áirid ag cuid de na scéalaithe le críochnú faoi shlacht a chur ar an eachtra—" . . . agus chaith siad an oíche sin . . .

" Seal le rianaíocht, seal le scéalaíocht,
I gcónaí súch sách,
Sean gach dighe, is nua gach bídh,
Is a' grim deire cho-milis leis a' gcéad ghrim."

Amanta in a áit sin críochnóchaí le leagan seafóideach eicínt mar—" Cuireadh stocaí bainne reamhar orm agus bróga páipéir. Chuaigh siad-san a' bogach agus mise an bóthar. Báitheadh iad-san, agus tháinig mise." Nuair a bheadh a' scéal thart déaradh chuile dhuine—" Beannacht Dé le hanam do mharbh." Ba é sin a' sean-bhealach le scéal a altú. Dá gcuirtí an-ríméad ar a' gcomhluadar b'fhéidir go mbuailfhí bosa agus go ndéanfhaí glam mór don scéalaí.

Cuid mhaith de na scéalta bheadh sean-eolas ag a' gcuideachtain orthu, ach ní déanfhaí aon chur-isteach ná leasú ar a' scéal go mbeadh sé innste. Dá ndéanadh a' scéalaí staidéar áfach b'fhéidir go gcuirfheadh duine ar an eolas é, ach caithfhí é a dhéanamh go caoithiuil. Nuair a bheadh a' scéal críochnaithe

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bheadh cead beagán cur-síos a dhéanamh air, agus níor dhochar do dhuine eile a leagan héin a aithris—" tá seacht n-innseacht ar scéal agus dhá ghabháil déag ar amhrán." Bhí cáil ar leith ar scéalta áiride agus tóir mhór ag a' lucht éisteachta orthu. Dá mbeadh scéalaí maith i láthair bheadh daoine ag iarraidh air a leithide seo nó siúd a innseacht, b'fhéidir Mada na nOcht gCos, nó Triúr Mac na Barr-Scolóige, nó an scéal fianaíochta Cud, Cead agus Míchead—

" Ní scéal go dtí scéal Chud,
Ní dán go dtí dán Donncha Mhóir,
Agus ní agallamh go dtí agallamh Oisín agus
Pádraig."

Is mór a' meas a bhíodh ar scéalta fianaíochta. Bhí caint chruaidh aimhréiteach ins na scéalta seo, agus " cultacha gaisce " an-iomadúil, agus níor mhór don fhianaí ar an ábhar sin a bheith an-oilte ar a theangain dúchais agus ar ealadhain na scéalaíochta. Níor scéalaí críochnaithe duine ar bith nach raibh roinnt fianaíochta sa " mála " aige, agus nach raibh i ndan a ríomhadh go paiteanta. Ní haon ionadh nuair a thosaigh nós na scéalaíochta ag lagú agus an Ghaeilge í héin dá plúchadh gurb í an fhianaíocht is túisce a dtáinig cúl uirthe.

Ní furasta a rádh i mbeagán focal céard é dea-scéal ná dea-scéalaí dar leis a' sean-dream. Is fíor áfach gur mhó a chuiridís sa gcomhaireamh tligean na cainte agus tabhairt-amach a' scéalaí ná ábhar a' scéil, nó is cirte a rádh, b'fhéidir, gur thuig siad go raibh níos mó sa scéalaíocht ná údar maith scéil a mheabhrú. Chaintídís an-mhinic ar chraiceann a' scéil. Má smaoinímaid ar a' tsamhail sin feicfheamuid gur an-fhóinteach agus gur an-fheiliúnach a' focal é. Nuair atá conablach a' bháid tóigthe tá sí i ndáil le bheith réidh ; níl a' teastáil ach clúdach beag canbháis le na críochnú, ach dá laghad é níl maith ar bith leis a' mbád go dtéigheann a' craiceann sin uirthe. Tá sé ar a' gcaoi chéanna leis a' scéal. A' duine is maol-intinní amuigh tá sé i ndan brí scéil a thabhairt leis, ach mara dtig leis é a chóiriú amach sa gcaint is feidhmiúla agus is fuinniúla níl craiceann ar bith air, agus ní fiú éisteacht leis mar scéal.

An modh labhartha atá ag a' scéalaí freisin is mór a' difríocht a dhéanas sé. Tá fear a innsíos scéal ar bhealach ar bhfearr leis a' gcuideachtain é bheith in a thost—tá sé ro-thoibeann nó ro-roighin, ro-íseal nó ro-scréachach, ach a' fear a bhfuil deis a labhartha aige gheibheann sé grim ar a' lucht éisteachta a thúisce agus chireas sé meigead cainte air héin ; innsíonn sé an scéal go hanamúil ceolmhar ; tá an mothú le tabhairt faoi deara in a ghlór agus a' díocas in a éadan ; tá an focal feiliúnach agus an abairt aithghiorrach ar bharr a ghuib aige, agus is follusach nach

lú an t-aoibhneas a bhaineas sé as innseacht a' scéil ná bhaineas a' comhluadar as bheith ag éisteacht leis

Nuair a rachadh na mná i dteach ar leith dhóibh héin a' déanamh áirneáin b'fhada nathu bheith gan siamsa. Ag amhráníocht is mó a bheidís sin. Fhad a bheidís a' cardáil agus a' sníomh bheidís a' comórtas le na chéile ag cumadh " lúibíní." Séard a bhí sa lúibín rann nó bhéarsa a cumfhaí ar a' láthair ar dheilbh agus ar fhonn áirid, gach bean ar a seal nó dréir mar gheobhadh sí an deis. Ar chúrsaí grá is mó a labhróidís .i.

Lúibín ó lú, bí lú is bí láidir
Grá mo chroí le mor chroí fear a bhfuil
Seán air,
Lúibín ó lú, bí lú is bí láidir.

Bhí an " Óró mhíle grá "beagnach ar a' dul céanna leis a' " lúibín ".

Is óró mhíle mhóra, is óró mhíle grá,
Is gairid anois go méadaí mé, is go n-éalaí
le mo ghrá,
Is óró mhíle mhóra, is óró mhíle grá.

San " Ailliú mhéirí " bheidís a' déanamh cleamhnaisí, nó a' tabhairt lidí agus goineoga dá chéile .i.

Ailliú mhéirí, rúnú mhéirí,
Sé Tomás Ó hUigínn a chuirfhinn go héag leat,
Ailliú mhéirí, rúnú mhéirí.

An bhean a mbuailfhí an fear uirthe b'fhéidir go bhfreagródh sí dhá cháineadh nó dhá mholadh .i.

Ailliú mhéirí, Órrl.
Cos ar Bhinn Chorcaí is cos ar Bhinn Eadair,
Ailliú mhéirí, Órrl.

Na cruinnithe sin ar lic a' teallaigh tá siad ionann is leáite anois. Nuair a bhí siad in a seadh ba chosúil le scoileanna éigse iad. Thug siad ar dhaoine meas a bheith acu ar dhea-chomhrádh, ar scéalaíocht is amhráníocht. Chothaigh siad subháilceas is saoithiúlacht, síodúlacht agus cuirtéis iontu. Bhí práinn as a' rianaí nó an scéalaí le na bheo, agus caint air i ndiaidh a bháis. Tá corr-dhuine den tsean-dream sin fágtha fós a' caitheamh i ndiaidh na sean-aimsire nuair a bhí éisteacht ag scéal is amhrán. " A, na sean-daoine, a mhuirnín," adéaras siad, " mhairfheá ag éisteacht leo."

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Nineteenth Century Galway Newspapers

In the National Library Vol. LXXVII of *The Connaught Journal* is dated 1828. The issues are unnumbered and bear the imprint Bartholomew O'Flaherty, Mondays and Thursday, 4 pages of 5 columns each. The British Museum lists *The Galway Independent Paper*, Vol. I, No. I, 3rd January (Stephen Coates, High Street), Wednesdays and Saturdays, 4 pages of 5 columns each, price 6d. Also in the British Museum is Vol. VIII *The Galway Independent Paper*, 1832 (George Connolly). For the same year is *The Western Argus and Galway Commercial Chronicle*, price 6d., Wednesdays and Saturdays, of 4 pages of 5 columns each, sometimes printed in Back Street and sometimes in Eyre Street. In the leading article of *The Galway Free Press*, Vol. I, No. I, 1832 (John Mahon, Eyre Square), Wednesdays and Saturdays, 4 pages of 5 columns each, we read : " It will endeavour with all the resources which the genius and information of the present age affords to treat the public twice a week with a varied and grateful repast."

In 1835 appeared *The Irishman*, Nos. 1 to 64, from 6th May to 12th December (Stephen Coates, for the proprietor, M. P. Haynes, Abbeygate Street), Wednesdays and Saturdays, 4 pages of 5 columns each, price 6d. For the same year is listed in the British Museum *The Galway Patriot*, Vol. I, No. I, 18th July (for the proprietor, Mr. T. Murray, by John Martin, at *The Patriot* Office, Abbeygate Street), Wednesdays and Saturdays, 4 pages of 5 columns each, price 6d. The leading article reads : " *The Patriot* is the lawful heir of *The Free Press*, or more truly speaking *The Free Press* revived and reanimated with new blood flowing in its veins, and new and fresh sources of life and existence."

There ran from 1841 to 1852 *The Galway Vindicator and Connaught Advertiser* (John Francis Blake, Eyre Square), Wednesdays and Saturdays, 4 pages of 7 columns, price 6d. The British Museum shows *The Galway Standard*, Vol. I, No. I, 21st October till 1st December, 1843. The Prospectus of *The Galway Mercury and Connaught Weekly Advertiser* (1844), Vol. I, No. I, 11th October (for the proprietor, James Davis, by John Mahon, Lombard Street), reads : " Printed on paper of Galway manufacture." This Paper was issued on Fridays and consisted of 4 pages of 6 columns each, price 6d. The British Museum entry states : " Till 10th March, 1860."

The British Museum also notices *The Galway Packet and Connaught Advocate* (John Lovelock and William Buckley in Lombard Street), Wednesdays and Saturdays, 4 pages of 7 columns each. E. R. McC. Dix notes that this paper ceased for a week in December, 1852, reappearing on 15th of that month, with the imprint of George McDonnell and so continued till December, 1854.

1853 shows *The Galway Express, Mayo, Roscommon, Clare and Limerick Advertiser*, Vol. I, No. I, 29th January (published by Edward Purdon, Shop Street), Saturdays, 4 pages of 7 columns, subscription £1 per annum.

Some Interesting Gleanings Concerning the Ancient Corporation of Galway

By Philip O'Gorman

It is a principle of Government to allow the price of commodities to be regulated by the law of supply and demand. Special conditions, however, arise at times in a country when it becomes necessary for Government to intervene and fix, in the interests of the consumer, the price of some essential article. For instance, in the past few months our Government has fixed the selling price of butter and other commodities. For this regulation there is a precedent in the City of Galway in the year 1511. In this year the price of butter was fixed by " Statute " of which the following is an exact transcription from the ancient record :

> " Jhamys Lynch Fitz Geffere, Mayor and Stevin French and Nicholas Fitz Arture Lynch Baylvis, in anno 1511.
>
> " That no butter be sold above a peny a pound, and no dearer on payne to lesse X11.d. and his body to be put in prison that doth the contrarye."

In the succeeding year James Lynch Fitz Martin being Mayor, the following with other Statutes was enacted :

> " That the fishers of the Logh bringe to the market thre dais in the wieke and to give an hundred elles [eels] for twoe pence."

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The greatest problem confronting mankind in our generation is to find employment for and to apportion to the worker, consistent with economic conditions, such wages as will enable him to maintain a decent existence for himself and his family.

This question, still unsettled, was the subject of a Statute by the Galway Corporation in the year 1526. The following is the Statute. Stevne Lynch Fitz Jhames, Mayor :

> " It is ordered and established that no carpender nor masson shall not have for his hyre and wages but 11.d. naturallie every daye with meate and drincke. And that no carpender nor masson shall have no workeman but that which shall be lawfull workeman in the science. And if he be no good workeman, they to have according as the master of that occupation shall adward for the tyme being. And also that no masson nor carpender shall have no meate on hollye dayes on thos [for] whom he worketh, unless he be hired for a certayn seasson, as quarter, half-quarter, or such like ; he or they that would no be obedient to this acte and statut, soe forfayt 11.s."

We now pass over a period of 100 years and in the year 1630, we find the Corporation bold enough to beard the lion in his den. In this year the Corporation, forced possibly by necessity, reduced the salaries of the Mayor and Recorder to a miserable stipend. The following is the " Memorandum." The term Statute was no longer in use :

> " This day according to the custome of said towne Sir Vallentin Blake K[night] and Baronet was ellected and chosen Mair, upon condition that Mai[or] for the tyme being hereafter shall have for each yeare only twelve pounds sterling English money and to perform and fulfill all former covenants by the former Mairs, and to enter security for the performing thereof, this twelve pounds being the stipend that the old Mairs had for that yeare of theire Mairaltie, and the said Sir Valentyne, for the good and ease of this Corporation gave his concent and free alowance."

> Memorandum. " That the day and yeare aforesaid, the Courte further concluded that the Recorder of this towne, for the tyme being, shall have per annum tenn poundes sterling English money onely and now more, which said Stypend was all that our first Recorder Mr. Dominicke Martin had, and Sir Harry Lynch ellected Recorder after hym."

We find, however, in the following year, Galfrido Martyn being Mair. The Corporation in a long address of appreciation

voted to him a salary of £100 in consideration of his many services and on condition that he should not " intermeddle with any part of the towne subsidies."

In the year 1699, we come on an interesting item that " Thomas Andrews Esquire was on the first day of August anno domini 1699, and in the eleventh year of the reign of our Sovereigne Lord King William the third was elected Mayor of the towne of Gallway did bestow uppon the Corporation a sword case to hould the King's sword now in the Church of St. Nicholas."

The sword in question is the gift of King Charles the Second.

In the year 1706, John Eyre Esquire was re-elected Mayor and it is set down that " he served this year gratis, in consideration that his salary of two hundred poundes should be applyed towards the building of the new exchange."

This minute is a proof that the trade of the City was on the decline and that Galway had ceased to be an " emporium of trade." This decline continued throughout the century until in the year 1800, we read that " The Corporation of the town and county of Galway is at present litle more than a name." It is set down that the dignity of the Corporation was maintained by the Mayor, James Daly Esquire, without salary. Mr. Daly was, however, quite satisfied with himself, for the office of Mayor placed in his keeping valuable patronage, including the Parliamentary representation of the Borough. The Parliamentary representation was then commanded mainly by non-resident freemen. The making up of the roll of freemen was also one of the privileges of the Mayor. Mr. Daly was a gentleman of old descent, highly esteemed and a champion of the Catholic cause. There is no greater evidence of his popularity than the fact that the Catholic Warden invited him to lay the foundation stone of the Pro-Cathedral of St. Nicholas' Church in the year 1818.

The patronage of the Mayor of Galway City from the beginning was very considerable.

In the year under review this patronage extended to the appointments of Warden and two Vicars of the Collegiate Church, Recorder of the City, two Sheriffs, Clerk and Deputy Clerk of the Peace, Collector of Excise, Supervisor of Hearths, Gaugers, Tide Waiters and Boatmen, Distributor of Stamps, Superintendent of Fisheries, Weighmaster of Kelp and Butter, etc., Pilot and Dock Master, Water Bailiffs, Clerk to Collect Lighthouse Duty, Town Major, Barrack Master, Coroner and Gaoler, Four Serjeants at Mace, Sword and Mace Bearer, Collector of Port Dues, Port Surveyor, Land, Water and Tide Surveyor.

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The poverty of the Corporation at this time is shown by the fact that the salaries of the Mayor, Recorder, Sheriffs, Town Clerk, together with the sum of £22/15/0 for bread to be distributed in the Church, and the lodgings of the Judges of Assizes, £11/7/6 (annually) are defrayed out of the produce of the Tolls and Customs which at the time were farmed out for a sum of £700 a year.

It is conceded that the most distinguished citizen of Galway City in the early years of the 19th century was the Rev. Peter Daly. Father Daly moved by the poverty of the City and mismanagement of its civic affairs roused public opinion, a sum of money was subscribed, as a result a Parliamentary enquiry was instituted into the working of the Corporation. The finding of the Commission was that the City Fathers did not administer civic affairs to the best advantage. As a consequence the Corporation was dissolved after a part-glorious and part-inglorious history of 567 years.

In passing judgment on the dissolved body it is to be remembered that in those days there was no Corrupt Practices Act in force. There was no system of auditing accounts of public bodies such as is presently in force. The Corporation was elected on a very restricted franchise and the fact is they were, for their actions, really only responsible to themselves. And it may be further stated, in extenuation, that the generation that was dissolved was not one whit more unfaithful than the generation that preceded it.

One reads with some amusement and some sorrow of Parliamentary and other elections in those days. It is notorious that the voter, with exceptions, that did not receive a consideration for his vote felt himself cheated or badly used. There was no question of considering the relative merits of the candidates—the winning candidate was the one who distributed the most money.

The best service of many a public representative in those days was to do all the private jobs that would strengthen his re-election and to re-coup himself as far as he could conveniently do so. The electors were not in a position to be critical since they were—in conceptions of public administration—corrupt themselves.

The one cause for resentment is that the Sword and Mace of the Corporation has been alienated.

This is all the more to be regretted since it was the will of Edmond Blake that the Sword and Mace should remain to the last in his family, as a memorial to his memory, and after to remain in Galway as long as the city stands on its foundation. This is not

at all a rhetorical flourish—this is fact based on written evidence. There is engraved on the Corporation Sword the following inscription :

> "Lt. Colonel John Blake of Furbough first Roman Catholic Mayor of Galway since 1688. Edmond Blake Esquire his son Mayor and Deputy Mayor from 1831 to 1841, and last Mayor of Galway."

In addition to this, Edmond Blake had a substantial oak glass case made to enshrine the treasure—to cause it to endure.

The question now arises would Edmond Blake have caused this inscription to be made—would he have gone to the expense of causing the handsome glass case to be supplied if he even for a moment contemplated the possibility, that at any period, the treasure would pass into alien hands. Any such thought is unimaginable. The inscription on the sword was his pride—his glory—he was the first Catholic Mayor of Galway after a period of 153 years.

Edmond Blake was Mayor of Galway for four years. His father being Mayor for six years. The salary attached to the office was £200 a year. It is stated that the Mayor received no remuneration during his tenure of office. This statement may be accepted as absolutely correct. Edmond Blake was a rich man and he could easily afford to forego his stipend. The writer is personally aware that Mrs. Blake was, after her husband's death, concerned about putting the Sword and Mace on trust for the City. The difficulty was to whom she could entrust it. The writer is also aware that she contemplated handing it over to the keeping of a member of the Galway Archæological Society.

This Society was, in those days, a body of consideration. The annual meetings, largely attended, were held each Spring on the occasion of the March Assizes. The Lord Clonbrock was President, His Grace the Most Rev. Dr. Healy being Vice-President. The subject of a strong room where antiques of value could be preserved was discussed from time to time. The writer was present with the late Mr. Martin McDonogh when he offered the sum of £1,500 for Lynch's Castle—the property afterwards to be conveyed to the Urban Council. Mr. McDonogh did not, however, become the purchaser. The matter of the strong room was not lost sight of.

In the year 1914, the Great War burst on the world and in the struggle for existence, archæological and kindred matters were put aside.

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But amidst all vicissitudes the safety of the Sword and Mace was never doubted.

The Corporation Mace, which is a beautiful work of art, has the following engraved on it :

Semper Eadem (Always the same).
Ex Dono Edwarde Eyre Esquire,
Mayor de Gallway 1712.

Since Mr. McDonogh did not succeed in purchasing Lynch's Castle as a Museum and Board room for the then Urban Council, it is a matter for congratulation that the structure has been acquired by the Munster and Leinster Bank. The building has been restored with a perfect regard for the preservation of its antiquity. Lynch's Castle is computed to be in existence for a period of 443 years, and under the fostering care of the Munster and Leinster the old foundation may be safely insured for a further 443 years to come.

The City is also indebted to Monsignor Hynes for his historical study and analytical description of this building, published in the *Journal of the Galway Archæological and Historical Society*, Volume XVI, 1935.

Some Notes on Tuam in Olden Days

By Jarlath A. O'Connell

(*Continued*)

Duelling, at this time, was not uncommon. As a matter of fact, there is a report of two duels having been fought in the locality during the month of August, 1838 :—

On the 25th August, at Corofin, Mr. Henry Concannon fought a duel with Mr. Edward Rochford of Shambelard. Mr. Concannon was attended by Mr. William F. Bodkin of Kilclooney and Mr. Rochford by Mr. E. Costello of Galway. Four shots were fired and then the seconds intervened. Neither party was hit.

On the 31st August, 1838, at Dunmacreana, Mr. Thomas Blake of Hollypark met Mr. Edmond Corr of Durham, Co. Roscommon. Mr. Blake was attended by Mr. Edmond S. Kelly of Ardskea and Mr. Corr by Mr. Charles Coghlan of Tonragee. After an exchange of shots, a reconciliation was effected.

The Tithe Bill of 1838 was received by a storm of opposition throughout the country, and not without reason. The measure sought to compel the Irish farming community, which was predominantly Catholic, to contribute towards the support of the Protestant Church in Ireland. It was denounced by Dr. McHale, Daniel O'Connell and all the leading Irishmen of the day ; violent articles appeared in the Press ; protest meetings were held and resolutions were passed condemning the Government and the Bill.

The Tuam Herald of 1838 published many letters of protest, including those of Dr. McHale and Daniel O'Connell. It also reported monster meetings held at Ballyglass, the Plains of Mayo and Abbeyknockmoy. The Ballyglass meeting is reported as having been attended by upwards of 30,000 people from the villages of Adrigool, Lisgievey, Kilbannon, Kilconly, Kilmain, Kilcommon, Crossboyne, Ballindine, Kilmain and Ballyglass. It was held at " The Monument " and the speakers were : Michael Blake, Birmingham (chairman) ; Capt. Blake, Belmount (acting secretary) ; Francis Crean, J.P., Prospect ; Rev. P. Garvey, P.P., Milltown ; A. Bell, J.P. ; Rev. Fr. Hanley, C.C., Kilconly ; Rev. Fr. Browne, P.P., Kilmain ; Rev. P. Mullons, P.P., Ballindine ; Very Rev. James McHale, Hollymount ; Hon. Frederick Cavendish ; Barth. St. Leger, Ballahearagh ; Francis French, J.P., Killone ; Michael Lynskey, Ballahearagh ; Luke Prendergast, Ballindine ; Jones Johnson, Ballindine ; Walter Burke, Oldham Cottage ; Rev. Fr. Patk. Joyce, P.P., Kilconly ; Rev. Andrew Gavin, P.P., Crossboyne ; Jeremiah Tully, Thorn Hill ; Lawrence Glynn, and John McNamara, Gardenfield.

The actual collection of the tithes resulted in acts of violence in many parts, and the military had to be called out to assist in the collection in some places.

On September 4th, 1838, a man named Patrick O'Neill, a tenant of Mr. James Kirwan of Gardenfield, accompanied Edward Grady, a bailiff, for the purpose of making a seizure under a decree. At Ummeraclie, near Milltown, they seized a cow belonging to a man named Connor and, after some altercation, the animal was rescued by Connor's three sons. The father then, in Irish, ordered the sons to stone the bailiff and his assistant. O'Neill was hit on the head and killed. An inquest was held subsequently by Andrew Hosty, the Coroner, and a warrant for the arrest of the Connors was issued, but the culprits had absconded and were not apprehended.

With a view to encouraging industry in the town, the Tuam Loan Fund Society was formed in 1838. The first Half-yearly Meeting was held in August of that year and it was decided that a

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dividend of 6% should be paid. The Report showed that in the previous six months £1,407 10s. 0d. had been given " in small loans to 530 heads of families, so that averaging six to each family, 3,180 individuals have been literally saved from beggary and destitution and we ourselves are cognizant of the fact that some of our best mechanics would have been obliged to quit our town and seek their fortunes, God knows where, were it not for the assistance they received from the Society."

The following is the List for the Autumn Assizes at Galway in 1838 : Assault (violent), 7 ; Arson, 1 ; Administering an illegal oath, 1 ; illegal concealment of birth, 1 ; cow-stealing, 2 ; deserting children, 2 ; forgery, 1 ; female vilation, 3 ; larceny, 2 ; murder, 2 ; man-slaughter, 5 ; pig-stealing, 2 ; robbery, 6 ; heep-stealing, 9.

In or about 1940, Mr. and Mrs. S. C. Hall, an English couple, toured Ireland and published an account of their travels for the benefit of other prespective tourists. In recommending a certain route, they write : " Proceeding thus, however, we shall miss the old town of Tuam—and no great loss—for it is a dirty and ruineous-looking place, and its Roman Catholic Cathedral, recently erected, is sadly out of harmony with the dull and dingy habitations upon which it looks down." (*Ireland, Its Scenery, Character, etc.*, by Mr. and Mrs. S. C. Hall.)

Of his brief visit to Tuam in 1842, Thackarey wrote : " At Tuam the coach stopped for fourteen minutes and a half, during which time those who wished might dine ; but, instead, I had the pleasure of inspecting a very mouldy dirty town, and made my way to the Catholic Cathedral—a very handsome edifice indeed ; handsome without and within ; and of the Gothic sort . . . ".

In March, 1844, Tuam Town Commissioners sent a petition for Repeal of the Union to O'Connell for presentation to the Imperial Parliament. The Petition in support of its plea refers to " increased absenteeism, insupportable fiscal burthens, appalling widespread destitution . . . too plainly visible in this town." It is interesting to note that one Commissioner—Thomas Blake Turner—opposed the sending of the petition, on the grounds that the agitation for a repeal of the Union had " been condemned by the greatest statesmen of all political sections as unwise and impolitic and the attainment of the object thereof as utterly impracticable."

It was agreed that two members of the Board and a local clergyman should travel to Dublin to hand the petition to O'Connell, and a sum of £10 was voted to cover the expenses.

On the 6th June, 1944, the Commissioners sent an address of condolence to O'Connell and those members of the Repeal Association then confined in Richmond Bridewell following their prosecution in connection with the Clontarf meeting the previous 8th October.

The people saw in the Repeal Movement the solution of all their ills and the Movement and O'Connell were, to them, synonomous. It is now an accepted fact, however, that the arrest and prosecution of O'Connell marked his end as a political force. But the people of 1844 continued to hope until all hope was destroyed by the great tragedy of 1847.

In 1845 there was a partial failure of the potato crop and in 1846 the whole crop failed. Unlike previous failures which had been to localities in 1740 nearly 400,000 people died following a failure in Munster, the failure of 1846 was general throughout the country. In Tuam district the blight appears to have struck early in the year, for the Town Commissioners, on the 1st May, 1846, passed the following resolution : " That our Chairman be requested to call a meeting on an early day of the Clergy, Gentry, Merchants and inhabitants generally of this town and neighbourhood for the purpose of co-operating with us in devising the means best calculated to alleviate the present distress and to avert the intending famine with its concomitants, disease and famine."

The Committee thus formed did everything possible to meet the awful calamity, but it was so immense that only with Government aid could it be successfully fought. The only help forthcoming from the Government, however, was the Poor House.

The Poor Law came into operation in 1839, but it was several years before the Work Houses were opened. The Parliamentary Gazeteer for 1846 states that " the Tuam Institution was contracted for on July 2nd, 1840, to be completed in June, 1841—to cost £67,000 for building and completion and £1,400 for fittings and contingencies—to occupy area of seven acres, one rood and three perches, which was obtained for £300 purchase money and an annual rent of £10 1s. 11¼d. (payable to Mr. P. A. Daly, Tuam) —to accommodate 800 persons."

The Officers of Tuam Union in 1845 were : Michael Browne, Esq., Moyne (Chairman) ; John Andrew Kirwan, Esq., Bearnadearg, (Vice-Chair.) ; The National Bank, Tuam (Treas.) ; John Hopkins, Master of the Work House ; Charles Davis, Clerk of the Union ; and Dr. Turner, Medical Officer. (*Thom's Almanac*, 1845.)

The Workhouse was opened on the 25th March, 1846, but the Fever Hospital was not built for several years afterwards.

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Although erected to accommodate 800, it is said that during the years 1846 and 1847 there were seldom less than 3,000 inmates. (According to Thom there were 2,881 there in 1851.)

During 1846 conditions in the town grew steadily worse. On the 5th October the Town Commissioners were compelled to resolve that: "Application be made to the Government for a sufficient military force under a Resident Magistrate to be stationed in Tuam for the purpose of securing the safe transit of goods and of affording protection to property, for the want of both which Tuam is, at present, in a deplorable state, and further, that Tuam be appointed a Depot for provisions, in as much as that the town has been for the last three days, and still continues, without a supply of meal or flour, and that in consequence cattle have been taken off the streets and slaughtered by a starving populace."

In 1847 cholera broke out and the epidemic, added to the already existing famine, had caused the year to be known as "Black '47." It is said that the roads around the town were dotted with the corpses of people who had died whilst trying to get to the town for food. In the absence of a fever hospital at the Workhouse, sheds were used to house the victims of the disease, and the old barracks were also requisitioned for the same purpose. A large pit was opened at Carrowpeter, in which, each evening, were buried those who had died during the day. When this pit had been filled with corpses another pit was opened at Ballynote. Last year (1947) the Old Tuam Society erected a stone monument to mark the site of the Carrowpeter burial ground, but there is no record of the number nor of the identity of those buried there.

The people of Tuam remained loyal to O'Connell and the Repeal Movement until the end. In August, 1846, the Commissioners resolved: "That having witnessed the many glorious changes brought about by the magic power of public opinion and viewing with horror the desolating and disastrous consequences that have ordinarily resulted from a resort to physical force as the means of correcting public grievances, we can recognise no other leader than the man who through a long life invariably and hitherto successfully inculcated moral force doctrines and repudiated the adoption of physical force principles."

On January 21st, 1847, the Commissioners sent a further Petition to the Imperial Government urging Repeal of the Union. Their hopes of success ended, however, with the death of O'Connell in Genoa on the 15th May, 1847. The Board arranged to have a Solemn Requiem Mass said in the Cathedral for the repose of his

soul and the day was declared a day of general mourning in the town and district. Subsequently, the Commissioners sent a deputation to his funeral to Glasnevin.

(*To be continued*)

Notes and Queries

BLAKE-FORSTER—SOME NOTES AND QUERIES

This article is taken from *The Irish Book Lover*, No. 5, Vol. XIII, December, 1921. The article is signed J.S.C. The co-operation of readers is sought with a view of throwing further light on the author as well as answering the queries.—The Editor.

I have long been familiar with a work entitled *The Irish Chieftains or a Struggle for the Crown, with Numerous Notes and a Copious Appendix*, by Charles Ffrench Blake-Forster. McGlashan and Gill, Dublin, 1872. Ryl. 8vo., pp. xiii x 728. It is a romance dealing with the troubled period of Irish History from 1689 till 1745, from Aughrim to Culloden and Fontenoy, written with youthful exuberence—the author was only twenty—and marked pride of ancestry. But it is something more than a mere novel to be read for amusement or pastime. It contains, especially in the Notes and Appendix, many valuable historical documents, reports, pedigrees and family papers relating to the Forsters, Blakes, O'Shaughnessys, Prendergasts and other western families, derived from private sources, combined with much topographical knowledge and local tradition. Its author was the eldest son of Capt. Francis Blake-Forster of the Connaught Rangers, and was born at Forster St. House, Galway, in 1851. He was educated privately by a tutor, and in England, and the first place he visited on his return home was Kidane Castle, and gazing on its ruins, he resolved, like Gibbon on the Coliseum, to write its history, utilizing the documents in the possession of his family and their connections, to which, of course, he had ready access, with what success we shall shortly see. But his antiquarian and historical studies did not absorb his whole attention. Young as he was he played a prominent part in the public life of the City of the Tribes, as town councillor and guardian of the poor, and in 1874 he was appointed High Sheriff. He was popular as a publicist and as a

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landlord, for we read that on his estate at Kinvara no tenant was ever evicted. Unfortunately " the great labour he had undergone in his untiring literary pursuits had affected his constitution, and the fatigue and mental anxiety consequent upon the illness and death of a beloved sister proved too much for him to bear." Whilst on his deathbed he was nominated for a seat on the Council for the East Ward, and, although no canvass was possible, it was found that every elector who had entered the booth had voted for him. He died on 9th September, 1874, to the inexpressible grief of all parties, at the age of 23. His nephew writes that he " was expelled from the County Clubs of Galway and Ennis, and the principal clubs of Dublin, on account of the opinions, Jacobite and Nationalist, expressed in his *Irish Chieftains*, and because the binding bore an uncrowned harp." He is buried in the family vault at Busheyfield (*Bushypark*—Editor), three miles from Galway on the Oughterard road, and already the ivy has almost obliterated the coat of arms and inscription on the mural tablet let into the eastern wall of the church, which records his descent from the King of Aquitane.

The title page of *The Irish Chieftains* describes him as " author of a Historical and Biographical Memoir of Maj.-Gen. Don Hugh Balldearg O'Donnell ; A Historical Sketch of the De Berminghams, Lords of Athenry ; The Annals of Athenry, or, Ye Citie of the Barons ; The Annals of Corcomroe Abbey ; Lemenagh Castle, or a Legend of the Wild Horse ; The Annals of Kilfenora ; The Annals of Knockmoy Abbey ; and a Historical Essay entitled What are the Arms of Galway ? etc., etc." The reverse of the half-title bears the following : " By the same author. The Annals of Galway, with Copies of Original Charters and Deeds, Notes, etc. ; A Topographical Description of the County of Clare, its Castles, Abbeys and Round Towers ; General Forster's Rebellion or the Rising of 1715 ; The Lady Adeliza Dillon : a Story of the Penal Laws ; The Genealogies of the Principal Families of the Counties of Galway and Clare ; A Collection of the Oldest and Most Popular Legends of the Peasantry of Clare and Galway."

And now comes the queries. What were these ? Books, pamphlets, or articles in local newspapers or journals ? Where did they appear, if ever ? The obituary notice in the *Vindicator* distinctly states that " his surprising work the *Annals of Galway* was still in MS." Are the MSS. still in existence, and where ? But whether print or manuscript, articles or books, this, it must be conceded, is a remarkable record for a young man of three-and-twenty. Truly whom the gods love die young.

J.S.C.

NOTES

Arising out of the remarks on tithes in the No. 2 issue of THE GALWAY READER the following extract from Young's *Tour in Ireland*, Vol. 2, may be of interest :—

" The revenues of the clergy in Ireland are very considerable. Here is a list of the bishopricks with the annual value, which I have had corrected so often in the neighbourhood of each, that I believe it will be found nearly exact. The Primacy per annum, £8,000 ; Dublin, £5,000 ; Tuam, £4,000 ; Cashel, £4,000 ; Clonfert, £2,400 ; Elphin, £3,700 ; Killala, £2,900. Total (all Ireland), £74,200.

" This total does not, however, mark the extent or value of the land which yields it. I was informed in conversation that the land of the Primacy would, if lett as a private estate, be worth near one hundred thousand a year. Those of Derry half as much, and those of Cashel nearly thirty thousand a year. These circumstances taken into account will show that seventy-four thousand pounds a year include no inconsiderable portion of the kingdom. I have been also informed, but not on any certain authority, that these sees have the patronage of an ecclesiastical revenue of above one hundred and fifty thousand pounds a year more."

J.S.

NOTES

Galway Absentees and Their Rentals.—The following summarised from Vol. 2 of a *Collection of Tracts and Treatises Illustrative of the Natural History, Antiquities, and the Political and Social State of Ireland*, Dublin (Thom), 1861, will supplement the reference in No. 1 of THE GALWAY READER to the absentee landlords of County Galway :—

Mr. Stackpool, £10,000 ; Lord Clanrickard, £5,000 ; Lord Digby, £3,000 ; Mr. St. George, £3,000 ; Mr. Donelan, £2,000 ; Sir P. Dennis, £1,000 ; Mr. William Barnard, £800 ; and Mr. Staunton, £700.

J. A. O'CONNELL.

QUERY

From *The Irish Book Lover*, No. 4, Vol. I, November, 1909 :—

" *Thomas McCullagh, A Short Story of a Long Life*, by his eldest son (H. Culley. 1/- net), is a touching little biography of the Methodist poet preacher, who passed away a year ago at the age of eighty-six. Born within view of Aughrim's foughten field,

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McCullagh, like so many other young Irishmen of his day, first found employment on the Ordnance Survey, where he had as colleague, John Tyndall, but coming over to England he found his vocation in the ranks of the Methodist ministry, where he laboured actively for almost half a century, attaining the highest honours his co-religionists could bestow. He wrote many poems and hymns, two or three biographies, and lectured wherever he went; one of his lectures on "Eminent Irishmen" being attended by the London Irish Volunteers in full uniform, though he is best known to the reading public by his very excellent life of his fellow-countryman, Sir William McArthur."

I should like a bibliography of his works.

J.M.

Can any reader help?—The Editor.

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The Galway Reader

INCORPORATING QUARTERLY NOTES



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Editorial

Judging by the response to the first volume of THE GALWAY READER it would appear that we have already travelled far and in good company. Many letters of friendly encouragement have reached us from all parts of the country. With the advice of Edmund Burke in mind that, "He who wrestles with us strengthens our nerves and sharpens our skill," we would still value and welcome critical letters and suggestions for improving our journal. We would also like to remind readers that, apart from bringing you news and views of current literature, local history and life in old and present-day Galway through the medium of our magazine ; we also have behind us a well-equipped organization manned by a competent and experienced staff providing an unrivalled service to readers throughout the county a completely free literary inquiry and research bureau, an advanced information service on books for readers with specialized interests (no matter how specialized), and one of the largest and most varied stock of books in the whole country. These are but a few aspects of the Galway County Library Service and we invite you to make full use of it.

J. Hardiman

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Literary Notes

The Literary Notes have been prepared for men and women, and for young people out of school, who wish to know something about modern literature. They comprise a brief introduction to the subject and a guide to a comparatively few of the recently published books. The books are not arranged in any particular order and are certainly not for consecutive reading; and of course, they are available at the County Library. If you wish to pursue any of the subjects referred to in the Literary Notes the County Librarian will be glad to make suggestions.

May the editor offer advice how to read before making suggestions on what to read? "Not how many but how good books" is the secret of being well read, according to an ancient saying. But very much depends on how well one reads those good books. One ought to put no premium on speed. One ought not to dawdle; but to take one's time. A good book should be read sympathetically and in a leisurely way; one ought to be agggressive, even pugnacious, rather than listless and languishing. The stirring sections should be read over and over and stored in one's memory; cited in talk and letters—anything, in fact, to make them yours. One ought to get one's friends to read the same things at the same time. Avoid being a literary "soak," and a mere absorber of print. The real reader is critical, which means appreciative of the good and the poor in a book. He stops to enjoy a fine passage in the text as a traveller stops to enjoy a lovely scene in a landscape. He is just as ready to debate a point with the author also—to hold out against him here; to approve and yield the point there; and often to forget the book altogether in his attempt to follow a gleam which, starting out of some illuminating line of the page, goes wandering through the twilight of the reader's dawning thought.

There is much reading for information and mere pleasure which must be done silently and swiftly, and even with judicious skipping for the sake of speed. "Good prose is as full of music as good verse." There is no invariable answer to the question, how to read, any more than to the question, what to read, because

books are of so many sorts and values, and readers are just as diverse. Much reading is required for general intelligence. A wide acquaintance with good books is about all there is to education. If you are not a reader, no matter how many university degrees you may possess, you are not possessed of an education. To know Shakespeare, Dante, Milton, *Don Quixote*, *Mother Goose*, *Uncle Remus* and so on—this is to be on speaking terms with the learned and cultured of the world. The great English authors like Chaucer, Spenser, Burns, Wordsworth, Burke, and Dickens belong as much to Ireland as to England, and not to know them is not to know who we are in the way of feeling and thought. "No time, no nation, no book, no man, lives to himself alone, or is self-begotten and wholly original."

Our present day biographical custom shifts uneasily to the attraction of two antagonistic magnets. On the one hand there is the pull of the "definitive life," styleless, uncritical, but generous with footnote distractions; and, on the other hand, there is the seductive gaiety of the "novelette" interpretation, chattering, inconsequential and amiably distracted. Fortunately there still remains a small group of authors that can steer the course of biography without succumbing to the tug of extremes.

The long life of Emily, Duchess of Leinster, spanned almost the whole of the Georgian period of English history. She was, according to Horace Walpole, the loveliest of the four Lennox sisters—a verdict endorsed by the portraits by Reynolds—and was little more than fifteen years old when in 1747 she married James, twentieth Earl of Kildare, and afterwards Duke of Leinster. Much of their married life was spent in Ireland, and it was there that the Duke died in 1773, leaving Emily a widow with a family of twelve children. She later married again—to William Ogilvie, a not very prosperous Scot who was tutor to her children—and went to France and England and back again to Ireland before finally settling in London. Some account of her career and of the social and political life of the times in Ireland, France and England is given by Brian Fitzgerald in *Emily, Duchess of Leinster, 1739-1814.*

Dermod O'Brien (1865-1945), a direct descendant of Brian Boru and grandson of William Smith O'Brien of the Young Ireland Movement, was for many years president of the Royal Irish

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Academy. His biography, entitled, *Palette and Plough*, written by Lennox Robinson, a close friend of the painter and family, is an intimate study. At the turn of the century he became acquainted with the leaders of the Irish Literary Renaissance, and took part with Sir Horace Plunkett and AE in the Co-operative Movement.

Those who have not studied the eighteenth century at all closely may feel that it was an age very unlike our own—as though humanity has changed in some subtle way with the coming of the internal combustion engine and later the release of atomic energy. The stately formality of Georgian houses, the stage-coach, the minuet, knee-breeches and powdered hair—in spite of outward appearances, our ancestors, two hundred years ago, were not unlike ourselves. In a Foreword to *Georgian Scrapbook*, the author, A. H. Phillips, states that the book is a "light-hearted attempt to let a lusty age speak for itself." Drawing on contemporary journals, broadsheets and advertisements and from diarists such as Fanny Burney, Gronow, Creevey and Greville, the author has designed a miscellany. The age does speak for itself in loud and boisterous terms. Celebrated law cases and royal scandals, highwaymen, public executions, the gambling craze, shortcomings of the clergy, the amazing Joanna Southcote and the enigmatic Chevalier D'Eon—these are only a few of the topics in which the reader can see what the Georgian Age thought and said about itself. As a supplement to the text there are over twenty illustrations from original prints by such famous satirical artists as Hogarth, Gillray and Rowlandson.

A varied book constantly evoking pictures is *A Belgian Manor in Two Wars*, by Charles d'Ydewalle, translated by Eric Sutton. Like nearly all old families in Belgium the d'Ydewalles are largely of French ancestry. French is the language of the gentry, Flemish the language of the peasantry. The author touches on the struggle between the Clauwærts, the patriots of the Great Flemish cities of the fourteenth century, and the Leliærto, friends of the Lilies of France, which culminated in the battle of the Golden Spurs, when the flower of French chivalry fell to the citizens led by a butcher and a weaver. The book concludes with a graphic account of the liberation of France in which the author was the first uniformed journalist to enter Paris.

It would be wrong to infer that the interest of *The Great Link. A History of St. George's, Southwark*, by Bernard Bogan, is merely parochial. On the contrary the book is of general importance to all students of the Catholic revival in the last century. Even those who possess the standard historical works dealing with that period will find much in the book to fill in the picture they give. There are many unpublished documents and a large quantity of printed matter forgotten and almost unobtainable relative to the story, of which the author's very extensive research has enabled him to make use. The story centres round the vivid personality of Father (later Provost) Doyle, the real builder of the Cathedral. We get many valuable glimpses from the inside of Catholic life in its ordinary details as lived in the middle years of the last century, of the liturgical and musical customs, of the celebrated choir performing the works of Haydn and Gounod, of the many difficulties created by the prevalent anti-Catholic prejudices. There are several illustrations, particularly interesting being those of Pugin's original designs for St. George's.

The whole Catholic world is watching the Mission de Paris and the related movements aimed to bridge the gap between the Church and so many millions of the French working class. Great experiments are being tried, some wise, some, perhaps, less wise. They add up to a huge pioneering work, and, in the phrase of Cardinal Suhard "pioneers must not be blamed for making mistakes" To make a survey and a provisional evaluation of the movement Heart which she helped to found. The story is told from the wealth Maisie Ward has produced *France Pagan ? The Mission of Abbe Godin*.

Madeline Sophie Barat, canonised by Pope Pius XI in 1925, was brought up during the French Revolution, and dedicated her life to the other nuns and children of the Society of the Sacred Heart which she helped to found. The story is told from the wealth of material collected by M. K. Richardson and is entitled *Heaven on Thursday : The life of St. Madeleine Sophie Barat*. During and after her death the author has preserved the simple sequence of her life story, selecting otherwise those incidents which have a particular bearing on certain aspects of her character.

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To examine St. Thomas Aquinas's doctrine of personalism, to show its distinction between individuality and personality, and its application to the contemporary problem of man's relation to society, is the object of Jacques Maritains' *The Person and the Common Good*, which is an expansion and a reconsideration of two of Professor Maritain's lectures. "The Human Person and Society" was the Deneke Lecture of May, 1939. "The Person and the Individual" was given at the Pontifical Academy of St. Thomas in Rome in 1945.

Persuade or Perish, by Wallace Carroll, is the history of American psychological warfare during the Second World War. Although the author played an important part in the development of the American war of words, his book is not an official history. The author describes the conflict between different organizations which were competing for the right to conduct political warfare. He contrasts "the smooth-working machinery behind the British representatives and the creaking administrative machine on which the American side was dependent." Mr. Carroll tells a story of the ingenuity of the Anglo-American propaganda experts. For the invasion of North Africa President Roosevelt recorded a speech in French, to be delivered simultaneously from London and Washington. On the arrival of the record it was discovered that the President's French was much worse than Mr. Churchill's. The British sound engineers then ran the President's voice on to another record, smoothed out some faults resulting in the same recording giving the President a better pronunciation from London than he had from Washington.

The author concludes that, while the Americans attained much skill in the use of propaganda as an instrument of war, they failed completely to develop the arts of persuasion as an instrument of foreign policy. He is worried by the failure of the United States to counteract Russian propaganda, because a nation which lacks the means of political defence invites political attack.

The Oxford Classical Dictionary, edited by M. Cary and others' is designed for the general reader as well as for the specialist. It is intended to be a scholarly, yet readable, guide in one volume to all aspects of Greek and Roman civilization. Its range includes Art and Archæology, Religion and Science. A special feature is the

number of longer articles designed to give a comprehensive survey of the main subjects. Over 150 scholars have colloborated in its production.

Mohammedanism, by H. A. R. Gibb, is a study which sets out to explain briefly the main features of this creed which is, next to Christianity, the most widely diffused of all religions. The author deals with it in terms of historical development, and the concluding chapter analyses the problems which confront Mohammedanism and its reaction to them.

Professor Myles Dillon, an authority on Gaelic studies and Professor of Celtic at Edinburgh University, in *Early Irish Literature* presents a collection of the most important literature, in prose and poetry, produced in early Ireland. "From the heroic sagas we get a picture of pre-Christian Ireland which seems genuine," he writes in his introduction, and classifies the sagas and legends under different story-cycles and under such headings as "The Adventurer," "The Voyager," and "The Visions." His concluding chapter is devoted to early Irish poetry, and there are indexes of titles and first lines.

In the British Academy's Sir John Rhys Memorial Lecture for 1947 entitled *The Archaism of Irish Tradition*, Professor Dillon puts forward the evidence he has collected to show that Ireland, in common with India, has preserved Indo-European traditions in social organization, in language and literature.

A. J. Toynbee is one of the few historians who bring to their work a power of individual interpretation. His latest publication, *Civilization on Trial*, is a series of essays with a common theme, the failure of civilizations and the need for unification in order to forestall the decline of the present one.

Sir Harry Luke's *Malta* is a rich, diverse narrative concerning the colourful traditions, customs, language, and many other facets of Maltese life and development.

It has taken William Rose Benet and his assistants ten years of painstaking effort to compile *The Reader's Encyclopædia* of world literature and the arts. There are some 18,500 articles concerning the many aspects of the subject.

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A useful volume on the Royal and Ancient Game, in which the emphasis is on the player rather than the game is *British Golf*, by Bernard Darwin.

The first man to win the world's four major tennis championships lays down a programme in *Budge on Tennis*, which, if followed, is bound to improve the player's game.

G. W. Maunsell's *Fisherman's Vade Mecum*, is a compendium of precepts, counsel, knowledge and experience in most matters pertaining to fishing for trout, sea trout, salmon and pike.

In *The Horseman's Week-end Book* Gordon Winter has compiled a delightful anthology on all horse matters drawn from English literature. The book also contains sections giving valuable information and advice.

Eric Parker's *The Shooting Week-end Book* covers not only the management of the sport but is a concise natural history full of hints and records.

Table Tennis, by Ivor Montagu, describes the equipment and the methods of play in a manner that will enable every enthusiast to develop his own technique and style on the right lines.

A light-hearted miscellany of seamanship, songs, food, fishing and what-not ; and an essential book for the small boat sailor is *The Yachtsman Week-end Book* by the joint editors, John Irving and Douglas Service.

Six years have elapsed since the publication of that remarkable novel, *The Robe*, by Lloyd Douglas, during which time it has been continuously in demand and to-day still heads the list of popular books. It can therefore be safely assumed that his new book, *The Big Fisherman*, will have an equally great reception. The author tells the story of the most lovable and human of the disciples, Simon called Peter, who laid down his fishing nets on the Sea of Gallilee to follow Our Lord to Gethsemane.

Ivor Brown, the dramatic critic and former editor of the *Observer*, believes that far too many commentaries on Shakespeare have been academic and in consequence remote from the ways of the stage and its players. His new work, *Shakespeare*, is therefore

dedicated to the Players and attempts very successfully to present Shakespeare in all his activities, not only as the poet and playwright but as husband and lover, actor-manager and landowner at Stratford.

The true nature of the great ballet tradition has been obscured by the fact that only those ballets survive which happen to suit the taste of later generations, and those which do survive are mangled beyond recognition. Fernau Hall gives a comprehensive yet lively and controversial work on the evolution of contemporary Ballet in his book *Modern English Ballet*, by way of historical background. Tracing the story of the ballet back to its earliest beginnings, he analyses in detail the contributions of all leading choreographers, artistic directors, designers, composers, teachers, dancers, patrons, and so on. The picture is rather different from the conventional one.

What is good and what is bad art ? What makes beauty and ugliness ?

Today, everyone is interested in art and beauty, and in developing his theme Arnold Silcock, in *A Background for Beauty*, introduces the reader to new and exciting discoveries, and a fresh outlook upon the great historical styles. He discusses the old ideas of beauty and ugliness and compares them with those of modern times. In addition, the views not only of great artists and scientists, but those of the great mystics and philosophers are also discussed.

The magic phrase, " a trip round the world," is brought to life by Edmund de Rothschildi n the collection of notes, letters and extracts from his diary, assembled under the title of *Window on the World*. The trip was begun in 1937, and the reader follows the author from Southampton to South Africa, South America, Australia, New Zealand, India, and South-East Asia. Not one leaf is turned without some exciting event taking place, or some interesting and obscure fact being made known. The author has a light touch which carries the reader through the journey.

An interesting biography is *The Alien Years*, by Sarah Mabel Collins. Her story may well be unique for she went to Germany in 1938, to marry her fiancé and spent the war years in Hitler's Germany. The book describes the progress of the war as it affected

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her, an Englishwoman, and the ordinary people of Berlin ; how they lived under the stringent rule of the Nazis and how they feared the coming of the Russians. Finally. the end— the break-down of law and order and the coming of starvation.

The Road to Cuzco, by Ena Dargan, is, as the title suggests, a book of travel. But the book is very much more than a traveller's diary. Written in clear, easy prose, lacking neither in humour nor in scholarship, the reader travels through the high, lonely and little known land once called High Peru and now known as Bolivia—a road that winds not merely across the Andes, but across four centuries of history. The customs, beliefs and culture of a race too little known in these countries are presented against their proper background—the original Inca civilization, the Conquest, the intervening centuries of Spanish culture, the Liberation war, and so today.

What is described as a complete guide to European travel is *Your Holiday in Europe*, by Gordon Cooper and Ernest Welsman, which covers information as to transport, elementary historical data, and descriptions of places of interest in most of the European countries. The book carries a large number of admirable illustrations and should appeal to readers projecting a continental trip.

Students of social and economic history will find R. F. Wearmouth's *Some Working-Class Movements of the Nineteenth Century* invaluable, containing as it does new material which provides an important feature in working-class history.

Ernest L. Edwards, in *The Grandfather Clock*, has produced a historical and descriptive account of the longcase clock and one of the few books ever published to deal with this subject exclusively.

Rose Macaulay's travel-books need no introduction to the discerning reader. *In her Fabled Shore ; From the Pyrenees to Portugal*, based on visits she has paid to Spain since the war, she writes with selectivity, taste and wit of the things she liked best as she drove her car along the fabled shore.

The Splendour that was Egypt, by Margaret A. Murray, is a fitting companion to those two celebrated books—*The Glory that was Greece* and *The Grandeur that was Rome*—with which it is uniform in format.

A book which will appeal to those who are travel escapists either in imagination or in practice is Leslie Bransby's *I Went A-Roving*. The author has travelled and lived in an unusual fashion. He has visited many fascinating and often little-known parts of the world, and he tells of journeys to the Sahara and North Africa, to Corsica, Capri and Sicily.

Richard S. Lambert, in *The Curious Traveller*, tells of the manifold urges which have sent men wandering—sometimes piety or merely curiosity ; desire for learning or social prestige ; missionary zeal or the simple love of the open road. He writes illuminatingly on the means of locomotion—from the humble plodder to the man who travels on horseback or in a coach, by rail, by steamer or by air, without ever forgetting the hiker.

Education is in a state of transition, and it is impossible to fortell the shape that educational systems will take in the future. But it is possible to study the main trends which are determining its direction, and to see how these are affecting the educational scene of to-day, and how they are likely to affect it to-morrow. That is what M. L. Jacks, Director of the Department of Education in Oxford University, tries to do in his book *Modern Trends in Education*. He takes the six trends which he holds to be the dominant trends of the present time, explains what these are, and traces their effects in the educational opportunities open to children, the types of schools available, the instruments and methods of teaching, the personnel of the teaching profession, the curriculum, and the administrative machine. The book is descriptive rather than critical, but a judgment is attemped on some of the major issues involved.

J. Frank Dobie tells in *Tongues of the Monte : The Mexico I Like*, of a two thousand miles journey by mule, with pack and moxo, crossing the Sierra Madre three times, riding many a back-bone of the mountains in between, visiting haciendas, living with the vaquero world. In telling of his adventures across this vivid, unspoiled country, the author captures the land and its people, folkways, tales and legends.

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The outstanding feature of *The Jacobite Movement* by Sir Charles Petrie is perhaps the collection of character sketches which it contains, and of these that of the Old Pretender is probably the best. The paradox of Jacobitism lies in the contrast between the strength of its supports and its lack of positive achievement. So much so nearly happened that never did. If Dundee had not fallen at Killiecrankie, if Mar had not been so inept, if Berwick had led the " 15," or even if Bolingbroke had had a different mistress at a critical moment things might have been so different. As it is, Sir Charles Petrie is left with his regrets, and his achievement is to have portrayed a noble and unsuccessful cause without ever allowing his treatment to be tainted by the sentimentality which has infested this subject. " Well-meaning people here that abhor a Popish successor on the one hand, and a change of constitution on the other, are distracted." This is probably the obvious clue to this drama. The inter-relations between Jacobitism and the Non-Juring movement in the Anglican Church are dealt with.

On 23rd August, 1944, King Michael of Rumania announced to his countrymen that the war on the side of the Germans was over. On 3rd January, 1947, as ex-King, he stepped into the train that was to bear him westward while Russia moved east towards Moscow. These two dates mark the period of Rumanian history covered in *Russia Astride the Balkans*, an eye-witness account by two American observers, Robert Bishop and E. S. Crayfield, of the events of these dramatic and fateful years. The authors of the book state that, with the help of their agents and collaborators, they submitted more that 2,000 reports about the Russian activities in Rumania to the Governments and military authorities in Washington and in London. Their knowledge of Rumanian policital history is formidable, but they have presented their account in as dramatic a form as any spy story. They have a bitter comment to make on the Allied activities during the summer of 1945, when, they say, the Soviets and their Rumanian allies won all strategic positions of the propaganda front, as the result of their energetic and gigantic efforts to control the press, radio and films. " In contrast to this, the British sent some illustrated booklets describing their war efforts, which were sold from the bargain counter of the Gallery Lafayette's book department,

together with Jules Verne and French sex novels. The United States sent in a lone Press Officer, Frank Shea, who inquired of one of the writers what he should do."

A lighthearted excursion into a new and fascinating field is made by Fred Coppersmith and J. J. Lynx in *Patent Applied For*, a survey of some of the fantastic inventions of the past century. There appears to have been no end to the devices, large and small, that inventors were prepared to contribute to speed on what was regarded as the inevitable progress of mankind. As the authors of the book point out, it must be recorded to their credit that they were concerned with devising means not for the destruction of mankind, but for its greater comfort and safety. The book contains a remarkable collection of illustrations, among them a lightning conductor umbrella, a collapsible pocket umbrella which can be fitted on to a bowler hat ; a miniature railway which brings food from the kitchen and stops in front of each guest, afterwards going back to the kitchen by another hatchway for the next course ; a sewing machine run by dog-power, a trunk which becomes a rocking chair ; a life-saving travel trunk made of cork ; a bicycle which runs on telegraph wires ; a tram camouflaged as a monstrous horse, designed to reassure the real horses on the roads ; a ship in six hinged sections which follows the movements of the waves with snake-like movements, thereby preventing sea-sickness ; and countless others equally ingenious

An Introduction to the History of England by Douglas Jerrold is a full-length, modern history of England from the earliest times to 1204, when England first became a true island power. It is for the general reader as well as the student, because it tells a new story. The new science of pre-history and the discoveries of the archæologists have revolutionised our views of the prehistoric period and on the origins of our own civilisation and institutions. We can now trace back the beginnings of our society over an immense stretch of time. We can now understand the historical forces which have made European civilisation unique in the world's history and can trace, in our own history, the working out of these forces and their influence.

Two other facts imperatively demanded a re-writing of the early history of England. The standard histories assume a background of knowledge both of ancient history and of Christian

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origins. To-day history has superseded the classics as the basic study and it is essential, if English history is to be made intelligible, that it shall be presented as a self-contained story, which can be understood without the need to refer back either to the history of Greece and Rome or to the history of the Church. Secondly, the circumstances of our time give wholly new significance to this early period of history. From Roman times it is largely the story of the collapse and re-building of civilisation. By A.D. 1200 Europe had learnt to combine order, liberty and progress. We can go to this period for many of the lessons which the present age needs to learn.

A novel is written primarily to entertain, and if it fails to entertain somebody, that somebody should be able to say so without being made to feel he has sinned. Some people can appreciate what is known as " light, romantic fiction " ; others, having read a good review of a " romantic " and taken it out of the library to see what it is like, simply skim through it and then, if it seems good in its class read it through, talk about it and recommend it to their friends, often irrespective of the basic needs of any novel which are reasonable and real people. The characters may be drawn larger than life and may be colourless in outline so that the reader has to keep looking back to see who they all are.

Some people read nothing else but " thrillers." The list of " thrillers " includes names so distinguished that to be on it shows a class of brain of a very high order. Some readers say that they must have " thrillers " to help them through colds and influenza. They expect suspense and refuse to guess who did it until the last few pages. Some want just a murder, others prefer a plethora of murders. Nevertheless the " thriller " fails without real people, and as often happens, through stilted writing. The real " thriller-fan " wants the writing to be good, marked with the style of the author, and the characters, especially the detectives, and though often larger than life, should never be smaller. The dialogue should be what would be expected in a murder case, with the necessary suspense.

The devotee of historical novels, as a rule, is not particular as to the authenticity of his history. Most of the historical novels

are written in the light romantic vein, though there are, of course many serious historical novels, without which literature would be the poorer.

There are also books of imagination by writers of distinction who make whatever people they write about come alive. They give something to make the reader think, and stimulate his imagination.

Mr. Terrot's new novel, *Miss Nightingale's Ladies*, has for its background the now almost legendary mission of Florence Nightingale and the thirty-eight ladies who accompanied her as nurses to the Crimea in 1854. It is the story in particular of Elizabeth Wheeler a beautiful young Irish girl of gentle upbringing and fiery temperament, and of her friend Sarah Anne Terrot (an ancestor of the author) on whose personal diary much of the narrative is based.

The heroic achievements of these women in the face of official resentment, and in conditions of indescribable squalor and degradation, are illuminated by the burning enthusiasm of this very feminine apostle of mercy, and by her remarkable love for a young Scottish doctor which sprang from the common fight to save men from death. But Elizabeth's impulsive indignation at the prevailing indifference and neglect involved her unwittingly in a crisis of high policy : an innocent letter was to jeopardise her own mission and also the future of her new-found love. The brutal cross-examination forms perhaps the most poignant episode in the book.

Access to much unpublished material has enabled Mr. Terrot to describe the prejudice in high places with which Florence Nightingale had to contend, the jealousies and intrigue in the Army medical staff, and the true nature of the appallingly inadequate and under-supplied military hospitals in Scutari. Within this framework he has written an intensely moving story of tender devotion coupled with great fortitude, which should go far to substitute for the sentimental legend of the Lady with the Lamp the far fuller and more significant legend of a group of trained and resolute women with buckets and towels, and deep feelings in their hearts.

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John Brophy's *Sarah*—" the betrothed of Robert Emmet," who was, perhaps, the most attractive of all Ireland's rebels, is a romance. Tom Moore wrote her elegy in one of the most popular of his Irish Melodies, " She is far from the Land," and Washington Irving put what little he knew of her into his " Sketch Book." Her full story is now told for the first time.

Careful research has enabled Mr. Brophy to conform to the established facts, and he draws his characterisation of Sarah from indications found in a number of her unpublished letters. She emerges as a girl of strong personality, ardent and sensitive but with a mind of her own, whose strong upbringing influences her disastrously when she becomes involved in a political conspiracy and a remarkable love affair. Robert Emmet appears as a young man who sometimes does foolish things but is never a fool ; as he is betrayed and brought to his not quite inevitable fate he towers above the men who surround him. Among the subordinate characters, two stand out : John Philpot Curran, Sarah's father, the patriotic orator, whose private life is so different from his public fame : and Leonard McNally, perhaps the vilest traitor known to modern history.

The story opens deliberately but, as always with Mr. Brophy's work, develops a tremendous and moving impetus. In some ways the tecnique may seem a little old-fashioned : narrative devices which Mr. Brophy has elsewhere used to good effect have here been intentionally avoided, and the diction always rings true to the period which is early 19th century. Thus a very romantic story is presented direct, with detachment and restraint, for its own inherent value. It will be found no less satisfying for that.

Professor H. B. Charlton's work on the Comedies is well known to Shakespearians. In the introduction to this new volume, *Shakespearian Tragedy*, which consists of the Clark Lectures for 1946-47, Professor Charlton states his position as critic categorically : " for my own part, I am a devoted Bradleyite." He neither subscribes to the twentieth-century " psychological " approach, on the one hand, nor to the Catholic on the other. " Shakespeare's world is moral, rather than metaphysical, humanism and humanity hold him far more passionately than theology or religion." In this light Professor Charlton seeks " the tragic idea

which gives their characteristic form " to the four great tragedies. How does the tragic action propel itself inevitably to its tragic ending ? How does it gather the added weight of momentousness and universality ? These questions guide the detailed analyses of *Hamlet*, *Othello*, *Macbeth* and *Lear* which make up the main body of the book.

There are also two introductory chapters, briefly considering the " apprentice " and " experimental " pieces, and a concluding chapter in which Professor Charlton disengages the general notions of tragedy which he finds implicit in all the plays he has considered, and a view of man and his destiny " humanist in essence, but not incompatible, though not co-extensive, with profoundly religious beliefs."

Harold Child's *Essays and Reflections* sentences " carry the hall-mark of an independent mind." Writing of Yeats, Child said : " Symbolism can be great fun for the symbolist poet and a source of mild entertainment to the select and leisured reader. But for all for whom poetry is not a game but a fundamental need it is a bore. Art is not " liberated from life " by being made unintelligible . . ."

The Crisis in the Universities is an assessment by Sir Walter Moberly of the part the universities in these countries should play in the spiritual and mental turmoils of the present time. The author writes from a definite Christian standpoint. His argument rests, he says, on certain assumptions. He accepts the indisputable fact that the universities today are completely secular ; and that the Christian is, and as so far as can be seen will remain, in a minority. But Christians can, he maintains, play the role of a " creative minority," from which the whole community may take colour. " No doubt it would be fanciful to expect that in any near future British universities will be filled by good Christians, but they may still, in a significant sense, be Christian-minded universities."

He takes the view that any attitude towards the burning questions of the day is better than apathy and drift ; and that, " if it could be nothing more, the universities must at least be a battle-ground when the real intellectual issues of our time are fought out and their protagonists are confronted with one

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another." A particularly interesting aspect of his book is his presentation of the different points of view held by those who may be called the "Christian-minded" but non-Christian, senior members of the universities, which he has long had opportunity of studying. The value of the book lies in his acceptance of the truth that "we are, none of us—majorities or creative minorities, Christians, dialectical materialists or liberal humanists—a hundred per cent honest or disinterested . . . Once, perhaps, Christian thinkers could be fairly charged with taking the problematical out of life, now it is rather the materialist scientist who is guilty of this presumptuous folly."

An all-in-one guide to the whole field of literature and journalism, including 13,000 biographies of leading authors of all nations is *The Author's and Writer's Who's Who*; and for all who would master the art of short story writing, showing how to find ideas and put them in marketable form, with hints on plots, style, characterisation, etc., is Donald Maconochie's *The Craft of the Short Story*. L. A. G. Strong and Monica Redlich in *Life in English Literature* provide an introduction for beginners and present the best examples of English literature from the human angle. The disconcerting but knowledgeable *Mr. Prodwit* is one of C. E. Vulliamy's most delightful creations and he gives excellent advice to those who aspire to write. In *The Reading of Books*, the author, Holbrook Jackson, treats books as the media of an art and the reader as an artist. A book on specialized literary form by one of its ablest practitioners—*The Short Story* by Sean O'Faolain—draws on work by the greatest short story writers for illustrative examples. A well-revised edition of *Short Story Writing and Free-Lance Journalism* by Sydney A. Moseley, makes a popular guide to success in Fleet Street and is brought completely up to date. Thirty-one selected stories by a master of impression and anecdote and covering a wide range of contrasts is *Travellers* by L. A. G. Strong. Then there is the forty-second edition of the well-known guide to the literary markets of the world and containing much valuable information relating to copyright, etc.—*Writers and Artists Year Book*, 1949; and in *Writers on Writing*, compiled and edited by Walter Allen, seventy great writers, from Ben Jonson to Somerset Maughan, discuss their art and its problems.

The following is a list of additional works on the subject :—

Baker, D. V., editor. *Little Reviews Anthology.*
Bethell, S.L. *Essays on Literary Criticism and the English Tradition.*
Bowen, E., and others. *Why do I Write?*
Brown, I. *No Idle Words.*
Comfort, A. *The Novel and our Time.*
Couch, Sir A. Q. *On the Art of Reading.*
Herd, H., editor. *Essays That Live.*
James, Henry. *The Art of Fiction and Other Essays.*
Maughan, W. S. *Great Novelists and their Novels.*
Muir, E. *The Structure of the Novel.*
Partridge, E. *Words at War, Words at Peace.*
Partridge, E. *The World of Words.*
Rajan, B., editor. *The Novelist as Thinker.*
Weightman, J. G. *On Language and Writing.*

What is it that makes a book "go" in a big way? Some authors believe that they would receive rewards more commensurate with their deserts if only their publishers would spend a little more money in advertising them. Most publishers agree that they have learnt from costly experience that advertising, though it may increase a success, cannot by itself create one. Favourable reviews help a good deal, of course, but all publishers seem to agree, however, that the thing that counts is word-of-mouth recommendation by one person to another. A striking illustration of the effects of such recommendation is given by Mr. Michael Joseph, the publisher, in *The Adventure of Publishing*. The book in question was *The Snow Goose* by Paul Gallico. It was published in 1941 and was announced with a number of other books in a small advertisement. Only 12 reviews appeared during the following six months, of these nine were in the provincial papers and the majority were merely short notices. The only book by the author published in Great Britain had had a very moderate sale. Yet *The Snow Goose*, according to the publisher, after a slow start "sold merrily." It is now in its 20th English edition, and including the sales of the separately printed Australian edition, has sold over 281,000 copies. Although it may be said to have had a war-time appeal its sales did not drop after the war was over; on the contrary, a reader suggested to the

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publishers that there was in England the ideal illustrator for the book, Peter Scott. The publishers adopted the suggestion, the illustrated edition, together with a signed limited edition, was produced in 1946, and over 81,000 copies have been sold since. Both the illustrated and the ordinary editions are still selling steadily.

THE ART OF P. G. WODEHOUSE.

By Rev. B. O'Donovan.

An attempt to analyse Wodehouse is like trying to explain life, this thing of rich radiance and varying music. It is like trying to explain the beauty of a butterfly by putting it on a pin. Still we may fairly sacrifice one butterfly if it will lead the onlooker to search for live ones—and let them live.

So let us kill one bit of Wodehouse. Take the last chapter of "Thank You, Jeeves." The hero (if Wooster and not Jeeves *is* the hero) has spent a hectic night. An American millionaire, who detested Wooster, has kidnapped him with a view to marrying him to his daughter. Jeeves has smeared his master's face with boot-polish, and so enabled him to escape as a Christy minstrel. His cottage is burned to the ground and he seeks shelter (and butter to remove the polish) at the house of his friend Chuffy. He fails to get what he is looking for, and, after a night in which absurdity is piled on absurdity, he agrees to take the place of another man with a black face in an improvised prison. There may be a little altruism in the act, but it is motivated mostly by the compelling personality of Jeeves and the almost equally compelling desire for breakfast.

How does he get his laughs ? First, there is the continual contrast between the slang of people like Wooster and the sustained oratory of Jeeves. There is also the fun of the slang itself ; much of it may be in current use, but some is of his own coining.

Then there is the healthy tilting at all sorts of pomposities : the humbug and prigishness of a certain kind of politician, society people, writers and all other parisites ; against the foibles and fashions of the insincere world. He pricks these solemn balloons gaily and, whether they are social conventions or political ballyhoo they collapse gently like the inflated rubber duck he is so

fond of using. We laugh with him, for we ourselves are the balloons, at least potentially. All men are fools ; come, let us laugh at ourselves ! He holds as 'twere the Kodak of commonsense up to artificiality. He seems to have emptied his own mind of all the trivia that concern the common man and his agile spirit tumbles happily in the spaces of his being.

That is part of his technique. But, beyond technique, there is the great joyous spirit of the man himself. He is such a kind and tolerant physician that he is ever careful to leave his patient comfortable while he ruthlessly kills the disease.

Wodehouse is true heir of all the great English humorists ; of Shakespeare, Dickens, Gilbert. In his pages is the mighty comic spirit of Micawber striding hand-in-hand with the polished nonsense and light-hearted jollity of Gilbert. It is hardly too much so say that he inherits jointly from Gilbert and Sullivan. For, as Sullivan's music is for ever wedded to Gilbert's art, helping us to understand the latter by emotional underlining, that so lightly lies on the spirit of the listener, so Wodehouse's great-hearted humanity eases what Francis Thompson calls the "human smart," while he exquisitely operates on our infirmities. There is no divine indignation, no mission to reform the world ; he just laughs unhealthy cases out of court.

There are a thousand jokes in every book ; not the isolated jokes of the comic paper, but jokes at home, jokes in their native air, each with its owner-history. We all laugh at a joke at or by a member of the family, things that would look silly in print. His jokes have the double joy of being all family jokes and good in themselves.

Excellent are the brilliant polish and polite barbs of the French tradition and of that other Englishman, "Saki." But they are bookish things and lack the savor of real life as it is lived—this tumultuous mixture of godliness and weakness. They are exotic and somehow cruel compared with the abounding humanity of P. G. Wodehouse, whose heart and brain are in vibrant combination. His is *perfect* nonsense.

The contrast between Wodehouse and "Saki" is almost the contrast so well pointed out by a critic between Chesterton

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and Belloc. Belloc, he says, is like a man standing on a lonely hill, firing poisoned arrows at his enemies because it is reasonable to kill them, while Chesterton wields a shillelagh fighting with a crowd because he loves them. He hits them all, English and Irish, because he loves them, and he brings oil and wine for their wounds when the battle is over.

Wodehouse is popular in Ireland, expecially in Connemara. That is " one up " for Wodehouse—and for Connemara.

Wit has no background. It is purely intellectual and almost destructive. Humour, represented at its best in Wodehouse and Chesterton, is three-dimensional ; as large as life, as ridiculous and as healthy.

A selection of the Works of P. G. Wodehouse.

Joy in the Morning

A Gentleman of Leisure.

Piccadilly Jim.

A Damsel in Distress

Love Among the Chickens

Indiscretions of Archie.

Jill the Reckless

The Adventures of Sally.

The Clicking of Cuthbert.

The Coming of Bill.

The Inimitable Jeeves.

Leave it to Smith.

Ukridge.

The Heart of a Goof

Carry on Jeeves

Meet Mr. Mulliner

Lord Emworth and Others.

Laughing Gas

Young Man in Spats

The Luck of the Bodkins

Blandings Castle

Right Ho, Jeeves

Heavy Weather

Hot Water

If I were You

Big Money

Summer Lighting

Summer Moonshine

Money for Nothing

The Code of the Woosters

Quick Service

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A List of some Recent Accessions on Agricultural Subjects.

COUNTRY LIFE IN GENERAL

ANDREWS, W. L. and A. P. MAGUIRE.—*Wayside Pageant.*
BATES, H. E.—*Down the River.*
— *Through the Woods.*
BLOOMFIELD, M.—*Nuts in the Rookery.*
CLARKE, H.—*Rural Roundabout.*
FOX, L. K.—*The Rural Community and its School.*
HENNELL, T.—*The Countryman at Work.*
JEFFERIES, R.—*Hodge and His Masters: A Classic of English Farming.*
KITCHEN, FRED.—*Life on the Land*
McGUFFIE, D.—*Cabbages and Committees*
— *Spring Onions: An Autobiography.*
MASSINGHAM, H. J.—*A Countryman's Journal.*
— *Country Relics.*
— *An Englishman's Year.*
MAYNELL, E.—*Country Ways.*
MAYS, A. B.—*Principles and Practice of Vocational Education.*
MOGEY, J. M.—*Rural Life in Northern Ireland.*
OLIVIER, E.—*Country Moods and Tenses.*
PHILIPS, P.—*Agriculture and Farm Life.*
STREET, A. G.—*The Endless Furrow.*
— *Farmer's Glory.*
— *Strawberry Roan.*
UTTLEY, A. *Country Hoard.*
— *Country Things.*
— *The Country Child.*
— *The Farm on the Hill*
WARREN, C. H.—*Happy Countryman.*
WILLIAMSON, B.—*Green Hands*
— *The Story of a Norfolk Farm.*
— *Tales of a Devon Village.*
— *Life in a Devon Village,*

THE FARMSTEAD, FARM BUILDINGS AND MACHINERY.

CULPIN, C.—*Farm Machinery.*
HINE, H. J.—*Good Farming by Machine.*
— *Tractors on the Farm: Their Use and Maintenance.*
SMITH, H.—*Farm Machinery and Equipment.*
WOOLEY, J. C.—*Farm Buildings.*

LAND, SOIL AND FARM OPERATIONS

B.B.C.—*Farming To-day Broadcasts.*
BALFOUR, E. B.—*The Living Soil.*
BALL, W. V.—*Smallholdings for Pleasure and Profit.*
BELL, A. *Apple Acre.*
— *Men and the Fields.*
BILLINGTON, F.H.—*Compost for Garden Plot or Thousand acre Farm*
BURKE, S. G. B.—*Good Soil.*
BLACK, J. I.—*Few Acre Farms.*
BLACK, J., and others—*Farm Management.*
BRUCE, M. E.—*Common-sense Compost Making by the Quick Return Method*
— *Compost Making.*
— *From Vegetable Waste to Fertile Soil.*
COYSH, A. W.—*The Small Farm.*
DONALDSON, F.—*Approach to Farming.*
— *Four Years' Harvest*
DUNCAN, R.—*Journal of a Husbandman.*
EDE, R.—*Farming: An Introduction.*
FISHWICK, V. C.—*Good Farming.*
FLETCHER, D. V.—*Good Farm Workmanship.*
GRAHAM, M.—*Soil and Sense.*
GUNSTON, J.—*How to Run a Small Farm.*
HENDERSON, G.—*The Farming Ladder.*
HERON, B.—*Such as I have, or Farmer's Hazard.*
HOPKINS, D. P.—*Chemicals, Humus and the Soil.*
HUDELSON, R.—*Farm Management.*
KIRKWOOD, J.—*Farm Book-Keeping.*
KITCHEN, FRED.—*Brother to the Ox.*
LOWE, L. T.—*The Student's Handbook to Fertilisers and Soils.*

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MASSINGHAM, H., Editor.—*The Small Farmer.*
MOORE, H. I.—*Background to Farming.*
ORR, SIR J. B.—*Soil Fertility.*
PFEIFFER, E.—*Soil Fertility: Renewal and Preservation.*
PORTSMOUTH, EARL OF.—*Alternative to Death: The Retionship Betweem Soil, Family and Community.*
RUSSELL, E. J.—*English Farming.*
STAPLEDON, SIR R. G.—*The Land Now and Tomorrow*
— *Ley Farming.*
— *The Plough-Up Policy and Ley Farming.*
— *The Way of the Land.*
SYKES, F.—*This Farm Business*
— *Humus and the Farmer.*
VANSTONE, E.—*Fertilisers and Manures.*
WIBBERLEY, T.—*New Farming.*

FIELD CROPS

BELL, G. D. H.—*Cultivated Plants of the Farm.*
BURTON, W. G.—*The Potato.*
CURWEN, E. C.—*Plough and Pasture; edited by* B. FARRINGTON
ELLIOT, R. H.—*The Clifton Park System of Farming and Laying Down Land to Grass.*
LEWIS, J. G.—*Back to Better Grass.*
MOORE, H. J.—*Root Crops.*
OLDERSHAW, A. W.—*Good Farm Crops.*
OLDHAM, C. H.—*Brassica Crops.*
ROBINSON, D. H.—*Good Grassland.*
STAPLEDON, SIR R. and W. DAVIES.—*Ley Farming*
STAPLEY, J. H.—*Pests of the Farm Crops.*
WHYTE, R. O.—*Crop Production and Environment.*
WILSON, H. K.—*Grain Crops*

LIVE STOCK AND DAIRYING.

ABBEY, A.—*Practical Goat Keeping.*
BAKER, E.—*The Home Veterinarian's Handbook.*
BILLINGS, W.—*Live-Stock and Poultry Diseases.*
COOKSON, E. M.—*Dairy Cows and their Management.*
DAVIS, W. P., and others—*Livestock Enterprises.*

ECKLES, C.—*Dairy Cattle and Milk Production.*
ELLIS, J. C. B.—*Feeding of Farm Livestock.*
FITCH, C.—*The Handling of the Thoroughbred Stallion.*
FRASER, A.—*Sheep Production*
HAYES, M.—*Stable Management and Exercise.*
LYON, W., editor—*The Horseman's Year.*
MAYNARD, L.—*Animal Nutrition.*
MILLER, W. C. and E. D. S. ROBERTSON—*Practical Animal Husbandry.*
OLSON. T.—*Elements of Dairying.*
PATERSON, J. D.—*Good and Healthy Animals*
PINCHER, C.—*The Breeding of Farm Animals.*
REID, J. W.—*Pigs.*
ROBINSON, H. G.—*Good Milk Farming.*
SMITH, W.—*Pork Production*
Thomas, J. F. H.—*Sheep.*
TINLEY, N.—*Good Pig Keeping.*

FRUIT GROWING AND FORESTRY

BAKER, R. ST. B.—*Trees.*
BEAR, P. K.—*Simple Fruit Growing.*
BOLLTON, E. H. B., and A. J.—*British Timbers: Their Properties, Uses and Identification.*
BRIGGS, B.—*Our Friendly Trees.*
COLLINS, P. B.—*Trees.*
COOPER, W. E. S.—*The A. B. C. of Fruit Growing.*
DESCH, H. E.—*Timber: Its Structure andPorperties.*
GURNEY, R.—*Our Trees and Woodlands.*
HEDRICK, U.—*Cyclopædia of Hardy Fruits*
HOWARD, A. L.—*Trees in Britain and Their Timbers.*
LE SUEUR, A. D. C.—*The Care and Repair of Ornamental Trees*
MACKAY, J.—*Forestry in Ireland.*
— *The Rape of Ireland*
— *Trodden Gold: A Book of the Forest.*
MAKINS, F. K.—*The Identification of Trees and Shrubs.*
OSBORN, A.—*Shrubs and Trees for the Garden.*
RAYNER, M. C.—*Trees and Toadstools.*
ROWE, W. H.—*Our Forests.*

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GARDEN CROPS, KITCHEN AND MARKET GARDENING.

ARTISS, P.—*Market Gardening.*
BAWDEN, F. C.—*Plant Diseases.*
CHASE, J.—*Cloche Gardening.*
CONNELLY, F. C.—*The Lazy Gardener.*
COUTTS, J.—*Complete Book of Gardening.*
— *Everyday Gardening.*
HARRIS, D.—*Vegetable Seeds for the Ordinary Man.*
McMILLAN, R. C.—*Planting for Plenty.*

BEE-KEEPING.

DUGAT, FATHER M.—*The Skyscraper Hive.*
HOWES, F. N.—*Plants and Bee-Keeping.*
LUND, H.—*A Man and His Bees.*
MANLEY, R. O. B.—*Honey Farming.*
METCALF, F. H.—*The Bee Community.*
PHILLIPS, E.—*Bee Keeping.*
SCHOFIELD, A. N.—*Teach Yourself Bee-Keeping.*
STUART, F. S.—*Bee-Keeping Practice.*
WHITEHEAD, S. B.—*Honey Bees and Their Management.*

POULTRY.

ALEXANDER, A. K. S. *Hens on the Land : Practical Poultry Husbandry for the Farmer.*
BROWN, E. T.—*Poultry Keeper's Text Book.*
— *Poultry Book.*
JULL, M.—*Raising Turkeys.*
THOMPSON, A.—*Feeding for Eggs.*

HUNTING, FISHING AND SHOOTING.

Baird, R. D.—A Trout Rose
BROOKE, G.—*Let's Learn to Ride ; Horsemanship for Young and Old.*
CLIFFORD, G.—*Fishing.*

DAWSON, K.—*Casts from a Salmon Rod.*
DROUGHT, J. B.—*Successful Shooting.*
FILLIS, J.—*Breeking and Riding.*
FITZGERALD, B. VESEY-.—*Book of the Dog*
FOSTER, W. L.—*Fishing Tackle*
GOLDINGHAM, P. R.—*The Horse and his Rider ; edited by J. T. Hankinson.*
GRAHAM, M.—*The Fish Gate.*
HANCE, J. E.—*School for Horse and Rider.*
HAYES, M. H.—*Riding and Hunting.*
HOPE, C. E. G.—*Riding.*
JOYCE, H. S. A.—*A Trout Angler's Notebook.*
MACMILLAN, D. MACL.—*Equitation and Horsemanship : Instructional Notes on Riding, Schooling, Care and Management of Horses.*
MOXON, P. R. A.—*Gun Dogs : Modern Methods of Training.*
PILKINGTON, S. M.—*With a Gun to the Hill.*
POWELL, T. A.—*Here and There a Lusty Trout.*
RIVIERE, B. B.—*Retrievers.*
SEDGWICK, N. M. A.—*A Shooting Man's Year.*
SINCLAIR, C. E. R.—*Coarse Fishing in Ireland.*
WANLESS, A.—*Threadline Angling.*
WILLIAMSON, H.—*Salar the Salmon.*

BIRDS.

CALVERT, R. W.—*Watchings.*
DARLING, F. F.—*Wild Country.*
GAZE, R.—*Look at this Bird.*
HALLETT, R.—*Birds of the Homestead.*
HILLSTEAD, A. F. C.—*The Young Birdwatchers.*
PITMAN, I.—*And Clouds Flying : A Book of Wildfowl.*
SQUIRES, L.—*Wildfowling with a Camera.*
SMITH, S.—*How to Study Birds.*

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Voluntary Education Through The Public Library

There is a new and marked revival of interest, especially noticeable since the Second World War, in the need for, and possibility of adult education. Adult education is based on the idea that our education should not stop when we leave school, and the word *education* and the word *school* are not necessarily synonymous, but that education is a life-long process. "We can not abandon our education at the school-house door. We have to keep it up through life."

Two of the finest examples of adult education, one in Great Britain and Northern Ireland, the other in Denmark, may be briefly described.

In Great Britain and Northern Ireland co-operation between the labour unions and the universities has been brought about through the medium of the Workers' Educational Association. The workers organise classes of thirty students who agree to pursue one subject for three years, meeting twenty-four times each year. With the aid of the Workers' Educational Association they select their own subject and their own instructor, usually one of the younger men from a university faculty, who meets with the class, not so much to lecture as to lead the discussion as a "fellow traveller in the quest for truth."

In Denmark the Folk High School has revolutinised Danish life. There are some sixty High School buildings, entirely separate from the high schools for children. They are supported by fees, gifts and bequests, and are under the general supervision of the Minister for Education. They are attended annually by over 8,000 people, mostly from eighteen to twenty-five years of age. Men constitute about fifty-five per cent. of the students and they attend for five months in the winter, the women for three months in the summer. The courses are adapted to the needs of Denmark and its agricultural population.

What is adult education? Three definitions may be quoted. The first is from the World Association for Adult Education:

"The purpose of the World Association for Adult Education is to dispel the melancholy belief that grown men and women have nothing left to learn, and to diffuse throughout all countries, and in every section of society, the sense of wonder and curiosity and the gift of mutual sympathy and companionship which add so much to the meaning of life."

The second is from Dr. Frederick P. Kepple, President of the Carnegie Corporation of New York:—

"It (adult education) is the process of learning, on the initiative of the individual, seriously and consecutively undertaken as a supplement to some primary occupation."

The third definition is from the report of the American Library Association's Commission on Libraries and Adult Education:—

"It (adult education) is based on a recognition of the great truth that education is a life-long process, and that the university graduate, as well as the man of little schooling, is in constant need of further training, inspiration, and mental growth; that the training obtained in school and college is necessarily limited to fundamentals, and that the real development of the individual lies in the independent effort of later years.

"Essentially, adult education is a spiritual ideal, taking form in a practical purpose. It is based on that inherent urge forward which distinguishes the human spirit. It must be voluntary. The greatest teacher may not enter uninvited—nor may he come as a taskmaster. It finds its truest and highest level when the hunger for knowledge and expression wakens in the hearts of men and women."

It has been the custom to consider that the ability to acquire new ideas and to learn new subjects ceases at about the age of twenty-two or twenty-three. That is approximately the time when formal schooling usually ends for university men. Perhaps

Comhairle Contae na Gaillimhe

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that is why men thought that the learning ability ceased at that time. Recent researches carried out in British, American and Continental universities have resulted in the issue of the following findings :—

" Adults can learn rather easily and rapidly, and probably could learn much more than they do.

" Adult education suffers no mystical handicap because of the age of the students.

" In general, nobody under forty-five should restrain himself from trying to learn anything because of a belief or fear that he is too old to be able to learn it.

" Adults learn less than they might because they do not care enough about learning.

" Adults learn much less than they might partly because they under-estimate their power of learning, and partly because of unpleasant attention and comment.

" In general, teachers of adults of age twenty-five to forty-five, should expect them to learn at nearly the same rate and in nearly the same manner as they would have learned the same thing at fifteen to twenty.

" The provision of opportunities whereby adults can learn those things which they are able to learn and which it is for the common good that they should learn is a safe philanthropy and a productive investment for the nation.

" On the whole, the facts of adult learning are a strong support to those who have given time and thought and money to adult education.

" . . . we might better replace ' Childhood is the time for learning ' by ' The time for learning anything is the time when you need it.' For these are the great advantages which accrue when learning satisfies some real need, benefits some cherished purpose, and is made use of at once and so is kept alive and healthy for further use."

Apparently, then, we are never too old to learn and education may actually be made a life-long process. Cato learned Greek after he was eighty years of age and Michaelangelo was made chief architect of St. Peter's at the age of seventy-two.

The idea that libraries have an important part in adult education is based on the fact that the book is a fundamental tool in education, and that the librarians are custodians of books service for the public. It is the function of the public library to supply books suited to the needs of its readers, whether those needs are vocational or cultural, recreational or educational. It is also the function of the library to supply guidance in the use of books. If very large numbers of our school children never get beyond the sixth standard, reading is the chief thing they have learned, and if their education is to be continued it must be largely through reading. The following quotations as read in sequence will give the opinions of non-librarians regarding the important part that libraries may play in adult education :—

" We hear much said about self-educated men, and a broad distinction is made between them and others ; but the truth is that every man who is educated at all, is, and must be, self-educated."—*Mark Hopkins.*

" A Burns is infinitely better educated than a Byron."
Carlyle.

" What we teach ourselves becomes much more a part of us than what we learn from others. Education does not end when we leave school ; it has indeed scarcely begun."—*John Lubbock, 1st Baron Avebury.*

The Library's contribution to adult education resolves itself into three major activities : (1) an information service regarding local opportunities for adult students ; (2) servlce to other agencies engaged in adult education ; and (3) service to individual students. The need of library service by men and women engaged in individual or group study is unquestioned. Books and professional library service equal to any reasonable demand are the right of all those who seek to extend their knowledge and to perfect themselves in the art of living. It is distinctly a library function to supply the needs of all students.

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It should be evident that books, selected to fit students—individual or group-needs, should be accompanied by tactful guidance and helpful suggestions. There are, moreover, many whose need is not met by class or correspondence instruction and who will always require suggestions and advice in organising their reading. They seek greater freedom in the selection of subjects, and more latitude in arranging the time of study and rate of progress. Some wish to gain certain practical results, some to broaden an outlook on life, to supplement formal education, or to extend it by entry into new fields ; others wish to read for the pure joy of reading with no thought of education or study. To these readers, young and old, the County Library may bring a definite service by providing an interesting selection of books.

In working in this field of library service some of the best helps, it has been found, is the library reading list. If intellectual interests can be aroused during school years, if boys and girls can be taught to use books and can be given a happy introduction to a wide range of interesting, wholesome reading material, habits will be formed and desires created which will seek realisation in later life. Teachers have the great opportunity to lay the foundations for intellectual activities which will continue at the adult level. These projects may be summarised :—

(1) The extension of methods that will teach pupils to read more intelligently and more rapidly ;

(2) The elimination of methods of teaching that make independent reading obnoxious to young people ;

(3) More effective and inspirational methods of teaching pupils how to use the County Library ;

(4) A more adequate provision of libraries and professional library advice in elementary and secondary schools ; and

(5) Greater emphasis on the methods for carrying over to the County Library the reading interests cultivated in the schools.

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Anthony Trollope in County Galway

Trollope began his literary career by writing two novels dealing with local incidents in the West of Ireland. Both were fair portrayals of rural Irish life. The scene of the first, *The MacDermots of Ballycloran*, is laid in the County Leitrim, and that of the second in County Galway. Neither being a financial success he turned to the writing of English clerical life while living in Ireland and stated that he had never moved among nor met the class he so well described. His last novel entitled *The Land Leaguers* is a story the scene of which is also laid in County Galway. The work failed in its appeal to English readers and the Irish reading public being limited the demand for the book was negligible and has become comparatively rare. Familiar names of persons and people appear in detail throughout the story. A Mr. Jones has purchased, in 1850, the estates of Ballintubber and Morony in the Landed Estates Courts—both places being originally the property of owners of the old stock and lay respectively to the right and left of the road leading from Headford to Lough Corrib. Trollope tells that at the time of the purchase " there was no quieter spot in all Ireland, one in which the lawful requirements of a landlord were more readily performed by a poor and obedient tenantry." Jones had two sisters who left their money to him for safe-keeping but everything was lost in the land trouble. Jones's family consisted of the eldest son Frank, a brilliant student of Queen's College, Galway, two daughters, and the younger boy, Florian, who became a Catholic. The parish priest of Headford, Father Giles, one of the old type, is contrasted with Father Malaki, of Ballintubber Parish, who is described as of a different class, and who had no curate " who would interfere with his happiness." Mr. Jones becomes intimate with a Mr. Thomas Blake, of Camlough, living about two miles the other side of Tuam. Then comes Gerard O'Mahony, an Irish American, married, and with a daughter Rachel. O'Mahony, a man with strong Republican views, is a frequent visitor to America. We are then brought to a meet of the hounds at Ballytoungae, two miles from Claregalway, on the road to Oranmore, the residence of Sir Nicholas Bodkin, who had a rental of £5,000 but had spent every penny of it in the county and was to die poor.

The following is a splendid description of "Black Daly," Master of the Galway Blazers: "Who Black Daly was or whence he had come, many men, even in Co. Galway, did not know. It was not that he had no property, but that property was so small as to make it impossible that the owner should be master of the county hounds. But in truth Black Daly lived at Daly's Bridge, in the neighbourhood of Castle Blakeney, where he was supposed to be at home. And the house in which he lived he had undoubtedly inherited from his father. But he was not often there, and kept his kennels at Ahascragh, five miles away from Daly's Bridge. Much was not, therefore, known of Mr. Daly in his own house. But in the field no man was better known or more popular if thorough obedience is an element of popularity. The old gentry of the county could not tell why Mr. Daly had been put into his present position five and twenty years ago, but the manner of his election was often talked about . . . He had no money and very few acres of his own on which to preserve foxes . . . He never borrowed a shilling from any man, and he certainly paid his way . . . He was tall but very thin and bony, and seemed not to have an ounce of flesh about his face and body. He had large whiskers, coarse and jet black, which did not quite meet beneath his chin. He never joked, and he knew not only every hound in his pack, but he knew their ages, their sires and their dams . . . There was nothing which a horse could do with a man on his back which Daly could not make him do . . . He was unmarried: his hounds were his children. He was a Protestant as opposed to a Roman Catholic; but no one had ever known him to go to church or speak a word in reference to religion. He was equally civil or uncivil to priest or parson when priest or parson appeared in the field. But on no account would he speak to either if he could avoid it . . . He was unmarried. No one who knew him could conceive that he should have a wife. His hounds were his children, and he could have taught no wife to assist him in looking after them with the constant attention and tender care which was given them by Barney Smith, his huntsman. A wife would have been useless . . . It may be said that Black Jack filled all positions in the kennels himself. Two rooms had been prepared for him near the kennels, and Barney Smith gave him such attention as was necessary. Black Daly wanted very little, his tastes were simple. He always dressed the same. Fox-hunting was the work of his life."

Trollope describes a meeting at the crossroads of Monivea and Black Jack's reaction when at that spot for the first time in his life, the hounds were prevented from hunting by the threats of a mass of angry and threatening people. Sir Nicholas Bodkin, Mr. Persse of Doneraille, Sir Jasper Lynch of Bohemane, Mr. Blake of Letterkenny and Lord Ardrahan tried to get Black Jack to desist from hunting and rousing the angry crowd, but having no politics or prejudices he could not understand why the opposition on the part of the peasantry. Riding on to Kilcornan with the intention of drawing it, he was met by another crowd and a similar reception was given him at Mr. Lambert's place at Clare. Hunting, so far as he was concerned, was finished, and that was his last attempt to act as master of the hounds.

Trollope must be allowed the licence for playing with facts in his description of John Dennis of Birmingham, two miles from Tuam, who remained master of the Fox Hounds until his death. A lonely bachelor, he was liked by all and he never had any trouble in the field as the Land League Movement had not been in existence during his lifetime. His portrait in oils was presented to him and lithograph copies were circulated. Few houses in County Galway are without John Dennis on his favourite horse with his three favourite dogs around him.

Under assumed names Trollope describes many once well-known characters in Galway. Under the name of Captain Yorke he gives a part-picture of Clifford Lloyd and his pompous behaviour as Galway's Chief Magistrate. Boycotting, murder, the Galway County Court-house, Ardfry Castle, the trial for the murder of Florian Jones, Cong and its surroundings, and the double murder there, are mentioned. The interest in Trollope's descriptions of the period does not lie in his long semi-political dissertation in *The Land Leaguers*, but in the men who are so unlike the present generation, whether peasant or landlord. So unlike that it is hard to believe that such a change has been possible in a little over sixty years. The period of the old landlordism with their ways and faults are gone and it is only through the literature of the period that the past may be recalled.

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The Port of Galway

By Margarite Hayes-McCoy,

Ph.D., M.A., LL.B., B.COMM., H.DIP. IN ED.

Galway in the 13th century was a small community of English settlers gathered together about the castle of the de Burgh Earls of Ulster. The castle stood in what is now Flood Street, a narrow street of heavy shadows from the tall buildings close to the lately extended docks and to the famous blind arch. The houses of the settlers and those of the Irish who lived among them from the start, were grouped together in this quarter.

Early mentions of sea-borne traffic to Galway, and hence indirectly of the port to which such traffic came, occur in connection with taxes or customs duties levied on merchandise and used for the improvement of the infant town. Thus at the end of the 13th century collectors, under the authority of the King were taking so much of the value of each cargo of wine, salt, cloth and so on and devoting it to the building of the town walls and the paving of the streets.

As the 14th century progressed Galway merchants were active, under the patronage of the de Burghs, in consolidating and and strengthening the position of their port. They entered into an agreement with the O'Brien's of North Clare and Aran whereby these coastal dwellers undertook to protect the Galway ships while passing the mouth of the bay in return for an annual tribute of wine. In order to discourage the competition of the port of Limerick they placed prohibitive duties on any Limerick boats which came in to the mouth of the Corrib. Finally, they succeeded in obtaining a charter from the Crown which instituted Galway a staple town for the export of wool, sheepskins and leather.

From Murage Charters, the authority to collect money for the upkeep and extension of the town walls, it is possible to learn what were the imports and exports of the town. The imports, we find, were wine, salt, iron and wrought iron goods, such as spike-nails ; lead, pepper, ginger, cloves and other spices, silks and linen cloths. The main exports were wool, hides, fish, butter and

agricultural produce. A Government inquiry into the affairs of Galway port in 1425 shows that a brisk trade was carried on and that foreign traders as well as the Galway merchants themselves used the port for export and import.

The Corporation of Galway, while desirous of encouraging trade, wished to keep the profits of it at home. Thus the 15th and 16th centuries saw a long series of enactments which were designed to close the port to all save freemen of the town. The fact that they could never successfully be enforced is but another proof of the growing trade of the port. In 1513 Henry VIII granted a new charter to the citizens by which he formally conveyed to them the ownership of the port, of which he was nominal overlord.

War had always made trading difficult, and during this time of the expanding sea power of England, Galway shippers frequently suffered from the fact that when England was at war her enemies were technically theirs. The Spanish war and the long-threatened Armada had a most injurious effect on the Galway wine trade, the duty on wine imports falling from £1,000 in a peace year to £120 in 1585, and disappearing completely in 1586. Of course, a great deal of smuggling went on, and during the whole course of the Spanish war the friendly relations of Galway with Spain were secretly maintained.

The ships which carried merchandise to Galway in these early days were small, ridiculously small, according to modern standards, and a voyage for them was a hazardous adventure. They were rarely pressed for time, however. It was convenient, too, that they could enter shallow river mouths, as at Galway, and that they could be beached on river banks. Galway for a long time did not possess a quay, In very early days the boats were beached on the river bank close to the de Burgh castle. They came in with the tide and ran up about as far as the site of the present Wolfe Tone bridge. They, no doubt, pulled in as far as possible to the sloping bank where the Fish Market now stands, and when the tide receded they lay on the bottom.

Spanish and Portuguese ships were common. There were French ships from St. Malo, English ships, Scottish ships from the Orkneys. Usual cargoes were wines and iron from Bilbao nward, and hides and woollen cloth outward. Some ships were,

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of course, owned in Galway, but the greater part of the trade was carried on by means of English and foreign ships, specially chartered for a voyage, and for the double journey to Spain and back. To Galway of the 16th century came also the Queen's ships, the privateers with prizes of war, such as the Portuguese ship brought in in 1587, and the newly-established English patrol ships, the Handmaid, Captain Thornton, and the Achates, Captain Yorke.

During the 15th century the Galway merchants built a quay wall along the river at the present Fish Market, and in 1519 they added to it and extended the town wall on the river side to protect it. In 1537 when Lord Deputy Grey brought in guns to strengthen the town defences, some of them were mounted to defend the shipping in the river, and a new quay gate was built.

The first half of the 17th century was the period of the real greatness of Galway port. Galway was then a well-built city, walled and fortified. The great stone houses of the rapidly prospering merchants had been built or were being constructed. A map of the town prepared in 1652, shows the street plan to have been practically the same then as it is now, the church of St. Nicholas standing above the bridge; Lynch's Castle, typical of the many tall houses which have long since disappeared. A drawing of the river mouth and quay made by Sir Thomas Phillips, English Ordnance Surveyor, in 1686, shows the shipping accommodation and the town walls along the riverside, and presents a view which is strikingly like that now to be obtained from Nimmo's Pier, the boundary of the river on the opposite side to the new dock. Galway has been described by more than one traveller who visited it in the early 17th century as a rich and well-built town with a flourishing port. Its fame had travelled far and wide, and Galway merchants had contacts in the chief places of trade all over the continent.

Ships sailing from Galway played their part in national events. In 1601, the Scots ship, St. Michael of Dysart, Captain Clerk, left the Quay at Galway with a cargo of ash poles and salted hides for Lisbon and arrived there in the remarkably short time of fourteen days. In Lisbon she loaded a return cargo of salt, but Clerk soon found his ship pressed for service with the fleet which Spain was then fitting out to bring aid to

the Irish at Kinsale. Even in time of warfare, however, ships continued to come from Spain with wine and iron, indigo, spices, calico, and many other commodities. The Galwaymen frowned not a little on the English fleet which, in its efforts to sweep the high seas frequently fell foul of Galway traders. In 1625 two ships of the English war fleet were driven into Galway Bay by bad weather. The crews were suffering from scurvy and the soldiers aboard were in as bad a plight. The Mayor refused them supplies and permission to press crews in Galway. They had to await orders from Dublin to compel the Mayor to relieve them. Lord Falkland was also refused supplies when the warship Sea Adventure came into the bay in 1626.

Pirates, privateers and prize ships caused a stir. Although the King's pinnace, Lion's Whelp, and other boats patrolled the coast the pirates were wary and it was not always easy to tell which was a pirate ship or a privateer and which a merchantman. The case of the St. Patrick, a fifty ton ship registered in Galway, must have caused much gossip on our quays in 1627. She was owned by Richard and Simon Lynch who had her on the St. Malo route. In St. Malo she was hired by one Sylvester Herman for a voyage to Malaga, the Lynches entering into a charter party and agreeing to fit her out, caulk her and supply new sails, anchors and a crew of nine men and a boy. Since she was a British ship (the description is a contemporary one) it was necessary to conceal her identity and so a French crew and captain were put aboard. At Malaga she passed off as French and loaded with wines and raisins there for her return voyage, but on her way back to St. Malo she was driven into Kinsale by bad weather and there seized and held as a French ship. In the State Papers of the time names of ships which were connected with Galway port and which had strange adventures multiply as the century advances. The case of the English ship, Alice of Ipswich, is an example of how the troublous nature of the times affected Galway shipping. She was chartered by a Galwayman, Christopher Kirwan, and others, who sent her to sea with a cargo. At Killybegs, however, she was seized and pressed into Government service and Kirwan had to unload her there and pay £91 for another ship to take her cargo. He and his associates lost £391 over the affair, and they appealed to the Government to compensate them. An order was made for the repayment of the money to Kirwan, but there were the

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usual delays, and in 1641 it was suggested that, failing the receipt of the £391, he and his associates might be satisfied to be excused payment of that amount in customs dues on their future business in Galway port.

There was the Spanish ship Bonaventura, 250 tons, which came to Galway with a cargo of corn in 1634. Three Galway merchants loaded her with a part cargo for export, and she went to Kenmare river to load pipe staves. There it was discovered that she was really a pirate which had previously robbed the White Hart of Bristol, and that her appearance of trading was only a cloak to cover her real nature. She was arrested and taken to Dublin. These and several other such references in the State Papers testify to the growing number of ships which came to Galway quayside, or were chartered by Galway merchants. Not all the records of the port, however, provide such high lights, as every merchantman was not necessarily a secret pirate. As the 17th Century progressed the ordinary trade grew steadily ,and we find the Stuart Kings, always anxious to amass money and seldom out of financial difficulties, striving to draw increased revenue from Galway.

In 1607 the Government initiated a movement to increase revenue by means of imposts at the Irish ports. Customs regulations were to be tightened up and the King was to be granted a new subsidy—1s. in the £ on the value of all goods handled. This was a big demand, and four Irish ports, Galway, Dublin, Waterford and Drogheda, refused to pay. The three last held that they were exempted by Act of Parliament, and Galway stood stoutly on the rights granted to her by successive charters. A determined attempt was made to collect the impost in Waterford, and a commissioner, Robert Cogan, made a tour of the Irish ports in an effort to bring about compliance with the Royal will. He came to Galway in October, 1611, and reported that the city, relying on her charter rights, paid no customs dues or poundage to the King, either from the goods of freemen or strangers. If the Crown could collect the poundage it would mean a considerable sum for the Exchequer, for the total value of exports and imports of the chief ports in 1611 was estimated at £211,000. Warrants which were issued to compel the ports to pay were, however,

of no avail, and in 1612 it was proposed that a new Act of Parliament be passed to annul their claimed privileges. In 1641 Government advisers were still talking about the advisability of passing such an Act.

By this time the town defences had been considerably strengthened. The fort which stood at St. Augustine's at Fort Hill was repaired and a new fortification raised at Mutton Island, where the present lighthouse stands. A battery was constructed at Rintinane, now Nimmo's Pier, in 1632, and a new tower erected on the seaward side of the town wall. These fortifications—there were others, of course, for the other quarters of the city—were in defence of the port and its approaches.

In 1643 it was proposed to extend the quay southward down the river to afford the accommodation necessary for Galway's growing trade, but work on this important addition was impeded owing to the Cromwellian War.

Although trade was much disturbed by the campaign which saw the first siege of Galway and the introduction to the country of a swarm of English planters, the Irish towns struggled to maintain their commercial position. According to the State reports on the volume of trade at the Irish ports in 1644. Galway was placed sixth in order of importance. In 1688 Galway was placed seventh, but for the ten years 1660-1670 Galway and Waterford tied for third place, Dublin and Cork preceding them and Limerick coming fourth.

Galway's position on the west coast at a convenient point for communication with the newly developed countries on the American continent gave her much prominence. In 1666 a vessel arrived at Galway Port from "New York in Virginia," with an express messenger for the King. The messenger disembarked at once and went on to Dublin to take "the next post bark" for England. In these events we have early evidence of the suitability of the port as a point of arrival and departure for trans-Atlantic crossings. West Indiamen came to Galway also, four of them in 1666 with cargoes of tobacco, sugar and cotton. They had a hazardous crossing of the Atlantic, during which a fifth of their original number had been sunk by a Dutch man-o'-war. This

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was the time of the Dutch-English war and the English warships, Dartmouth and Gift, were busy convoying ships from Cadiz to Galway, and the Seafarer and Forester came to Galway soon after the arrival of the four West Indiamen mentioned, to pick them up and convoy them to English ports.

At the end of the century we catch a glimpse of those spacious days before the mismanagement of Corporation affairs by the Cromwellian newcomers ruined Galway. There was Stephen Lynch, a Galwayman, who had dwelt for many years in Ostend, attending to the trading concerns of his townsmen there, and at Nieuport, Bruges and other ports. In 1670 a group of Galway merchants, and masters of ships belonging to London, Bristol, Dublin and Galway, petitioned the Government to have him established Consul there. Then there was Henry Blake, who emigrated to Montserrat, in the West Indies, in 1688, and did much to build up trade between Galway port and those islands.

Despite the decline in Galway's trade, efforts were made now and then to keep up, and even to extend, the quays. In the early part of the 18th century the extension of the quay down the river was continued and the Old Mud Dock, then called Eyre's Dock, was constructed. In 1820 the shipping was entirely either in the river or in this Old Mud Dock, which still exists immediately outside the gates of the Commercial Dock. Hardiman states that in 1760 the quay was shamefully neglected. In 1762 there were only three or four vessels owned in the town and only one cleared outwards with a cargo of butter. In the 1805-1820 period the exports, according to Hardiman, were corn and kelp and a little marble. Imports were timber from America and Norway and Sweden, flaxseed, hemp, tallow, iron, steel and coal. The quays and harbour were neglected and the commercial future dark.

At the beginning of the 19th century efforts were made to restore to Galway some of the greatness of her commercial past. In 1830 a Harbour Commission was established and plans for a new dock were put in hands. It was proposed to build a large new dock where the old pool stretched just south of the former walls of the town. This was the Commercial Dock, which was finished in 1842 at a cost of over £40,000. Further improvements were the

completion in 1852 of the canal joining Lough Corrib with the sea and the repairing of the Claddagh Piers between 1843 and 1851.

Trade improved on the construction of the Commercial Dock. It was a great achievement for its day, and it gave facilities for berthing some of the largest vessels then afloat. The new deep sea sailing ships came here, the famous clipper ships bringing grain from Australia and tea from India and China.

The construction of the deepwater or Dun Aengus Dock was undertaken between 1881 and 1883. Efforts had been made earlier, in 1850, to establish Galway as a transatlantic port. A short time before this the Midland Great Western Railway Company had completed its line from Dublin to Galway. The Company and some inhabitants of the town subscribed £1,000 and chartered a small paddle steamer of 800 tons to begin a service to America. On her return voyage she grounded near Cape Sable and became a total loss. The Galway Line was established with the help of John Orrell Lever in 1859. Owing to more than one accident the service was not successful. The old Allen Line, which later took up the service had better results. Full success for the transatlantic project was not reached until recent years, and now that the deep-water Dock has been improved, a new pier built and the approach from the roadstead deepened, Galwegians look confidently to the future.

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Agricultural Schools in County Galway in the First Quarter of the Nineteenth Century

The mutual relations existing between the proprietors and occupiers of land in County Galway in the first half of the nineteenth century, is at once conclusive, painfully interesting, and most portentious in its character. The occupier passed his winter inactively, consuming the potato which he preferred to all other food, and neglected to prepare his land permanently for more profitable crops of which he had heard little. This general apathy in farming improvement may be attributed to a want of knowledge among the farming classes, and efforts were made though on a small scale to remedy this state of things by the extension of agricultural schools with model farms, and agricultural societies on an improved principle of action. Two such agricultural schools were established—one in Ballinakill and the other in Loughrea—the latter being a kind of secondary school as well. The Ballinakill School had 18 scholars, all day boys, who spent 10 hours each week in the study of agriculture—5 hours indoor and 5 hours outdoor on a holding of 7 acres attached to the school at a rent of £3. The head teacher received a salary of £20 and his assistant £13. The Loughrea school had 10 day scholars and 2 boarders. The day scholars had 28 hours of indoor instruction each week and 12 outdoor, while the boarders spent 28 hours indoor and 12 of outdoor instruction during one part of the year, and 29 hours of indoor and 6 of outdoor instruction during the other.

The following extract from the Devon Commission Report gives some idea of the kind of education afforded the pupils at these schools: "With respect to the elementary course of instruction afforded to the boys in attendance, it consists in a well-grounded English education with that of an agricultural. The English education comprises reading, writing, history, arithmetic, English grammar, geography, book-keeping, mensuration, land

surveying (theoretical and practical), navigation, gauging, geometry, algebra, etc. A pretty extensive knowledge is also given of the principles of those branches of natural philosophy which are considered useful in every condition of life. The agricultural course embraces amongst other things the principles of chemistry, both organic and inorganic, so far as is considered necessary; the formation, nature, physical properties, and the best methods of improving the different soils; draining, trenching, subsoil ploughing and the principals upon which their efficiency depends; the nature, constitution and properties of the different manures—animal, vegetable and mineral; the best and most economical methods of collecting and preparing manure and compost heaps; the different rotations of cropping as applicable to the various kinds of soils; house-feeding of cattle and its advantages; the errors at present prevailing in Irish husbandary, with a view to their removal; the structure of plants, and the mode in which their nourishment is obtained; the exhausted state in which the soil must be left by the production in succession of grain crops; the selection and proper division of farms; with the other minute details of practical husbandry which need not be enumerated.

Instruction on agricultural subjects is given by way of lecture—the boys at the same time taking notes. They are questioned on alternate days on the subject previously discussed, and are required to write out in their leisure hours at home, as fully as the notes they have taken enable them to do, the substance of the matter brought under their consideration. This method not only affords them an opportunity of acquiring theoretical knowledge, but it also forms one of the very best exercises in spelling and composition. Theoretical knowledge, however, is not the only thing aimed at; an acquaintance with the practical operations on the farm is also attended to. For the attainment of this object the boys are taken out to the farm, in classes, generally accompanied by the teacher, who explains to them the manner in which the different operations are performed. They are then engaged at whatever light work may be in progress of execution, and after having been employed the specified time, they are replaced by another class. In this way one class replaces another successively, by which mode of procedure a thorough acquaintance with the performance of the

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various operations is obtained by all. During the absence of the teacher from the school-room, his place is supplied by the assistant teacher, who takes charge of the school till his return. But it is not found necessary that the teacher should always accompany each class. A well-instructed monitor, or the monitor pupil on the farm, can, in the great majority of instances give the necessary explanations and instructions. On the whole, not more than one hour in the day is devoted by each pupil to the acquirement of agricultural knowledge, both theoretical and practical—the remainder of his time being employed in pursuing the ordinary course of elementary instruction given in the school. In fact, the system could be carried out successfully by devoting the one-half of the time just mentiomed to agricultural purposes.

The above has reference only to one branch of the establishment (which, for the sake of distinction, may be called the literary department). There is another and important one, viz., the out-door, or strictly speaking, the agricultural department. Boys are not admitted to this branch of the institution under fourteen years of age ; they must also possess a certain amount of information, as the greater part of their time is employed on the farm in acquiring a knowledge of practical operations. They have the advantage, however, of pursuing their studies under the personal superintendence of the teacher during stated hours of the day, and also of attending the lectures on agricultural subjects along with the other boys at the literary department. They are lodged and boarded with the teacher, and are constantly under his care and direction. From two to three years is the term of their apprenticeship, according to their age and educational requirements.

Throughout the spring and summer seasons of the year, the pupils belonging to this department will be required to be out of bed and dressed at six o'clock in the morning. From six to seven they are engaged in cleaning the yards, the piggery, the cow house, the cattle, etc. From seven to half-past eight they are employed at their studies ; they breakfast at half-past eight, and are ready to commence business on the farm at a quarter-past nine. From a quarter-past nine to six in the evening, with the exception of the dinner hour, they work on the farm. From six to eight they are engaged at their studies under the superintendence of the teacher.

Supper is served at eight. At half-past eight the cattle receive their last feed for the day, and their stands are cleared. The hour for going to bed is nine. During the other seasons of the year these hours vary little, but nothing will be exacted which is considered in any degree unreasonable."

1. Evidence submitted by Dr. Fitzpatrick to the Devon Commission, 1844.

The Irish agricultural schools were modelled on that of Philip Emmanuel von Fallenburg (1771-1844),a Swiss educationalist. He studied the life of the peasants and workmen of Switzerland, and was much influenced by Pestalozzi. In 1799 Fellenburg bought the estate of Hofwyl, near Bern, and started an agricultural college in connection with Pestalozzi, from whom he later separated. His idea was based on a new system of bringing all ranks of society close together by education. In spite of the ridicule at first encountered, the scheme proved a success. In Ireland, however, it failed and a modified system was introduced. This system differed materially from Fellenburg's. Each of the Irish schools was to contain a higher school for the sons of the gentry and one for the children of the agricultural population. In very few cases did the sons of the landlords attend, and in every case after short but expensive trials to the subscribers " that from many circumstances over which they had no control " they found it wiser to abandon the higher schools.

The management of the agricultural schools were confined to subscribers—the landed gentry—who elected committees of management for the schools. As a rule the members of these committees resided in the neighbourhood of the schools, held their meetings there, enquired into the state of the establishments, inspected the different departments, received the the masters' reports, heard and investigated complaints, recommended suitable punishments to refractory pupils, and at the annual examinations awarded prizes. All pupils had to be nominated by subscribers, and pay a fee averaging £5 per annum. The schools were subject to the regulations of the National Board of Education.

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Some Notes on Tuam in Olden Days

By Jarlath A. O'Connell.

(*Continued*).

The Irish Directory, published by J. Pigot & Co, of 24 Basing Lane, London, in 1824, includes the following particulars of professional men, traders, etc., carrying on business in Tuam, in the previous year :—

" Attorneys.

Patrick Egan, Besville,
James Henderson, Dublin Road,
John Kilkelly, Mossfort,
Stephen Leonard, Queen's Fort,
Thomas Savage, The Mall.

" Physicians.

John Madden, Shop Street,
Thos. Little (and Surgeon), St. John's Abbey,
John Prendergast, Bishop Street.

" Apothecaries.

Patrick Clarke, R.N. (and Surgeon), Bishop St.,
Michael Kelly, Shop Street,
James McCormick, Shop Street.

" Academies.

Rev. Thos. Feeney (Principal and Professor of Theology),
Rev. Thos. Keelty (Professor of the belles lettres),
Mishael Magee (Professor of mathematics and writing master),
Rev. John Morris (Professor of Philosophy),
Charles O'Callaghan, The Mall,
Beech Sandford, Dublin Road.

" Bakers.

Sarah Halfpenny, High Street,
Arthur Hartnett, Shop Street,
Hugh Higgins, Shop Street,

" Boot and Shoe Makers.

James Dalton, Shop Street,
Michael Murray, Bishop Street.

" Brewer.

Chas. B. Blake.

" Grocers, Spirit Dealers, Etc.

Thos. Burke, High Street,
John Costelloe, High Street,
Patrick Keary, High Street,
Michael Roache, High Street,
John Walsh, High Street,
Michael Haddingan, Shop Street,
Thos. Haddigan, Shop Street,
William Moran, Shop Street,
Patrick Tierney, Shop Street,
John Keary, Bishop Street,
John Hicks, Vicar Street,
Pat Whitsted, Vicar Street.

" Hardwares.

John Connelly, Shop Street,
Thos. Hicks, Shop Street,
John Costelloe (and Leather Merch.), High Street.,
Michael Kenny, High Street,
Michael Haddigan, Bishop Street,
Francis Waldron, Bishop Street,
John Hicks (and Haberdasher and trimmer seller) Vicar Street.

" Inns and Hotels.

Connaught Hotel, Michael Ormsby, Bishop Street,
Mitre Inn, W. Jennings, Shop Street.

" Linen and Woollen Drapers.

Wm. Martin Burke, Shop Street.,
Wm. Burke, High Street,
Connor Kelly, High Street,
John Kelly, Vicar Street,
Pat Kelly, Bishop Street,
Pat Kelly (Jun.), Bishop Street.

" Newspapers,

Tuam Gazette, published every Saturday evening by Geoffry Eager, Vicar Street.

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" Sadlers.
Michael Burke, Vicar Street,
John Graham, Bishop Street,
Sandy O'Connor, Bishop Street,
Lewis Ward, Bishop Street.

" Sprit Stores and Public Houses.
Michael Bohan, Vicar Street,
Gilmore Daniel, Vicar Street,
Wm. Kelly (Carman's Inn), Vicar Street,
Francis Ryan, Vicar Street,
Julia Finnegan, High Street,
Patk. Grimes, High Street,
Pat Neiland, High Street,
Nathl. Quinn, High Street,
Wm. Quinn, High Street,
Pat. O'Connor, Bishop Street,
Edmond Kelly, High Street.

" Tailors.
Patrick Path, Vicar Street,
Simon Reardon, Ballygaddy Road,

' Tallow Chandlers.
Joseph Armitage, Vicar Street,
John Hopkins, Church Lane,
James Mannion, Shop Street.

" Tanners.
Hugh Delap,
John Martin.

Tobacconists.
Theobald Burke, Shop Street.
John Keary, Bishop Street.

Watchmakers.
Pat Boile, Bishop Street,
Edward Brady, Bishop Street,
James Mannion, Shop Street.

" Miscellaneous.
Theobald Burke, sundries, Shop Street,
Jas. Comber, Surveyor of Excise, Circular Road,
John Dillon, Carpenter,
Geoffry Eager, Printer, Vicar Street,
Thomas Fraze, Architect, Circular Road,
Thos. Geratty, China Dealer, Shop Street.
Thomas Edw. Miller, dealer in wine and gunpowder, Vicar Street.
Robt. Wm. Potter, Linen Inspector, Vicar Street.

Coaches.
Belmont Lock.—The Canal Coach from Mitre Inn, through Ballinasloe every Monday, Wednesday and Friday morning at seven, arrives at the Lock at four the same afternoon and returns to Tuam every Tuesday, Thursday and Saturday evenings at six.

Dublin.—The Royal Mail from the Connaught Hotel every morning at eleven, Saturdays excepted, through Ballinasloe, Athlone, etc., arrives in Dublin every morning at six and returns to Tuam every day at a quarter past two.

Westport.—The Royal Mail from the Connaught Hotel every afternoon at three."

In one of Mr. McNamara's fields at Ballygaddy Road, may still be seen the remnants of a building which is known locally as " The Old Granary." This is a relic of the days before the advent of the Railroad, when all merchandise had to be transported to and from the town in horse-drawn carts. The building was a " Carman's Stage," and similar establishments were to be found on the outskirts of all towns in the first half of the century. They catered for the needs of carters passing through the town, by providing them with meals and sleeping accommodation as well as oats and stabling for the horses.

Notwithstanding the difficulties of transport the Tuam merchants managed to provide a varied assortment of wares for their customers. On the 11th October, 1838, " The Scotch Emporium " (the present proprietors of which are Messrs. Fahy & Co.), first opened its doors " next door to McCormack's Medical Hall,"

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and the following advertisement of its goods appeared in the *Tuam Herald* of the 10th November of that year. It is an interesting statement of the goods stocked by a drapery of the period.

" Catalogue of goods at Scotch Emporium, Shop Street.

	s.	d.	
SILKS.			
Rich, Plain, Gros de Naples...	1	9	per yd. up
,, figured do.	1	10	,, ,, ,,
Plaid washing silks	2	4	,, ,, ,,
Figured tabinets	1	2	,, ,, ,,
Crape de Lyons		8½	,, ,, ,,
Norwich Crape		6½	,, ,, ,,
French Batiste for evening dresses ...		3¼	,, ,, ,,
CASHMERES.			
Coloured 6-4 Merinos, from	1	1	,, ,, ,,
Figured do.	1	9½	,, ,, ,,
German do.	1	11	,, ,, ,,
Real French (from Caudy's & Co., Rue de Hilder, Paris)	6	0	,, ,, ,,
8-4 Flannel	2	1	,, ,, ,,
4-4 Flannel	1	2	,, ,, ,,
CLOAKS.			
Coloured Merinos (large size)	7	3	each
Victoria Plaid ,, ,, French ...	13	6	,,
Rich Shawl Cloaks	14	10	,,
Fine Cloth Cloaks (wide)	26	0	,,
Splendid Silk Cloaks, 6 breadths	27	0	,,
Wide black patent Crape	1	7	per yd.
Gloves @ 2d., 4d. and 6d. per pair.			
Women's cotton stockings from		5	per pair
Men's Silk handkerchiefs		8½	each
Women's Gauze Neck-kerchiefs		4½	each
Wide Gauze Ribbons		2	per yd.
Table Covers from	1	8	and up.

A splendid variety of shawls, comprising Rich Indian, Thibet Wool, Filled Meddly Crape, Chenile, figured Rock spun, Kilmarnock, Tartan, Cotton and fancy Plaids. A large assortment of Furs, Lynx, Squirl and Ermine Muffs, Tippets, Pellerines and Boas. Linens, Lawns, Diapers, Towellings, Napkins, Toilet Covers, and white counterpanes. Sattens, Persians, Laces, Quillings, Edgings, Incertions and Trimmings of every descriptions. "

The merchants of 1838 were spared the horrors of a rationing system, but they had their own troubles as would appear from the following notice which appeared in the *Tuam Herald* in October of that year :—

" Excise Office,
London,
11th October, 1838.

For the purpose of obviating as far as possible, any just cause of complaints on the part of grocers and spirit retailers in Ireland, carrying into effect the Act of 6 & 7 William IV., c. 38.

ORDERED—In pursuance of directions from the Rt. Hon. the Lords Commissioners of Her Majesty's Treasury, signified by letter from one of their Lordships' secretaries, dated this day, that retailers of spirits in Ireland, being duly licenced to trade in, vend, and sell coffee, tea, etc., for the current year, be informed that a renewal of their publican licences will not be objected to, provided they withdraw their entries as grocers and surrender their grocers' licences, previously endorsing on such licence, a memorandum signed by them that they have discontinued the business of a grocer, and that such licence is delivered up to be cancelled.

That the several collectors return to the parties who shall thus surrender their grocers' licences the full amount paid for the same and transmit with the proper accounts all such licences as vouchers for the sums claimed as such repayments.

By the Board
CHARLES BROWNE."

On the 29th April, 1854, the *Tuam Herald* published the following account of the rounding up of a gang of thieves who preyed upon the local merchants for some time before they were apprehended.

" A notorious gang which infested this and the neighbouring towns has been apprehended through the vigilance of Head-Constable Scott, who, with his party, has succeeded in lodging

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six of them in jail. Last week, two of them (Hughes and Costello), formerly inmates of the Tuam Workhouse, proceeded to Mountbellew and, having concealed themselves in the plantations, entered the town at midnight on the 20th and in forcing an entrance into Mr. Mullarky's shop were discovered and one of them arrested; the other, immediately on his return to this town, information having preceded him, was also caught with four more of the gang, in an old haunt in Bishop Street. One of them has revealed most of the secrets—that they had robbed Mr. Byrne's, Mrs. Murray's and other shops here, lately, and told where most of the stolen property would be found. Several persons who bought the goods under value, are charged as receivers; and the whole have been fully committed for trial."

Three members of the gang—Hughes, Costello and Lally—were charged with stealing, at Tuam Petty Sessions, the following week, and an old woman named Heazley was charged with receiving and pawning some of the stolen goods—mostly drapery—in Quinn's Pawn Shop.

For the benefit of readers interested in comparative statistics, I include the following report of prices at the Christmas Market of 1855 :—

Oats, 10d. to 1/- per stone.
Wheat 16/- to 17/- per cwt.,
Barley 8/- to 9/- ,, ,,
Potatoes 4d. to 5½d. ,, stone,
Beef 5d. to 6d. ,, lb.
Mutton 4d. to 5d. ,, ,,
Pork 5½d to 6½d. ,, ,,

In the same year, Jameson's whickey was being sold by Messrs. M. H. Owens & Co. of High Street, at 14/- per gallon for 6 years old and 10/- per gallon for 3 years old.

On the 7th April, 1845, The Town Commissioners prepared a petition to the Commons and the Lords in favour of a railroad from Dublin to Galway. The presentation in the Lords was entrusted to the Marquis of Clanrickarde and it was arranged that it should be supported by the Earl of Clancarty and Lord Clonbrock. Fitzstephen Ffrench was requested to present it to the Commons and J. J. Bodkin, Thomas B. Martin, Martin J. Blake and Sir Valentine Blake, Bart., to support it.

The petition was followed up by various public meetings but it was not until 1860 that the railroad was extended as far as Tuam. The event was greeted with acclamation by the townspeople and local gentry and the Town Commissioners in their enthusiasm passed the following resolution :

"That a handsome clock tower with four dials be erected on the site of the Old Market House as a testimonial to Denis Kirwan, Esq., of Castlehackett to commemorate the accomplishment of the railroad to Tuam, principally owing to his indefatigable exertions and influence and that appropriate inscription characterising our feeling of admiration of Mr. Kirwan's character and qualities together with the Castlehackett arms be cut on each side of the clock tower on an ornamental tablet."

The resolution was unanimously adopted and £100 was voted towards the project. Fortunately, however, the project had to be abandoned as the Board was bankrupt at the time, and the town has been spared another addition to the High Cross, Crane, Market House, Telegraph Pole, Weighbridge, Telephone Kiosk and Sewerage Shaft which now 'adorn' the centre of the Market Square.

The following is an extract from the *Topographical Dictionary of Ireland* published in 1846 by S. Lewis & Co., 13 Finsbury Place, South London : "In 1252, when Henry III confirmed to Florence Mac Flin, the Pope's bull for annexing the bishopric of Enaghdune to the See of Tuam, it was on condition he should have a portion of land within the town for the erection of a castle, in exchange for other land of equal value. The same king by letters patent granted to the Archbishop of Tuam a fair on the 28th December and the seven following days."

A Charter granted in 1614 by James 1, to the Sovereign, free burghesses and commonalty of Tuam, authorised, inter alia, the holding of a market each Thursday and one fair each Feast of of St. John the Baptist and "to continue for the morrow of that day, together with a Court of Pie Powder."

At the request of the Sovereign and burghesses, a further Charter was granted in 1776 by George III, authorising the holding of additional fairs on the 28th May, 20th October, and 15th

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December, together with a Court of Pie Powder, during such fairs. In consideration of this Charter the Corporation became liable for payment of an annuity of Ten Shillings to the King.

The Court of pie powder (or pye powder, as it is spelt in the later Charter) was popularly referred to as 'The Dusty Foot Court,' and this term is said to have had its origin in the fact that the Court dealt with disputes whilst the dust of the market or fair was still on the disputants' boots.

In addition to the fairs established by Charter as aforesaid the Town Commissioners in January, 1851, resolved to establish further fairs on the 10th March, 10th September, and 20th November.

The Minutes of the Town Commissioners from 1852 onwards, include statistics on the stock sold and unsold at the October Fairs and an analysis of these returns gives one a picture of the agrarian policy popular in the post-famine period. In a previous chapter, I have referred to the fact that the lack of security of tenure, the system of rack renting, and the liability for payment of tithes, were gradually driving the native Irish from the land during the early part of the century. The Famine of 1847 and the subsequent exodus to America accelerated the operation. Whole villages were wiped out and, in most parts, the farming population was reduced by more than fifty per cent. This left the privileged minority not only owning the land, but in actual possession of most of it. The problem then was to know what to do with it. Grazing was the obvious solution and the aforesaid returns show that the system of grazing adopted was that requiring the minimum of exertion and farming acumen. The returns for the October Fair in 1852 show that 15,906 sheep and 5,663 black cattle were offered for sale. At the same fair in 1856 the returns for sheep had grown to 21,006 whilst the figures for cattle increased only to 5,790. And each subsequent return shows a steady increase in the number of sheep offered for sale, until the October Fair of 1870, when the record figure of 36,424 sheep was offered. The following are the returns for the October Fairs of 1856 and 1870, respectively, and the reader with a knowledge of farming will appreciate the significance of the preponderance of wethers over hoggaths and of heifers over bullocks. It should also be noted that all cattle offered for sale were black and, in fact, the fair was known as 'The Black Cattle Fair.'

OCTOBER FAIR, 1856.

Ewes	wethers	hoggaths	lambs	tups	Total
5,533	5,658	1,655	1,345	11	14,202 sold
2,520	1,189	1,571	1,521	3	6,804 unsold
			Total offered		21,006

Cows	heifers	bullocks	calves	bulls	Total
168	2,870	254	255	—	3,567 sold
140	1,685	62	336	—	2,223 unsold
			Total offered		5,790

OCTOBER FAIR 1870.

Ewes	wethers	hoggaths	lambs	rams	Total
5,014	19,590	2,214	2,530	57	29,405 sold
2,300	3,066	820	782	51	7,019 unsold
			Total offered		36,424

Cows	heifers	bullocks	calves	bulls	Total
114	3,151	571	306	2	6,144 sold
108	1,874	122	365	—	2,469 unsold
			Total offered		8,613

In October, 1838, for the first time, the sheep and cattle fairs were held on separate days. The new arrangement proved a success and *The Tuam Herald* subsequently congratulated Mr. Patrick Kirwan of Carnane who had suggested the innovation.

In 1872, the October Fairs were further augmented by the addition of an extra day for the sale of poor people's stock and for stock remaining unsold after the previous two days.

The advent of the railroad had a disastrous effect upon many of the industries which flourished in the town in the first half of the century. Hitherto, local industry had supplied practically all the wants of the town and neighbourhood and the difficulties of transport prevented competition from outside. Now however

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the big city firms were able to distribute their wares cheaply and quickly throughout the country and gradually the local tradesmen were compelled to abandon the hopeless task of trying to compete with them.

The following are some details which may give an idea of the extent and variety of the local industries which have now become extinct. The following in an extract from Pigot's Directory for 1824 : " In Tuam and its neighbourhood the manufacture of coarse linen is carried out to a considerable extent and there is a linen market held at the Connaught Hotel every Friday." (This Hotel was situated at Bishop Street and was owned by one Michael Ormsby. It was also the stage for the Royal Mail).

The same Directory refers to two tanneries—Hugh Delap's beside the Curragh Bridge and John Martin's which was at Little Mill Lane—but there were at least three others operating in the town in that year. In fact, Tuam was a very important centre of the tanning trade until late in the century and it is known that merchants from as far afield as Ballyhaunis, purchased their leather supplies there. Under the heading of Brewers, Slater's Directory of 1856 refers to John Carroll of High Street but this industry was probably on a very small scale. The principal brewery was that at the bridge in Shop Street in the premises now used as a hardware store by Mrs. Heskin. This brewery was founded at the beginning of the century by Mark Blake of Brooklawn. It operated until 1890, when, like many other breweries throughout the country it was forced out of business by the growing popularity of Guinness's porter. Lewis's *Topographical Dictionary* of 1846 refers to it as follows : " An extensive brewery, belonging to Mr. Blake, produces from 4,000 to 5,000 barrels of malt liquor annually ; attached to it are a malting concern, making about 600 quarters of malt."

(To be continued)

John Wesley Visits Galway

The article *John Wesley Visits Galway* consists of extracts from *Wesley's One-and-Twenty Visits to Ireland* by the Rev. Robert Haire of Manorhamilton and mentions the places visited and the characters encountered by Wesley.

The Editor.

Wesley did not on his first visit to Ireland in 1747 reach the west.

On Sunday, 7th May, on his second visit the following year, Wesley preached at 5 a.m. in Athlone and later in the morning he rode to Aughrim—twenty miles distant. He went to morning prayers (so called) at noon, and was entertained to a " warm " sermon against enthusiasts. Nevertheless, the whole congregation listened to him as he preached in the open, at the close of the church service ; and Mr. Samuel Simpson, J.P., of Oatfield, invited him to dinner. After dinner he hastened back to Athlone.

Mr. Simpson built the first Methodist Preaching House in Athlone at his own expense. At this period Mr. and Mrs. Wade of Fairfield, and Mr. David Wakefield, also a member of the parish, embraced the Gospel, opened their houses to the Methodist preachers, and continued to be good supporters of early Methodism. The descendants of David Wakefield, to the fifth generation at least, identified themselves with the followers of Wesley.

On Monday Wesley rode to Aughrim, and preached at 7 p.m., and then had the pleasure of seeing Mr. and Mrs. Simpson and their daughter join the Society. Next day, at the request of the Rev. Mr. Glass, Rector of Ahascragh, he preached at the door of the Rectory, as the Roman Catholics present dared not go into a Protestant Church. On Wednesday, 10th, Wesley preached again, and then, accompanied by Mr. Wade of Aughrim, rode to Eyrecourt and preached in the Market-House. On 18th June, after preaching in Athlone Wesley hastened to Aughrim, where he 'endeavoured to awaken a serious but sleepy congregation.' On the following day he visited

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Ahascragh, and then went to Castlegar. Here he conversed with Mrs. Mahon in her home, and concluded she had been for years a justified woman, although she knew it not by that name. He preached in Ahascragh that evening and next morning, and then travelled to Athlone.

On 10th May, 1750, in the afternoon Wesley rode (from Athlone) to Ahascragh, and preached to a very serious congregation on the words : " Seek ye the Lord while He may be found." Saturday, 12th, finds him riding to Mr. Samuel Simpson's, and then to Aughrim, where he preached in the evening ' to a well-meaning, sleepy people.' Next day, after preaching ' sharply ' in the morning, and again after the church service, he rode to Ahascragh and preached at 5 p.m. He exclaims : " Oh, what a harvest might be in Ireland did not the poor Protestants hate Christianity worse than either Popery or Heathenism ! "

On Wednesday, 25th June, 1756, at 10 a.m., Wesley, accompanied by Walsh (Thomas Walsh, a native speaker, who had joined up with him in Limerick in 1750) set off from Limerick to Galway. On arrival they were ' pretty well tired,' but could find no room in the inns. They were fortunate to secure suitable lodgings in a private house. He described the old city, and then says that ' five or six persons who seemed to fear God ' visited them and they spent a little time in prayer. Monday, 5th July finds him in Hollymount. In his *Journal* he gives an account of the house, etc., built there by Archbishop Vesey of Tuam. It was a neat, commodious house, surrounded by fruit and flower garden, and he had brought a river to flow through them, and enclosed all with walks and stately trees. Next morning Wesley rode to Tuam, which he describes as a neat little town, and he thought the Cathedral (the old one) was not half so large as Islington Church. Riding on through Kilconnell, he observed the old Protestant Church and thought it was far more stately than any other building in Ireland. Of the adjoining ruins of a large monastery (the Abbey) he noted that many cells and apartments were pretty entire, and that ' at the west end . . . lie abundance of skulls, piled one upon another, with innumerable bones round about, scattered as dung upon the earth.' After visiting Aughrim, he rode to Castlegar. Since his last visit, Mr. Mahon has lost his brother and two daughters. Next day he met the friends in the Quarterly Meeting at Ahascragh.

On Tuesday, 6th June, 1758, Wesley reached Aughrim and Ahascragh, on his way to Athlone. There seems here to have been time for him to Visit Loughrea, near to Aughrim. At Loughrea at this period the Rector was the Hon. and Rev. Walter Shirley, a cousin of Selina, Countess of Huntingdon. About this time a great change came into Shirley's life. Hitherto he was the typical hunting parson of his day. He kept a pack of hounds and he often proceeded to church booted and spurred for the chase, and the dogs were kept waiting at a short distance outside the town. About the time of Wesley's visit he sold his dogs and most of his horses, and gave himself to the duties of his office. It is maintained that Wesley was the principal instrument in Shirley's conversion. On Friday, 9th, he preached in Ahascragh, and then travelled to Athlone.

Coming to Wednesday, 28th May, 1760, we find Wesley again at Aughrim. The Rector of Loughrea was at that time in England on the occasion of the execution of his brother, Earl Ferrers. Wesley travelled to Athlone, Ahascragh and Aughrim. The Roman Catholics at Ahascragh put the Protestants to shame, while at Athlone the great part of them were as bullocks unaccustomed to the yoke, neither taught of God nor man. On Monday, 30th June, he took horse at 4 a.m., and after riding thirty-seven Irish miles preached in some friend's house at 3 p.m.. Here, he amusingly adds, ' after procuring a fresh horse, about the size of a jackass, I rode on, with more ease than state,' to Aughrim. Next day he reached Eyrecourt, and preached at 10 a.m. in the Court House, when Colonel Stratford Eyre and other fashionable folk were present.

On Monday, 17th May, 1762, Wesley went to Ahascragh and the next day was the guest of Mr. John Knight in Ballinasloe. On Wednesday he preached in Aughrim, and then on to Westport, which he left on 26th May at 4 a.m. reaching Galway in the afternoon. Here he found a small Society, ' all of them young women,' and he preached in the Courthouse. He again visited Galway on his way from Westport on 5th June. Accompanied by a friend he noted passing through Hollymount that the garden, waterworks and once lovely avenues, built by Archbishop Vesey of Tuam, were going to ruin. On the way he visited the home of Mr. Lambert at Headford. Arriving in Galway he began to preach in the Exchange, but

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after a little ' the beasts of the people (just as I expected)—roaring louder and louder,' he left off, and walked to his lodgings accompanied by a gaping crowd. As he prayed both before and after preaching, in Aughrim, all the hearers knelt down upon the grass ; and afterwards a Mrs. Meecham asked him to go to a certain house. On his arrival, Wesley found that a lord and lady had arrived before him, and it seemed that he was not a welcome guest. He adds : ' It was a heavy afternoon to me, as I had no place to retire to, and so was obliged to be in genteel company for two or three hours together . . . I do not wonder that time hangs heavy upon the hands of all those who know not God, unless they are perpetually drunk with noise and hurry of one kind and another.'

On Thursday, 11th May, 1769, Wesley again preached in Galway, this time in the Session's House, to a ' tolerably civil ' congregation. Next evening he had many officers and genteel people at his service.

After pushing on through wind and rain, he reached Galway on Monday, 27th May, 1771, and preached in the Court House. Here he had in his audience ' (what a rare sight in Ireland) five or six men to one woman.' Next day the Mayor and several people of fashion were present.

During Easter Week 1773, Wesley preached in Ballinasloe, Aughrim, Eyrecourt (where the crowd gave him ' a loud huzza ' as he passed to the market-place). Reaching Galway on 13th May, he preached at 6 p.m., and remarks, ' a town in which were 20,000 Papists, and 500 Protestants.' ' But,' he asks, ' which of them are Christians, have the mind that was in Christ, and walk as He walked ? And without this, how little does it avail whether they are called Protestants or Papists ? '

On Easter Monday, 1775, Wesley preached in Aughrim, and at noon next day, in Eyrecourt. Visiting Lord Eyre's mansion he was ' a little surprised at the inscription over the door, " Welcome to the House of Liberty " . . . The staircase is grand, and so are two or three of the rooms. In the rest of the house, as well as in the ruinous outhouses, gardens and fish ponds, the owner seemed to say, " All this profiteth me nothing." He again preached in Galway,on 18th May of the same year.

On 12th May, 1778, Wesley, now 75 years old, set out early from Snugborough to sleep at Claregalway. Arriving there, he found no lodgings, but he was told at Shrule, fifteen miles further on, there was a good inn. Reaching this place, he found a house, but no food for man or beast, so he was obliged to push on ten miles farther to Ballinrobe, which he reached at 10 p.m. His comment is : ' We came this day sixty-eight (English) miles, a good day's work for a pair of horses.'

On 24th April, 1785, Wesley travelled to and preached in Ballinasloe. The following day he entered Aughrim, where he was welcomed by the Rector, who offered him the use of his church. The Society here was like that of Tyrrell's Pass ' dead owing to the baneful influence of riches . . The more men increase in goods (very few excepted) the more they decrease in grace.' During this week he preached in the church in Eyrecourt. On 17th May of the same year Wesley travelled through Crusheen and Gort to the village of Kilchreest, where he received an invitation from Colonel Pearse to visit him in Roxborough House. From Roxborough the Colonel drove him to preach at Kilchreest. Then he returned with his host, ' but the house being full of genteel company,' Wesley was out of his element, as he had not an opportunity to speak upon spiritual things. ' Next morning he had reached Athenry by 6 a.m. . . . He breakfasted in Athenry.'

On his last two visits to the West of Ireland in 1787 and 1789, two years before his death, he preached in Ballinasloe and in Aughrim Church and in the Methodist Church in Eyrecourt, as well as in the new Methodist Sanctuary built in Aughrim by Mr. John Handy.

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Galway Profiles

3.—RICHARD KIRWAN.

Richard Kirwan was better known as a scientist than a barrister. Hardiman, in his *History of Galway*, says that it has been pointedly observed, as a reflection on Ireland, that the abilities of Mr. Kirwan were not more appreciated, and his reputation was greater in every country in Europe than in his own. James Roche, of Cork, in his *Essays by an Octogenarian*, has the following tribute to Kirwan: "I had the advantage of his acquaintance which impressed me with a deep sense of his most extensive acquirements. Indeed, I have seldom seen them exceeded, even by the wide-spread circle of learned men into whose society various circumstances conduced to introduce me at home and abroad."

The family from which Kirwan descended were "The O'Kirwans," and are described by D'Alton in the *Irish Army List*: "an ancient Irish sept of Connaught, but the name has been Anglicised into Kirwan, by which orthography it was known in the County of Galway from the 13th Century." D'Alton mentions many distinguished members of his family. Patrick Kirwan in 1648, built the Castle of Cregg, in Co. Galway, one of the latest fortified buildings in the west of Ireland.

On Richard Kirwan succeeding to the family estates he enlarged and improved the castle which is still one of the most picturesque residences in the county. The original builder of the castle, Patrick, was succeeded by his son Martin, father of Captain Patrick Kirwan, who commanded a company in Lord Bophin's infantry, in the army of King James II. His son Martin had four sons, Patrick, Richard, Andrew and Hyacinth. Martin Kirwan married the daughter of Hyacinth French of Cloughballymore, and occasionally resided with his father-in-law, at whose house Richard, the second son was born in ~~1738.~~ Correct date 1733

Richard Kirwan's early years were spent at Cregg, where he showed an early aptitude for learning. His first teacher was the Rev. Nicholas Mac Nally, a Dominican chaplain to the family at

Cloughballymore. On the death of his maternal grandfather—French—he was sent with his two younger brothers, Andrew and Hyacinth, to the Protestant Free School, Erasmus Smith Foundation—now the Galway Grammar School. His elder brother, Patrick, had, in 1745, been sent to complete his education in Poitiers, the Penal Laws then prohibiting the instruction of Catholics at Catholic schools in Ireland. His brothers continued at the Erasmus Smith School for several years, and it is to be presumed that it was here Richard Kirwan imbibed those ideas which subsequently resulted in his abandoning Catholicism and joining the Established Church. He left the Galway School in 1750 and joined his brother Patrick at Poitiers.

During his studies in Poitiers he showed from the age of seventeen a great interest in chemistry, and he studied the works of Lavoisier and Batholet—he had acquired a fluency in spoken and written French. He entered the Jesuit novitiate at St. Omer.

In the *Essays by an Octogenarian*, Roche gives the following account of Kirwan: "Among other personal anecdotes he told me that on completing his collegiate studies under the Jesuites at St. Omer's, he proceeded to Paris where he was introduced to his cousin, the Chevalier D'Arcy, a member though an Irishman, of the Academy of Sciences, to d'Alembert, then (about 1754) the literary dictator of the French metropolis."

While Richard Kirwan was at Hesden, in the Netherlands, in 1755, a dispute, ending in a duel, resulted in the death of his elder brother, making him heir, at the age of twenty-two, to the large estates of the family. The duel took place at the celebrated Lucas's Coffee House, which occupied the site of the present Royal Exchange of Dublin. The period was prolific of duels and Kirwan was an accomplished swordsman—the other participant being Brereton, Usher of the Irish House of Commons and an indifferent duellist.

In 1757 he married the daughter of Sir Thomas Blake of Somerville, Co. Galway, and Elizabeth Burke of Tiaquin. On the morning after his wedding he was arrested by a sheriff's officer for a debt of £4,000 contracted by his wife before her mar-

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riage. Kirwan and his wife resided at Menlough Castle with the bride's mother for many years, where he passed his time among his books. He amassed a large library; erected a laboratory for his chemical experiments, in which he often worked for eight hours a day. Chemistry, geology and mineralogy were the branches of science in which he carried our researches, and he was a close student and follower of the works of Lavoisier, Cavendish, Black and Priestly.

It was not a happy *entourage* at Menlough. Mrs. Kirwan was fond of Society and both she and her mother, Lady Blake, resented Kirwan's devotion to study, and Lady Blake told him that "she never intended her daughter to be the wife of a monk!" Kirwan retorted by an allusion to the champagne which had popped into his head the night he popped the question, and he left Menlough for Dublin.

He decided to study for the bar. At that period Irish Catholics were held by the penal laws to be ineligible to qualify for the law. A public profession of the Protestant faith for two years previous to admission was necessary. A work on religious controversy which Kirwan purchased at a Paris book-stall is claimed to have had some influence on his becoming a Protestant. His change of religion left him free to be called to the bar to which he was admitted in 1766. He became skilled in the fuedal system by studying the constitutions of Germany; and in the universities of that country read the works of Grotius and Puffendorf.

While pursuing his legal studies in London, his wife died in Menlough in 1765. She left two daughters, one married to Lord Trimleston and the other to Colonel Hugh Hill of the Guards. Kirwan resided in Dublin after the death of his wife, and after circuit he lived at his family seat in Galway. He did not continue the bar, and after two years ceased to practice as a barrister in 1768. With his ample means entitling him to live independently he returned to his scientific studies. In 1770 he removed to London where he found kindred minds in whose society he could discuss his prospects and work his experiments to the best advantage. He was elected a Fellow of the Royal Society and gained the Copley medal, and associated with the most eminent literary and scientific

men of the day. Among his intimate friends were Sir Joseph Banks, the naturalist, Dr. Priestly, Hon. Henry Cavendish, Dr. Fordyce, Horne Tooke, Edmund Burke, Sir George Staunton.

Kirwan returned to Ireland, and his name appears among the original members at the first meeting of the Royal Irish Academy, which took place at Lord Charlemont's, 18th April, 1783. In the "Transactions" are found no less than thirty of Kirwan's light essays, published in the *Proceedings of the Royal Irish Academy* embracing such titles as: "Variations of the Barometer," "Observations on Coal Mines," "Treatises on Meterology," "On the State of the Weather," a prize essay on a question proposed by the Academy, "What are the manures most advantageously applicable to the various sorts of soils, and what are the causes of the beneficial effect in each particular instance?" "Thoughts on Magnetism," "Essay on Human Liberty," "On Chemical and Mineralogical Nomenclature," etc. These papers range from 1788 to 1808. He likewise contributed several papers to the "Philosophical Transactions" and published many separate works. In 1784 appeared his *Elements of Mineralogy*, in two volumes which passed through two editions. This work was translated into French, German and Russian. His *Geological Essays* appeared in 1799, and in the same year appeared his *Essays on the Analysis of Mineral Waters*—containing new and useful directions for conducting improved processes. *Logic, or an essay on the Elements, Principles, and different modes of reasoning;* came out in two volumes in 1807. Through his efforts the Museum of the Royal Dublin Society was enriched with the collections of minerals called the Liskeyan Cabinet. To complete the purchase the Irish Parliament voted in 1792, £1,200. He devoted his time to arranging the minerals, and the Society in turn presented him with a gold medal and his portrait painted by Hamilton.

In 1799, on the death of Lord Charlemont, Kirwan was elected President of the Royal Irish Academy. He was also elected President of the Dublin Literary Society, and Dublin University conferred on him the degree of Doctor of Laws. He was a fellow of the Royal Society of Stockholm, Upsal, Berlin, Dijon, Philadelphia, and the Mineralogical Society of Jena. He

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declined a baronetcy from Castlereagh. He maintained a constant interchange of letters with Lavoisier, Schule, Chaptale Bergman and others.

It is to be regretted that so little has been done in Ireland to preserve the recollections of this remarkable man. Lord Cloncurry, in his *Personal Recollections* says of those who were his frequent and honoured guests: First in the list I must place Mr. Kirwan, the well-known geologist and natural philosopher, who passed a good deal of time at Lyons, and ultimately purchased a residence in the neighbourhood. He was a man of extreme simplicity of character, but had obtained so eminent a scientific reputation, that even during the hottest period of the war, his letters were suffered to pass free from all parts of Europe. He was very social and entertaining." Lady Morgan's father, Owenson, describes Kirwan's appearance in his youth, which makes a good contrast to his daughter's description of him in his advanced years. "I remember," said Owenson "when Richard Kirwan first returned from abroad to Cregg Castle, seeing him walk of a Sunday to the Mass-house on the road side, in a rich suit of embroidered clothes, his "chapeau-bras" under his arm, and picking his steps along the dirty road, with brilliant show-buckles in his shoes. He was a tall, elegant, comely young man then and spoke good Irish, though too fond of interlarding his discourse with foreign phrases. He was then called in Irish a "che shim." The description by Lady Morgan (author of *The Wild Irish Girl*) given after Kirwan's first visit to her in his later years; "A tall, gaunt figure, wrapt from neck to heel in a dark roquelaure, with a large-leafed hat flapped low over the face, presented the figure of Guy Fawkes, with nothing wanted but his dark lantern, the venerable but very singular-looking philosopher stood confessed . . ." On the occasion of his invitation to take tea at his house in Cavendish-row she thus describes her visit: "On entering the drawing-room the heat was so excessive that I was afraid I should never go through the seance. Although it was a fine, mild spring evening, an enormous fire blazed upon the hearth, and a screen of considerable dimensions drawn closely around it, excluded every breath of air. With this enclosure, on a large cumbrous sofa,

sat the advocate of phlogiston. He was dressed in the same roquelaure and slouched hat in which he visited me, with, however, the addition of a shawl wrapped round his neck."

Kirwan died on the 21st June, 1812, at the age of 79 and was buried in St. George's Churchyard, Lower Temple Street, Dublin. It has been said of him that his work was always directed to some useful end. He advanced the knowledge of chemistry, and threw great light on the study of minerology. He earned for Ireland a high place in the scientific world, and a Dublin Society bore his name—the Kirwan Society.

The late R. K. Kelly, K.C., in the Irish Book Lover of 1930, tendered the following interesting note: "In the year 1781 a British vessel having on board a valuable library belonging to Dr. Richard Kirwan of Dublin, a native of Creggs, Co. Galway, was captured in the English Channel by the *Pilgrim*, then in command of Captain Hugh Hill. The books were brought to Beverley, and sold by auction, and subsequently came into possession of Dr. Nathaniel Bowditch, who, in his will bequeathed them to the City of Salem. The books are in the Philosophical and Salem (Mass.) Athenaeum."

Note by the Editor:—Madden, in his United Irishmen, in Appendix 10, volume I, adds the following note: "The eminent chemist and mineralogist, on the authority of Dr. MacNeven, was sworn by him" (to membership of the United Irishmen).

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Some Connacht Literary Men

By R. J. Kelly, K.C.

The author of *Some Connacht Literary Men*, the late R. J. Kelly, K.C., was called to the bar in 1886. He was the author of eight legal works, and was a regular contributor to the *Journal of the Royal Society of Antiquaries of Ireland*, the *Journal of the Galway Archæological and Historical Society*, *The Irish Book Lover*, *The Tuam Herald*, and *The Nation* (London). His work on the prose and poetry of Charles Joseph Kickham has been recognised as one of the best studies of that writer; and a biography of a forgotten Clare poet—Thomas Dermody—has merited attention.

The Editor.

Sir William Wilde, author, antiquarian and physician, was one of a number of very able and distinguished men born near each other in the County Roscommon. These were the Ouseleys of Dunmore, the Wildes of Ballygibbon, and the Wills of Willsford, near Castlerea. Sir William was born near Castlerea at Wills Grove in 1815, his mother being a Miss Finn, of Ballygibbon, and was a connection of the Wills. He was an eminent antiquarian, and his *Lough Corrib* is a most interesting and graphic account of that picturesque and historic region which he knew so well. He used to live there during the summer months with his gifted wife and family. His clever but unfortunate son, Oscar, was born, I think, down in his father's Mayo residence beside the Corrib, and not far from the site of the famous battle of Moytura, which by excavation, he exactly located. Oscar was the second boy, the eldest being William, and his full name was Oscar O'Flahertie Wills Wilde. He was called Oscar after the famous hero of ancient Ireland, and O'Flahertie from his father's association with the territory of that family, in Iar Connacht, and Wills from the Wills family at Castlerea, Co. Roscommon. In Sherard's *Life of Oscar Wilde* it is mentioned that he once intended writing a novel of Irish life in the eighteenth and early part of the nineteenth

centuries, and having as its principal character a celebrated Methodist preacher, the Rev. Gideon Ouseley, who was born at Dunmore, in Co. Galway, near Castlerea, and lived part of his life at Castlerea with his connections, the Wills, so that Oscar Wilde was, through the Wills, connected with that remarkable family the Ouseleys of Dunmore. It is a curious coincidence that the Moores of Moore Hall, in the County Mayo, were connected also through the Brownes of Brownestown with the Ouseleys. Several members of it were eminent in oriental literature, and two in particular gained distinction as the best living authorities in their time in Persian literature. The last of the direct line was Sir Frederick Arthur Gore Ouseley, Mus.D., at Oxford, and the composer of many beautiful hymns.

Gideon Ouseley was a convert to Methodism, a friend and disciple of John Wesley, and he used to preach in the Irish language. He had some remarkable adventures during his missionary career carried on with more zeal than discretion very often. He is buried at Mount Jerome Cemetery in Dublin. There is now no person of the name in Ireland and few in England.

The Wildes were connected with the Wills family of Co. Roscommon and an offshoot of them, the Wills Sandford, are still resident there (1914. Editor), living near Castlerea, not far from Clonalis, the residence of the O'Connor Don. There were two literary Wills in Ireland in the last century. James Wills, who was born in 1790, and died in 1868, entered the Middle Temple. He contributed to *Blackwood* and other magazines, and became vicar of Suirville, in the Co. Kilkenny. He published *Lives of Illustrious and Distinguished Irishmen* and among his poems was one on *The Universe* attributed to Charles Maturin. The other Wills was William Gorman Wills, who was born in 1828 and died in 1891. He was a relative of the Wildes and like them, a Connachtman. He was a dramatist, the son of James Wills, and, like James Wills already mentioned, educated at Trinity College. W. G. Wills settled in London and contributed to the magazines and he also practised as a portrait painter. His plays were in their day very popular, the principal being *The Man of Airlie*, played at the Princess' Theatre, and *Medea in Corinth*, produced in 1872. Henry Irving played his *Charles I.* in 1872, Mephistophles in his version of *Faust*, and Dr.

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Primrose in his dramatic rendering of *The Vicar of Wakefield*. At Irving's request Wills had written a drama on the life of Robert Emmet in 1881, but the political heat at the time prevented its appearence, and it is now probably lost beyond recovery. His younger brother and biographer, Freeman Wills, is a popular London clergyman, and the author of the famous play, *The Only Way*.

While on the subject of distinguished literary Roscommon men, it may be incidentally mentioned that it is now proved beyond dispute that Oliver Goldsmith was born at Elphin, in the Co. Roscommon, and not at Pallas, in Co. Longford, as the monument to him in Westminster Abbey falsely says, or at Lissoy, in the Co. Westmeath, as many biographies also incorrectly state.

Editor's Note.—One of the most talked about novels of the publishing season of 1915 was *Dunmohr of the Guards*, by Mulvy Ouseley, and published by Ouseley and Sons, the head of which was John Ouseley who brought out the sixpenny Irish Library many years ago. The name of the hero in the novel is taken from Dunmore in Co. Galway, for many generations the family seat of the Ouseleys' of whom both author and publisher are among the few surviving descendants.

(From *The Irish Book Lover*).

Galway Scrap Book

By The Editor.

The City of Galway, like many another ancient Irish town, has a long history. Rather more than nineteen hundred years have passed by since the first inhabitants put up their clay and wattle huts on the flat, dry terrace of gravel beside the river. Professor M. D. O'Sullivan in *Old Galway* states: "It was not, however, until the coming of the Norse that the Irish people became familiarised with the idea of men and women grouping themselves together into communities to which the name town might properly be applied . . . Yet the Norsemen . . . though undoubtedly familiar with theim mediate neighbourhood of Galway, made no settlement there, and it was left to the Normans to call the modern town into being." Thus more than sixty generations have walked in the streets of Galway in their time, as we do to-day, and have gone on their way.

But unlike most Irish towns, Galway has not been too well served by its historians. The shelf of books on the history of the town, and its historical buildings and institutions, and on its records, is small, and to the ordinary reader it must seem that there is a lot more to be said. Hardiman opened a new world to our great-grand parents as they read his pages for the first time during the winter of 1820. Since then Galway men and women in each generation have added very little to the row of books in the County Library. Occasional articles in newspapers and periodicals, in the journals of the Galway Archaeological and Historical Society and in the Journal of the Royal Society of Antiquaries of Ireland, have appeared, written by Galway people, and by some who were not natives of the town but who felt, nevertheless, its great historical appeal, Professor O'Sullivan has given us a description of the town from its beginning, how it looked generation after generation, the customs, habits and every-day life. Professor O'Sullivan never forgets, in writing of Old Galway, that she is dealing all the time with real men and women; not with great abstractions and impersonal institutions that frighten away many who would otherwise read history for pleasure. She is practical and matter-of-fact, saying what she has to say in clear and simple prose.

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It is hoped that the shelf of books on Galway will go on expanding. There is still a vast amount to be discovered about the history of the town. The historian's task is never done. One job inevitably makes another and new tasks still await the local historian. In the article *Galway Scrap Book*, the editor of this journal is attempting in a modest way to seek the help of readers in bringing together material about the ordinary houses of the people of Galway since the middle of the eighteenth century, their social life and description, their economic conditions, local politics and anything that refers to them and the period. We know comparatively little about this apparently simple subject ; and we should like to know a good deal more about the everyday life, not only of the townspeople, but life in the county as well, the intimate social history, and its domestic history in the full sense of the term.

Civil bigotry and persecution reigned for more than the first half of the seventeenth century. Many families left Galway and a general assembly of the corporation was held on 3rd April, 1693, to devise means of halting the exodus. Against these efforts Parliament had enacted legislation that no person or persons that then were or should be Papists, or profess the popish religion should, after 24th March, 1703, take or purchase any house or tenement, or come to dwell or inhabit within the city or suburbs of Galway was liable to a penal sum—in fact, they had to pay to live in the town. Little peace was enjoyed until 1740.

When the Penal Laws were relaxed the large graziers, and those who had made money in trade as butter-factors and provision merchants, were able to buy land for themselves, and often became magistrates and voted for the Union. The fortunes of the Burke family of Marble Hill in County Galway, were laid in this way, for John Burke, who started life as a simple Galway squire, made so much money in the Cork market at the time of the American War of Independence, when huge prices were given for stock, that at the end of his life he was the owner of a very considerable estate.

THE GENTRY.

The first thing that struck the English traveller in Galway in the eighteenth century was the extravagant way of living of the gentry, their extraordinary hospitality, and the conviviality

of their manners. John Loveday, the antiquarian, who made a tour through Ireland in 1732, writing of the gentry generally (his description is quite applicable to County Galway) wrote : "The Irish gentry are an expensive people, they live in ye most open hospitable manner continually feasting with with one another." Richard Cumberland in his *Memoirs* describes an old Galway nobleman who, though very wealthy, and descended from an officer in Cromwell's army, had never been out of Ireland. This Was Lord Eyre, who inhabited Eyrecourt, a spacious but dilapidated mansion. He lived "according to the style of the country, with more hospitality than elegance," for, while his table groaned with abundance, the order and good taste of his arrangements were little thought of ; the slaughtered ox was hung up whole, and the hungry servitor supplied himself with his dole of flesh sliced off the carcase." Lord Eyre, who had no books, and though fond of company, had little taste for conversation, sat most of the afternoon after dinner in his chair sipping claret. Not one of the castle windows was made to open, but he must have had some liking for fresh air, for he had a passion for cock-fighting, and owned a large and handsome pleasure-boat on the Shannon. He was succeeded by his nephew Giles—immortalised by Lever as Charles O'Malley. This celebrated Master of "The Galway. Blazers" had thirty or forty horses in his stable and could afford to spend £80,000 upon a single election contest. When he died he had nearly exhausted his large fortune and his estates were heavily encumbered.

The education of Charles O'Malley is described by Lever: "To fit him for the part of a country gentleman he was encouraged to ride boldly to hounds, to shoot, to swim the Shannon, and to drive a four-in-hand, while the parish priest taught him a little Latin, a little French; and a little geometry, together with a great deal of the life and opinions of "Saint Iago," who presided over a holy well in the district. The careers of the Irish gentry emphasizes the feudal aspects of Anglo-Irish life. No English nobleman of the time can have ruled so absolutely over his tenantry as did many an Irish gentleman of this age, throughout County Galway, where there were parts so wild and remote that the gentry as landlords and magistrates were almost a law unto themselves. Practically self-sufficient on their estates,

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which not only produced all the necessary food, but on which corn was threshed and ground and wool and flax woven and spun, and surrounded by numerous retainers, cowboys, drovers, turf-men, thatchers, smiths, weavers, carpenters and ploughmen, in addition to domestic servants, they may almost be compared in self-sufficiency and power to mediæval barons."

It is recorded in *Recollections of Ireland*, by a late professional Gentleman: "When I paid my first visit to Castle Willington, the well-known Giles Eyre, then of the Galway County Militia, Colonel, paid his annual visit to hunt the Ormond country with many packs of hounds. Giles had £20,000 a year, of which he was evidently getting tired, for, like his neighbours, he was doing all he could to send it to the winds; he could hardly write and yet he contrived to sign his name to as many bonds—a common saying with old Lord Gort—as would thatch Lough Coutra Castle. Sitting one day at mess, a waiter delivered him a letter, which he hastily concealed at the bottom of his pocket. His next door neighbour said: 'Stand not upon ceremony, Colonel dear; pray read your letter.' Whereupon the Colonel said: 'Read a letter? Well may you say read a letter, my dear Captain; but that's a thing not so easy for a man that never learnt to read.'"

THE MAN FROM GALWAY.

By Charles Lever.

To drink a toast
A proctor roast,
Or bailiff as the case is;
To kiss your wife,
Or take your life
At ten or fifteen paces;
To keep game-cocks, to hunt the fox,
To drink in punch the Solway—
With debts galore but fun far more—
Oh, that's "the man for Galway."

The King of Oude
Is mighty proud,
And so were onst the Caysars;
But ould Giles Eyre
Would make them stare
With a company of the Blazers.

To the devil I fling ould Ranjeet Sing,
He's only a prince in a small way,
And knows nothing at all of a six-foot wall—
Oh, he'd never "do for Galway."

To think the Blakes
Are no great shakes—
Ther're all his blood relations:
And the Bodkins sneeze
At the grim Chinese,
For they come from the Phenaycians;
So fill to the brim, and here's to him
Who'd drink in punch the Solway;
With debts galore, but fun far more—
Oh, that's "the man for Galway."

DUELLING.

The national practice of duelling and the importance attached to it played no small part in the disturbed and savage state of society in the Galway of the eighteenth century. No gentleman could be considered such until he had "smelt powder," as it was called. No barrister could go circuit till he had obtained a reputation in this way. No election, and certainly no assizes, passed without a number of duels. Many members of the bar owed their promotion to the number of duels they had fought. So universal and irrepressible was this practice that "duelling clubs" were established, for membership of which a man had to sign a solemn declaration that he had at least exchanged a shot or thrust. These clubs were governed by a code of laws and regulations referring to all the points of honour, entitled *The Practice of Duelling and Points of Honour Settled at Clonmel Summer Assizes*, 1755, *by Gentlemen Delegates from Tipperary, Galway, etc., and Presented for Adoption Throughout Ireland.* This extraordinary document is still extant. Weapons were generally kept at the inns for the accommodation of those who might find themselves in an emergency. No place was free from these "tests of honour." Feuds were cherished and offences remembered till the parties met, when swords were drawn, and the fight carried on in the public street.

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According to Sir Jonah Barrington, Galway and Tipperary were the ablest schools of the duelling science. Galway was most scientific at the sword, Tipperary most practical and prized at the pistol ; Mayo not amiss at either. In addition to the standard rules there were a series of supplementary regulations called in Galway " the thirty-six commandments." Elections were a greater source of duels than any other public meeting. They very seldom originated at a horse-race, cock-fight, or at any place of amusement. But at elections, or at assizes, or, in fact, at any place of business, almost every man, without any very particular or assignable reason, immediately became a violent partisan, and frequently a furious enemy to sombebody else ; and gentlemen often got themselves shot before they could tell what they were fighting about. Barrington tells of some famous Galway duels and duellists. A young gentleman of Galway, Richard Daly, a graduate of Trinity College, was a noted duellist. Barrington describes him as having the greatest prediliction for single combat of any person. He had fought sixteen duels in the space of two years—three with swords and thirteen with pistols—yet with so little skill or so much good fortune that not a wound worth mentioning occurred in the course of the whole. He was a young man of handsome and engaging person. In 1871 he opened Smock-alley Theatre in Dublin (upon the spot where the church of SS. Michael and John now stands), and there Kemble, Mrs. Siddons, Mrs. Jordan, when Miss Francis, and other eminent actors appeared under his management. In 1786 he was appointed Master of the Revels. In partnership with Higgins, the " Sham Squire," he spent a large sum in rebuilding and decorating Crow-street Theatre, eventually disposing of his theatrical patent rights for an annuity of £1,332.

The application of No. 25 of the Galway " thirty-six commandments," which reads : " Where seconds disagree, and resolve to exchange shots themselves, it must be at the same time and at right angles with their principals ; if with swords, side by side with five paces interval ; was that of John Bourke, of Glinsk, and Ambrose Bodkin. They fought near Glinsk, and Barrington describes the duel : " the old family steward and other servants brought out the present Sir John, then a child, and held him upon a man's shoulder to see papa fight. On that occasion both principals and seconds engaged ; they stood at right angles, ten paces

distant, and all began firing together on the signal of a pistol discharged by an umpire. At the first volley the two principals were touched, though very slightly. The second volley told better ; both the seconds, and Amby Bodkin, Esq., staggered out of their places ; they were well hit, but no lives lost. It was, according to custom, an election squabble."

THE COUNTRYMAN.

In every district of the County Galway we find a widely-spread and daily-increasing confusion as to the respective rights and claims of landlords and tenants existing. On the one hand, the tenant claimed what he called a tenant-right in the land, irrespective of any legal claim vested in him, or of any improvement effected by him—that the value of this claim was estimated at different rates in different localities—that it was either openly admitted or silently acquiesced in by landlords in some districts, whilst it was considerably restricted or absolutely denied by others.

It is difficult to deny that the effect of this system was a practical assumption by the tenant of a joint proprietorship in the land ; although those landlords who acquiesced in it did not acknowledge to themselves this broad fact, the tendency was gradually to convert the proprietor into a mere rent-charger, having an indefinite and declining annuity, or the lord of a copyhold. This growing practice of tenant-right, which at the first view appeared to be a valuable assumption on the part of the tenant gave to him, it was claimed (by the Devon Commission), without any exertion on his own part, an apparent property or security, by means of which he was enabled to incur future incumbrance in order to avoid present inconveniences—a practice which frequently terminated in the utter destitution of his family and in the sale of his farm, when the debts thus created at usurious interest amounted to what its sale would produce. Or, if the parents' improvidence did not reach to this extent, it gave them an erroneous feeling that at their death a fund would exist, without any previous accumulation of their own, from which their children could be all provided for. Accordingly, the death of a father generally left the son who succeeded to the farm encumbered to an irretrievable extent by charges for the provision of the other members of the family ; and

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this frequently upon a holding in a most unproductive or half-cultivated condition. He was obliged to sell off his stock, and was unable to make those exertions which his position required, and perhaps even uncapable of fulfilling the arrangements required by his father's will. A minute subdivision of the small farm was then made among the members of the family, thereby laying the foundation for perhaps five or six pauper families on a piece of land barely sufficient for the comfortable maintenance of one family.

The effect on the purchaser of the tenant-right to a farm was also highly injurious. He was generally a person who had managed to accumulate a small amount of money, but not sufficient to pay off the whole amount of the purchase money. He, therefore, was obliged not only to part with the whole of that capital which would be required to establish him in the farm, but he must, at the very beginning, load himself with a debt which required a considerable time to pay off.

There existed the extreme tendency among the tenants of County Galway to subdivide their lands below the level that would maintain the occupiers in comfort. There was no realisation on the part of the landed proprietors that the tenant should in justice receive the whole return from improvements, and for a fair additional term besides, that he should have a just reward for his energy and intelligence beyond the mere return of the cost; or if he left the farm before the end of the time calculated, that he should receive the difference still due upon it from the proprietor.

SYSTEM OF FARMING.

The principle of farming consisted, on the whole, first, by the application of manure to bring up the land to a certain standard of production, and then, instead of keeping it in this condition, or in a progressively improving state, the tendency was to take every thing from it by a continued succession of the same class of exhausting crops, until it became incapable of returning the cost of seed and labour; after which it was left to the unaided and gradual operation of nature to recover it from the effects of this destructive treatment, that it may be again exhausted, and again left for years unproductive to recover.

The greater part of the lands of the county were held by small farmers, who, with labourers, were for considerable parts of the year in search of employment which they seldom obtained. The occupiers of these small holdings had no certainty of receiving compensation if removed immediately after having effected valuable improvements; and to their not generally having leases, or that security of tenure of their farms which would justify them in expending labour or money in their improvement, because if they did so the proprietor would then have the power of immediately increasing the rent.

The potato, as compared with other food stuffs grown, supplied the largest amount of human food on the smallest surface. Its peculiar cultivation enabled the occupier of land to plant it in the wettest soils; because the ridge or lazy bed, universally adopted, supplied the most minute system of drainage, although it did not permanently drain the land, or extend any substantial benefit in that respect even to the following crop.

SMUGGLING.

The creeks and inlets of the wild coast of Connemara afforded plenty of opportunity for smuggling, and despite Acts of Parliament, and armed cruisers which hung around the coast and in and out of Galway Bay, wool in quite large quantities, packed in barrels as butter and pork were carried to France. Wines, brandy, rum, velvets, silk and lace, tea, sugar and tobacco came back in return for the wool, often in daylight and in defiance of the revenue officers. In Galway city smuggling continued well into the eighteenth century. Hardiman gives the following account of the holes and passages in the town wall of Galway, through which brandy and other goods were conveyed into the town: "Above the bridge a hole broke through the town wall, by the tuck-mill, which opens a passage into a yard leading to Abbeygate-street, and a hole near it into the nunnery yard; a large breach in the town wall, by Dominick Bodkin's house; below the bridge, a door broke through the town wall into a tan-yard; a door in the town wall into Peter Lynch's house; a door near the mayor's house; a passage through Martin's mill into Kirwan's-lane; a door in the town wall into Michael Cavanagh's, alias Brown's-house; by the

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marsh, a hole broke through at Val Browne's house, shut up and opened as he has occasion to bring ankers of brandy into town ; a hole likewise broke through the wall, where James Browne Fitz-Barth lives ; formerly one Nolan much frequented it ; a large conduit into Simon Lynch's yard, much frequented in running trade ; a hole through the wall into Jonathan Bodkin's yard, shut up now, but open as often as he has occasion." The dilapidated state of the walls was attributed to " breaches made at different times by unregistered Papist merchants, the more effectually to run goods and to carry on the smuggling trade."

ROADS.

Swift wrote in 1729, " Generally speaking, all over the Kingdom the roads are deplorable." In 1747 Governor Eyre reported that Galway lay at an extreme point ; there was no travelling by land beyond it, and it was not a thoroughfare. . . and beyond the west gate lay Iar-Connaught, a country inaccessible to wheel carriages, and inhabited by Papists, who supplied the markets with such necessaries only as were brought in on back-loads. Barrington states that there were then no post-horses nor carriages ; consequently very little travelling ; and if there had been, the ruts and holes would have rendered thirty miles a day a good journey. Dr. R. Twiss in his *A Tour in Ireland in* 1775 declared that riding on horseback was the best and quickest method of travelling. Bush, the author of the *Hibernia Curiosa*, considered that although the roads were tolerably good for riding, they were by no means equal to the English roads for a carriage. In parts of County Galway when the weather was bad, and especially when there was snow, carriages often did not dare to set forth, owing to the risk of floods, and men and horses sometimes lost their way, and occasionally their lives.

By 1820 the road between Galway and Oughterard was made, but travellers record that " the loose stones are a serious drawback on the pleasure of travelling through this charming country. It is a common practice with the tenants in many places to pick the stones off their field, and lay them on the sides of the roads ; this has been practised to such an extent between Dangan and Rahoon, near Galway, that scarcely room for a

carriage has been left. Mr. Browne of Moyne has made a great improvement by widening and enclosing the road along his demesne wall, and has continued this road in a new line, that instead of going over the high hill of Dangan runs on a level and communicates with the Tuam road at Horse-leap."

Mr. D'Arcy, the builder and founder of Clifden in 1816 was scarcely able to ride into his estate, but by 1820 he was enabled to drive his coach and four-in-hand from Galway to Clifden.

Dutton records : " Many of the undertenants, who hold immense tracts of ground at little rent, say that Connemara has gone to the devil since good roads were made : the value of land is too well known. Villagers in general do not wish for good roads to their villages ; they say it only encourages others to bid over them."

Great damage was done to the roads by narrow wheels after heavy rains, or hard frost. The wheels of carriers' drays, which usually carried up to a ton, were seldom more than three inches wide on the whole ; and private carriages were only two inches wide. Often carriers' carts were frequently shod with iron from which the heads of large nails projected quite a distance from the tyre.

RATEPAYERS.

Galway was a parliamentary borough and returned two members to the Irish Parliament, which was reduced to one on the passing of the Act of Union, and obtained its former number under the Reform Act. The elective franchise was exclusively exercised by the Mayor, burgesses, freemen, afterwards extended to forty-shilling freeholders, was further extended by the Act of the 2nd of William IV. to householders paying £10 rent. The number of registered electors after the passing of this Act in 1834 was 2,062 ; in 1849 they decreased to 1,822 ; in 1851, under the 13th and 14th Victoria they further decreased to 1,038 ; and in 1853 they increased to 1,286, but of these there were only 461 rated occupiers, 687 being freemen, and 138 of other qualifications.

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City and Liberties comprised an area of 21,432 acres—town 628. In 1831 the population of both was 33,120, of which 32,117 were Catholics, 922 Protestants, and 81 Protestant Dissenters.

In 1841 there were in the town 2,504 houses, population 17,275 ; and in the rural district 2,251 houses, and 15,236 persons. In 1851 the houses within the town were 2,780, and the population 20,686 ; being an increase on 1841 of 276 houses, and 3,411 inhabitants.

HOUSING.

Hardiman writing in 1820 states, "The general and most probable opinion is, that the population amounts at present to about forty thousand, which comprehends a vast number of daily increasing poor, without trade, manufactures, or adequate employment." He goes on : "The want of an efficient police, and a more active magistracy is loudly complained of by the principal part of the inhabitants, who to this deficiency entirely attribute the many street and house robberies which have been recently committed. That some municipal regulations are necessary seems to be conceded on all sides ; and it is, therefore, hoped that the proper authorities will take such speedy means to remedy these defects as the nature of the evils complained of, and the circumstances of the town so urgently require."

The town possessed many fine dwelling-houses with singular tenures, some *in fee* of several landlords, all generally held under distinct original titles. Hardiman mentions a large house in Abbeygate-street as being the estate *in fee* of three distinct landlords ; the upper part belonging to D'Arcy of Kiltulla, half the upper story to the Reverend James Ffrench, and the remainder of the house to Mr. Patrick Francis, by purchase from the late celebrated Dean Kirwan." If Hardiman's estimate of the population be correct in 1820 the housing question must have been a serious one. If, however, the Census returns for 1812 be considered the housing situation was not so bad as it is at present. except in a few streets. The population figures for 1812 are given as 24,684, made up of 4,220 families occupying 3,353 houses—the average number of persons to each family being 5·8. In Cross street there were 2·5 families to each inhabited house ; in Middle street 2 ; in Playhouse-lane 2·5 ; in Whitehall 2·4 ; in Uppe

Abbeygate-street 2 ; in Cross-street 2·6 ; in Quay-street 2·2 ; in Mooney's-lane 3·6 ; in High-street 2·2 ; in the Churchyard precincts 4 ; in Buttermilk-lane 5 ; in Morgan's-lane 6·8 ; in Church-lane 3·2 ; in Lombard-street 5·4 ; and in Market-street, 5·3.

ASSEMBLY ROOMS IN GALWAY.

All Irish cities and most provincial towns had assembly rooms, and many of them also possessed theatres. Hardiman refers to the Assembly Rooms in Middle Street, Galway, which was the seat of local fashion and the resort of the gentry from at least two counties. Here concerts were held and other entertainments were given. De Latocnaye writing in 1798, says : "There are public assemblies daily (here) at a moderate price. The greatest gaiety and ease reigns there ; in fact, the belles of Galway are capable of instructing the French ladies in coquetry." In 1786 Richard Martin had built a little theatre in Galway, which was usually filled, especially during the week of the assizes, but there was a large theatre in Kirwan's Lane, where Barry, Mossop, Kemble, Mrs. Siddons, and Elizabeth O'Neill all acted. Galway was a place with good shops, which gained plenty of custom, for it was a garrison town and had three barracks.

There was a glaring contrast between rich and poor, a striking difference between luxury and poverty, in Galway of the period. If elegant carriages waited outside the assembly rooms or St. Nicholas's Church there were always crowds of beggars around imploring for alms in Irish. As already stated, Galway had squalid quarters full of crowded tenements, and many signs of poverty were remarked by travellers, and sometimes in unexpected places.

GALWAY AND THE IRISH VOLUNTEERS.

The leading merchants and tradesmen of Galway joined the patriots, "and the volunteers of Galway presented a military association, which for respectability of rank, extent of property, or purity of intention, has seldom been equalled. The town soon became conspicuous in the national struggle for independence, and

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was the first in Ireland that entered into resolutions against the importation or consumption of English goods until the grievances of the nation should be redressed, an example which was generally followed throughout the kingdom."

The Galway resolutions were : 1. We will never vote, on any future election, for any candidate that will not give a sufficient test not to vote for any money-bill for longer duration than three months, till that clause in the Mutiny Bill which makes it perpetual is repealed ; till Poyning's Law is modified ; as we hold the Privy Council now a fourth power in our legislature, and the interference of the English Attorney-General in our laws unconstitutional and derogatory to the dignity of the Irish nation. 2. That seeing the partial requests, not only of a shire, but of a petty corporation, in England, more attended to than the just demands of an aggrieved nation, determined us to enter into the following resolution of non-consumption of English goods until our grievances are redressed, viz., that we will not ; for ourselves or families, buy from any importer or retailer any English goods made of wool, cotton or silk, or any refined sugar or porter ; and we expect from all merchants we deal with a test that the aforesaid articles are Irish. If any in our port should, contrary to these resolutions, import, or any retailer in our town buy in any other port, English goods, and pass them for Irish, on conviction, we will publish his or their names in the public papers, that the world may know the traitors to their country, and be guarded from dealing with them for the future. We hope the different manufacturers all over the kingdom will co-operate with the good wishes of the nation in their favour, by not raising the price of their goods beyond their real value.

The Galway town volunteers were formed on 31st May, 1779, and amounted to about four hundred well disciplined troops, divided into six battalions and two flank companies. Richard Martin of Dangan, their first elected colonel, on a rumour of having supported the then administration, was deprived of the command, but having satisfactorily refuted the accusation, he was reinstated, and afterwards continued in the command during the existence of the corps. They were several times reviewed with the volunteers of the county, in Galway, Tuam and Loughrea, by the Earls of

Clanricards, Altamont, and the celebrated Henry Flood, successively reviewing generals. The following were the officers elected :—

GALWAY VOLUNTEERS.
Colonel : Richard Martin, Dangan.
Lt.-Col. : James Shee, Deputy Mayor.
Major : John Blake, Cooleum.
Captain of Grenadier Co. : J. O'Hara, Recorder.
Captain of the Battalion Co. : Mark Lynch.
Captain of Light Infantry : Michael Blake, Frenchfort.
Adjutant : Jasper Lynch.

CLANRICARDE BRIGADE—June, 1782—scarlet, faced blue.
COLONEL : Major D'Arcy.

CLANRICARDE INFANTRY.
Captain of Co. : Captain David Power.

CLANRICARDE CAVALRY.
Colonel : Peter Daly.
Captain : P. D'Arcy.

EYRECOURT BUFFS—1st June, 1779—scarlet, faced buff, gold epaulets.
Colonel : Giles Eyre.
Captain : Stephen Blake.

GORT LIGHT DRAGOONS.
Major : James Galbraith.

RAFORD BRIGADE (LIGHT CAVALRY)—December 26th, 1779—scarlet, edged blue, gold lace.
Colonel : Denis Daly.

List of Delegates from County Galway who composed the Grand Convention : Colonel Perse, Edmond Kirwan, Esq., Peter D'Arcy, Esq., Major William Burke, and Colonel Walter Lambert.

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RETURN OF THE STRENGTH OF THE IRISH VOLUNTEERS IN THE PROVINCE OF CONNAUGHT.

Ballinasloe Meeting, 59 Corps	6,897	men
Thirty-one Corps of Infantry, who since acceded	5,781	,,
Cavalry, eight Corps	421	,,
Artillery	250	,,
	13,349	,,
Acceded since 1st April, four Corps of Infantry and one of Cavalry	987	,,
Total of Connaught	14,336	,,

ARTILLERY.

Six pounders	10
Three pounders	10
Total pieces of Artillery ...	20

GALWAY AND THE UNITED IRISHMEN.

In 1803 the captains of smuggling ships often brought letters from exiles in France to leaders of the rebels who had been on their keeping in the mountains, especially since 1798. Caves and hillsides sheltered these outlaws and the sympathetic people of the district fed them. This state of affairs was well known to the great landlords of Connemara and caused them the greatest uneasiness. On the day of the rising of the United Irishmen in Dublin, Richard Martin of Ballinahinch wrote to Marsden warning him that there were many indications that even people he had thought loyal were meditating revolt. Arms, it was said, had recently been landed by smuggling vessels that came from Guernsey. He had also heard that two noted rebel leaders in that district had received letters from McDonnell, the Mayo barrister who had been in France since 1798. For the information of Marsden was a list of the rebel leaders who were then in the mountains among them being Valentine Jordan, formerly a well-to-do shopkeeper, young John Gibbons, whose nickname was Johnny

the Outlaw, and the most important of all being Father Prendergast. Martin added that Father Prendergast was misleading the people from their loyalty and that he even said Mass twice a month in the house of a tenant of his named Walter Corey, a Protestant. Lord Sligo of Mayo was also disturbed about these men, He had recently received £50 from Marsden as a reward for the yeomen who had captured Thomas Gibbons, the uncle of Johnny the Outlaw. Both Lord Sligo and his brother the Hon. Denis Browne were very active in their efforts to put down sedition in any form to the extent that Denis Browne became so unpopular that a poem in Irish (translated by the late Dr. Douglas Hyde) shows the feeling of the people of Connemara and Mayo.

" If I got your hand it is I would take it
But not to shake it, O Denis Browne.
But to hang you high with a hempen cable
And your feet unable to reach the ground.
For its many a boy who was strong and able
You sent in chains with your tyrant frown
But they'll come again with the French flag flying
And the French drums raving to strike you down."

When Johnny the Outlaw was finally captured, it was Denis Browne, his godfather, who adjusted the rope about the boy's neck.

There is no doubt that agents had been through the district keeping the people informed of what was happening in Dublin, and had the rising succeeded there would have been plenty of recruits for the rebel army. The loyalists were very apprehensive and Lord Sligo was certain that the French had only to land and they would be supplied with everything. The disposition of the people was definitely republican, and their object was to get possession of the country and secure a total separation from England.

The surrender and unexpected desertion of one of the Emmet leaders to the ranks of the informers secured for Dublin Castle one of the most important catches of the whole rising. Through him, Quigley, Stafford and the Parrots were arrested in County Galway, where they had gone " on the run " disguised as spalpeens,

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and brought to Dublin. Quigley was considered by the Castle as being by far the cleverest of all the rebels, and the Government had no intention of losing him as a source of information by executing him. His landlord had been brought from Ardfry in County Galway in custody and from him as well as from all the other informers the Government obtained sufficient information to hang Quigley ten times over. Brought to the house of the notorious Lord Norbury he completely reversed his political ideas and principles. He gave local information of considerable value. The two Parrots were the sons of an Englishman who was employed as gardener and land surveyor to Blake of Ardfry. Among those in hiding at Ardfry was Barney Doogan, " a dark-visaged little Northern who had been one of Emmets' most confidential aides." On the occasion of the raid on Ardfry he had been with Quigley and his party and narrowly escaped arrest. For eighteen months he travelled throughout County Galway meeting all the disaffected in the area. On his return to Dublin he was arrested and turned spy. Writing to friends outside he stated " that he had undergone all the tortures that the Government could inflict in order to extort information from me, but as you would expect, without effect thanks be to God " ; yet he had given the name of every person he had known among the rebels of County Galway. For nearly forty years Doogan remained unsuspected. During that time he kept the Government informed of all the activities, seditious and otherwise, of previous State prisoners. He had been sent to France in the guise of an Irish patriot to spy on the Irish exiles there ; he spied on O'Connell's Irish Repealers and on the Young Irelanders. In 1840, Doogan's treachery was discovered by the Editor of a Repeal paper from documents in the possession of Major Sirr's son, the Reverend James D'Arcy Sirr. He was not publicly exposed and was allowed to leave the country.

RELIGION IN GALWAY.

Many instances could be given to illustrate the intense zeal of the Galway Catholics of the period. In 1708 a letter was written to the Pope by John Donato Mezzafalce, an Italian missionary from China, who, accompanied by a foreign bishop, Monseignor Maigrot, was returning to Rome in an English ship which was making a short stay at Galway. Neither bishop nor missionary

was permitted to land, but when the Catholics in the city and the adjoining country heard that there was a bishop on board they came in crowds in small boats to ask his blessing. The Protestants on board prevented the two foreigners from meeting the people, and when a " well-educated and noble " Catholic youth—Gregory French—enquired, " Ubi est Dominus Episcopus ? " a Protestant colonel struck him, and was going to have him thrown into the sea, when he was restrained by some other Englishmen looking on, who were " horrified by his barbarity." At the same time they locked up the bishop and Mezzafalce in the depths of the ship's hold, and kept them there for about three hours, until all the Catholics who had come to the ship had departed. But the crowd kept on coming although the bishop begged them not to, and so the ship's crew were at last obliged to yield, fearing that a riot would break out. When the vessel was about to sail the leading men among both Catholic clergy and laity requested that their most devoted homage should be presented to His Holiness, whose Apostolic Benediction they implored for their city, that, being thus comforted, they might have strength and courage under persecution to persevere ever firm and constant in the faith. Mezzafalce relates how the people who came on board, though " ridiculed and laughed at," all faithfully observed the fasts, even the servants being content to remain without food rather than partake of the meat which came from the tables of their " heretical masters." He was told how the people had to go outside the city walls on Sundays to hear Mass, although several had their secret chapels where it was privately said, and especially on Christmas night, when, the gates of the city being closed, the people could not go into the country, and thus expose themselves to the risk of losing everything they had should they be discovered.

(To be continued)

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Notes and Queries

THE MARTINS OF BALLINAHINCH

The most feudal of Irish families must surely have been the Martins of Galway, who ruled over an immense territory consisting of more than half a million acres in the wilds of Iar-Connacht. In this strange country, cut up by scores of lakes and inlets of the sea, covered by high mountains, and interspersed by bogs, the Martins were practically supreme. In a vivid letter written to her brother in India in 1834, Maria Edgeworth describes a visit that she paid with some friends to Ballynahinch Castle, the seat of the Martins. She tells of the drive over the rough and desolate country, during which the horses of their carriage had repeatedly to be unharnessed to drag them out of the bogs, the arrival at the castle at night, the unexpectedly elegant dinner that was served, and the gracious manner of her host. This was Richard Martin, known popularly as the "King of Connemara," a Member for County Galway, a

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Colonel of the Galway Volunteers, educated at Harrow and Cambridge, and the friend of George IV, a hero who had indulged in such a prodigious number of duels that he had earned the nickname of " Hair-trigger Dick."

The following description from Maria Edgeworth's novel *Ennui* is really a reference to Martin of Ballinahinch :—

> " As we approached, the gateway of the castle opened, and a number of men, who appeared to be dwarfs when compared to the height of the building, came out with torches in their hands. By their bustles and the vehemence with which they bawled to one another, one might have thought that the whole castle was in flames ; but they were only letting down a drawbridge . . . I passed over the broken bridge, and through the massive gate, under an arched way, at the farthest end of which a lamp had just been lighted ; then I came into a large open area, the court of the castle. . . . The great effect that my arrival instantaneously produced upon the multitude of servants and dependants, who issued from the castle, gave me an idea of my own consequence beyond anything which I had ever felt in England. These people seemed ' born for my use ' ; the officious precipitation with which they ran to and fro ; the style they addressed me ; some crying, ' Long life to the Earl of Glenthorn ! ' some blessing me for coming to reign over them, altogether gave more the idea of vassals than of tenants, and carried my imagination centuries back to feudal times."

—Editor.

THE GALWAY BLAZERS.

It is interesting to record the origin of the " Galway Blazers." The County Galway was hunted for several years prior to 1840 by Robert Parsons Persse of Castleboy. For a fortnight each year these hounds were invited by the Ormond Hunt to hunt the latter country. At the end of the visit the Galway men entertained the Ormond Hunt at Dooley's Hotel, Birr. On one occasion the

festivities resulted in the burning of the hotel. This was the origin of the name " Blazers." Robert Persse died shortly afterwards and the hounds were disposed of. Several private packs were then started : St. George of Tyrone, Blake of Frenchfort, Myreel of Pallas, Bodkin of Kilclooney, Persse of Moyode. A year or two afterwards when hunting with Persse's hounds at Castle Lambert a number of sportsmen agreed to revive " The Blazers." Tom Tully of Rathfarn and John Dennis purchased on their own behalf a pack of hounds that was for sale in Tipperary, and John Dennis was appointed master. He kept the hounds at Carraroe near Dunsandle until 1849 when he got a bad fall and had to give up hunting for some time. He died in 1868. For ten years before this he had lived at Bermingham House, Tuam, and hunted North Galway, parts of Mayo and Roscommon. John D. Mahon of Weston succeeded him with Michard Conry as huntsman and kept the hounds at Ballydonelan. In 1852 Mahon resigned and the mastership was taken over by Burton Persse who hunted the pack until his death in 1885, a space of 33 years.

Burton Robert Parsons Persse of Moyode Castle was born on November 4th, 1828. His grandfather, who was also a Burton Persse, familiarly known as " Old Burton," established a pack of hounds at Moyode as far back as 1770, and they were carried on without interruption there until about 1896. He was one of the greatest fox hunters of the day and held the mastership for 66 years. He hunted the pack the greater part of the time himself and rode out with them a fortnight before he died in 1836 at the age of 85.

In 1803 the first Hunt Club was established in Galway, called the Castle Boy Hunt with Robert Parsons Persse of Castle Boy as master. He was a nephew of " Old Burton " and the two of them hunted the county, " Old Burton " the southern part and the nephew the northern. Robert Parsons Persse died in 1829 and the northern end of the county was hunted by a committee until 1840, when the title of the pack was changed to that of the County Galway Hunt, and the celebrated John Dennis became master until 1850.

From *The Ranger* : A journal for the Connaught Rangers ; edited by Lieut.-Colonel H. F. N. Jourdain. C.M.G.

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THE STRANGE STORY OF PATRICK O'BRYAN, OF LOUGHREA

Patrick O'Bryan of Loughrea, the son of very poor parents arrived in England in the reign of Charles II., and enlisted in the Coldstream Guards. Being, however, a young man of luxurious tastes he found the pay of a guardsman totally inadequate to his needs. Obtaining substantial credit at taverns and shops and borrowing from acquaintances he succeeded in subsisting for a time. These sources of money having dried up he became a highwayman. One of his first victims was the parson of Croydon, Dr. Clewer, who had been tried as a youth at the Old Bailey, and burnt in the hand for stealing a silver cup. O'Bryan knew the parson very well, and demanded as one rogue to another, a little assistance. The doctor assured him "that he had not so much as a single farthing." Then said O'Bryan, "I must have your gown, sir." "If you can win it," replied the doctor,"' you may have it." O'Bryan agreed and Dr. Clewer produced a pack of cards. O'Bryan won the game and so gained the gown.

Once he held up an acrobat, named Clarke, on Primrose Hill, with the usual salutation of 'stand and deliver.' To his amazement and terror Clarke jumped over his head and escaped. Clarke's friends told the story in public prints, and O'Bryan vowed vengeance should he ever meet Clarke again. Fortunately for the acrobat they never did meet again.

Deserting his regiment O'Bryan stole a horse and leaving London, took to the coach roads. Holding up Nell Gwyn in her coach on the road to Winchester he received a present of ten guineas from her. He gathered a band of other highwaymen around him, but at the first hold-up his youngest recruit, Claudius Wilt, was captured and hanged at Worcester. Gradually his band was rounded up and ultimately himself. He was tried and executed at Gloucester for a robbery committed within two miles of that city. When he had hanged the usual time, his body was cut down and delivered to his friends for burial, but while being carried to a house he showed signs of life. A surgeon was sent for, who bled him, and O'Bryan recovered. The surgeon under dire threats was compelled to keep his recovery secret. The highwayman promised to live a new and better life which he did while

his money lasted. Through his funds becoming exhausted he again stole a horse and took to the road. Shortly after he met the lawyer who had convicted him and Captain Charles Johnson records in his *General History of the Lives and Adventures of the Most Famous Highwaymen, Murders, etc.*,that O'Bryan greeted him : "lest you should be so uncivil as to hang my ghost too, I think my best way is to secure you." He shot the lawyer through the head and cut up the body.

Assisted by four followers O'Bryan broke into the house of a Lancelot Wilmot of Wiltshire where they gagged the three servants, murdered the owner of the house, his wife and daughter, carried off everything valuable to the amount of two thousand five hundred pounds and set fire to the building and all who were in it.

O'Bryan was not arrested until two years later and would probably never have been suspected had not one of his men confessed while on the gallows for a murder at Bedford. Committed to Newgate, he was transferred to the assizes at Salisbury, where he admitted his crimes. He was for a second time executed and on this occasion great care was taken to do it effectively. His body was hung in chains near the house where he had murdered the Wilmots and their servants. O'Bryan was thirty-one years old at the time of his execution, which took place on Tuesday, 30th April, 1689.

Editor.

Galway, August, 21, 1760. At Kilkerrin, near Moylough, in the county, was married a few days since a young woman about 25 years of age, whose mother about 40, granny about 60, great granny about 80, and great great granny about 109, were all present. What was most singular and entertaining was the sprightliness and vivacity with which the great great granny sang and danced. From her erectness of body, vigour and state of health, it is more than probable that she may live to see her fifth and sixth generations.

Faulkner's Dublin Journal, August 16th, 1760. Quoted from MacManus. *Irish Cavalcade*.

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The Labour Court is Not New

By Philip O'Gorman.

It is assumed that the Labour Court now existing in Eire is the first of its kind. This is not so. A Labour Court existed in the city of Galway 400 years ago. In this period the Governors of the city constituted a Sovereign Assembly. From the decision of the Chief Magistrate, or Judge, there was no appeal to a higher court. There was no appeal for the reason that no higher court existed.

To be correct, in the year 1511 there appears to have been a movement by the Labourers for better conditions. It appears that the workers demanded that food should be sold at a price to be in alignment with the wages paid. This demand the Court conceded to the fullest possible extent. The Court struck a rock bottom price—a price that could never be improved on. This price we shall presently learn, for we print an exact transcript of the minute, or, to be correct, of the " Statute " making the price fixed—the Law of the city. The original of this document is preserved in the Library of the University College, Galway.

The Court consisted of nine " Masters " or " Judges," and for the want of space we print only a small part of the proceedings. The first Statute is : " That no butter be sold above a peny a pound and no dearer on paying to less xiid. (1s.) and his body to be put in prison that doth contrarye." The second Statute reads : " The Fisher of the Logh brings to the market thre dais in the weeke and give 100 elles for two pence." The remaining business of the Court consisted in fixing a price for other necessaries. What we print will show the spirit of the Court and the desire to place the worker on the highest rung of the ladder.

In the period we have now under review Galway was a city of renown—a city with a great trade. In the year 1342 a merchant prince—Edmund Lynch Fitz Stephen—constructed the great west bridge leading to the island (now Nun's Island). He was called Eamon na Tuaine—Edmund of the tons—from the greatness of his wine trade. It is to be remembered that the shipment of wine from

Spain is a relatively easy matter. A westerly wind guides a boat trading from Galway Bay to Spain and from Spain to Galway Bay without shifting a sail. In those far off years we had in Galway craftsmen of renown. Their knowledge of boat building was apparently perfect. The evidence of this is found in the fact that the Galway ships of the period passed and re-passed through the Bay of Biscay in perfect safety. The ships that could do this were fit to circumnavigate the globe.

SCHOOLMASTERS, 1740

The following Popish Schoolmasters in County Galway are recorded in the Journal of the House of Commons, 1740, Volume 8, page 170 :—

Lally Bermingham.

Thomas Adams.

Nicholas Cox.

William Caseberry.

Thomas Burke.

George Foster.

Denis Creaghane.

Bryan Hynes.

All are described as teachers of reading, writing and arithmetic.

Editor.

QUERY.

Information sought : The story, location, and the craftsman who made a chalice for Terlagh O'Brien of Commeragh, and his wife, Ellinore. The chalice is said to be dated 26/8/1643.

Maurice Manning, Woodford.

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I haven't much time to write this, so excuse the spelling—but two letters, from California and Sweden, in a week asking for books on Galway, or by Galweigans, and what have you got ?

Yes, you have. But can I buy any of the classics Galway has given literature in a fresh cover, at average price ? And what about the books that haven't yet been published ?

Thinking the matter over, considering the thousands of Galweigans living everywhere but Galway, I like ever better the idea of a Galway book club.

The two important points about a book club are these :—

The publishers, with the subscriptions in hand, risk no loss ; they can sell to the subscribers at cost price ; and with a membership of no more than a thousand, they could supply their book club with well-produced works, priced far lower than similar productions in the general market.

The choice of book for publication does not depend on its suitability for the general market, but on its suitability for the members of the book club, Thus, a Galway book club would create Galway books. And these books need not be confined to members. Once subscriptions had met the high, initial cost of setting the type for a book, extra copies could be printed cheaply. These could be retailed in the ordinary market at the high prices obtaining there, and the profit used to subsidise the future publications of the book club.

It would all be so simple if a thousand interested Galwegians wrote a Postcard to the Editor of THE GALWAY READER, saying : Dear Sir, I'd be willing to pay a pound to the Galway Book Club. In the subsequent year I would expect to receive two or three newly-printed Galway books in good bindings. The old titles I'd like to see reprinted are such-and-such. And the type of new works I'd want would be as follows.

And what follows—if anything— is up to you. Don't let the responsibility rest with yourself—share the burden with your friends. And if you're living away from Galway I feel sure

you'll give the matter half a mind. My only excuse for the following mackerel is that I was out of Galway a year when it stuck in my throat :—

That town, I own, must be a common place !
There peoples' tongues, accenting words the same,
Speak good or evil, pray or curse, and yet . . .
It is not common when I hear its name ;
From where its houses gave me first a house
To start a voice in, or to touch a face,
Naming me names—now beauty's alphabet—
I named that town before another place :

So common-place or no, it seems always
I see, beyond the day that wakes the dead,
The faces and the voices that were Galways'
Saying with God the things that Galway said.

Which is to say that if a Galway Book Club existed I would be the first to join it ; and the last thing I would want from it would be the sentimental longings of exiled Galwegians. If enough of you let the Editor know your wants, perhaps the next issue of this quarterly will be able to bring the matter to the hand-in-the-pocket stage.

And now, if you'll excuse me, I must write to my friends in Sweden and California and say that it has not yet been decided if Galway is worthy of books.

KEVIN FALLER.

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Leabharlanna Chontae na Gaillimhe

GALWAY COUNTY LIBRARIES

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Editorial

ALTHOUGH we have added considerably to the size of THE GALWAY READER again, we regret that we have been obliged to hold over a quantity of material, including further notes for *The Galway Scrap Book*. The remainder of the articles will appear in subsequent numbers.

For the reader of books, whether he be a devoted student of literature or one of that vast army who find in printed pages a little evening shade from the noisier day, Galway is a town full of reminders. They cloud like pebbles on a beach. They meet you at street corners and in narrow lanes; they thrive in the historic buildings and in the tottering tenements. The full story of Galway has yet to be told. It is a historic town. It has inspired poetry, prose and verse, and that it will probably continue to inspire much poetry and much prose and much verse is not remarkable. One has only to stand on a clear evening on the low hills and survey the city to believe that the people of the past, whether they made Galway their home or their halting-place, perhaps found their lives move the more easily at a glimpse of that romantic vision.

THE GALWAY READER endeavours to impart, in a small way, some knowledge of public affairs and of the history of his own neighbourhood which a citizen should possess if he is to perform with intelligence his duties as a member of the community ultimately responsible for the government of the village, rural district, county and country; to point out the facilities for the study of the arts, trades and professions which constitute the occupations of the inhabitants; and through the County Library to remove as far as possible all obstacles from the path of the serious student of any subject.

J. J. Waldron

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Literary Notes

FRANK HARRIS was at the height of his power in the London of the eighteen-nineteens. He had married a rich woman, lived in Park Lane, knew all the important people, artistic, political and financial, and had a considerable influence. He had spent his early years in the far west of America. His face was adorned with a big moustache, and had thick black hair parted in the middle and plastered down on a low forehead. All this with his stock build gave him the appearance of a typical cowboy.

His origin is obscure. He posed as an Englishman, though Wilde claimed him to be Irish. The general consensus is, however, that he was a Jew, although with the manner and speech of an educated Englishman.

He owned and edited the *Fortnightly Review*, and then *The Saturday Review*, and claimed to have discovered G. B. Shaw, and that he gave him the post of dramatic critic on *The Saturday Review*. When Shaw left, Harris appointed Max Beerbohm.

Harris passed the most of the years of the 1914-18 War in England. While living in New York he was considered a pro-German. It has been charged against him that he was anti-English on account of his imprisonment for libel—so far, too, did this view of him go that the additional charge of being a German agent, from which he derived his main source of income, have been added.

His star tended to fade after the war. He had faced bankruptcy and prison.

He described his memoirs, *My Life and Loves*, as "the naughtiest book ever written." Harris had the book printed in Germany, but preferred to publish it in France.

The critics consider that Harris will not survive as a writer, and that with the exception of his *Life of Wilde* all his works will be forgotten. Of all the books about Wilde, it is this which has done most harm to his memory. It was this book that caused Shaw, who had not seen Wilde in his last years, to describe Wilde as an "an unproductive drunkard and swindler." Harris has always the noble part, being the benefactor, generous and disinterested, sparing no trouble to evangelise his fallen and sinful friend. He could not resist

glorifying himself at the expense of Wilde. He is scandalized by Wilde's excesses in eating and drinking.

In reality Harris did not see much of Wilde in his last years.

The name of BARON MON CHAUSEN is famous in literary history on account of the amusingly mendacious stories known as *The Adventures of Baron Munchausen*. In 1785 a little shilling book of 49 pages was published in London called *Baron Munchausen's Narrative of his Marvellous Travels and Campaigns in Russia*. Several enlarged editions followed and as time went on *Munchausen* increased in popularity and was translated into many languages and everything about this cycle, where satire and fantasy merge with nonsense: its origins, its affinities and its amazing popularity. The adventures have rather more merit as satire and social commentary than is generally attributed to them, but the secret of their popularity lies in their nonsense. The Baron triumphs over the impossible by a crackling flight of ideas. Tall stories and absurdities appeal from the grotesque to the specialised lie. He flogs a fox out of its skin, explodes a bear, and generally behaves like a mad surrealist. His fur coat, after being in contact with a mad dog, catches the infection and attacks the rest of the wardrobe.

The adventures were written in English by an expatriated German savant who used as sources mediaeval, Renaissance and after-dinner stories of an eighteenth-century sportsman. The author, Rudolf Erich Raspe had apparently become acquainted at Göttingen with Hieronymus Karl Friedrich, Freiherr von Munchausen, of Bodenwerder in Hanover. This Freiherr von Munchausen (1720-1797) had served in Russia against the Turks. On his retirement he used to amuse himself and his friends by relating extraordinary instances of his prowess as soldier and sportsman. Raspe can only be held responsible for the nucleus of the book. The additions were made by booksellers hacks. The theme of Baron Munchausen has become part of the common stock of the world's story-telling.

Mr. G. B. Shaw once spoke of LADY GREGORY as "the greatest living Irishwoman." She is certainly a remarkable enough writer to put any generous critic a little off his balance. Equal mistress in comedy and tragedy, essayist, gatherer of the humours of folk-lore, imaginative translator of heroic

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literature, venturesome translator of Molière, she has contributed a variety of grotesque and beautiful things to Anglo-Irish literature greater than any of her contemporaries. She surpasses others in the quality of her comedy, however, not that she is more comic, but that she is more comprehensively true to life, she has gone to real life, as to a cave of treasure. (From the *Nation*).

The first of LADY'S GREGORY'S two volume *History Plays* is devoted to The Tragedies, Grania—Kincora—Dervorgilla, and the second to The Tragic—Comedies, the Canavans—The White Cockade—The Deliverer. They each display the fine qualities of LADY GREGORY as a playwright on a stage she has made her own wherein she uses folk speech, and depends entirely on the traditional history handed down through succeeding generations and firmly believed in, despite printed records. When she told W. B. Yeats she had only three persons in the play of " Grania," he said, " they must have a deal to talk of about." " And so they have," replies Lady Gregory, " for the talk of lovers is inexhaustible." " Kincora," the first historic play she ever wrote, is here presented in a revised form. When it was first produced in Dublin an old farmer came all the way from Killaloe to see it, but went away sad, saying, " Brien ought not to have married that woman, but to have been content with a nice quiet girl from his own district." In " The White Cockade " a little incident, purely traditional, regarding the escape of " Dirty Shemus," has already been used by Dr. Douglas Hyde, and the heroic figure of Sarsfield towers over all.

Lady Gregory's wisdom that is first cousin to genius, goes to the old people, in and out of the workhouses, under the hedges and on tramp, and gets them to tell of the wonders. Too old to have learnt the lumber of the elementary schools, they have escaped unlearning much, for the memories of these folk are treasures of the old tales. So they have kept them alive for the thousand years, and by repeating them, to be written down and printed, have preserved them just in time —for death is ever busy among the treasures.

Sound and Fury : Twenty-one Years in the B.B.C., by Maurice Bor, is a record of experience with the Corporation through two decades. He describes more or less unusual characters he has met on and off the staff of the B.B.C. It covers practically the whole gamut of B.B.C. activity from the staff end at Broadcasting House to its connections across the world.

Jane Oliver makes Scotland's romantic past live again in her historical novel *Sing, Morning Star,* which tells the love story of King Malcolm and Queen Margaret, in the 17th century.

The first of a series of books on antiques designed for the newcomer to collecting and the man of small means is Thorle Hughes's *Old English Furniture.*

Recently a number of books have appeared which have been written by men who have turned from materialist philosophy of Communism. Fred Copeman tells in *Reason in Revolt* of how he, a vigorous member of the British Communist Party, went through a political and spiritual conversion. The other story of conversion from materialism is told in Mikhail Koriakon's autobiography *I'll Never go Back.*

Frances Pitt is one of the most popular writers on natural history subjects, and her books have an equal appeal to old and young. Her *Birds in Britain* is one of the best produced books in recent years. There are illustrations on really every page, including sixteen coloured plates.

Igor Gouzenko tells in *This was My Choice* how he came to walk out of the Soviet Embassy in Ottawa and bring to light a network of espionage in Canada. The famous trial which ensued revealed a highly-planned organisation. The findings of the Royal Commission have now been factually and dramatically laid out in John Baker White's *The Soviet Spy System.* The author has reduced the vast volume of evidence to the point where it can be readily understood by the intelligent layman, and gives a timely warning to those who say " It can't happen in Ireland."

George Bernard Shaw describes Eric Bentley's *The Modern Theatre :* " a penetrating witty study of modern plays and dramatists by one of the brightly conspicuous critics."

A Surgeon's World by Max Thorek is the autobiography of a distinguished surgeon, founder of the International College of Surgeons and eminent writer on surgery. It is a book for medical and laymen alike.

Ninety-seven pages of practical advice on how to choose and train terriers for badger digging, otter hunting, ratting

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and other work, is *Working Terriers* by Dan Russell. The author, who illustrates his book with several photographs, writes out of his experience in the breeding and training of these dogs which extends over more than twenty years.

J. F. H. Thomas, the author of *Sheep*, gives in *The Grazing Animal*, comprehensive practical advice on the management of our farm animal population with particular attention to grazing.

An anthology of saints skilfully drawn by people well-equipped for their subject is *Saints are not Sad*, edited by F. J. Sheed. These biographical portraits are of high quality and fully deserve their inclusion.

The latest biography of St. Thérese of Lisieux is *Storm of Glory* by John Beerers. The author has made full use of much new material about the saint and her family which has come to light within the last few years, and this makes it essential reading for all who love the saint.

Simon Nowell-Smith has contributed a brief and informative introduction to *The Reverberator*, Henry James' short satirical novel describing the impact of the New Journalism that invaded Europe from America in the eighteen-seventies upon an exclusive corner of Parisian society.

Originally conceived as a tribute on the centenary of Gerard Manley Hopkins', *Immortal Diamond*, edited by Norman Weyand, is a volume of essays by eleven of his fellow Jesuits in the United States. It offers both an interesting commentary on his work as a whole and occasion for controversy. Among the contributions of a general nature Father MacGillivary's article on " Hopkins and Creative Writing " which is mainly a consideration of his importance as a poetic influence, is especially readable. Two papers, one of which will have a more specialist appeal, deal with his use of meter. Three others presuppose an acquaintance with the particular poems they analyse, and the remaining three are concerned with the question which continues to raise more difference of opinion than any other—the importance of relating all study of Hopkins' work, through his life as a Jesuit, to his preoccupation with the supernatural.

R. O. B. Manley has made his living out of bee-farming alone since 1926, and he tells us about it in his book *Bee Keeping in Britain*. He is also widely read in the bee-keeping literature, and a keen observer of nature. All this goes to make his book technically very valuable, and without doubt it is claimed that it will become one of the standard works on the subject.

Author, illustrator and publisher have combined to produce a very attractive book with the title *From Foal to ' Tally Ho ' : The Story of an Irish Hunter*. It is not a large work, about eighty pages, but it is pleasant reading from beginning to end, and in paper and type agreeable to the eye.

In *The Hour of the Working Class*, by Canon Cardijn, the founder of the young worker movement, which has spread throughout the world, describes the origin of the worker as a separate class and how that class has become as a whole so divorced from Christianity. In view of this defection it is the worker himself, the Catholic worker, who has a divine mission to redeem the working-class world. The booklet shows the power and vigour behind the Y.C.W. movement, which has been founded to give the young workers this mission.

In the preface to his latest work, *The Freedom of Necessity*, Professor J. D. Bernal elucidates its rather puzzling title by telling us that " it expresses the intrinsic character of modern scientific thought, that freedom is to be measured by knowledge." We act in accordance with laws. When our ignorance prevents us from understanding the law, or even knowledge of its existence, we claim that we are free to choose this or that alternative. As our knowledge advances we shall come to understand that we choose this (and not that) in accordance with a law. Freedom is therefore, for Professor Bernal, inversely proportional to knowledge. He illustrates his point of view, so clearly incompatible on this ground alone with Catholic teaching, by reference to the behaviour of the molecules of gas in accordance with the laws of Boyle and Charles. These laws express the *average* behaviour of a gas under changing conditions in their environment. Professor Bernal goes on to argue that " this is true also of course about human beings " and that " the much vaunted free will of the individual " is his ignorance of " the antecedent causes by which man is determined." In the average effect formulated in

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Boyle's law the individual response is not considered. The same kind of generalisation can of course be made with regard to human acts—that " by and large people can be counted on to behave in a certain way." But if one examines the response of any individual it may be found to be contrary to the generalisation without the latter being rendered invalid as the validity of the universal term is not destroyed by a contrary particular term. Such statements carry a discussion on individual liberty no further. " Their individual freedoms cancel out in average behaviour " does not disprove the reality of the individual freedoms. A 100 per cent affirmative response in a gallup poll could suggest one of several things but least of all would it deny the freedom of the individuals concerned to make negative response had they felt disposed to do so. The supremacy of science and its absolute dominion over every order of thought Professor Bernal takes as his central theme. If freedom was in his opinion " an illusion " but a reality one might understand the foresight that prompted him to grant to scientists a monopoly of that desired commodity. But after proclaiming for page after page that freedom is an illusion, one comes to page 131 and finds the statement that " the scientist needs freedom to get on with his job and to both give and get the best in relation to other workers."

It is no doubt true that scientists alone are capable of formulating a plan for science since they alone know what science is about. The lesson to be learned from that observation is surely that the same will be true *mutatis mutandis* for specialists in other branches of learning. Neither mediaeval history nor the teaching of the Church may be Professor Bernal's subject. His attempts to provide his readers with an *ad hoc* survey of both leave much to be desired. Such statements as " the saints were better for most purposes than the minor angels because they had been on earth " as a sample of mediaeval theology hardly commends Professor Bernal's grasp of the subject. Silence is more easily excused and understood than nonsense by the confession that this is not one's subject.

In the essay entitled " the unholy alliance " Professor Bernal speaks of the " intellectual dishonesty " which gave birth to the compromise made by an earlier generation of scientists between science and religion by which both parties agreed to keep up appearances by avoiding one another in the street. Professor Bernal's solution lies not in ignoring the claims of theology to throw light on any contemporary problem. But he would not merely ignore theology but dethrone

it and replace it with the dialectical materialism of Marxism in which he finds no such intellectual dishonesty . . . When on the other hand he reaches the casual as opposed to the temporal origin of the universe, Bernal ignores the challenge of St. Thomas's teaching on contingency and his own attempt to explain this " inexplicable " problem neither proposes an infinite series nor faces the implications of a finite series but talks vaguely of " odd hundreds of stable atom nucles " and " assemblages of elementary particles " and " the previous existence (unproved but pointed to) of a more concentrated universe in which the first atoms were built out of lighter units and where their formation led to a critical state which was resolved by the condensation of stars and their scattering in whirls through space." To say that this is as far as one can go as a scientist is one thing, but to deny *a priori* the validity of *any* attempt by philosophy to go further is another.—Review by T. H. Harper in *Blackfriars*.

K. K. Doberer in *The Goldmakers* has done a big job with great care, searching in obscure books of all ages to summarise the curious history of the search for the philosopher's stone, with which it was hoped to convert base metals into gold. The book is illustrated with prints from the British Museum.

Alexander Werth reviewing *Tito* by George Bilainkin in *The New Statesman and Nation*, writes: " It is doubtful whether as a biography of Tito, Mr. Bilainkin's book can be considered in anyway complete. Very little is said about his visits to Russia and his relations with the Comintern. Some interesting parts of the book are the chapters devoted to British and Soviet policy in relation to Yugoslavia during the war. The British wobbling between Tito and Mihailovic—with, for along time, the strongest prejudice in favour of the latter—is described, largely on the strength of Yogoslavia material, with anger and sarcasm. Altogether the author argues that, all along, Tito was getting a raw deal from both sides—from the Western Powers over Trieste, from Russia over Southern Karinthia."

A new and completely revised edition of the history of chemistry for the general reader is *Crucibles : The Story of Chemistry* by Bernard Jaffe. The subject is covered from the prominent alchemists of the fifteenth century to the latest work in atomic research.

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Price Control by F. R. J. Jervis is a careful study of Government and other price controls and their economic effects.

The hitherto unpublished part of Wilde's *De Profundis* gives a severe picture of Lord Alfred Douglas and the part he is alleged to have played in bringing Wilde to ruin. The indictment, written in its author's finest prose, at first reading leaves little place either for corrective impressions or for anything more than a cursory and confused acknowledgment of the quality of Wilde's thought. The reader feels that as far as Lord Alfred Douglas is concerned Wilde's portrait is one of bitterness of neglected love than of implacable judgment. He contrasts Douglas's silence with the great kindness of Robert Ross who wrote him every twelve weeks a "little budget of literary news." Vyvyan Holland in his introduction to *De Profundis* tells his story of Lord Alfred Douglas's reactions and dealings. Mr. Holland states that a " type-written copy " of the manuscript was sent to Lord Alfred, who " found it was more than his vanity could stand." Lord Alfred repeatedly denies that he ever saw or received this until many years later, long after Wilde's death, and then only because of an impending libel action.

Encounters by Elizabeth Bowen was first published in a small edition over 25 years ago. These early stories of Elizabeth Bowen can be known to few of her many thousands of readers.

Daniele Vare, the author of *Laughing Diplomat*, has written another volume of his personal recollections, *The Two Impostors*. Concerning himself with the pre-war and war-time years, Signor Vare comments wittily on a wide range of personalities, governments, courts and events.

Good anthologies are always acceptable reading, and *The Eighteen-nineties*, compiled by Martin Secker is a large volume of good reading in prose and verse, with an introduction by John Betjeman. This work contains no excerpts. Everything is included, whether it is a poem or a story, being complete in itself.

A book about farming is designed to interest the townsman in what he may see on *Both Sides of the Road*, as he walks, rides or drives across the countryside. The author and artist,

Sidney Rogerson and Charles Tunnicliffe, are also responsible for *Our Bird Book*.

In *Brass, Wood-Wind and Strings*, Desmond MacMahon deals with the various instrumental combinations-orchestra, military band, brass band, dance band and light orchestra—in a way which makes apparent mysteries clear and attractive. In non-technical terms the instruments are described, their part in the combination explained and by musical illustrations the scope of their contribution is emphasized. Music will be much more readily and easily understood as a result of this work, and it makes a valuable link between listener and performer.

First published in 1884, Thorold Rogers's *Six Centuries of Work and Wages*, has become a classic on the struggle of English labour under generations of mis-government and oppression.

David Burton went to Ethiopia to collect information on locusts, but he took with him a most observant eye and a discriminating mind. His *Travels in Ethiopia* is enhanced by a splendid series of photographs of people, landscape and architecture from a land where all three have their unique features.

An excellent and popular introduction to bird behaviour is E. A. Armstrong's *Bird Life*. Song, concealment, territorial conflicts, courtship, nest-economy, remarkable photographs, and well-informed drawings by E. A. R. Ennion, make the book of more than passing interest to the amateur ornithologist.

Seek Ye First is a selection of Cardinal Griffin's sermons and speeches according to subject matter, in many cases giving extracts only to show the Cardinal's mind upon the great problems of the day.

A piece of literature differs from a specialised treatise on astronomy, economics, philosophy, or even history, in part because it appeals, not to a particular class of readers only, but to men and women as men and women ; and in part because while the object of the treatise is simply to impart knowledge, one ideal end of the piece of literature, whether it also imparts knowledge or not, is to yield aesthetic satis-

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faction by the manner in which it handles its theme. Literature is a vital record of what men have seen in life, what they have experienced of it, and what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us. A good book grows directly out of life. Literature lives by virtue of the life which it embodies.

The Foreman's Handbook, edited by Carl Heyel, is an authoritative guide that expertly discusses the background every foreman must acquire and the attitude, or "mental attack," he must develop to prepare himself for larger responsibilities. Written by a group of experts in the field, it includes practical information needed on the job, taking you from a breakdown of the foreman's job, work planning and scheduling, and safety pointers . . . through the merit rating of employees and the things you should know about modern labour legislation. An entire new section on Work Simplification conveniently provides scores of practical tips and short cuts that can help you improve production methods and lower production costs.

Foundations of Method for Secondary Schools, by I. N. Thut, Associate Professor of Education, and J. Raymond Gerberich, Professor of Education and Director of the Bureau of Educational Research and Services, University of Connecticut, is a text for college courses in general secondary schools methods. Simple and practical, it interprets modern educational theory in such a way that the beginning teacher may know why, when, and how to use a particular method. The discussion relative to each method always proceeds from purpose to practice. Practice is illustrated with actual classroom examples. Teacher planning for each method is described step by step. Selected readings and audio-visual aids are listed at the ends of the chapters.

Conrad's career as a writer extended for thirty years from the time he left the sea in 1884 until his death in 1924. He brought to English Literature the detached outlook of a foreigner and the richly stored experience of a far traveller and working sailor. The volume, *Four Tales*, brings together for the first time two of his famous shorter novels, *The Nigger of the Narcissus* and *Youth*, and two stories, *The Secret Sharer* and *Freya of the Seven Isles*. Sir David Bone's introduction proceeds from personal memories of Conrad.

Fifty Years with Dogs. To the new generation of dog lovers the name of Lt.-Col. E. H. Richardson will not be so familiar as to those of us who, after the first world war, frequently came across interesting news items in the Press concerning "Col. Richardson's Airedales." This world-famous trainer of dogs, whose name in those days made news, first published his book *Forty Years with Dogs* in 1929. Now this absorbing account of Col. Richardson's life-work has been enlarged and revised by Mrs. Blanche Richardson under the new title *Fifty Years with Dogs*. A host of interesting reminiscences of dogs in general and dogs in particular are told by the author. Authentic stories of watch-dogs, police dogs, war dogs and just ordinary dogs fill the pages, together with fascinating accounts of Col. Richardson's travels about the world whilst engaged in his canine training and interests. The volume is enriched by numerous illustrations, many from the author's photographs. This is undoubtedly a book which can be read and re-read with continued interest and pleasure.

Elements of Geography, by Vernor C. Finch, Professor of Geography, University of Wisconsin, and Glenn T. Trewartha, Professor of Geography, University of Wisconsin, is a standard college text based on the authors' concept of physical geography as "the science which treats of the potentialities of the earth for human use." The book is unique in that it looks upon the subject as an analysis of the resource base for nations and peoples and stresses the forms of the physical elements rather than processes. Includes new material on soil types, mineral resources, air masses, cloud types, distribution of precipitation, atmospheric stability and instability, and resource trends. Illustrations have been enlarged and many new ones added. The folded maps (previously available separately in a pocket at the back of the book) are bound into the text, four of these are now in colour.

This I Remember, by Eleanor Roosevelt, author of *The Lady of the White House*, is the second volume of Mrs. Roosevelt's autobiography and covers the period between the end of the First World War and the death of her husband in April, 1945. She tells how, after leaving the Navy Department, Franklin D. Roosevelt went into business in New York City until 1928, when he was persuaded to return to politics and stand for the Governorship of New York. After saying something about his work in that office, and of the events leading

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to his election as President in 1932, Mrs. Roosevelt goes on to describe and comment upon his views and actions in connection with public affairs during his four terms of office and on his handling of the situation before America entered the war, and afterwards. But, as Mrs. Roosevelt points out, this public side of her husband's life has been and will be the work of historians ; her main object here is to show the other side, to contribute information and impressions that will lead to a true understanding of his life, character and objectives. She describes F.D.R's relations with his mother and shows the strong influence the latter had on her son. Mrs. Roosevelt also describes her husband's relations with others, telling how, though he always gave thought to other people's views and counsel, he was never greatly influenced. With faith in spiritual guidance he faced life and problems without fear, casting off care once a decision was made. Mrs. Roosevelt naturally says a good deal about her own views and activities, describes her wartime trips to England, the Pacific and the Caribbean, and gives vivid pen-portraits of the King and Queen, Madame Chiang Kai-Shek, Harry Hopkins, and other notabilities. She paints an unself-conscious portrait of herself as wife and mother and public figure, and gives an interesting picture of life in the White House. Mrs. Roosevelt concludes a memorable volume by describing her husband during the last few months of his life, showing the effect his increasing physical weakness had on his mind and spirit ; and tells how his passing affected her own personality.

The Man Who Ate the Phoenix, by Lord Dunsany, author of *The Fourth Book of Jorkens*, etc. It is well that in these sombre times we have a few writers who can invest the everyday triviality with significance. Lord Dunsany is one of these few. It is difficult to know whether to be more amazed at the wide range of subjects in *The Man Who Ate the Phoenix*, his new collection of short stories, or just to fasten on to the celtic in this writer. Perhaps it is the fantasy—supernatural, poetic, mystic, and humorous—that lingers longest in the memory. The title story tells of the young Irish labourer who shot a golden pheasant, which he thought was a phoenix, and was subsequently enabled to speak with leprechauns, banshees, fairies and witches. It is safe to say that the only other vehicle in which the atmosphere of *The Man Who Ate the Phoenix* might be captured is the art of Walt Disney. Another *tour de force* is *The Return*, a memorable ghost story. But all these

forty stories, ranging from the vignette to the full-blooded narrative, have the elusive quality which makes the discerning call for " another Dunsany."

Principles of Secondary Education, by Rudyard K. Bent, Professor of Education, University of Arkansas, and Henry H. Kronenberg, Dean of the College of Education, University of Arkansas. This teachable text provides for students beginning their professional work a comprehensive picture of the secondary school as it exists in the U.S. In it the large facts and principles of secondary education have been treated in a way which is both logical and psychological. The revision includes trends and issues emerging from reorganizations and changes brought about by the war and postwar period. In many cases, the text has been modified in keeping with the shift of emphasis. A student's workbook and filmstrips accompany the new edition.

A Short History of the English Novel, by S. D. Neill, gives a fascinating panorama of the evolution of the English novel from its infancy to *Finnegan's Wake* in relation to the social and economic history of the times. The author discusses the development of the novel in considerable detail from the rudimentary forms assumed in the medieval and Elizabethan periods, through the major consolidation in the eighteenth and nineteenth centuries, to the experimental work seen in the present day. The novel is studied here as a kind of literary ' octopus ' which has successively and successfully absorbed fantasy, biography, the essay, drama, history, metaphysics, political and scientific ideas, sociology, psychology and is now reaching out to the realm of poetry and theology. Much illuminating information is given on such ' classics ' as Richardson, Fielding, Smollett, Sterne, while new light, the outcome of recent researches, is thrown on Walter Scott, Jane Austen, Dickens, the Brontes, Thomas Hardy, George Gissing, Joseph Conrad, Henry James : in fact all the major Victorian novelists. Exploring the interesting by-paths of fiction the author considers *inter alia* the contribution to the novel made by the ' scandalous chronicles ' of the Restoration, religious allegories, the Gothic Terror, eighteenth-century ideological romances, and gives some account of the early novels of Disraeli, the unique world of ' Baron Corvo,' and the satiric fantasies of Norman Douglas. The concluding chapters bring the story up to the present-day writers such as E. M. Forster, E. L.

H. Myers, Aldous Huxley, Virginia Woolf. An excellent up-to-date bibliography of critical works on the novel and a full index make this book as invaluable to the student as to the general reader of fiction. Miss Neill is an extension lecturer of long experience at the University of London. She is also widely known in the world of adult education.

Light Horses and Light Horse Keeping, by F. Townend Barton. This famous book which has been a standard work for many years has now been thoroughly revised and brought up to date. It is a work of real practical value to all interested in saddle horses, ponies and general stable management. At the present time there is an ever-increasing number of people anxious to acquire knowledge relating to the horse and horsemanship, the two being practically inseparable. *Light Horses and Light Horse Keeping* has no pretensions to being a work on equitation, its object being to instruct the reader in matters appertaining to the various breeds of light horses and ponies for saddle work ; the conformation ; the points of the horse ; its suitability for particular purposes ; grooming and general stable management ; the law relating to horses ; shoeing—together with the outlines of some diseases and accidents and the best methods of dealing with these, etc., etc.

Theatre Tapestry, by Henry Gibbs, author of *Affectionately Yours, Fanny—Fanny Kemble and the Theatre*. "I have thoroughly enjoyed Henry Gibbs's *Theatre Tapestry*—a careful, thoughtful work, accurate, factual, and very well written. Gibbs is never dull, presenting his own point of view brightly and persuasively. I recommend this book as a valuable contribution to the all too few books on our theatre history. It deserves wide success, the author's most refreshing enthusiasm a thing of joy for his readers."

This was the opinion expressed by W. Macqueen-Pope, author of *Carriages at Eleven, Twenty Shillings to the Pound*, etc., when he read the MS. of Henry Gibbs's *Theatre Tapestry*, one of the most unusual histories of the British theatre ever written.

Gibbs opens his study with an account of the fertility rites of primitive man, following the story through ancient Egyptian religious pageants to a description, written with great power, of a visit to a theatre in Athens, describing the people, the origin and nature of Greek drama, and the great tragedians of the

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Golden Age. Following is a brief study of the Roman theatre, he brings us to Britain, to the early miracle and morality plays, before providing one of the most controversial opinions ever offered on the Elizabethan dramatists. Controversy will surround Gibbs's opinions on what was significant in the seventeenth century Restoration theatre, and in the following centuries. Particularly do we expect the last chapter of the book, dealing with the proposed National Theatre, to be widely discussed.

No claim is made that *Theatre Tapestry* provides a fully itemized history of the Birtish theatre. Its appeal is to those interested in the theatre, in the affairs of their fellowmen, and in the expression of ideas. It is treated as a saga, not as a textbook, the vast quantity of dates and names within such a work compressed to a minimum in order that the reader may focus his attention upon the significance of the episode rather than at a remote occurrence. To this work the author has brought his already well-known sense of history and a comprehension of ultimate issues which, though vigorously set out, is remarkable for a young writer.

Theatre Tapestry is one of the most important theatrical histories to have been written and one which will long be quoted by lovers of the theatre.

Jungle Journey. Miss Ethel Mannin, and her daughter, Miss Jean Porteous, went to India primarily to visit the jungles —not to shoot (except with the camera) but to observe. In the United Provinces they were the guests of the Chief Conservator of Forests, with whom they toured the dense jungles and vast forests, going out with him every ' tiger-time,' sundown and early morning, to see what was to be seen in the best possible way to see it—from the back of an elephant. They had the great good fortune to see not only tiger but panther and bear at close range—and, what they regard as equally important, something of the villagers who live in grass huts in these tiger-infested districts. In the jungle and bamboo forests of the Central Provinces they went on a different form of shikar, and visited a Gond village.

The story of their journey, from the frontiers of Afghanistan and Wegal, down to Bangalore on the south, accomplished without bearers, by a woman and a girl whose baggage consisted of a rucksack and a roll of bedding apiece, makes reading which is both exciting and colourful. Apart from such thrills as the tiger calling in the moonlight jungles (" and neither

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the mahout nor anyone else on the elephant had the slightest idea where we were ") and the colourful picture of the whole exotic Eastern scene of bazaars and brilliant blossoms, and squalor and splendour side by side, the book presents a vivid picture of the ' new India,' and of Pakistan ; both in the jungles and out of them the two travellers lived all the time with Indian (and Pakistanee) families, so can be said to present the picture from ' inside.'

The book is profusely illustrated with beautiful photographs by Jean Porteous.

Dying within a few weeks of his eighty-first birthday John Ruskin had already been alienated for many years from the affairs of life and the affronts and fortunes of an active career. What the aesthetic life of England was when he was born into it, and what it was when his books had transformed it, the student of nineteenth century history knows. In sociology also he had his triumphs all along the line. Ridicule did not kill the " Graduate of Oxford " who wrote the first volume of *Modern Painters* before he was twenty-four ; nor did he cease to assert his social doctrines because the *Cornhill* refused to print any more of his articles, and then the same fate followed him in *Fraser's*. A medley of tolerance and intolerance made up the man who fought the dragon of popular opinion. The fact that his father made a fortune by selling sherry added to the incongruity of the position, but that fortune sent Ruskin to Oxford as a gentleman commoner. Distinguishing himself as a student, his career at Oxford was of most value to him as a prelude to latter happy experiences of his when, as " the Professor," he felt truly at home within those walls. He gained over youth with ideas an ascendancy that was entirely righteous, and that, even when it turned itself to vain experiments in road-making, had an ethical aim and import that was both right and enduring. The road was one of the worst in the kingdom, it was admitted ; but the Gospel of Labour had resounded in every click of the falling hammer held by eager, if unaccustomed hands.

A mere list of the extraordinary titled books written by Ruskin would contain some seventy entries. It is almost impossible to follow the working of his mind, or to realise the connection between the titles and the contents of each chapter. Of him, however, it may be said with equal truth that " the style is the man," as well as " of the man," for few writers of his times have invented a style in which so much thought

is conveyed in such exquisite language—both thought and language being alike original. Long before he had begun his teens he had composed tales and verses, and it was for a poet's crown—not that " crown of wild olives " which was his own content—that his parents fired his ambition. The publication of some of his very early verses in magazines flattered their fancy, and his Oxford success so far confirmed it that they begrudged Tennyson his growing fame. If they were wrong they erred in such good company as that of Matthew Arnold, who said long afterwards that Ruskin was trying to express in prose that which only poetry could convey. In 1846 came the second volume of *Modern Painters*, and then with *The Seven Lamps of Architecture* and *The Stones of Venice* came that extension of his artistic sympathies beyond the confines of painting. But whatever the art, it was not the technical achievement only of which Ruskin became the expositor. He valued the expression mostly for the spirit which was expressed. Life and art were to him inseparately united. The joy of man was what he finally sought and found in the delineation of beauty ; and *The Stones of Venice*, like all stones, were to him nothing if not sermons. Very easily, therefore, did he undergo that other great transition of the author and artist into the economist and the social reformer. *Unto This Last* was the first volume in which the fully developed Ruskin spoke. Henceforth, it was always the composite voice that is heard, even if only in " obiter dicta," in the pages of *Ethics of the Dust*, or *Sesame and Lilies*, in the *Queen of the Air*, in the innumerable letters to friends, or in the *Fors Clavigera* and the *Praeterita* series, with their autobiographical passages, left incomplete by the sickness which came upon him, and which enforced his retirement from his Slade Professorship at Oxford.

If as a critic in art Ruskin's reputation has faded, his qualities as a writer and social moralist will bear the test of time, and he stands out as one of the personalities of the Victorian era.

On the Old Road contains Ruskin's miscellaneous articles on art and literature published in various magazines between the years 1834 and 1885. It is interesting to note that a reprint of the second volume of *Modern Painters* contains those interesting and outstanding footnotes wherein Ruskin criticises his own work. The devoted disciple, who has swallowed the Master whole, could not but be disconcerted to find such

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remarks as these : " An entirely unwarranted assertion, made evidently without reflection, and on hearsay," or, " The words I have now put in parentheses are false," or, " This is wildly overstated ; and the rest of the paragraph is nearly pure nonsense."

Praeterita is the only one of Ruskin's works intended to give pleasure. It is an uncompleted autobiography published at intervals during 1885-9. It tells of the influence on Ruskin of Copley Fielding.

George Bernard Shaw has said of Ruskin's social writings, that they leave all the professed socialist documents, even Karl Marx's, miles behind in force of invective. There is a life of Ruskin by Alice Maynell in the *Modern English Writers* series, on which the notices in this essay of his separate works are in part based.

There is a difference between literary criticism and literary journalism, just as there is a difference between the literary critic and the scholar. Scholars can afford to, and frequently do, write badly ; but it is the first duty of the literary journalist, simply because he is a journalist, that he should please, and please instantly, readers who may have only a sluggish interest in his matter. He may hope to guide and instruct. He will only do so if he is first of all entertaining ; and to write, week after week, both entertainly and with an eye firmly fixed on the object he is being paid to discuss, is not exactly the easiest thing in the world. For, more even than his loftier cousins, the poets, novelists and biographers, the literary journalist's success depends on his ability to write well. A considerable part of the art of writing well is writing agreeably. Journalism, if good enough, is literature, and the only writing that matters is good writing. It is by no means certain that the best interpreter of a new book to what Dr. Johnson called the common reader is a specialist. It is by no means certain that the best reviewers of new fiction must necessarily themselves be novelists, the best critics of poetry poets.

Desmond McCarthy, claimed to be the finest dramatic critic since Shaw, states : "It is not enough to be original, sensitive and imaginative; not enough to speak out for yourself. The critic need not possess these qualities in the same degree as the creator, but possess them he must and in addition, the faculty of comparing. The creative writer must know his own mind ; the critic must also know the minds of other people.

He must be able to harmonise personal sensibility with an exposition of case-made law : tradition is also evidence." Other qualities may be added ; a familiarity with at least one other major language ; a knowledge of at least one other art and the ability to pronounce upon it ; and a breadth of sympathy which allows him to take the whole of literature for his province and a constant realisation that all literature exists in an eternal *now* : all these allied to a lively interest in men and women, politics and affairs, in life as well as in letters.

Herbert Dingle's *Science and Literary Criticism* is an illuminating and reasoned attempt to answer the question : Can any form of literary criticism really be regarded as a science in the strict sense demanded by modern thought ? The author, who occupies the chair of History and Philosophy of Science in the University of London, contends that a training in scientific method would be of advantage to a critic, and might give direction to his criticism and preserve it from certain errors.

The " truly learned " of society today include in their education not only knowledge of the Arts and Science but an appreciation of the Technologies to some degree. Society as a whole is not made up of segregated activities, it is a unit of human endeavour and human reactions, which is only comprehended and appreciated by human beings. Whatever the individual profession or calling, each has its reaction upon the rest of the human family, and therefore the full awareness each of the other is essential for a sound and healthy society. The more closely integrated educational activities can be made, the more rounded and effective the individual influenced by them will be his service to the Community.

What would have been the effect on the British Empire if Ireland had got her independence in the last decade of the eighteenth century ? Threatened with invasion on two flanks, would England have been compelled to make terms with France supreme on the continent and as yet still formidable at sea ?

The French expedition to Ireland of December, 1796, is one of the " omitted chapters of history " which merits more attention than it has received. It is an extraordinary story of near success on the part of Revolutionary France which might have resulted in Ireland obtaining her independence one hundred and fifty years before she did. It was a campaign

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marked by the failure of the British Navy to prevent a French fleet from reaching Bantry Bay, remaining there a fortnight, and getting back to France, almost unscathed. No less remarkable was the failure of the French, when within pistol-shot of the shore, to land a man or a gun.

The principal *dramatis personae*, and the mainsprings of this expedition, were Lazare Hoche and Theobald Wolfe Tone, both men of singular if erratic genius, whose short careers were full of portent to England in the reign of George III.

For the details of the expedition to Bantry Bay, the author of *An Invasion that Failed : the French Expedition to Ireland of* 1796, has worked on the French archives and original documents in the Public Record Office, as well as other hitherto unpublished sources. The political background of the times, so important to a study of this event, is sketched in with prominence given to the United Irish movement and their leaders Lord Edward Fitzgerald and Arthur O'Connor who journeyed to the continent to seek French aid for their country. The scene is presented from the French angle. Thus we see Admiral Villaret Joyeuse, who had saved his country from disaster by his action in the battle of the 1st of June, superseded on the eve of sailing for Ireland because he did not believe success was possible. We see Emmanuel de Grouchy, who held the fate of Europe in his hands twenty years later at Waterloo, confronted with a situation which he lacked the enterprise to deal with. Had he possessed more initiative, the whole of southern Ireland might have been in his hands within a week. This book shows that this campaign was full of might-have-beens, and the reader may conjecture for himself as to the possibilities arising out of Franco-Irish success in 1796.

In a chapter at the end, the author, E. H. Stuart Jones, shows that despite this failure, Hoche and Wolfe Tone persuaded in their efforts to land a liberating army in Ireland ; but that after the death of the former, Irish hopes of French aid were shattered by the apathy of Bonaparte who brushed aside the Irish as of little interest to him, although as an exile in St. Helena he was to reflect that by embracing the Irish cause he might have struck a mortal blow at England.

In view of the two wars of the twentieth century there is a topical theme in this book which cannot fail to make it of interest to the student of history and the general reader alike.

The history of the ancient Irish family of the O'Briens, which from time immemorial until the middle of the sixteenth century held royal status and compares for antiquity with the most ancient royal houses of Europe, will always command great public interest. From the death of Brian Boroimhe, A.D. 1014, began a period of one hundred and fifty years during which the O'Briens were monarchs of all Ireland, and it is from this time that the present history begins. The story, *History of the O'Briens*, by the Hon'ble Donough O'Brien, gives interesting sidelights on the political relations that existed between the heads of the family's several branches and the Crown of England from the year A.D. 1543 when King Murrough O'Brien surrendered his throne and country to Henry VIII. There is an interesting account of the Law of Tanistry and of Land Tenure by " gavelkind " in Ireland as it existed until the sixteenth century, before the common law of inheritance was introduced from England. The text of the patent of the Earldom of Thomond and Barony of Inchiquin, which titles were then granted, is set out in full, wherein the King acknowledges O'Brien's kinship with the Crown of England. The illustration plates, of which there are 44, include reproductions of portraits of outstanding figures in the O'Brien history.

Lionel Elvin is the principal of Ruskin College, and has based his work, *Introduction to the Study of Literature, Volume I, Poetry*, on lectures given to students at the College, and on the discussions of the subject which followed. He has selected representative works of famous poets, and examines at length their technique, giving a fair valuation to each in their place. The book is a useful work and is to be followed by another on the Novel and a third on the Drama.

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Na Craobh-Bháireacha

Tomas P. O Broin

'Séard a bhí sa gcraobh-bháire ceileabhradh siamsúil a raibh baineis bhréige agus cluifí iománaíochta ar an gcuid ba sonnraighe dhe. Ar na Domhnaighe i gcaitheamh an Fhómhair a bhíodh na cluifí seo ann. Tá mé a' comhaireamh go raibh na craobh-bháireacha ar an gcaitheamh-aimsire ba ghleoite agus ba suantasaighe dhá raibh sa tír seo le cuimhne na sean-daoine. De bhrígh gur iarsmaí iad de na sean-chluifí Lúnasa, agus thairis sin go bhfuil a n-iontsamhail le fáil i dtíortha eile agus in amanna eile, ní beag a bhfiúntas mar ábhar taighde agus machtnaimh do lucht cineolaíochta agus do scoláirí fré chéile.

Is féidir go raibh an nós seo na gcraobh bháireacha go foirleathan thríd an tír, ach níor chuala mé aon chaint riamh orthu ach amháin sa gceantar atá a' síneadh soir ó Chathair na Gaillimhe go dtí Baile an Chláir. A bhfuil d'fhaisnéis san aiste seo, fuair mé í ó dhaoine sa limistéar sin, a bhí i láthair ag na craobh-bháireacha. Dá réir seo sé an Móinteach an áit deire a raibh craobh-bháire sa taobh tíre sin, agus tá sé sin a' bordáil ar thrí scór bliain ó shoin. Thimpeall sé bliana roimhe sin héirigheadh as na craobh-bháireacha i gCeathrú an Bhrúnaigh. Tá Páirc an Bháire baiste fós ar an láthair san áit deire seo a mbíodh siad ann.

Piocfaí beirt fhear as an bparáiste leis na craobh-bháireacha a chinnireacht. Na fir óga sa bparáiste a thoghfhadh iad seo. Is ar na cinnirí seo is mó a bheadh riaradh na gcraobh-bháireacha a' fearadh. Lánúin óg, fear ion-phósta agus bean ar an gcaoi chéanna, a sheasfhadh an báire. An péire a churifheadh tús leis an séasúr 'siad na cinnirí a d'ainmneodh iad.

Cé gur ar an Domhnach a bheadh an craobh-bháire ar siúl déanfaí téisclim le n-a aghaidh roimhe sin. I lár na seachtaine roimh ré thiocfadh an t-ógánach a mbeadh an báire air go dtí teach an chailín óig le go mbeadh sé cinnte go seasfhadh sí an báire, agus le n-a gcomhairle a chur i gceann a chéile le haghaidh an Domhnaigh. Bheadh fear eile de chomrádaí in aoineacht leis, agus bheadh buidéal fuiscí ar iompar acu mar bhronntanas do mhuintir na mná.

Go luath tránóna Dé Domhnaigh rachadh an fear óg arís cho fada le teach an chailín, ach an t-am seo bheadh dhá fhear déag d'fhir freastail in a chomhluadar. Bheadh dhá bhean déag de mhná coimhdeachta i bhfochair an chailín. Gléasfaí dinnéar agus chaithfhidís ar fad béile. Bheadh craobh cóirithe ag muintir na mná, agus fear pioctha acu le n-a hiompar. Sin í an chraobh a thugas a ainm do'n chraobh-bháire. Sé'n sort a bheadh inti sceach gheal ard a mbeadh cois fhada aisti. Fágfaí an duilliúr agus na blátha uirthi, agus in a theannta sin bheadh úlla greamaithe ar na ladhracha le sriongáin, agus bheadh an chraobh ar fad maisithe go deas le ribíní bána gus gorma.

Thréis dinnéir bhuailfhidís ar fad bóthar. Bheadh fear na craoibhe a' siúl leis héin i dtosach, agus é i ngreim i gcois na sceiche. Thiocadh lánúin an bháire in a dhiaidh sin, agus an chuid eile de'n bhuidhin in a bpéirí in a ndiaidh, seacht nduine fhichead ar fad. Chaithfheadh bean an bháire cinnbheart ar leith, hata dubh a mbeadh ribíní geala agus gorma ar sileadh leis. Ní bheadh ar na daoine eile ach gnáth-fheisteas an Domhnaigh. B'fhéidir go mbeadh suas le trí mhíle le siúl acu go sroichidís páirc an bháire, agus chruinneodh sealaí daoine rompu ar fhad an bhóthair agus go háirid ag na crosairí, a' bualadh bos dóibh agus a' déanamh glaim dhóibh. "Go maire sibh 'ur nuaíocht," an leagan is mó a bheadh ar a mbéal. Leanfhadh an sluagh na lánúna cho fada leis an bpáirc, agus is minic a bheadh scuaidrín a' síneadh ceathrú míle siar in a ndiaidh.

Talamh riascach go hiondúil a bheadh i bpáirc an bháire, arae sin é is fearr a d'fheilfheadh do lucht iománaíochta, a bheadh a' gualáil agus a' leagan a chéile, ach bheadh giodán deas cothrom i gclúid eicínt i gcomhair an damhsa. Ar an bplás seo a thiúradh na lánúna a n-aghaidh. Bheadh an píobaire in a shuidhe ar chathaoir rompu, agus fear eile le n-a thaobh a mbeadh pláta aige le haghaidh an airgid. Sáithfí an chraobh sa talamh in áit chrochta i bhfianaise an phíobaire. Thosódh an tsinniuint ar an seamsúr, agus dhéanfhadh na trí feara déag agus a gcuid ban an chéad damhsa. Nuair a bheadh sé thart d'íocfhadh na fir an píobaire, agus bheadh tús curtha le siamsa an tránóna. D'fhéadfhadh duine ar bith a thogródh é a dhul a' damhsa ina dhiaidh sin. Ríleanna agus portanna a dhamhsóidís. Bheadh *spoil* ann ó am go ham. Sa damhsa seo thóigfheadh ógánach bean spéiriuil eicínt amach a' damhsa, agus d'íocfhadh sé an píobaire. Thréis tamaillín stopfhadh sé agus déarfhadh sé: "*Who daur spoil?*" D'fhreagródh fear eile é, agus déarfhadh sé: "*I daur do it.*" Chuirfheadh sé

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níos mó airgid ná an chéad fhear ar an bpláta, agus ghabhfhadh sé a' damhsa leis a' mbean. Bheadh seans láidir go gcaillfheadh sé héin an bhean ar an gcaoi chéanna. D'fhanfhadh na fir óga a' dáráil ar a chéile mar sin go gcuiridís an t-airgead go dtí an phínn ab airde. 'Sé an píobaire an fear is mó a bheadh a' gnóchan dá bharr.

O bheadh an chéad damhsa thart cuirfí an iománaíocht ar siúl in áit eile. Uair an chluig a sheasfhadh cluife iománaíochta, agus bheadh trí cluifí ann i gcaitheamh an tránóna. Ar an ábhar sin bheadh deis ag sé foirne a neart a fhéachaint ar pháirc an bháire. Cuid de na daoine thiocaidís 'uig an mbáire ar shon na hiománaíochta amháin, agus cuid acu ní bhacfhaidís ach leis an damhsa, ach bunáite na ndaoine bhainfhidís seal as an dá chaitheamh-aimsire. Bheadh botháin sa bpáirc freisin a mbeadh torthaí agus bianta milse ar díol iontu.

Na lánúna a chuir tús leis an damhsa ' siad a chuirfheadh críochnú air trí huaire in a dhiaidh sin. Nuair a bheadh sé sin thart an fear a mbeadh an báire air an lá sin sheasfhadh sé ar charraig nó stuaic le hais an phíobaire, agus d'fhuagródh sé an bheirt a sheasfhadh an báire an Domhnach dár gcionn. Ar ndó bheadh sé thréis dul i gcomhairle faoi cé thoghfaí leis na fir óga eile agus go háirid leis na cinnirí. Annsin tarnóchaí an chraobh aníos, agus buailfí ar an talamh í go dtuiteadh a mbeadh g'úlla uirthi. Bheadh sciob-sceab imeasc na bpáistí dhá bpiocadh agus dhá n-ithe.

In éagmais timpistí bheadh na craobh-bháireacha ar siúl, mar a dúirt mé, chuile Dhomhnach ar fea an Fhómhair. In inneoin an chostais a bhain leis, ba mhaith le bunáite na mban go gcuirfí báire orthu ach fear feiliúnach a fháil. Mura bhfádh an bhean duine fiúntach in a súile bheadh baol go gclisfheadh sí. Ar an ábhar sin níor mhór do na fir ceannais a bheith áirdeallach. Go minic thoghfhaidís beirt a bheadh a' déanamh mórtais le n-a chéile cheana héin. Dá loiceadh an bhean bheadh ar an bhfear céile eile a aimsiú, b'fhéidir duine gar i ngaol leis héin. Mura n-éiríodh leis bheadh deire leis na craobh-bháireacha sa bparáiste an séasúr sin. Ar ndó' ní bheadh fear ar bith cho meata go ndiúltódh sé.

Ní'l annseo ach cuntas aithghiorrach ar na craobh-bháireacha, agus b'fhéidir cuntas uireasach go maith. Tá mé cinnte go bhfuil go leor daoine ar an saol atá i ndan cur leis an eolas seo. An duine acu thusa, a léitheoir ?



Galway Scrap Book

(*Continued*)

All roads and paths in the County Galway countryside centre in the story of the churches, abbeys, confiscations, and land tenure. From this story one can see Galway life, ethics, laws, ways of speech. In short, it was, and is the brief abstract and chronicle of the life of our people. The imaginative man of today passing through city, town or village, or along a Galway road, must see that thousands of years of human life lie behind so contracted an area as the county. Educators have been brought to the view that the best approach to history in general is through the history of the home town or village, and through the study of their national life and government from their origins to their present complex forms. The *Galway Scrap-book* is the searchings of historical text-books and other works on Galway history, old maps, enclosure awards, biographies, pamphlets, and similar documents. A whole world of information is obtained in this way, and it is to be hoped that the results may be illuminating as well as useful.

CHARTERED TOWNS

The chief Irish towns in existence at the period of the invasion of Ireland in the reign of Henry II, towns such as Galway, Tuam and Athenry, were modelled on the chartered borough of England. Settlers were induced to come from England by the grant of various privileges to those who should take up residence in these towns. The chief privilege conferred upon the inhabitants was that of self-government. They were empowered to elect their own officers and councils,

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establish their own courts, and appoint their own magistrates. In all cases the various rights and privileges conferred depended upon charters. These charters were granted by English kings or Norman nobles. From a study of the charters granted to these towns we are enabled to discuss the main features of their constitution and economic system. The land upon which the towns were built, together with a considerable stretch of the adjacent territory was conferred by charter upon the citizens or burgesses. In the royal charters the land was always conferred in fee farm to be held for ever by the citizens or burgesses from the king and his heirs and successors, subject to an annual rent. They were allowed to manage their own affairs free from interference on the part of king or noble.

The earliest charters show in practically all cases that the chief office in the civic constitution should be held by a single individual, who was to be elected by his fellow citizens. This chief magistrate was known as " Mayor," and he was to hold office for one year, and at the end of his period of service the citizens were empowered to retain him in office or elect another citizen in his place. It will be noticed that the Mayor is often referred to as " Seneschal," and in later years as " Portreeve " and " Sovereign." He possessed great powers of jurisdiction over the citizens in the conduct of civic affairs and in the control of industry. In times of danger he was in command of the armed force of the town for purposes of offence or defence. He was advised and assisted in the duties of his office by a body of councillors. In point of rank and importance then came the bailiffs. The office of bailiff was always a dual one, the title never being used in the singular. Having important executive functions they likewise acted as magistrates in the civic courts. During the reign of James I the title of " sheriff " was substituted for the title of " bailiff " in the charters granted. As in the case of the mayor or provost, the bailiffs or sheriffs were elected annually by the citizens and burgesses.

The most important right possessed by the citizens or burgesses under the charters was that of making laws and ordinances for the good government of their towns. Each of the chartered towns was granted its own court. The te ms " citizens " and " burgesses " were " freemen "—owners of houses, shops or gardens, the burgage tenants (from whose burgages the rent or " ferm " of the town was originally due). As time went on freemen were not restricted to those holding burgage tenures. Sons of freemen, sons-in-law of freemen, and apprentices to freemen who had completed their time

were admitted. From a perusal of the list of mayors and sheriffs of Galway it appears that these offices were for years held by the principal " tribes."

Other officers mentioned in the mediaeval records in addition to the Mayor, Bailiffs or Sheriffs, were the Recorder, Coroner, Clerk of the Common Council, the Treasurer, Sword-bearer, Water Bailiffs, and the Collector of the Tolls and Customs.

The representation of Irish cities and towns in the Councils or Parliaments held in Ireland was at an earlier date than were the English boroughs in an English Parliament. In the list of towns summoned to the Parliament which met in the first year of Richard II's reign, Galway and Athenry appear.

GALWAY CITY

There is little accurate information of an early date available regarding Galway. From the first part of the thirteenth century the town was under the control of the heads of the family of De Burgh, Anglo-Norman Lords of Connacht, who appointed its provosts or portreeves. Towards the close of the same century expenditure is recorded to have been made on the walls and fortifications of Galway from tolls levied there on wine, wool, cloth, leather, salt, fish, and other articles. The customs received at Galway in the thirteenth and fourteenth centuries were considerable. Richard II. in 1396-7, by charter, conferred on Galway various privileges in connection with trade, and authorised the Provost and burgesses to elect annually from among themselves a sovereign or chief magistrate for the town. This charter set forth that "the key to parts of the land of the King of England in Ireland was the town of Galway, in which his liege people as well as strangers were received, protected and comforted, but that it was so encompassed by English rebels and Irish enemies, that traders and others dared not approach it by land or water without a considerable guard ; and that the burgesses, for its safe custody and defence, to their great impoverishment, maintained at their own cost, many men-at-arms, continuously by day and night.".

The annual election of a Mayor and Bailiffs was sanctioned by Richard III in 1484, under a charter which included a prohibition against any lord, official, or other person entering the town without licence from its authorities. In the same year the Church of St. Nichalas was, with Papal sanction,

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made collegiate under the rule of a warden and vicars, to be annually elected by the Mayor and his council.

Henry VIII, in 1536, addressed a mandate, dated from Greenwich on 28th April 1536, to Galway, in which, among other matters, he ordered the inhabitants not to sell merchandise except in market towns ; to shave their " over lips," to let their hair grow till it covered their ears ; to wear English caps and attire shaped after the English fashion ; to forego the use of saffron in their garments, to have not more than five standard ells in their shirts ; to adopt the long bow and English arrows ; to learn to speak English, to " use themselves after the English fashion," to reform the administration of justice by the Mayor and Bailiffs, not to succour the King's enemies, and not to forestall Limerick market. In 1545 Henry VIII confirmed the previous charters of Galway and added further privileges.

A charter was granted by Queen Elizabeth in 1575, about which time Camden in his *Britannia* described Galway as a very fair and proper town, nearly circular in form and built almost entirely of solid stone. He added that it was well frequented by merchants, and had easy and gainful traffic by exchange of rich commodities both by sea and land.

By a charter from James I in December, 1610, the first Sheriffs of Galway were appointed, and the town was constituted a separate county. At that period and subsequently, Mayors and Sheriffs of the Catholic religion, after their elections, declined office and incurred fines rather than take the oath of supremacy.

In 1642-3 Galway allied itself to the Irish Confederation in favour of Charles I. The administration of the town was then assumed by the Catholics, and continued by them till its surrender in 1652, to the Parliamentarian forces, after a siege of nine months. Under the Parliamentarians the government of the town was taken from the Catholics, who were treated with the greatest severity. In a petition for relief from the government of the time at Dublin, they described themselves as the descendants of " an ancient colony of English, planted in this nook of the country and endowed by the Crown of England, with charters, grants and immunities."

A charter of incorporation was, in 1676, granted to Galway by Charles II. In 1686 Catholics were, by order of James II. admitted to the Corporation. A Catholic Mayor was elected, and a new charter was given by the King in 1687. During the subsequent war Galway took the side of James II. in opposition to William III. It was besieged with quite a large force by General de Ginkle in 1691, and surrendered on honourable terms in July of that year. The administration of the town subsequently came into the hands of the followers of William and Mary.

" THE ANNALS " TELL THE STORY OF GALWAY

1312. The great gate and the old works adjoining the same were built by Nicholas Lynch, the Black Marshall, or Marshal Dubh.

1442. The west bridge of Galway was built by Edmond Lynch Fitz Thomas (commonly called Eamon a Thuaire) at his own expense. He possessed Newcastle, and was descended from the eldest branch of the family, called in Irish Cran Mór the great tree or head of the Lynches. The great influence they had is shown by the fact that the family had given in 169 years eighty mayors to Galway.

1460. Enacted by William Lynch Dubh, Sovereign, that no houses or lands belonging to the town should be set or let to Irishmen without the consent of the Common Council and officers for the time being. This act was confirmed in 1485 by the then Mayor, Pierce Lynch, and the Common Council.

1462. In the reign of Edward IV money was coined in Galway by Gorman Lynch, who had a patent to coin money in Dublin Castle, Trim and Galway. The coins were four-pence, two-pence, half-pence, and farthings.

1468. Edward IV enacted a law against forestalling and regrating in Galway. It was also enacted that every Irishman shall take as a surname the name of an English town as for example Chester, London, etc. ; or a colour, as black, white, brown, grey, etc. ; or an art or science, as carpenter, smith, brewer, baker ; or from his occupation, as cook, butler, servant, steward, gardener, etc. ; which name their issue shall use on pain of forfeiting his goods yearly until it be done ; to be levied twice a year to maintain the king's wars, according to the discretion of the king's lieutenant or his deputy.

1473. The annals of Connacht and those of the Four Masters record that on Friday, 2nd June, the town of Galway was nearly destroyed by fire, and incalculable damage suffered by the inhabitants.

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1485. Dominick Lynch, commonly called Black Dominick, got a grant from Henry VIII. of letters patent, authorising a yearly election of a Mayor out of the Corporation of the town of Galway. The first mayor was his brother. It is to be noted that much of the property of the Lynchs is derived from intermarriage at an early period with the ancient Irish family of O'Halloran, who were the original owners of the entire district around Galway.

1486. Dominick Lynch Fitz-John, Mayor; and Richard Morris and Jeffry Blake, Bailiffs.

This year it was enacted by public assent, that none of the Corporation should be served with any writ or process until the matter had been first tried by the Mayor and Council of the town, under a penalty of £20. The Mayor bequeathed a great deal of money for charitable purposes. He made several additions to the church of St. Nicholas, and left to every convent in Ireland, 13s. 4d.

There were no bailiffs elected for the years 1487 to 1496.

1491. John Skerrett, Mayor.

The Skerretts were of considerable antiquity in Galway. The name was originally Huscared of English origin. Robert Huscared, or Scared, held lands in Connacht under Richard de Burgo in 1242. In the registry of the monastery of Athenry, Walter Huscared and Johanna his wife, are mentioned among the principal benefactors of that foundation, and Richard Scared or Skeret, their son, was Provost of Galway in 1378. He owned the estate of Ardfry in Mearuidhe and other lands about Claregalway. He gave a piece of land to the Franciscans on which part of the Abbey of Claregalway was built. Edmund Skerrett, ancestor of the family of Ballinduff, and head of the name, lived in 1641 at Headford Castle. Expelled by Cromwell his castle and lands were granted to Hartley St. George. Skerrett was transplanted to Dountis near Foxford in Mayo, where they remained until 1688. Returning to Galway the family purchased the castle and estate of Ballinduff from one of the Burkes. The property ultimately came into the hands of the St. Georges.

1493. James Lynch Fitzstephen, Mayor.

The Mayor built the choir of St. Nicholas's Church at the west end, and put painted glass in the windows. "He hanged his own son out of his window for killing and defrauding strangers, without either martial or common law, to shew a good example to posterity, so tender were they of their credit."

The story of this extraordinary act of justice as related by Hardiman will be told in a subsequent issue of THE GALWAY READER.

1496. Walter Lynch Fitz-Robert, Mayor; and Valentine Blake and Thomas Bodkin, Bailiffs.

The inhabitants were ordered to keep arms, each according to his calling—penalty 12d.

It was enacted that no person shall take part with any lord or gentleman, or uphold any variances in word or deed, such as using the words *Crom-abu*, *Butler-abu*, or such other words, but to call only on Saint George or the name of the King. The offenders were to be imprisoned without bail "until they had made fine at the discretion of the Lord Deputy and Council."

1498. Andrew Lynch-Fitz-Stephen, Mayor; and Peter Martin and Martin Fount, Bailiffs.

The Mayor began the work of linking Lough-a-thalia to Poulavourline which would have opened an easy passage from Lough Corrib to the sea. The work, however, was not completed. A considerable part of the fortifications from Shoemaker's Tower to the quay was built out of the King's Customs. This year the curfew bell was introduced.

1500. Jeffrey Lynch, Mayor; and James Lynch and Stephen Lynch, Bailiffs.

This year a considerable portion of the town was burned accidentally. Richard Begge made free on condition that he keep an inn for strangers. Donell Oge O'Nolloghan (O'Nolan), goldsmith, made free on condition that he maintain Andrew Fallon who is old and impotent.

1505. Stephen Lynch Fitz-Dominick, Mayor; and Edward Athy and Robert Lynch-Fitz-Martin, Bailiffs.

The Mayor built the poor house in High Street, and his wife Margaret Athy, in his absence, built the Augustinian Monastery on Fort Hill, which he finished and endowed with rents of lands. He paved part of the town, and founded an hospital in High Street "for the relief of such of the respectable citizens as might happen to be reduced by sickness or other misfortune."

"If any outlandish man or enemy of the inhabitants shall take any of them for any discord or words between any brother or neighbour of Galway, so that one neighbour shall procure for evil-will to his neighbour, so be taken as aforesaid; that then he that procureth such taking, shall ransom and restore again that person, rendering to him all his loss and damages,

Leabharlanna Chonnae na Gaillimhe

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and the remainder of the goods to the prince and officers for the time being. That no householder be an hostler, nor no maintainer of the common horsse, or harlots, on pain of 6s. 8d."

1508. Stephen Lynch-Fitz-Dominick, Mayor ; and Richard Lynch and William Morris, Bailiffs.

It was enacted that every dweller should make clean before his door once a week, and that no dung heaps should be made in the streets, under the penalty of 12 pence. "Also, that whatsoever man, woman or child be found prouling the streets or walls shall lose 2 pence."

1509. Stephen Lynch-Fitz-James, Mayor ; and Edmond French and Adam Faunt, Bailiffs.

"Whatsoever man or woman have any kyne in town shall keep them in their houses both summer and winter ; and if they be found on the streets to pay 4d. ; and no swine or goat to be kept in town above fourteen days on pain of killing."

1510. James Lynch-Fitz-Stephen, Mayor ; and William Kirwan and Valentine French, Bailiffs.

The Mayor built at his own expense the chapel of St. James in the new fort in Galway.

"It was enacted that every cooper shall give two tun hoops for a penny, three pipe hoops for a penny, three hogshead and barrel hoops for a penny. That the shoremen, or cottoners shall give five baunlac (bundles), six, seven baunlac of frize for two pence ; eight baunlac, nine baunlac, ten baunlac for three pence, and a shore mantle for 10d. ; subpoena 12d."

1596. Oliver Oge French, Mayor ; and P. Oge French Fitz-Peter and William Lynch-Fitz-Peter, Bailiffs.

This Mayor married Margaret Joyce, daughter of John Joyce. She had been formerly married to Domingo De Rona, a rich Spaniard, who had taken a liking to her on seeing her going to the water bare-legged to wash clothes. He died and left her very rich, and without issue. Margaret Joyce was known as *Margaret na Drehide, Margarate of the Bridges*, having built the greater part of the bridges of Connacht. Her second husband was the Mayor, Oliver Oge French. Hardiman relates that during the absence of her second husband at sea, during which time she built the bridges, she was sitting before the workmen, when an eagle, flying over her head, let fall into her bosom, a gold ring containing a brilliant stone, the nature of which was unknown to the lapidaries. It was preserved by her descendants, as a mark from Heaven in appreciation of her good works and charity.

The author of the *History of Galway* adds that all of the name of Joyce have been grateful to the memory of William III. from the following circumstance : On the accession of William to the throne of England one of his first acts was to send an ambassador to Algiers, to demand the immediate release of all British subject held there as slaves. The demand was acceeded to under duress. Among the freed slaves was a young man named Joyes, a native of Galway, who fourteen years before had been captured on his way to the West Indies by an Algerine Corsair. Arriving at Algiers he was purchased by a goldsmith. Taking a liking to Joyce the goldsmith taught him the art at which he became an expert craftsman. On his release the goldsmith offered him, should he remain in Algiers, his only daughter in marriage and half his property. Joyce, declined and returned to Galway where he married and carried on the business of a goldsmith with considerable success. Becoming quite a rich man he bought the estate of Rahoon from Colonel Whaley, one of Cromwell's old officers. Having no son he bequeathed his property to his three daughters, two of whom only were married, one to Andrew Roe French, to whom, in addition to their own, the unmarried sister left her third. The second daughter married a Lynch. In gratitude for the act of King William, their descendants for many years honoured the accession of King William by bonfires, and his victories in Ireland by wearing orange lilies on 1st and 12th July. Some examples of Joyces's silver work are still in existence and stamped with his mark which are the initials of his name.

1604. Marcus French Fitz-John, Mayor ; and Martin Font and Christopher Blake, Bailiffs.

This year, Andrew French, a native of Galway, with his two sons Edmond and Geoffry, went to Spain, where, through their good breeding and education, his eldest son, Edmond, was made receiver of the King of Spain's estate, and Geoffry made governor of a considerable place in the West Indies. He was much honoured and respected there, knighted in the Order of St. Jago, and made general of the Spanish fleet coming from the West Indies with the King's plate and treasure. His son Anthony was made a page to his majesty and a captain of horse in the wars with France. He was taken prisoner and ransomed by the king of Spain for £3,000. He had been formerly married in Spain, and died without issue, but left a sister "honourably married in Spain."

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This year the Catholics repaired several abbeys and monasteries, among others Kilconnel, Loughrea, Knockmoy and Claregalway.

At this time the circuit for judges of assize commenced in the county of Galway, and for many years was held alternately in Galway and Loughrea.

1608. Stephen Kirwan, Mayor; and Martin D'Arcey and James Oge D'Arcey, Bailiffs.

"This year there came to Galway a gentlewoman called the lady Jacob to look for her pedigree, she being repulsed in England. She had a good equipage, well attended, and much made of her. She was the daughter of one Ulick Lynch of Hampton in England, whether she returned with her genealogy."

At this period there was a famous school, containing 1200 scholars, kept in Galway by Alexander Lynch.

The story of this school will appear in the next number of THE GALWAY READER.

1609. Oliver Browne, Mayor; and Nicholas French and Dominick Browne, Bailiffs.

The Mayor, refusing to take the oath of supremacy was deposed, and Thomas Browne elected in his place. He also refused to take the oath, was also deposed, and fined £100. Ulick Lynch was elected for the remainder of the year.

1610. Richard Bodkin, Mayor; and Patrick Martin and Christopher Bodkin, Sheriffs.

This year Geoffrey French-Fitz-Dominick and Patrick French-Fitz-Robert were sent by the Corporation to England to have the charter renewed and to obtain further privileges from the King, James I. A new charter was granted. The liberties of the town were extended for four miles east and west. The Corporation was made a county, and the jurisdiction of the High Sheriff of the county in the town and liberties ceased. The Corporation now consisted of a Mayor, two Sheriffs, twelve Aldermen, a Recorder, and Common Council. "This is the first mention of altermen." Up to this year they had been known as Masters, and the term Sheriffs was substituted for Bailiffs. The customs of the town had fallen so low as to amount only to £72 17s. 6d., as compared with Dublin, £1,890 2s. 1d.; Limerick, £141 9s. 6d.; and Carrickfergus, £399 6s. 7d. It seems, however, that the figure represented only the custom of prohibited goods and the 3d. per pound for other goods due by common law.

1611. Valentine Blake Fitz-Walter-Fitz-Thomas, Mayor; and Andrew Lynch-Fitz-John and Thomas Blake, Sheriffs.

The Mayor was deposed for refusing to take the oath of supremacy by Sir Oliver St. John, Vice-President of Connacht under the Earl of Clanricarde, in the presence of William O'Donnell, Archbishop of Tuam, and Richard Martin was appointed instead.

Note.—This Archbishop O'Donnell was the translator of the New Testament and the Book of Common Prayer into Irish.

Richard Martin built a chapel in the Abbey of St. Francis, on the south side of the choir, where he and his descendants were buried. This chapel was afterwards converted to a sacristy.

On 2nd October, 1611, the Earl of Thomond, Sir Oliver St. John, Vice-President of Connacht, Sir Thomas Rotheram, Governor of St. Augustine's Fort, and Roger O'Shaughnessy, were elected freemen.

This year the Company of Young Men received a charter from the Mayor and Corporation, constituting them a body corporate and "empowering them to make bye-laws for the well governing of the Company, and their Captain should sit next the sheriffs of the town at all public meetings, and should be an esquire for that year, and the whole company exempted from the payment of any taxes; in consideration whereof they were bound to watch and ward."

1612. Sir Thomas Rotheram, Mayor; Marcus Lynch-Fitz-Christopher and Adam Fount, Sheriffs.

The family of Fount, Ffont, or De Fuerte, according to Hardiman, settled in Galway in the beginning of the fifteenth century. They sprang from an ancient English family of Leicestershire, and are said to have been established at Athenry as early as the reign of King John. Hardiman continues: "The name is nearly extinct. Geoffry Ffont, who died near Galway, in 1814, aged 105 years, is supposed to have been the last survivor of the Galway branch of this family."

This year no person eligible to the office of Mayor could be found in the town who would take the oath of supremacy. Sir Thomas Rotheram, Governor of St. Augustine's Fort and Privy Councillor of Connacht, therefore, was appointed.

1615. Pierce Lynch-Fitz-Jonack, Mayor; and Pierce Martin-Fitz-William and Jonack Lynch-Fitz-Pierce, Sheriffs.

Peter French-Fitz-Valentine was elected Mayor but having refused the office was fined £100, and Pierce Lynch elected in his place as no other would take the oath.

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"This year upwards of 1,200 tuns of Spanish wine was landed here for the account of the merchants of Galway."

1619. James D'Arcy-Fitz-James, Mayor; and Marcus French-Fitz-Marcus and Peter Martin-Fitz-Walter, Sheriffs.

The town was burned on May day. It took fire on the east side of the town ,caused by a shot from a musket, " being a usual day for the sports of the youth of the town."

1623. Marcus Oge French-Fitz-Marcus, Mayor; James Lynch-Fitz-Arthur and Geoffrey French-Fitz-Arthur, Sheriffs.

Lord Falkland, the Lord Deputy, came to Galway where he knighted Sir Richard Blake-Fitz-Robert and Sir Henry Lynch, baronets. The Lord Deputy made a gift of £300 towards building a college, and £500 towards the education and apprenticing of the fatherless children of the natives of the town.

1624. Robert Blake-Fitz-Walter-Fitz-Thomas, Mayor; and Geoffrey French and John Blake, Sheriffs.

Before this year the selection of the Mayor was in the hands only of the aldermen and sheriffs of the town. The aldermen were those who had been mayors. None were admitted except Protestants and for thirty years before this all the Mayors were obliged to swear that the king was head of the church. To circumvent this law the Corporation gave every freeman of the town a vote. By this method Robert Blake was the first Catholic Mayor to be elected for over thirty years.

1625. Thomas Lynch-Fitz-Nicholas-Fitz-Stephen-Fitz-Arthur, Mayor; and William Blake-Fitz-Christopher and Walter Browne-Fitz-Thomas, Sheriffs.

This year the port of Ballymanagh at the foot of the bridge was built and new leaves were fitted to the gate at the expense of the Corporation. " Ordered in Council: that any person who shall scandalize and unmannerly behave himself in speeches to the Mayor, shall forfeit £20.. Also, that no howling or shoutings be made in or out of the streets of this town at the burial of any deceased person; but that all such barbarous courses be given over, on pain of five shillings for each abuse; whereby all and every corpse here be carried to his grave in a civil orderly fashion, according to the form in all good places observed."

1628. John Lynch-Fitz-Richard, Mayor; Richard Lynch-Fitz-John and Stephen Martin, Sheriffs.

" May 17. For as much as the grace of God is the best revenue of this town, and his blessing our greatest rents; and that charitable distributions are, according to his divine

promise, an hundred fold rewarded, both in this and the other world; it is ordained, that the collectors of the rents and revenues of this town shall, once every year, distribute £10 between the poor widows of the birth and blood of the town, in imitation of that good widow, commanded by our Saviour, who cast her two mites into the treasury; and in hope that the supplying the needful exigents of the poor may increase our comings in, and thereby enable us to do works tending to God's glory, and the good of the commonwealth."

It was also enacted, that sturdy beggars and poor scholars be banished; and that such poor and needy men, born in the town as shall be allowed to beg, shall bare leaden tokens fastened to their caps to distinguiush them from others. " And for as much as divers strangers and some of the town do keep blind ale-houses, which are the relievers of idlers and malefactors, who, by cheating, cozening, and villainy, do disturb the quiet and peace of the town, it is ordered that the several constables of the several quarters and franchises do, every quarter session, present the names of such, and of all other persons selling beer, ale, etc., that a certain number of select men may be named and licensed to do the same."

1630. Sir Valentine Blake-Fitz-Walter-Fitz-Thomas, knight and baronet, Mayor; and Francis Blake and Richard Kirwan, Sheriffs.

On 1st August Oliver Martin was chosen Mayor, and Andrew Brown Fitz-Oliver and Edward French-Fitz-Patrick, Sheriffs, but on 12th September Sir Thomas Rotheram, Deputy Lieutenant of Connacht, entered the Tholsel, produced a letter from the Privy Council ordering that the magistrates should take the oath of supremacy. The Mayor and Sheriffs were allowed until 27th August to consider the matter. They refused, however, and Oliver Martin was appointed Mayor and Andrew Brown and Edward French, Sheriffs. The Mayor was allowed a salary of £100 a year.

1634. Sir Dominick Browne, Mayor; and George French-Fitz-Patrick and Walter Blake-Fitz-Andrew, Sheriffs.

"This year the street from the great gate to the cross was paved.

"Thomas Wentworth, lord lieutenant of Ireland, came in great state to Galway, where he was honourably entertained in Sir Richard Blake's house, whom he commended for his hospitality. He then knighted Sir Dominick Browne. In this reign, when Lord Wentworth was governor of Ireland, the sheriff and jurors of Galway showed so independent a spirit

in opposing his wishes to establish the king's right to some estates, that they were fined £4,000 each, their estates seized, and themselves imprisoned until it was paid, which was the sentence passed in the Castle chamber," at the same time saying " it was fit their pertinacious carriage should be followed with all just severity; they were also to acknowledge their offence on their knees in open court."

1635. Nicholas More-Lynch-Fitz-Marcus, Mayor; and William Lynch-Fitz-Andrew and Christopher Bodkin-Fitz-Thomas, Sheriffs.

Carte, in his *Life of Ormond*, says, that by the interposition of the Earl of Clanricarde in England, the fines of the sheriff and jury of Galway were afterwards reduced, the plantation laid aside, and the inhabitants confirmed in their estates, upon the like terms as the rest of the kingdom, without suffering the hardships, change of possessions, and other disagreeable circumstances which attended a plantation. Dutton claims that this must be a misstatement, for the sheriff and jury were imprisoned, and on Lord Wentworth's report of his proceedings to the king in council in 1663, the king remarked " that it was no severity, and that if he had served him otherwise, he should not serve him as he expected." It appears that they still continued in prison in 1637. It was in Lord Clanricarde's house that Wentworth held his court of inquisition, and the death of the earl, which happened shortly after, inflamed the people against the deputy. He took possession of Clanricarde's castle, and in his hall held that court which impeached the earl's title to his lands.

1637. Sir Thomas Blake, Mayor; Marcus Lynch-Fitz-William and James Lynch-Fitz-Stephen, Sheriffs.

On 25th November Stephen Lynch-Fitz-Nicholas-Fitz-Jonaken, the Recorder, died, having been in office since 1624.

The Lords Justices, Viscount Ely and Sir Christopher Wandesford received orders to call upon all Corporations for a return of their privileges; to issue money to finish the Fort of Galway; to suspend Lord Courcey's pension; and to hurry on the survey of lands in Connacht.

This year the east won gate and the *horolege*, or hour clock, were built at the expense of the Corporation.

1639. John Bodkin-Fitz-Dominick, Mayor; and John Kirwan and Francis Athy, Sheriffs.

This year the market-house near the churchyard was begun at the charge of the Corporation.

1643. Sir Valentine Blake, junior, Knight and Baronet, Mayor; and Oliver French and John Kirwan, Sheriffs.

This year the Catholics celebrated Mass in the Church of St. Nicholas and continued in possession of it until 1652 when it was taken over by the Cromwellians. In August, the Fort of Galway was surrendered to the Irish, after which they marched to the siege of Castlecoote, to which the town of Galway subscribed £300.

1652. Michael Lynch-Fitz-Stephen-Fitz-Nicholas, Mayor; and Alexander Lynch-Fitz-Andrew and William Martin-Fitz-Stephen, Sheriffs.

On 12th May, Galway surrendered to Sir Charles Coote, " and it was at that time considered so very strong, that the loss of it carried with it the fate of Ireland, and was the determination of the rebellion." Colonel Stubber became Governor of the town. It was a usual practice of the governor and other Cromwellian officers throughout the county to take people out of their beds at night and sell them for slaves to the West Indies. It is estimated that Stubber sold out of the county over 1,000 persons.

1654. Thomas Lynch-Fitz-Ambrose, Mayor; and Richard Lynch and Anthony French-Fitz-Peter, Sheriffs.

On a petition of the Protestant inhabitants of the town on 29th September, it was ordered by the Lord Deputy and Council, on 25th October, that the mayor and chief officers as set forth in the charter, should be English and Protestants. Colonel Peter Stubbers was appointed Mayor, and Paul Dodd and Marcus-Lynch-Fitz-Thomas, Sheriffs. Hardiman writes: "this individual (Marcus-Lynch-Fitz-Thomas), according to t adition, was the only native of Galway who changed his principles and religion, and joined the common enemy of both; in consequence of which, all communication was denied him by his friends during his life, and he is said to have died of a broken heart, occasioned by remorse and shame for his apostacy."

The old Corporation was disfranchised, " and the English soldiers made free, and also cobblers, butchers, bakers, tinkers, and all sorts of mechanics." The enslaving of the Catholic inhabitants for shipment to the Barbadoes continued. The garrison under Stubber destroyed the monuments throughout the town, and descrated the tombs in search of treasure. The crucifixes in the Church of St. Nicholas and in the Abbey were smashed as also were the marbles with carvings of the Crucifixion. " Amongst the rest Sir Peter Frenche's tomb, or monu-

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ment, guilted with gold, and carved in fine marble, which stood in the Abbey, and cost in the building thereof £5,000 in 1653 by Lady Mary Brown, a virtuous woman, wife to the said Sir Peter Frenche, and which monument was converted by the governor of the town into a chimney piece, and the rest of the stones sent beyond seas, and there sold for money by the governor, and the said tomb left open for dogs to drag and eat the dead corpse there intered. They likewise razed down the king's arms, and converted the churches and abbeys to stables, and divine books were broken up, and put under goods, wares, tobacco, etc., etc., they being for the most part illiterate and covetous to hoard money, to the great ruin of the poor inhabitants, without regard to conscience or observance of public faith . . . In June, Charles Fleetwood, Lord Deputy of Ireland, took his circuit and came to Galway, where he gave a definite sentence for removal of the old inhabitants of Galway; which order was immediately sent from Dublin and executed, contrary to their conditions and articles. One Hurd, Deputy Governor of Galway, and Colonel Stubbers, issued an order to prohibit the wearing of the mantle, which he enforced with such severity, that it came to be every where laid aside, and they cut a laughable figure, who having nothing but the mantle to cover their upper parts, ran half naked about the town, shrouded in table cloths, pieces of tapestry and rags of all colours and form , so that they looked as if they had escaped from bedlam."

Galway was divided between twenty-four of Cromwell's officers, but quite a lot of the confiscated property was afterwards bought back by the original owners. Some of the descendants of these officers, however, continued to own considerable property down to the end of the nineteenth century—such families as Eyre, Whaley, Royce, Stubber, Atkinson, Cottingham, Lawrence. Thomas Deane, one of the tribes, a shops keeper, was the only person entitled to sell tobacco and snuff in Galway. He was granted this right by Stubber, the Governor, who had the greater share in the monopoly. From the profit of this monopoly Deane was able to purchase the es ate of Ballyroebuck.

1655. Colonel Humphrey Hurd, Mayor; and John Campbell and John Mathews, Sheriffs.

The Mayor was a joiner and Mathews a weaver. On 30th October Colonel Richard Lawrence and Thomas Richardson were directed to survey and value the houses in Galway. All proprietors were given until 10th November, 1656, to arrange

to sell their interests to any Protestant that had not been in arms and had not been disloyal to the Parliament. One-third of the purchase money was to go to the Commonwealth. Any houses not sold by 14th December, 1655, were to be disposed of by the Governor to any Protestant provided that the Governor "do engage such as shall take the same, that no waste or spoil should be committed on the houses that stand empty and undisposed of, or suffer the same to be despoiled or wasted by the soldiers."

1656. Paul Dodd, Mayor; and John Peters and Mathew Forth, Sheriffs.

The year saw the continuation of the enslaving and transportation of the people of the town. Galway for the most part was rapidly decaying, so much so that the majority of the houses were uninhabited. "The soldiers and butchers, that would before content themselves with cellars and cottages, had now houses to live in, until they burned all the costly lofts and wainscots and partitions, and then would remove to other houses, until they almost destroyed all the fine houses, and left them so full of excrements and filth, that it was poisoning to enter one of them, though formerly fit to lodge kings and princes, being the best fitted town in the kingdom, and the inhabitants thereof the most gallant merchants in Ireland, for their hospitality, liberality, and charity at home and abroad, and accompanied with good education. In the midst of frost and snow, after being turned out, they were forced to shelter themselves by hedges, and poor miserable smoky huts, and brakes in the country, being all removed but six families, who were forced to quarter the most part of the garrison soldiers, and pay excessive bribes, and at last were all turned out, with the best of the Catholic clergy, about fifty in number, and committed to Arran and Bofin Islands, where they were almost starved to death, being allowed but twopence a day, and that at 1st not paid, and a strict proclamation against the lives and goods of such as would entertain any clergyman. Images of our Blessed Lady and other saints burned, and the chalices made common drinking cups, and priests vestments turned into secular clothes."

1659. John Mathews, Mayor; and Richard Bernard and William Speed, Sheriffs.

"This year Sir Charles Coote and the Protestants seized all the garrisons in Ireland, and amongst the rest Galway, and took and committed all the Anabaptists, who were then

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and before in the height of their power, and were chief commanders in Ireland."

1671. Richard Ormsby, Mayor ; and John Geary and John Vaughan, Sheriffs.

On 27th March, a proclamation was issued restoring the old inhabitants to their freedom.

1677. Colonel Theodore Russell, Mayor ; and John Clarke and Richard Browne, Sheriffs.

The Corporation having been granted a new Charter, purchased from Madame Hamilton the grant she had received from Charles II., being part of the revenues and town lands which had been mortgaged by the people of the town in 1647.

1685. Colonel Theodore Russell, Mayor ; and Thomas Wilson and Richard Wall, Sheriffs.

" Ordered, that no cattle be hereafter slaughtered within this town, nor suffered to come into it ; that no milch cows be permitted in it ; and that 2s. 6d. fine be imposed on any one throwing garbage into the river. Every inhabitant was ordered to pave before his door in such manner as the Mayor and Sheriffs shall direct."

1686. John Kirwan Fitz-Stephen, Mayor ; and George Staunton and Jonathan Parry, Sheriffs.

Galway this year saw the first Catholic Mayor in office for thirty-two years. Kirwan was the first owner of Castle Hackett —the original owner being a Hackett and was transplanted to County Mayo in 1641.

1688. Dominick Browne of Carra Browne, Mayor ; and Francis Blake Fitz-Andrew and Dominick Bodkin Fitz-Patrick, Sheriffs.

The town was granted a new Charter by James II. The quay and new pier were erected and repaired by the Corporation. The Church of St. Nicholas was again taken over by the Catholics with Father Henry Browne as Warden. In the summer of the year a vast plague of beetles destroyed the country between Galway and Headford.

1690. Colonel Alexander MacDonal, Mayor ; and was succeeded by Arthur French on 9th December ; William Clear and Oliver French, Sheriffs.

Galway beseiged.

1691. Sir Henry Bellasise, Mayor ; and John Gibbs and Richard Wall, Sheriffs.

On 26th July, the town surrendered to General de Ginkle.

1693. Thomas Revett, Mayor ; and Richard Wall and John Gibbs, Sheriffs.

The treatment of the Catholic inhabitants of Galway by the Williamite troops caused most of them to leave the town. To prevent the exodus of the population the Corporation "ordered that no pass be issued to any person to leave the town ; and called on the military authorities to curb the licentiousness of the soldiers."

1696. Thomas Cartwright, Mayor ; and James Revett Vigee and Marcus Lynch, Sheriffs.

Among the Corporation enactments was one which allowed no one but a freeman to be a shopkeeper in the town or liberties —the liberties extended to a radius of four miles—or sell or expose for sale any commodity except on market days, and on paying quarterage. " This oppressive law was entirely directed against the Roman Catholics, none of whom were then free . . . it continued rigidly in force for many years after, and was one of the principal causes of the decay of the town." During the winter and spring so great was the catch of cod fish that they were sold at a penny each.

1701. Thomas Staunton, Mayor ; and Robert Blakeney and John Broughton, Sheriffs.

There was such a scarcity of money in the town that good mutton sold on market days for four pence to sixpence a quarter. On 15th September 1,000 barrels of herrings were taken by 70 boats and sold at 4s. 6d. a thousand.

1702. Thomas Staunton, Mayor ; and John Broughton and John Fouquiere, Sheriffs.

The Mayor made a gift of £100 towards the building of the Exchange. Herrings sold for a halfpenny a hundred.

1703. James Ribett Vigie, Mayor ; and John Fouquiere and George Gerry, Sheriffs.

Catches of cod in the bay during summer had never been heard of until this year. The landings were so heavy that the fish sold for a halfpenny each.

1704. John Eyre, Mayor ; and George Gerry and William Hinde, Sheriffs.

It was ordered that no Mayor should have more than £150 until the Tholsel should be built, and that the number of aldermen should not exceed twenty-six. Also, that all Popish shopkeepers do appear before Council and shew cause why they should not pay quarterage.

1707. Richard Wall, Mayor ; William and Henry Lardner, Sheriffs.

Alderman Edward Eyre objected to Lardner being Sheriff

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for having a Popish wife. It was ordered that the Mayor's salary be reduced to £100.

1708. John Gibbs, Mayor; and Henry Lardner and Edward Barrett, Sheriffs.

On the rumour of the landing of the Pretender in Scotland, several gentlemen and merchants were imprisoned and all the other Catholic inhabitants turned out of the town. So great was the fear of the Corporation and the Protestant population generally that the market were held outside the town walls, and no Mass permitted. Shortly after, permission was given them to return to their houses, and the markets restored to the town.

1712. Edward Eyre, Mayor; and Charles Morgan and William Moore, Sheriffs.

May 12. The necessity and advantage to the town and Corporation of having a spacious entrance open and unbuilt before William's Gate, leading to the east suburbs, and to Bohermore, having been this day presented in Council, Alderman Edward Eyre (whose father in 1670 obtained a lease of part of said ground, with several other parcels), declared that he would agree to grant a piece of ground containing about thirty perches for that purpose; in consideration of which the Corporation (himself being Mayor) on the 19th May following extended the term of his lease to lives renewable for ever.

1718. Marcus Wall, Mayor; and John Marmion and John Grindleton, Sheriffs.

"That the several persons who in November and December last were elected members of the Common Council, having been so elected manifestly with a design to evade the statute which on the 25th of said month of December was to be in force, and in order to perpetuate the government of this Corporation in several gentlemen and others in the County of Galway and elsewhere, who have no interest or concern n the town, or pay any scot, lot, or other contribution therein, by means whe eof the Protestant inhabitan s are greatly discouraged, and that part of the statute whereby Protestants are encouraged to come and dwell in the town, will be frustrated, if not prevented; ordered, June 30th, that these persons be no longer members of the Common Council."

1726. Charles Gerry, Mayor; and Robert French and Robert McMullin, Sheriffs

Two bells were hung in the Church of St. Nicholas. George Dollard gave a certificate that the organ was in tune. £10 was allowed for the judges' lodgings each assizes.

Note: "The organ must have been at least ninety-four years in the church, and as organs were first intorduced into Irish churches in 1641, probably the present organ (1820) is in the church since that period—179 years."

1727. Charles Rivett, Mayor; and John O'Hara and Robert Cooke, Sheriffs.

20th January. For celebrating the prince's birthday the Mayor ordered that the sum of thirty shillings and eight pence be expended:

	s.	d.
3 quarts of Rum	5	0
24 Lemons	4	0
Sugar	1	0
6 bottles of Wine	8	0
Bread, Butter, and Cheese	1	8
Pipes		1
5 mugs of Ale		10
5 pints of Rum	4	2
20 Lemons	2	4
2 bottles of Wine	2	8
Sugar		10
Tobacco		1

At this period and afterwards, money was advanced to pay for the funeral of several aldermen and other officers. At the funeral of Alderman Fisher, Sibby Lee received sixpence for rosemary.

1729. John Gibbs, Mayor; and Patrick Blake and Andrew Holmes, Sheriffs.

Oatmeal sold in the town for twelve shillings the bushel.

1730. John Satunton, Mayor; and Richard Fitzpatrick and Neptune Morgan, Sheriffs.

10th February. The Chamberlain, Samuel Simcocks, was ordered to pay, for the encouragement of the new fair at Bohermore, for a shift to be run for as follows:—

	s.	d.
36 yards fine linen	5	10
3 nails of muslin for ruffles		9
Thread		1
Making the Shift		8
1 yard of red ribbon for a knot for the head		10
Tape		1
¾ yards red ribbon for the sleeves		8

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Ordered also :

	s.	d.
A fine felt hat to be cudgelded for	4	4
A yard of red ribbon for a cockade		10

17th June. Ordered to be paid for the expenses of getting a patent for fairs and market lately granted £27 1s. 5d.

Andrew Lynch and his sons were discharged from gateage, customs, and taxes, for seven years, for keeping the streets clean.

1732. Charles Morgan, Mayor ; and Nicholas Staunton and Patrick Blake, junior, Sheriffs.

"At a common Council held in Galway, the Chamberlain was ordered to advance money to the Mayor for prosecuting Simon Lynch and others as Popish inhabitants of the Town of Galway, not being registered, and that Alderman Simcocks, Alderman George Gerry, and Alderman Charles Gerry do inspect the laying out of the money."

1734. John Bird, Mayor ; and John Simcocks and Hugh Wilkinson, Sheriffs. (*Note:* Simcocks died in office and Edmund Staunton was elected Sheriff.)

"Ordered that £30 be paid to Alderman Charles Rivett, apothecary, to furnish his shop with drugs, proper for supplying the Protestants and others."

1739. Henry Ellis, Mayor ; and Henry Vaughan and Simon Fairservice, Sheriffs.

A great frost rotted almost all the potatoes in Ireland in half an hour. The ice on the river from the west bridge to Terryland was so thick that hundreds of people played football on it from the Wood Quay to Newcastle.

1741. Robert Cooke, Mayor ; and Croasdate Shaw and John Johnson, Sheriffs.

A fever raged this year that occasioned the judges to hold the assizes in Tuam. Numbers of the merchants of Galway died this year, and multitudes of poor people, caused partly by fever and by the sacrcity, as wheat was twenty-eight shillings one hundred weight.

1745. John Mills, Mayor ; and John Johnson and John Shaw, Sheriffs.

"A great fall of snow this year that smothered vast numbers of cattle and sheep, which caused a great many farmers to surrender their lands. The best land in Connaught, after this period, let for five shillings per acre, and numbers who had courage to take lands enriched their families. Wheat rose from six shillings to eighteen shillings per hundred weight. Four-

teen sail of East Indiamen anchored in the road of Galway ; and in spring following six sail of men of war came to convoy them : they all sailed away together, a glorious sight."

1747. James O'Hara, Mayor ; and George Shaw and Edward Shield, Sheriffs. (George Shaw died and Thomas Sherwood was elected).

"Ordered that £900 be granted to Alderman Richard Fitzpatrick, his heirs and assigns, by mortgage of all the Corporation lands and revenues, to reimburse him his expense for several years, in assiduously supporting the rights, privileges and immunities of the Corporation. Also, that no succeeding Mayor be allowed any salary whatever, but by the appointment of the majority of the Common Council."

1748. James Disney, Mayor ; and Francis Hopkins and Henry Covey, Sheriffs.

James O'Hara, the former Mayor, held over the office until dispossessed by Captain McKenzee and a party of soldiers.

1758. Edward Shields, Mayor ; and Francis Tomkins and George Lewis, Sheriffs.

An Act passed this year to prevent the distilation of spirits from grain for one year.

1761. Charles Rivett, Mayor ; and John Mandeville and James Galbraith, Sheriffs.

10th November. A petition was presented to Parliament to prevent Catholic shopkeepers from manufacturing or selling their goods, or employing journeymen for this purpose. It was signed by the Mayor, Sheriffs, Warden, and Protestant inhabitants of Galway.

1763. Henry Ellis, Mayor ; and Edward Murphy and James Galbraith, Sheriffs.

Andrew Carroll, spearing salmon at the west bridge, was drowned by the cord getting entangled about his legs.

1767. John Gibson, Mayor ; and Charles Davy and Edward Shields, Sheriffs.

"The infirmary outside William's Gate began to be built this year."

1768. Thomas Taylor, Mayor ; and Samuel Grace and Robert McMullen, Sheriffs.

Francis Lynch of Rahoon was the first Catholic sworn on a Grand Jury since the Revolution.

1774. Rev. Edmond French, Mayor and Warden ; George Thomas and Samuel Grace, Sheriffs.

This year the immense granite rock called the Gregory on the island of Arran, was shattered by lightning.

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1779. Hyacinth Daly, Mayor; and James Burke and Samuel Grace, Sheriffs.

31st May. The Galway Volunteers were embodied, and the following officers elected: Richard Martin, Dangan, Colonel; James Shee, Deputy Mayor, Lieutenant Colonel; John Blake, Coolcun, Major; J. O'Hara, Recorder, Captain of Grenadier Company; Mark Lynch, Captain of Battalion Company; Michael Blake, Frenchfort, Captain of Light Infantry; and Jasper Lynch, Adjutant.

1783. Denis Daly, Mayor; and John Lynch and William Frazer, Sheriffs.

"A contested election for the County of Galway took place between Denis Daly of Dunsandle, William Power Trench, Edmond Kirwan of Dalgan, and Richard Martin of Dangan, esqrs. It continued fifty-two days, when Mr. Daly and Mr. Trench were elected. It cost the parties immense sums, and very much injured their properties for many years after."

Mr. Andrew French imported the first cargo of flaxseed into Galway. It amounted to 300 hogsheads of which he sold only 100. In 1789 the importation rose from 1,500 to 2,300 hogsheads; in 1815 to 3,000 hogsheads. Most sold into the Counties of Mayo and Roscommon, but very little in the County of Galway. The greater part was saved at home.

1795. Hyacinth Daly, Mayor; and Peter Daly and Edmund Fitzpatrick, Sheriffs.

18 sail of East Indiamen and five men of war anchored in the Bay of Galway.

1798. Denis Bowes Daly, Mayor; and Hyacinth Daly and St. George Daly, Sheriffs. (St. George Daly resigned and John Burke of St. Cleran's served the office for the remainder of the term).

The merchants in an hour collected fifteen hundred guineas which they presented to General Hutchinson, who commanded in the town. Without this supply he could not have joined General Lake to meet the French at Killala. "The Yeomanry of the town joined in this unfortunate expedition."

This year the old Charter School was occupied as an artillery barrack.

1800. Hyacinth Daly, Mayor; and Thomas Browne and John Thomas, Sheriffs.

"The Dominican Chapel, near Galway, was built. A few years ago the late Alderman Patrick Bride, a native of this town, enclosed the cemetery of this Abbey with a wall. Before this it was subject to great abuse by pigs and other animals."

1811. Hyacinth Daly, Mayor; and Charles O'Hara and William Mason, Sheriffs. (Charles O'Hara died, when John Strogen was sworn into office).

This year the extensive burial ground on Fort Hill was enclosed by Mr. Robert Hedges Eyre, "As a mark of his respect and esteem for the inhabitants of the town of Galway, in August, 1811."

(*Note:* In this cemetry was buried Thomas Legett, the celebrated landscape gardner).

1812. Denis Bowes Daly, Mayor; and Francis Eager and Thomas Browne, Sheriffs.

This year the foundation of the new Sessions House (the County Court-house) was laid at Newtown Smyth. Richard Morrison, Architect.

1815. Hyacinth Daly, Mayor; and Francis Eager and Jethro Bricknell, Sheriffs.

"The tolls and market set for £655; the kelp, butter and potato cranes not included."

"A light-house, forty-five feet high, was erected on Mutton Island, near Galway, which has been of infinite use to all vessels entering the bay."

"The new Sessions House was opened this year. It stands on the site of the old Franciscan Abbey, and is not included in the county of the town."

1818. James Daly, Mayor; and Michael Dillon and Matthew T. Smith, Sheriffs.

"The foundation of the new Catholic Chapel of St. Nicholas was laid on the 1st July by the late Hyacinth Daly, esq., Mayor. It has been lately finished, and is of the ornamented Gothic style."

(*To be Continued*)

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The Royal Galway Institution

AND CHAMBER OF COMMERCE

ON 16th November, 1791, a number of wealthy merchants and county gentlemen, both Catholic and Protestant, formed the Amicable Literary Society of Galway. The objects of the Society were "the acquiring and disseminating useful information on the important subjects of agriculture, commerce, science, etc." There were 80 members and the mode of election ensured that they were "select and respectable." All religious and political discussions were strictly prohibited. Walter Lambert of Cregaclare, a leading Protestant land proprietor, was elected first president. The other original members were: Mark Lynch, treasurer; John Lynch Alexander, secretary; two Protestant vicars—Rev. Campbell and Rev. Young; the Catholic Vicar, Dean Kirwan; Father Tierney, O.S.A.; Dr. Henry Blake; Dr. Oliver Martin; Dr. Patrick Cheevers; Gregory Anthony French; Patrick A. Blake; and Walter Joyce. The address was given as Abbeygate Street and consisted of two separate reading rooms, one of them being used as a library. Hardiman describes the library as being good. The second room was "for newspapers and conversation." Dutton states: "If I am rightly informed (I hope not), several men of large fortune are upwards of *ten years* in arrear, though the subscription is only one guinea a year; if so, I should venture to think that the society must have been under a bad regimen, or, that men of fortune and gentlemen are not synonomous . . The arrangements are under the direc-

tions of a president, vice-president, treasurer and secretary, a committee of four members, and a librarian, all chosen half-yearly; every person proposed for admission, and seconded, must remain a week on the books previous to a ballot, at which there must be at least twelve members; two black beans are fatal; this difficulty of admission they say makes them select, but I apprehend it might be used in so numerous a society to answer a party, if such a thing could be found in an *amicable society*. Their funds are ample: besides periodical works, they take in several English and Irish papers, but shame to say (if I am rightly informed) they take neither the English or Irish Farmers' Journals, or Munster Magazine, etc."

Hardiman writes: "Several of our most respectable merchants and traders have lately associated themselves as a Chamber of Commerce to promote the interests of trade. It is surely unnecessary to say, that as the objects of this laudable association are of the most vital importance to the town, it becomes the duty, nay more, the interest, of every individual to forward those objects. Without a spirit of industry, says an accurate observer, no trade can flourish; and without a persevering attention to the interests of commerce, even the advantages of situation will have no effect. That the prosperity of the town would lead to that of the country requires very little proof; it is, in fact, a self-evident proposition: for is it not clear that the produce of land would always find a ready export market; and, as it could never fail of a permanent consumption, would not the value of estates be consequently increased? It appears, therefore, to be the interest of the country gentlemen and farmers to forward the objects of this institution: to their united exertions the author wishes every success, convinced as he is, that the extension of commerce is the only certain means of rendering this country rich, flourishing and happy."

In 1839 The Amicable Society of Galway was incorporated by Royal Charter under the title of The Royal Galway Institution for the promotion of Polite Literature, Science, and Antiquities. It was to be governed by a Council of twenty-one, including a President, three Vice-Presidents, Secretary and Treasurer. The Council was to be elected by ballot the 16th March, each year, and to meet the first and third Thursday of each month. General meetings of the institution were to be held on the first and third Fridays of each month from November to June, inclusive.

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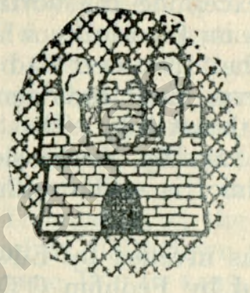
Thom's Directory of 1851 records the following officers: President—Anthony O'Flaherty, M.P.; Vice-Presidents—Very Rev. B. J. Roche; Augustus Bensbach, M.D., Professor, Queen's College; Patrick Moran, M.D.; Council—P. M. Lynch, Local Director of the Bank of Ireland; P. G. Fitzgerald, Bursar, Queen's College; R. N. Somerville; T. W. Moffett, A.M., LL.B., Professor, Queen's College,; John Mulcahy, LL.B., Professor, Queen's College; Rev. George Commins; Richard Doherty, M.D., Professor, Queen's College; Rev. Dr. O'Toole, Vice-President, Queen's College; Cornelius Mahony, Professor, Queen's College; Captain George A. Bedford, Royal Navy; Edmond Donnellan; William Nesbitt, A.M., Professor, Queen's College; Golding Bird, Collector of Excise; Thomas Corr; and Rev. Austin McDermott.

On his death Hardiman bequeathed the bulk of his extensive and valuable library to the institution.

Some of Hardiman's manuscripts are preserved in the Royal Irish Academy, but the following prefactory note in the Academy's catalogue explains how the greater part of his works were lost to Ireland:—

"The said J. H. was several years making this valuable collection; but he was, at last, obliged to dispose of it to the trustee of the British Museum, for the third of its value, *viz.*, for about £500, to enable him to complete the proof of the Netterville Peerage, for Mr. Jas. Netterville, who afterwards behaved most ungratefully to the said J.H."

Hardiman's devotion to the Irish language and his generosity to Irish scribes and scholars have not yet been fully recognised.



The Story of Athenry

ATHENRY, the Ford of the Kings, was the original name of a ford on the western boundary of Hy-Many, the territory of the family of O'Kelly. It was at this point that the ancient lands of O'Heyne and O'Shaughnessy, Hy-Many, and Hy-Briuin Seola, now the barony of Clare, and originally the country of O'Flaherty, met. The castle and town afterwards built were named from the ford, the Anglo-Norman title being written Anry. The castle was not built by King John but by the Anglo-Norman barons in 1238. The Berminghams took possession and became barons of Athenry. The four Masters record in 1316 a battle between the Irish and the English which resulted in the complete subjugation of the western Irish. The ancient barony of Athenry was held by tenure and not by creation, but the title is now extinct. An old saying still exists: "Athenry was, Galway is, Aran shall be the best of the three."

Athenry was surrounded with a wall of great strength enclosing an area of twenty-five Irish acres—three acres more than Galway. The wall was originally enclosed by a ditch into which the river flowed. O'Donovan records in his letters: "This ditch is still traceable on the east and south sides where water still flows through it. The wall was defend with towers and six gates which are called Sparra's, viz., (1) Briton's Gate; (2) Castle Gate (called in Irish Sparra an Chaisleáin); (3) Spiddle Gate, Sparra an Spidéil, the Gate of the Hospital; (4) Lara Gate; (5) Nicholroe Gate, Sparra Niocóil Ruaidh

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and (6) Templegate, Sparra an Teampuill. All these gates are now destroyed excepting the north (i.e., Briton's) Gate and a part of Sparra an Chaisleáin, which are much injured. It does not appear that they ever had any ornamental work like the Gates of Derry. One tower remains in tolerable preservation on the southeast side. The 'Noble Abbey' which was erected here in 1241 by Meyler de Bermingham at the request of St. Dominic, is still standing in good preservation . . . "

1315. Ireland was invaded by Edward Bruce. Richard, Earl of Ulster, joined by Fedhlim O'Conor, the chief of his name, marched against him, but was defeated. On their return, Roderic O'Connor, who in the absence of Fedhlim made pretensions to his territory, was taken prisoner and put to death ; but the latter, soon after driven to desperation, declared for Bruce ; and, though he made several incursions on the English settlers in Connaught, he never was able to do any injury to Galway. Sir William Leigh de Burgh and Richard de Bermingham, the fourth baron of Athenry, were sent against him. Fedhlim met them with a strong force near Athenry and was defeated with a loss (according to the old chroniclers) of 8,000 men. Tradition has it that the walls of Athenry were built from the spoils of the battle. This engagement broke the power of the O'Conors for ever.

Richard de Bermingham, referred to, was the fourth baron in descent from William de Bermingham who came to Ireland with Strongbow. He was one of the leading conquerors of Connacht, and was called in Irish, Risdearch-na-gcath, Richard of the Battles, from the number of his successful engagements against the native Irish, particularly these at Togher, Finlo and Athenry, in which the King of Connacht, O'Kelly, King of Maneach, and most of the chiefs of Connacht and Munster, lost their lives.

There is a tradition that " the valour of Hussey, a butcher of Athenry, was very remarkable on that occasion, for he fought with O'Kelly and his squire together, and slew them both ; for which he was knighted, and is the ancestor of the reputed Barons of Galtrim."

By inquisition post mortem, 7 Edw. III., taken at Athenry, William, the third Earl of Ulster, was found to have held of the king, *in capite*, among others, many lands, tenements and rents in Athenry and district.

Pope Bonifice IX. granted a bull of indulgence to those who visited and contributed to the repairs and preservation of the Dominican Abbey erected in 1241. An accidental fire having destroyed the church in 1423, Pope Martin V. issued another bull for the reparation. In 1427, William Ryedymar and Richard Golber and other Dominicans, having represented to this Pope that there was a want of religious men to instruct the natives, petitioned him for a licence to found two chapels or oratories, with a belfry, bell, cemetery, house, cloisters, and other offices. It is presumed that these chapels were built at Toombeola, at the head of Roundstone Bay in Connemara, and at Ballindown in the County Sligo, respectively. Pope Eugene IV., in 1445, renewed the bull of Pope Martin for the repairs of the church, at which time it had thirty friars. In 1644 it was erected into a university (studium generale) with four others for the Dominicans, by order of a general chapter held at Rome. The following certificate was issued : " We the underwritten do by these presents testify to our posterity and future ages, that we seen and read with our eyes this inscription placed over the door of the refectory of the Dominicans of Athenry. 'Carolus Manus rubrae me fieri fecit.' As time will erase these letters, we have given this testimony the 24th of October, 1725. Thomas Power Daly, Carrownakelly, esq. ; James Browne, Andrew Semper and Andrew Browne, Athenry ; Michael Berny, deputy portrieve of Athenry ; R. P. Fr. Raymundus de Burgo ; R. P. Fr. Augustinus de Burgo."

In the cemetery of this monastery were burned the De Burgos, Mac Davoes, O'Heynes, Kilkellys, Moghans, Brownes, Lynches, Colmans, and Dalys.

In 16th of Elizabeth the monastery, with its appurtenances, thirty acres of land in Athenry, and twelve in the town of Ballindona were granted for ever *in capit* to the portrieve and burgesses of the town of Athenry, at the yearly rent of 26s. 4d. Irish money.

Towards the end of the eighteenth century part of the monastery was converted into barracks, and the barrack yard was the ground where the cloisters stood.

1402. Sir Stephen Lescrop was appointed to the government of the county of Connacht, and the receiver of the customs of Galway and Athenry ; with all the profits as well of the custom of the cocket, as the little custom within both towns, for one year, reserving the salmon fishery in Galway.

1415. The revenues of Ireland were so reduced that Edward III. sent Sir Nicholas Dagworth from England to enquire into

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the king's staple. Before this time the staple for the sale of wool, sheepskins or woolfells, and leather was payable only at Cork and Drogheda. Hardiman records: "The following is one of the many instances which occurred, of the general inconvenience occasioned by the removal of the staple.—Thomas Lynche, John Athie, William Botiller, William Webbe and Edmund Blake, of Galvy, merchants, and John Rede, Henry Heryng and John O'Morkowe, merchants of Athenry, having freighted a ship of Lubyk in Spain with 53 lasts, and 18 dacres (180), and 7 hides in the port of Galway, she began her voyage on St. Laurence's day, 1413, for Kynsale, there to pay the custom due for the said hides, because the king had then no collectors of his customs at Galway; but being driven by storm from the Irish coast, to the port of Scluse in Flanders, after her return, they deposited the custom (which the storm had prevented them from paying at Kynsale, as was upon their intendde,) in the hands of the said Thomas Lynche; the king, petition, pardoned the contempt of carrying the hides out of Ireland, without having first paid the duty, 24th July, 1415."

1432. "Alex' Lynch, Henry Blake, Richard Styven, and Walter Kervyk (Kirwan), or any three or two of them were appointed the king's justices, to enquire of all treasons, felonies, etc., as well within the franchise and liberty of Hanry (Athenry), as within the franchise and liberty of the town of Galvy in Connaught." (Quoted by Hardiman).

1504. Athenry had, like Galway, enjoyed peace for quite a considerable time until in 1504 William de Burgo, O'Brien of Thomond, McNamara, O'Carroll and other chieftains, rose in arms against Gerald, Earl of Kildare, the Lord Deputy, who was assisted by O'Neill, O'Donnell and others. Athenry was taken by the de Burgo army, but was surrendered after the Battle of Knoc-tuadh on 19th August, 1504. While the de Burgo's forces exceeded the Lord Deputy's it was defeated with dreadful slaughter. It is interesting to record that it was the largest army ever assembled since the English invasion.

1536. Ordained that no man of Athenry, although he bought his freedom in this town (Galway), be free, unless it be a young man having no house here or there."

1539. This year Andrew Browne of Athenry was made a freeman of the town (Galway).

1576. "The Lord Deputy having staid three weeks in Galway, set out towards Dublin, and kept sessions in every county he marched into, and settled garrisons in all places convenient. He finished his progress on the 13th day of April, 1576. In a letter he says, among other things, that Athenry was the most miserable spectacle in the world; the whole town was burned by the Mac-an-Earlas, and the church itself not excepted from the general ruin, although the mother of one of those vipers was buried therein; but this was so far from mitigating their fury, that the son being told his mother was buried in the church, replied, that if she was alive, he would sooner burn her and the church together, than that any English church should fortify there; that these Mac-an-Earlas hated each other, and yet like Herod and Pilate joined together against any third person whom they thought to be a common enemy. That the deputy had laid a tax of ten thousand pounds on the county, towards rectifying of Athenry. Shortly after this the deputy received letters from the bishop of Meath, and the mayor of Galway, which informed him that the sons of Clanricarde, who had lately submitted with the connivance of their father, passed the Shannon, changed their English for Irish apparel, sent for their friends and the Scots, and being met went to Athenry, sacked the town again, and set the new gates on fire, defaced the Queen's arms, drove away some, and slew others of the masons that were building. The deputy with the assistance of Mac William Oughter having dispersed the Irish and the Scots again repaired the town of Athenry."

1580. Sir William Peeham, Lord Justice, marched to Galway, and returned to Dublin after visiting Athenry.

1581. "A dispute arose between the Mac-an-Earla, Ulick and John Burke, on the death of their father. On being referred to commissioners it was ordered that Ulick Burke should have Loughrea and the Earldom of Clanricarde, and that John should have Leitrim, and they both agreed that if either proved a traitor to the Queen the other should have all."

1625, "Edmond Semper, of Athenry, Gent, died 8th May, 1625; he was seized of the lands of Monyscribe, Coldragh, Lissinas, Bealagare, etc., which descended to his son John Semper, and his widow Margaret Barry."

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Dutton writing in 1824 states that Athenry was a hundred years ago reckoned to be the second town in the County of Galway.

Athenry never recovered from the effects of the many wars. In 1634 a petition from the Portrive, Burgesses and Commonalty of Athenry was presented to the Parliament then sitting in Dublin, stating: ". . . and continued in great wealth and power, until that in the time of the late Rebellion, the same was by the Rebels taken by sudden assault, and was then burned and sacked, and soon after was infested with the contagious sickness of the Plague which then visited most parts of this Kingdom, since which time the said Town decayed in trade and was dispeopled, until by direction of the state and by consent of all the inhabitants of the said county, both for the convenience of the situation, for the ease of the people, and for the restoring of that Town to its former state and condition, it was appointed that the common Gaol of the shire should be built and kept there; and that the Assizes, Quarter Sessions and County Courts should be also held and kept there, which accordingly for a while continued therein, in which time though very short that Town recovered so much of its former beauty yet without doubt it would by this have been in a fair and flourishing state, but by reason yet the sheriffs, for gratuities or some private consideration, hold their county courts in divers obscure villages, where neither lodgings nor entertainments can be expected; and that, by the favour of the Custos Rotulorum and of the Justices of the peace, the quarter sessions are kept at other places in the said county, and the general Assizes are also removed to Galway, and yet the said Gaol and prisoners being still left in the said Town of Athenry. The poor inhabitants thereof, bearing the charge and danger of the prisoners, and having no benefit by the court, the said town is fallen again into its former misery and desolation, out of which there is but small hope of raising it, unless your honours favour be expended towards it. For as much, therefore, as it is equal and just, that they that feel the burden of the Gaol, shou.d taste of the benefit of some of the said courts . . . your petitioners most humbly pray that the said quarter Sessions, Assizes, county courts, by your honours command, may be continually kept in the said Town of Athenry, or else that the said Gaol may be removed to some of the towns where the said Courts are kept, and your petitioners will ever pray, etc."

The houses and shops were described in 1851 as poor and the streets narrow and unpaved. A chalybeate spring was much resorted to. The market, entitled to be held on Tuesday was not observed, and the fairs, which were but poorly attended were held on 5th May, 2nd July and 20th October. The population in that year was given as 1,487. Apart from the landed gentry, the professional classes in the town consisted of James Barrett, Land Agent, and Commissioner of Affidavits and Master Extraordinary in Chancery; John Bradish, Master of National School; M. W. Eagar, Surgeon; Nicholas Lawless, Master of Parochial School; and John Lopdell, Barrister of Prospect House. There were three hotels, a Posting House, 5 grocers, 1 saddler, 2 general stores, 2 carpenters, 5 butchers, 3 drapers, 1 provision dealer, 4 boot and shoe makers, 1 car maker, 1 stationer, 1 clothier and dyer, 1 tobacconist, 2 blacksmiths, 5 publicans, 2 nail makers, 1 gunsmith, 1 dressmaker, 1 cooper, and the inevitable process server.

Education was well provided for. The Dominicans who, under the protection of the O'Dalys of Caronakelly settled at Esker, about three miles from Athenry, and were flourishing there in 1856. They had built a church, a college and an agricultural school for the education of young gentlemen. For the poorer children there were the national and parochial schools catering for 800 pupils, 100 being provided with food daily. A house of industry educated twenty-four boys and were in turn apprenticed to trades.

The Editor is indebted to the Rev. Dr. Long, C.SS.R., Cluain Mhuire, Galway, and the Editor of *The Redemptorist Record* for permission to quote from the Rev. Joseph Corr's articles on Esker Monastery.

" Although a few friars remained behind in Athenry and lived as outlaws in the woods near the town, the main body of the community was forced into exile after the confiscation of the Abbey. The Abbey of Holy Cross at Louvain offered hospitality to more than thirty members of the Athenry friary. There it was that Father John O'Heyne—who was professed near Esker in 1666—wrote his invaluable record of the Irish Dominicans of those heroic days. . . . Most of the seventeenth century seems to have been spent by the persecuted friars in the vicinity of Athenry. It is difficult to say when precisely the first friars settled at Esker, because every vestige of their early sojourn there has long since disappeared: '*etiam ruinae periere.*' It is on record, however, that when the Dominican Provincial asked the Earl of Clonricarde for

some place of refuge, he was granted a patch of woodland called Coilascaul beside the village of Bresk, which is quite near the present monastery. Here a large college flourished, to which students flocked from places as far apart as Cork and Donegal."

(To be Continued)

Old Dunmore

DUNMORE, the great fort or dun, gives the name to the barony of Dunmore. It was the place of a strong fortress of the kings of Connacht, and there are still to be seen the remains of an extensive castle, said traditionally to have been built by Hosdech (Hosty) MacMembric, or Mebric (now Merrick). This castle was taken by the Anglo-Norman Berminghams, barons of Athenry. In 1249 it was burned by the army of the King of Connacht, and in the reign of Queen Elizabeth, the Berminghams being in arms against the Queen, Sir Henry Sidney in 1569, besieged and took the castle. It was finally dismantled in the time of Cromwell. St. Patrick is said to have built a monastery in Dunmore, upon the site of which a friary for Hermits of St. Augustine was afterwards founded by Walter de Bermingham, Lord Athenry, in 1425. After the Reformation part of the friary was converted into a parish church of the Establishment, the rest being levelled, now forms the market place.

Henry Mossop, the distinguished actor was born in Dunmore in 1729. His father, rector of the parish, was a famous mathematician. While studying at Trinity College, Dublin, Henry Mossop was attracted to the stage by Garrick's acting, and showed remarkable promise. After acting for a time in Dublin he quarreled with his manager and went to London, where he appeared as "Richard III." His style of acting strongly resembled that of Kean of the middle of the last century. It was vivid, subtle, and forcible, but marred by an abruptness of delivery and irregularity of performance. Believing that his talents were as unlimited as his ambition, he grasped at all the leading characters without discrimination, and played many of them without effect. Leaving Drury Lane in disgust, he returned to Dublin, declaring that "there should be but one theatre in Ireland, and that he would be at the head of it." Refusing a salary of £1,000 from Barry and Woodward at Crow Street Theatre, "he spurned every kindness and emolument submitted to his acceptance and consideration." In November, 1760, he took a lease of Smock Alley Theatre at £100 a year rent. In 1767 he took over Crow Street Theatre

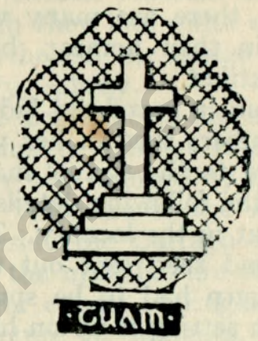
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to prevent further rivilary, and for three years played by turns in each. At Crow Street he acted tragedies and at Smock Alley he played comedies and light entertainment. After twelve years as actor-manager in Dublin he became bankrupt and fled to London in 1772, broken in health and spirits. He died, with one halfpenny in his pocket, in a mean lodging at Chelsea in November, 1773, at the age of 43.

Kavanagh in his Irish Theatre records that Dublin companies visited Cork, and in later years the audience of that city often showed " proofs of their resentment " and on one occasion (1769) a member of the audience fought a duel on the stage with Mossop, the manager, when he would not accede to his request. His critics said of him that while admitting many faults in his acting, " Garrick and Barry only were his superiors ; in parts of vehemence and rage he was almost unequalled, and in sentimental gravity, from the power of his voice and the justness of his conceptions, he was a very commanding speaker."

A very fine grit stone was raised in considerable quantities near Dunmore, of every thickness, from that of slates to the largest mill-stones, which at the beginning of the nineteenth century were usually sold for ten guineas a pair. They were for some purposes considered to be superior to French burr stones at £30 or £40 a pair. The decline of this industry was due like that of the milling industry throughout Ireland to the repeal of the corn laws.

(To be Continued)



Tuam in Olden Days

By Jarlath A. O'Connell

(Continued)

JOHN GORTON in his Topographical Dictionary of Great Britain and Ireland, published in 1833 by Chapman & Hall of 186 Strand, London, describes the town as being " a handsome and prosperous inland town " and states that " the country trade is brisk ; the market extremely well supplied with fish from Galway every day and meat from the vicinity ; Tuam veal is proverbially excellent. The new shambles are well designed but badly situated. There is also a very extensive brewery, public bakeries, several tanneries, flour mills and a linen-manufacture, in a remarkably wholesome condition. Large quantities of coarse canvas for packing are also made in the town and parish."

The manufacture of linen and canvas in Tuam appears to have been on an extensive scale in the first half of the last century. In addition to the above reference it is noted in Pigot's *Directory of* 1824, *The Parliamentary Gazeteer of* 1844, and Lewis' *Topographical Dictionary of Ireland*, 1846. A special linen market was held on Fridays in the Connaught Hotel (Pigot 1824). These premises were the property of one Michael Ormsby and were situated in Bishop Street in the premises now known as the Mitre Buildings. The same Directory refers to Robert Wm. Potter of Vicar Street, as the

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linen inspector. Flax-wheels and specimens of home-made linen are still to be found in many farmers' houses in the locality and, in fact, there are many who remember linen being manufactured in their homes; but the industry has now become quite extinct.

Mrs. Mary Thornton, a grand old lady of 92, who resides at Annaghkeen remembers that in her youth people walked from beyond Headford to the flannel market of Tuam. She very kindly gave me the following details about this industry which has also died out in the locality. The thread was spun in the farm houses and then sent out to the local weaver. The thread for the warp had to be spun harder than that for the weft and when setting it up on his frame, the weaver usually allowed 800 threads in the width. The unit of measurement was a bandle which was an owd less than a yard, an owd being the length of the long finger. Forty bandles made a roll. The flannel market was held at lower High Street on the site of the present Bonham market.

Many of the trades which flourished in the town, are now forgotten. Slater's Directory of 1856 mentions eight nail makers: Thomas Ashe, Garrett Dillon and James Quinn of Bishop St., Michael Higgins of Vicar St., George Hughes, Lawrence Leonard and Thos. Murphy of Galway Rd., and John Raferty of Ballygaddy Rd. The same Directory refers to Tim Begley, tinner & brazier, of Galway Rd.; John Burke, whitesmith, of Bishop St.; John Butler, cooper, of Bishop St.; and Philip McDonal, whip-maker, of Ballygaddy Rd. The number of hatters, boot-makers and blacksmiths operating at the same time, is too numerous for inclusion.

Tallow chandlery was an industry which survived until the end of the century and there are still some local residents who remember candles being manufactured in Kilgarriff's factory at Bishop Street. This family was identified with the trade for at least fifty years and Slater's refers to them as far back as 1856.

Before paraffin wax and paraffin oil became easily procurable, the manufacture of candles was an every-day event in the farmer's house. The principal tool was a grisset. This was a small shallow, iron pan oval in shape and having two legs and a short handle. It was kept on the hob, scraps of tallow, i.e., unsalted fat, were melted in it and a wick of tow (known locally as a paideog) was pulled through it until coated with the grease. Rushes and splinters of bog oak were similarly treated. The holders for these lights were

of iron and made by blacksmiths. Recently, I inspected a collection of them in Belfast Museum and I was interested to notice that although they had quite evidently been made by local smiths, nevertheless, the design was exactly similar to that used in County Galway.

No account of the commercial life of Tuam in the last century would be complete without reference to the Match Factory. This industry was founded by the Rishworth family who came here from Yorkshire in the 1850's. The factory which was erected beside the Curragh river, confined itself in it's early stages to the manufacture of pit props, bobbins, wooden screws, etc., for export to England, but later it also included the manufacture of matches. The match-boxes, specimens of which are still to be had, had on their wrappers engravings of topical scenes and personalities. One series which was called 'Our Boys,' carried portraits of the leaders of the Irish Party. Another commemorated the Gaelic Athletic movement with hurling and football scenes and a third honoured the Galway Blazers in similar fashion. The Industry employed about sixty hands, and a thriving business was carried on for about thirty years. Increasing freight charges and the fact that the factory was situated so far from its principal market eventually proved its undoing; however, and it was forced to close down in December, 1890.

TUAM SCHOOLS IN THE LAST CENTURY

Saint Jarlath's College:

Most Rev. Dr. Dillon was the first Catholic Archbishop of Tuam to reside openly in the town since the death of Archbishop O'Queely at Sligo in 1645. He was appointed on the 19th Nov., 1798, and immediately took up residence in a two-storey thatched house near the present corner of Tullinadaly Road and Foster Place. In 1800 he decided to found a Diocesan College and it is interesting to note that although the Penal Laws had been considerably relaxed, he had first to obtain the permission of Dr. William Beresford the Protestant Archbishop. The following is a copy of the Licence which was granted:—

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THE PALACE,
TUAM,
17th October, 1800.

William, by Divine Providence Lord Archbishop of Tuam, by Divine permission Bishop of Ardagh, Primate and Metropolitan of the Province of Connaught, to our beloved in Christ, the Rev. Oliver Kelly, of Tuam aforesaid, greeting.

Whereas the Most Rev. Edward Dillon, Roman Catholic Archbishop of the Diocese of Tuam, and Roman Catholic Primate of Connaught, hath by his nomination in writing, bearing date the 13th day of October in the year of Our Lord 1800, appointed and recommended unto us you, the said Oliver Kelly, as a fit and proper person to keep a preparatory school for the Royal College of St. Patrick, Maynooth, to be by him holden in the town of Tuam, County of Galway and diocese of Tuam aforesaid ; and we therefore being satisfied as to your abilities and due qualifications in discharging your duty therein and having, therefore, accepted of such, the appointment of the said Rev. Edward Dillon, do by these presents grant and confirm unto you the office or employment of school-master of the said preparatory school for Maynooth as aforesaid, with all the rights, profits and emoluments to the same belonging, or in any wise appertaining, so long as you shall continue to behave yourself well, and to discharge your duty with propriety in the said office of school-master of said preparatory school, you the said Oliver Kelly, having first taken the oath of allegiance as by law required. In testimony whereof we have caused our archiepiscopal seal to be therefore affixed on this the aforesaid 17th of October, A.D. 1800.

WILLIAM TUAM.

Charles Davis,
Not. Pub. D. Registrar.

The fact that this Licence was granted at all was probably due to the fact that Dr. Dillon and Dr. Beresford were very good friends. The latter was subsequently, in 1812, created Baron Decies. He died on the 18th September, 1819, after an episcopal regin of twenty-five years, and his memory is perpetuated by the stain-glass windows which he presented to St. Mary's Cathedral.

The first College was opened in two thatched cottages which stood in the Mall near the site of the present Cinema. These premises soon proved inadequate, however, and the

house at Bishop Street which is now known as The Old College, was purchased in 1817. This house had been built by one John Birmingham and, for a time, it was known as Birmingham's Folly. The owner having gone Bankrupt, it was sold in 1809 to John Browne of North Frederick Street, Dublin, and in 1811 the Ffrenches of Castleffrench acquired it and opened a Bank there. (It may be of interest to some readers to learn that one of the Directors was Denis Brown, notoriously remembered as 'The Hangman'). This Bank carried on for several years but, like many other commercial businesses throughout the British Isles, it was forced to close it's doors in 1816 owing to the general slump in business which followed the ending of the Napoleonic Wars. The house was offered for sale, again, and with the help of contributions from all over the Diocese, the Archbishop acquired it for the College. In this connection it should be noted that Dr. Oliver Kelly, the first President of the College, had been appointed Vicar Capitular upon the death of Dr. Dillon in 1809 and, in 1814, upon the return of Pope Pius VII from Fontainbleau, he had been appointed Archbishop.

In 1824, the facilities of the College were enlarged by the erection of additional houses in Bishop Street and in 1856 the site of the present College and grounds was bought by Archbishop McHale. This property was known as Keighrey's Park and portion of it was used as the town Fair Green. Dr. McHale continued to set it as a Fair Green to the Town Commissioners at a yearly rent of £30 until 1875, in which year the College was extensively enlarged by the addition of two wings to the first building which had been erected in 1858.

Because of the impoverished state of the Catholic population of the Diocese, the financial resources of the College were very limited in its early days. Each Parish Priest in the Diocese contributed £2 per year towards its maintenance and upon these contributions, together with fees from lay boarders, the College had to exist. That it was able to do so was, to a large extent, due to the administrative ability of Fr. Thomas Feeney who was appointed President when the house at Bishop Street, had been opened in 1818. Fr. Feeney was a native of Crossboyne and at the time of his appointment he could have been no more than thirty years of age. He continued as President until 1835 (when he was appointed Parish Priest of Kiltulla) and amongst the many brilliant students who passed through his hands during his term of office were Dr. McEvilly, Archbishop of Tuam, Dr. Derry,

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Bishop of Clonfert, Dr. O'Regan, Bishop of Chicago, and Dr. Duggan, Bishop of Clonfert. He, himself was appointed Bishop of Killala in succession to Dr. O'Finan in 1839.

The following reference to the College appears in Dutton's Survey which was prepared in 1823 : " There is also in Tuam the College of St. Jarlath, for the education of Roman Catholics, under the superintendence of the Roman Catholic Archbishop of Tuam. Many young men are educated here for the priesthood, and are sent to the College of Maynooth previous to their taking orders. I am well informed it is admirably conducted, and every person who has been often to Tuam must bear testimony to the respectable appearance and remarkable propriety of behaviour of the students at such periods as are devoted to study."

THE ROMAN CATHOLIC FREE SCHOOL :

It would appear from a reference in Pigot's Directory of 1824 that this school was founded in or about 1820. The original site is unknown but in 1826 the house at Old Ballygaddy Road which we now know as ' Prospect ' was erected as a Free School at a cost of £600 which was subscribed locally. The following extract from The Tuam Herald of the 27th October, 1838, contains a certain amount of information about the institution :—

" Tuam Roman Catholic Free School (Late National). This school, our readers are aware of was first established by the late Roman Catholic Archbishop, in the year 1826, and has since been efficiently supported by the contributions of the benevolent of this town and neighbourhood, until within the last few years when it, unhappily, came under the jurisdiction of the Commissioners of Education. Subscriptions were then, generally, withdrawn, we cannot say whether it was that the public disapproved of the connection, or that they were under the impression that ample funds were provided by Parliament for the support of such institutions. It was to be expected that the Commissioners would entertain favourably any appeal on behalf of the establishment, from the circumstance of its having been founded and maintained for a number of years, solely by voluntary contributions, and of a school house having been erected at an expenditure of upwards of £600, besides that it affords daily gratuitous instruction to upwards of 340 children for whose education three masters of considerable literary acquirements and of high moral and religious character are employed, yet, strange to

say notwithstanding many applications, the Board have given only the small annual grant of £15. The Tuam Free School is no longer a National School, the Commissioners having accompanied the grant with conditions which could not be complied with, being incompatible with the directions of the Ordinary. The paltry sum of £15 has proved quite inadequate to the payment of rent, salaries, school requisites and incidental expenses and it is therefore the duty of the public and, particularly, the original subscribers to meet and co-operate to prevent this institution from falling, and to enable it to continue the blessings it affords by diffusing useful, moral, and religious instruction among the rising generation."

The same edition of the Tuam Herald published a copy of a lengthy letter from Dr. McHale to Lord John Russell, written from Achill Island and dated " The Feast of the Dedication of the Church of Ireland." In the course of this letter His Grace wrote : " . . . . . Yet despite those resolutions, founded on the fairest principals of religion and of reason and published to the world, The National Board have, in the plentitude of their arbitrary authority, sent us a Protestant Inspector in a Diocese where scarcely any Protestants attend the schools. The masters in Tuam, in Westport and in all the districts where my instructions reach them in time, refused him admittance. The Commissioners have since expended a good deal of stationary in insisting on the dismissal of those contumacious masters."

FRANCISCAN SCHOOL :

At the invitation of Chrisotpher Dillon Bellew, the Franciscan Brothers of the Third Order Regular founded a Monastery and school in Mountbellew in 1818. The first brothers were Bonaventure Lee and Michael Dillon and although they were sent by the Provincial of the Friars Minor it is not recorded from what house they came. It is believed, however, that they came from an establishment in the Dalkey locality.

The rule observed by the Community was that of Pope Leo X and this had been adhered to since 1521. The Order was placed in a quandry upon the passing of the Catholic Emancipation Act, of 1829, however, because of the fact that whilst the Act emancipated Bishops, clergy and laity, it contained certain penal clauses which were applicable to religious. For the same reason, Christopher Dillon Bellew, their Landlord, was placed in an awkward predicament. As a solution to the problem, it was decided to petition the Pope for per-

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mission to leave the jurisdiction of the Friars Minor and to attach to the jurisdiction of the Archbishop of Tuam. This permission was granted by His Holiness in a letter to Dr. Oliver Kelly dated the 13th September, 1830.

In 1834, Dr. McHale was translated to the See of Tuam ; and this event was to have an important bearing on education in the Archdiocese during the following fifty years. The system of National Education had been introduced by the Stanley Education Act of 1831, and during his life, Dr. McHale opposed the workings of the Statute by every means in his power. This statute provided for a system of mixed education by means of grants to be expended by the Lord Lieutenant through the ' Commissioners of National Education ' for the instruction of children irrespective of their religious denomination. The Archbishop considered it as just another step in the proselytizing campaign of the Government and he referred to it as " a system in which Catholics and sectaries, truth and error, faith and heresy, were all huddled together in hideous confusion." (Letters of the Archbishop of Tuam, p. 536).

Part of his plan of opposition was to forestall the establishment of National Schools by committing education to Religious Orders wherever possible and in this he was ably assisted by the Brothers of the Third Order Regular, through their foundations in Tuam, Roundstone, Brooklodge, Clifden, Errew and Westport.

From the limited records available, I have been unable to fix definitely the date upon which the Brothers first came to Tuam. Battersby's Catholic Directory of 1836 refers to the school as being in existence in 1835 and the date could probably be safely fixed in the winter of 1834 or Spring of 1835. Battersby's Directory of 1839 which refers to institutions in existence the previous year, includes the following reference : " In the town of Tuam there is an affiliation of the Franciscan Order of Mountbellew which the Archbishop has highly recommended." The same Directory for 1849 refers to the fact that there were 400 pupils on rolls the previous year and that the Superior was Rev. Br. Lewis Alexander. This Directory refers to the establishment for the last time in its edition of 1851 and it may be presumed that the school closed down in 1850.

Slater's Commercial Directory of 1846 contains three references to this school. It states that " a community of Presentation nuns and also of Franciscan monks have establishments here." Later, it refers to a " boy's Catholic school,

taught by the friars of the monastery " and in a third reference it states that the monastery was situated at Ballygaddy Road, that the community consisted of three brothers and that Br. Lewis Alexander was prior.

From these references it is evident that the Order took over the free School at Prospect, and this is substantiated by the fact that the rate books of Tuam Union for 1842 referred to the premises as the Roman Catholic Free School.

I can find no record of the reason for the Order's departure from Tuam in 1850 and, having regard to the fact that the school was in a flourishing condition two years previously, the abruptness of its termination is unexplainable.

The premises were taken over by the Irish Christian Brothers in 1851.

(*To be Continued*)

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Saoċar Filíḋeaċta na gCallánaċ (1)

le Tomás Ó Raġallaiġ

Le linn an Reaċtaḃraiġ ḃí beirt dearḃráṫar .i. Páḋraic Ó Callám agus Marcus i n-a gcomnuiḋe ar Ċaiṫrín an Duiḃéin, tuairim ḋá míle taoḃ ṫiar de Creaċmaoil i gConnḋae na Gaillimhe. Filí a ḃí ionnta, agus ḃí cuid ḋá saoċar filíḋeaċta inmheasta le filíḋeaċt an Reaċtaḃraiġ féin. Ċaiṫ Páḋraic tréimhse a' freastal ar gearr-sgoil i gCaiṫrín an Duiḃéin, agus aċar eile a' ḋul 'un na sgoile i mBaile Áṫa an Ríoġ ag Antoine Ó Briain, máiġistir sgoile a ḃí annsúd. B'as an gClais Ruaiḋ i gceanntar Ċuama don Bhrianaċ, agus ḃí mac ḋó tráṫ .i. an Canónaċ Ó Briain, ina uaċtarán ar Ċoláiste Naoṁ Iarflaiṫ, agus iar sin i n-a saġart paráiste i mBaile Áṫa an Ríoġ.

Ṗós Páḋraic Ó Callám óig-bean de ṁuintir Ṗéinneaḋa as an Rinn i bparáiste Ḋroiċeaḋ a' Ċláirín. Bí triúr mac ortu, Páḋraic, Micéál agus Máirtín, agus aon inġean amáin. Ṗós an inġean seo Mac Craiṫ as Eiscir i n-aice Baile Áṫa an Ríoġ. Ag an mac Páḋraic a fáġaḋ an tseanáit ar Ċaiṫrín an Duiḃéin, agus ṁair sé go raiḃ sé aon bliaḋain déag agus ċeiṫre fiċiḋ. Fuair Micéál saoġal fada freisin—sé bliaḋna déag agus ċeiṫre fiċiḋ. I mí na bFaoilli 1933 a fuair sé bás ; go ndéana Dia grásta orṫu beirt.

Cé go raiḃ sgolaiḋeaċt ar na Callánaiġ (ar Páḋraic go háiriṫe), ruḋ naċ raiḃ ar an Reaċtaḃraċ boċt, 'na ḋiaiḋ sin is uile, is binne, ċríḋ is ċríḋ, filíḋeaċt Antoine ; is fearr a luiġeas sí an gcluais ná mar luiġeas saoċar na gCallánaċ. Sé'n t-uġdar atá leis sin, b'féidir, de ḃriġ go raiḃ eolas níos fearr aġ an Reaċtaḃraċ ar ċeol ná mar ḃí acu-san. Ní hionann sin agus a ráḋ naċ bfuil smaointe fileaḋta agus binneas focal i n-amháin na gCallánaċ, mar tá ; agus annseo agus annsúd tá siad ioncurṫa leis an Reaċtaḃraċ. Níor ċum Antoine ariaṁ aon amhrán gráḋa atá mórán níos fearr ná " Máire Ḃrún " atá leagṫa ar Marcus Ó Callám. Aċ níor ċeap na Callánaiġ an oiread den deaġ-filíḋeaċt agus ċeap an Reaċtaḃraċ, nó, má ċeap, ní ṫiġ linn a ṫiġeaċt uirṫe.

I gConnae na Gaillimhe trí fiċiḋ bliaḋain ó ṡoin ann, ní raiḃ cion amhránuiḋe le faġáil aġ an nGaeḋilġeoir naċ raiḃ i rioċt roimhe de saoċar na gCallánaċ a ġabáil, " Máire Ḃrún " agus " A Ṡeáin, a mhic mo ċomursan " go speisialta. Mar deir an tAtair Mac Giolla tSeanáin : " ní binneas amháin atá le faġáil

i roinn d'amhráin na gCallánaċ, mar tá le faġáil go minic i saoċar filí na hoċtṁaḋ aoise déag, aċ tá ciall agus árd-smaointe ionnta ċoṁ maiṫ."

Ní naċ ionġnaḋ, tá greann, agus aeriġil, níos treise i n-oibreaċa na gCallánaċ ná mar tá i n-oiġe an Reaċtaḃraiġ. Ní ḋóiġ gur ḋealḋ Antoine aon phiosa mar " An Láirde " a ċuir na Callánaiġ ar faġáil.

Goiḋé an fáṫ, a Láirde, naċ mbíonn tú ag obair
Agus mise fáġáil 'mo ṡuiḋe go socair ?
Is boċt an lá go mbím-se tuirseaċ,
Is ḋá faḋ an lá naċ mbíonn taḋa ort-sa.

Sin é an liúḋramán os comair do ṡúl amaċ, a' súil go nḋéanfar a ġnóṫaí ḋó, agus go bfágfar é féin ar a sáimhín sóġ.

Is eol ḋúinn an tráṫ ar cumaḋ cuid mhór de saoċar na gCallánaċ, mar tá na ḋátaí tugṫa síos is na hamhráin féin. Is cosamhail gurab é " An Láirde " an céad ceann acu a cumaḋ (1825). Ins an mbliaḋain 1828 a ceapaḋ " An Sgiollaḋóireaċt ; san mbliaḋain 1830 " Oileán Éirde nó Páirdín Ó Caṫáin " ; 1844-'45 a cumaḋ " An tSlis " ; 1846 " Rann na bFataí Duḃ " ; agus san mbliaḋain 1850 a ceapaḋ " na hAoiseanna."

Tugann " Rann na bFataí Duḃ " léargus maiṫ ḋúinn ar an droċ-saoġal a ḃí i nÉirinn nuair a ḃuail an duḃaċán na fataí :

Is iomḋa duine boċt de ḃarr an sgéil seo
Naċ bfuil ṫar béili aige go ceann de'n ló ;
Gan buaile ar ċnoc aige a ṫiubraḋ braon dó,
Ná seisreaċ gléasta le dul 'un póiṫ.
Gan ór, gan airgead, gan creideamhaint saoġalta,
Gan tnúċ le tréan againn aċ amháin le Dia,
Aċ muintir Śasana 'ṫabairt páiġe lae dúinn,
Ḋá ḃonn ar éigin gan deoċ, gan biaḋ.
Is iomḋa teaċ a bfuil oċtar daoine ann
A's gan fear le saoċrú aċ aon duine amháin—
Siúḋ piġinn don duine acu, gan caint ar an tsaoire,
Agus lá ná ṫile, ní beiḋ faic le faġáil.

Is cosamhail go raiḃ na Callánaiġ suas i n-éipeaċt nuair a ḋ'aistriġ an Reaċtaḃraċ go Condae na Gaillimhe :

D'oic é a ċáilíḋeaċt ar a ṫiġeaċt 'un ṫíre,
Bí cáibín de hata air, ar ḋaċ an tsnaoisín,
A raiḃ sreanġán barraiġ air, casta sníomṫa,
Agus is fada ċaiṫ sé caiṫṫe ar an gcarn aoiliġ !

Leabharlanna Chonnae na Gaillimhe

Bí "rapper" smeartá air, agus níor náir é 'mínú
Mar is iomdá daba cuireadh sé i bpóca na taoibe,
Bí "trouser" salach air go talamh síos leis,
A raib dá céad poll air agus gach le píosa.

Sin mar can duine de na Callánaigh faoi'n bpíle as Cill Aodáin. Dobhta eile dá raib iomarbháigh eatorra deirtear gur cuir an Callánach le n-a cuid aitis an Reachtabrach a' caomeadh. Ach má bí na pilí ag achrann agus go raib, rinneadar réidteach, agus i ndeire na dála, ní raib cara ba dílse ag an Reachtabrach ná Páidraig Ó Callain.

[leanfar dó]

A Ballinasloe Pot-Pourri

In 1124 was built the castle of Dunlo, near Ballinasloe. Turlough O'Conor, King of Ireland, who succeeded in 1130, soon after built the bridge of Dunlo upon the river Suck.

In the inquest held before Sir Anthony St. Leger, Master of the Rolls, and Peter Palmer, second Justice of the Common Pleas, in which the limits of the County of Galway were accurately ascertained, it is stated that " it goeth under the middle arch of the middle bridge of Ballinasloe, and from thence with the course of the stream it falleth in to the Shannon . . . " The tradition in Ballinasloe was that the mearing of the county was under the middle arch of the North Bridge, near where Cuff's Inn stood.

In the view of travellers Ballinasloe at the beginning of the nineteenth century stood preeminently for cleanliness, and for its regulations for the maintenance of an unusual police force. The agent was Lord Clancarty's brother, the Hon. and Rev. Charles le Poer Trench. Dutton states that when he " first saw Ballinasloe it was not out-done by even Galway in either filth or a vicious police ; the doors of the houses were almost inaccessible through dunghills, as high as the eaves of the cottages, and an uncontrolled ingress given to all kinds of vagabonds, male and female. In the day time, in even the best part of the town, it was difficult to pass from one house to another, the foot path was so blocked up with cars, pigs, and other nuisances. In the night you were obliged, from regard to your neck or your shins, to wade ankle deep through puddle, in the middle of the street ; even here, you were lucky if you escaped a tumble over a pig or a large stone, or escaped a Scotch salute, without the Edinburgh caution of ' ware heads.' Now, what a contrast ! The foot path well paved, and swept every day ; not even a bowl of water permitted to be emptied into the streets, not a car or carriage, even those of gentlemen, permitted to stand in the street without horses ; not a dunghill or loose stone." The Rev. le Poer Trench compelled the alehouses to close at an early hour ; shops were closed during the service in the Established church ; tinkers, beggars and tramps were put in the Bridewell. The footpaths were well gravelled for a considerable distance on every road round the town, and posts were fixed

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to keep off the wheels of carriages. Dutton adds : " that these innovations were at first violently opposed, as in Galway later. The change came through a system of rewards and punishments. A great part of the town and extensive suburbs are chiefly inhabited by those of humble rank." Ballinasloe then had a large market for all kinds of grain of superior quality, a good meat market, which was also supplied with fish from Galway. Rev. le Poer Trench built the market-house during his agency, and stopped the sale of meat, fish and general produce in the streets.

The great fall in the price of cattle and sheep at Ballinasloe in October, 1820, spread a general gloom over the province of Connacht ; the prices for cattle were from three to five pounds each less than the previous year, and sheep from ten to fifteen shillings under that year's price. To those who had bred their own stock it was not quite so disastrous as for the jobbers who had purchased in spring. Many of these men sold their stock at Ballinasloe for less than they had paid for them, consequently such as could not draw on their banker were nearly ruined. Towards the end of 1820 and the beginning of 1821 the prices for stock greatly improved. The demand for pigs in February and March was extraordinary and the price kept pace with the demand. Huge numbers left Ballinasloe, and Dutton declared " that there are more pigs than sheep in Ireland." In October, 1821, the prices fell again even lower than before but recovered somewhat in November, and the demand remained brisk. In spite of former losses many were induced from an idea that things could not be worse to give prices for stock in 1822 far above their value. The consequence was that many who lost earlier were now ruined.

In 1823 the prices for sheep at Ballinasloe improved over the previous year but such as were kept over from that fair were sold at a loss. Many were compelled to send their fat cattle to Leicester and other parts of England. " Had there been sufficient feeding, and if owners could have held out, they would have had a better market in spring, but few were prepared to feed in winter and consequently had to sell.

James Clapperton, Agriculturalist to the Ballinasloe Agricultural Society, in his evidence before the Devon Commission stated : " The ground is generally very bad, the tenant is not able to manure it, and the progress is very slow ; and when it is broken up, it is a much longer period before the farmer is remunerated, unless he can break up the ground at once. Now, Lord Clancarty gave them leave to burn all

the ground they could furrow-drain, and that has enabled them to put their potatoes in the first year. Nothing is so beneficial as burning the ground if the treatment afterwards is judicious. That is strikingly exemplified in this union. The burning of land is allowed on Lord Clancarty's estates only upon fulfilment of the conditions before mentioned."

Curwen in his *Observations* makes the following reference : " Ballinasloe is a considerable town ; at its autumnal fair it is caluclated to receive ten thousand visitors, the price of whose beds varies from sixpence to a guinea per night. The Farming Society of Ireland have a very good house here with admirable accommodation for the company and ample convenience for the reception and exhibition of stock. The arrangement of the prize cattle is perfectly well conducted." Wakefield in his evidence before the Bullion Committee of 1810 said : " At Ballinasloe fair, all payments are made in bills on Dublin, at sixty-one days date ; and although the business done there is immense, the Galway bankers attend, and are ready to exchange these bills at par for their own notes."

The Ballinasloe Agricultural Society was founded by Lord Clancarty in 1840. It was the first of its kind in Ireland and its example spread widely throughout the country. There was no agricultural school attached to it, but there was, what in practice was found to be very much better, an intelligent and enthusiastic agriculturalist—James Clapperton—who went on the several farms and showed the farmer what to do and how to do it ; what crops to sow and how to sow them. Among his other duties was that to enforce agreements made with the tenants upon assistance given in money, or by permission, to burn land ; and also to superintend a model farm of fourteen Irish acres.

Seeds, lime, bone-dust, guano, etc., were supplied to the poorer tenants, without which and without a cash loan, it would have been wholly impossible for them to follow the instruction given them. Clapperton had also to visit the estates of other proprietors in the area (the largest being those of Lord Ashton and Lord Clonbrock, who were members of the Society) for any specified time they might think proper. They paid his wages for the time required. This greatly lessened the expense and trouble by bringing within the reach of any member of the Society, a well-qualified man to go round every tenant on his estate. Clapperton supplied most valuable statistical information, established a lending library, principally of agricultural books, for the use of the tenants on the various

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estates, and in connection with the model farm he had a depot of breeding stock. He met the tenants on equable and friendly terms. They, in turn, showed the deepest interest in green-cropping generally, and particularly in the sowing of turnips. His return for 1843 is of interest : 702 turnip growers, 32 of mangel-wurzel, 275 of rape, 454 of vetches, and 109 of clover and grass. In furrow-drainage he executed 17,484 Irish perches. By drainage much ground that was lying comparatively waste, useless to the farmer, was brought under cultivation, paying for itself. Many a farmer who did not possess a cow for several years realised one ; others who had only one added another, with a proportional increase of minor stock. Many sent potatoes to market who could not previously raise an adequate supply for their own families.

A most oppressive power was claimed by some landlords near Ballinasloe, of turning in cattle and sheep on 29th September into ground they had let, usually at a very high rent, in conacre. Dutton recorded that he had seen cattle and sheep intended for the Ballinasloe fair on 5th October, turned into potatoes, which were unfit to be dug at that season, and were very much injured by the treading of the cattle in wet weather.

Hardiman referring to the entry under A.D. 1124, in the *Annals of the Four Masters*, writes : " Dun-leo—Irish, Dun-leodha, the dun or habitation of Leodha, now anglicised Dunloe, which gives name to a street in Ballinasloe. There is an old Irish family of the name of Low, still highly respectable, the head of which, I believe, resides at Low-ville, near Ballinasloe . . . but whether they descend from the Leodh, after whom this fortress was named, does not appear."

Charles Rathbone Lowe, the son of Major J. H. Low—the person mentioned by Hardiman—was born in Dublin, 30th October, 1837. Charles Rathbone Low went to sea in 1853, attained the rank of commander, retired in 1865, and became the first librarian to the Royal United Service Institution. " He was a prolific but sound and painstaking writer on naval and military matters, with a memory for all details of such history that was astonishing. With the boys of three generations ago he was a special favourite as the author of many a stirring, healthy tale of travel and adventure." His works include : *Tales of Old Ocean*, 1866 ; *Land of the Sun*, 1870 ; *Battles of the British Navy*, 1872 ; *Life of Field Marshal Sir George Pollock*, 1873 ; *Voyages of Captain Cook*, 1874 ; *Life of Sir Garnet Wolseley*, 2 vols., 1876 ; *History of the Indian*

Navy, 2 vols., 1877 ; *The First Afghan War*, 1879 ; *Soldiers of the Victorian Age*, 2 vols., 1880 ; *History of Maritime Discovery*, 2 vols., 1818 ; *Life of Sir Frederick Roberts*, 1883 ; *Battles of the British Army*, 1889 ; *Great African Travellers*, 1890 ; *Her Majesty's Navy*, 3 vols., 1892 ; *Britannia's Bulwarks*, 1895 ; *The Olympiad*, 1903.

The directories of 1851 tell many interesting facts about Ballinasloe. The streets were then well paved and gas-lighted, and the principal shops and hotels were similarly illuminated. Incidentally, the town was one of the first in Ireland to use gas. The houses had a neat and comfortable appearance, most of them being whitewashed annually. There were several industries : five corn mills on the river, an extensive coach works, a foundry for the manufacture of farming and agricultural implements, situated in Dunlo Street and owned by the Harper family. There were several breweries in River Street, a tan yard in Main Street and a small tobacco factory in the same street owned by the Connolly family. In 1828 was opened the branch from the Grand Canal. The Petty Sessions were held every Wednesday and Saturday in a court-house attached to the Bridewell in the Green.

The public institutions were the Ballinasloe Library Society, John Staunton's Billiard Room in Dunlo Street, the Hibernain Newsroom in Society Street, the Connaught Horticultural Society, also in Society Street, the Loan Fund Society with offices at Castle Mills, the Union Agricultural Society's Hall in Society Street—this Society being a branch of the Royal Agricultural Society of Ireland. In opposition to the Hibernian Newsroom was the newsroom in Main Street, under the management of the local Catholics.

The lunatic asylum was built in 1843 at a cost of over £27,000 ; and the Union Workhouse in 1841 at a cost of £9,600. A well established farming society for bestowing premiums ; a loan fund, a dispensary, and free schools were in existence. Established in Society Street was a boarding and day school for girls, and in the Green was a similar school for boys. A Catholic school was in use in the Main Street. Other schools were : Lady Clancarty's Female Model School at Brackernagh, Lord Clancarty's Free School at Dunlo Hill, and a national school at Church Lane.

The annual meetings of the Agricultural Society were held in the Agricultural Hall at the October fair. The hall was built in 1856.

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Leading to the lunatic asylum were the extensive nursery grounds owned by the Madden family. This nursery was claimed to be the most extensive in the west of Ireland. The Irish Missionary College, situated about half a mile from the town on the Shannonbridge Road, was founded in 1846, by the Rev. Thomas de Vere Coneys, for the education of Irish speaking clergymen in connection with the Established Church. The building was erected at a cost of £3,000 from voluntary subscriptions.

The population of the town in 1851 was 4,063.

(*To be continued*).

Lough Coutra and Gort

AMONG the names retained in Irish popular memory of the men who stood by Grattan in the last days of the Irish Parliament was that of Colonel the Right Hon. Charles Vereker, M.P. On the French landing at Killala Col. Vereker was in command of the first troops to oppose the eastward march of the French and at Coloony he succeeded in reversing the disgrace of the British flight at Castlebar. For this he was created Viscount Gort, taking his title from the town of Gort which adjoined the family seat at Lough Coutra Castle. Col. Vereker had the peerage granted to his uncle John Prendergast, of Gort, whose heir he was, and whose property he inherited, with special remainder to himself. He accordingly inherited the title on the death of his uncle as second viscount. In 1850 his son, John P. Vereker, was owner of the castle and estates.

Lough Coutra Castle, one of the " show places " of Galway was erected at a cost of £80,000 by the second viscount from plans by John Nash. Nash was famous for his street improvements in London. He planned Regent Street, repaired and enlarged Buckingham House, designed the terraces along the edge of Hyde Park, renovated and designed the added portion of Windsor Castle and designed the Brighton Pavilion. Lough Coutra Castle is of " the severe Gothic " style ; the walls are massive and of beautiful chiselled limestone. The lake covers an area of nearly eight square miles and is studded with wooded islands. One of these had been for many years the home of innumerable herons and cormorants ; perhaps one of the few recorded islands in a fresh-water lake being inhabited by these birds. The Gort river flows out of the lake and at a romantic glen known as " the Punchbowl " flows into a deep rocky cleft, totally disappearing underground till it reaches Cannohown. Here it rushes out of a cavern and flows through Gort, where it once turned several mills, and falling, again makes its way, appearing and sinking several times, through the sands into Kinvara Bay.

The Gort unsettled estates lay under a debt in all of £60,000. In 1842 they were valued for family purposes at £150,000 but were always considered to be worth more. 1847 found Lord Gort, a resident landlord doing his duty to his

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famine-stricken neighbours, refusing to fly, scorning to abandon his tenantry. " His lordship," said *The Freeman's Journal*, " was always opposed to the clearance system, which he characterized as merciless and unjustifiable, and endeavoured practically to prove that a resident landlord, by availing himself of the opportunities that occurred from time to time, could consolidate the farms on his estates, and introduce modern improvement, without desolating a single happy homestead, or alienating the affections of his tenantry." The famine came, rents could not be paid, and Lord Gort would not resort to heartless means of attempting to extort them. The interest on the mortgage fell in arrear ; the mortgagee, taking advantage of a clause in his mortgage-deed, discharged the local landagent and appointed in his stead a London attorney, who had never seen the place and never visited it even when acting as receiver over it. A petition for sale of the property was lodged in Chancery, from which the proceedings were transferred to the new court created by the Encumbered Estates Act. The estate was sold at panic prices ; an estate which should have left the Gort family a substantial income beyond every conceivable claim, was unable to free the mortgage. As was to be expected in a few years the property was to be sold again at very near double the price. Thirteen years purchase was the highest given. Many lots were sold at five years. On the resale some portions fetched twenty-five and tweety-seven years purchase. Lough Coutra Castle worth from £50,000 to £60,000 was sold for £17,000. Mrs. Ball, Superior of the Loretto nuns in Dublin, who intended to convert it into a convent, resold it for £24,000. Lot 1, valuation £560 a year, realised only £3,000. Lot 2, valuation £155, brought £600. The Board of Ordnance bought Lord Gort's profit-rent of £80, out of the Gort cavalry barracks, the valuation being £283 a year, for £1,450. The constabulary barracks and other premises, valued at £123, fetched £700. The townlands, valued at £579 a year were bought by the mortgagee for £2,800, or less than five years purchase. The day the Vereker family quitted Lough Coutra the people surrounded them with every demonstration of attachemnt and respect.

East Cowes Castle (adjoining Osborne Naval College), the present seat of the Gort family, was designed by Nash for his own residence. At the beginning of the last century, the Prince Regent and Lord Gort were on a visit to East Cowes Castle, when Lord Gort said to Nash, his host, " How I wish I could transport this castle to the banks of Lough Coutra ! "

" Give me £50,000 and I'll do it for you," replied Nash. Lord Gort took him at his word ; and Nash built the Irish castle, which, however, cost more than £20,000 over the sum first mentioned.

The town of Gort is called locally Gort Inse Guaire in Irish, a name meaning the field of the island of Guaire. The following references to Gort are taken from the *Annals of the Four Masters* :—

A.D. 1571. John, the son of Gilduff, who was son of Dermott, who had been styled the O'Shaughnessy from the time of the death of his father until this year, was deprived of that title and also of Gort-inse Guaire by his fraternal uncle Dermott Reagh, the son of Dermott, for he was virtually the senior.

A.D. 1573. Morogh the son of Dermott, who was son of Morogh O'Brien, was slain by Ulick Burke, the son of Richard, who was son of Ulick na gCeann, and by O'Shaughnessy, viz., Dermott the son of Dermott, who was son of William, who was son of John Boy. O'Shaughnessy was the man who gave him his death blow. John Burke afterwards deprived O'Shaughnessy of Gort-insi-Guaire in revenge of the homicide of his kinsman.

A.D. 1597. O'Donnell (Hugh Roe the son of Hugh, who was son of Magnus) encamped in Breifny in Connacht to the west of Sliabh Da En, after having plundered the friends of O'Connor. Here he stopped until he should be joined by all his forces in every direction. When all had assembled, which which was in the end of the month of January, they marched into the Territory of Hy-Noill-Ealla (Tirerrill) thence into Corran ; through Machaire Connacht into Clan Conmhaighe and Hy-Many. Having arrived at the very entrance of Hy-Many O'Donnell sent forth several strong marauding parties to Tuath an Chalaidh and the upper part of the territory who brought many herds of cattle and other spoils to him to Athenry.

As already stated, Mrs. Ball, Superioress of the Order of Loretto, Dublin, purchased the castle for £17,000. Immediately after the sale, Mrs. Ball opened an novitiate and schools for the education of children of the middle and upper classes, and for children of the poor. The scheme was evidently not a success for after a comparatively short period the estate was sold to the first Viscount (afterwards Field Marshal) Gough, for the sum of £24,000.

The area of the present town of Gort is roughly eighty-four acres. It was described in 1752 as " a very poor town, like a village." At the beginning of the nineteenth century it

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possessed a tanyard, a brewery, and a large flour-mill. The present court-house was erected in 1815, and the Bridewell and Protestant church in 1814 at a cost of £2,000. The population before the famine is given as over 3,000. The area of the town includes portions of Beagh and Kiltartan with Kilmacduagh. The old Catholic chapel stood on the site on which the parish national school had been built in 1847.

The Gort workhouse at the time of the famine was full of starving and dying people. In its incompleted and neglected state at the time it was the only sheter for these unfortunates. Osborne in his *Gleanings in the West of Ireland* (1850), writes : " The first thing that struck me was the very wretched state of some children in a yard in the right as you enter the main building ; there were about two hundred of them, of the class under fifteen years of age. They were in a shameful state of neglect as to cleanliness and clothing, they were sitting or squatting here and there, though not a cold day, shivering ; many were only clothed in such rags as I could conceive a beggar would consider as the cast clothing of his order . . . In a yard at the back of the workhouse and in a day-room opening into it, there were, as the numbers were given to me, 529 women and children, 129 of whom were between five and nine years of age. In addition, they had with them 24 babies in arms. This crowd of human beings was lying and crouching about the surface of the yard in masses and in groups, whose disgusting appearance it is difficult to describe. They were in the rags in which they had entered the house ; many had been in from one month to three—many, I believe, longer. What dress they had seemed to be rags of the red petticoat of the country from below the waist, rags of some black stuff above it. Some of the infants were nearly naked, and very evidently in a most filthy state. In spite of all that had been said to me to the contrary, my own senses satisfied me that soap and water were as equally foreign articles to this yard as decent clothing . . . They sleep closely packed, in long sheds, have no sheets, and must either sleep naked or in their rags, as it was admitted—indeed, it was evident—they had in very rare cases any body linen. The one day-room for this mass of living filth was crowded as much as the yard . . . It is my firm belief that were the cubic feet taken of the space these women are forced to live in, and could the details of their last few weeks' existence be published, a more dreadful expose could hardly be imagined."

In the directories of 1851-52 it is stated that the town consisted of three principal streets, wide and clean, which radiated from the Square, where the market was held. In addition to the general court sessions held twice a year, and petty sessions held weekly, there was a manorial court, held by Lord Gort, for the recovery of small debts. The population in 1851 was 2,005 ; three schools are mentioned : a classical school in Barrack Street, an Irish Church Mission School in Queen Street, and a national school in Church Street.

(*To be continued*)

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The O'Shaughnessy of Gort

Tomás Ó Rathallaigh

The following elegy, composed upon the death of the "most noble Roger O'Shaughnessy," is taken from page forty-one of the manuscript, H. 6. 15, in the Library of Trinity College, Dublin. In a marginal note, it is stated that "Shaughnessy came home sick (not wounded) from the battle of the Boyne, where King James and the Irish were routed by the Prince of Orange. O'Shaughnessy died at Gort the 11th of July, 1690. The said battle [was] fought on Tuesday, the 1st of July, 1690."

Sad Ireland's care, and fatal loss of late,
Her threatened ruin, and bloody fickle state—
Tho' God's strong hand, our saints and patrons all
Will still reverse (if we repent) our fall—
Prevents the common grief and dismal moans,
The piercing sobs, the tears, and deadly groans,
Which for O'Shaughnessy's death would resound
From North to South through Ireland's fatal ground.

II

If we bemoan the blood or worth of man,
Endowed with nature's rarest gifts, or can
Deplore to see free hospitality
Suppressed by death and liberality
Entombed here lies the man in whom alone
Those gifts excelled by true suasion,
Roger O'Shaughnessy, the noblest heart
That tyrant death could ever wound with dart.

III

A hero mild, familiar and kind
Both great and good in body and in mind:
A lord complete and still secure of fame
As were the rest that bore that lordly name.
O'Shaughnessy, a name which all men call
And goodness, still two terms reciprocal,
A firm and solid rock for bounty famed,
The widows' magazine, the poors' store-house named.

IV

The nobles' Inn, where ladies long reposed
At Gort, with thee, thy death hath discomposed.
The God of rest, from restless Earth thee drew,
To crown thy bliss among his peaceful crew.
Tho' mortals all for human losses pine
Not weighing well the mysteries Divine
We rather should rejoice (if we knew all)
To see poor mortal man turn immortal.

V

To see dull Earth turn to diaphanic rays
To splendent beams, bedecked with godly bays
If inward grief, which bleeding hearts produce
If mortals' merits could our God induce
The dead to revive, no man should longer
On earth survive than should our lordly Roger.
His lady's piercing grief, his offspring's cries
Would him on earth with us eternize.

VI

May God to him in His own hall appear
As mild and free as he to us was here;
May milder fates his progeny attend
Sweet peace, and blessed rest may crown our end.
May we this hero meet in Heaven then
Among the sacred quiristers. Amen.

Evidently, the O'Shaughnessy was very charitable: "A large quarter of his estate, called Gort an Chárnáin, was given by him rent free to poor widows. The best oak wood was then upon that quarter."

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A portion of his genealogical tree is given in the manuscript :

AN GIOLLA DUB
|
DIARMAID RIABAC
|
AN GIOLLA DUB
|
DIARMAID
|
RUAIDRI
|
DIARMAID
|
RUAIDRI
|
SIR DIARMAID
|
RUAIDRI (+11. 7. 1690)

Other marginal notes about The O'Shaughnessy in the MS. besides those above-mentioned are: (1) "Oigre Guaire mic Colmáin, Rig Connacht, Ó Seachnasaig. Atáid ro-clúteach díaid a ndíaid, srl."

(2) "Gort Innsi Guaire mar a raib cúirt Uí Seachnasaid."

An Executor's Accounts in 1751

(Submitted By Patk. J. Kennedy)

Dominick Burke, M.P., was elected for the County of the Town of Galway in 1732 (Hardiman says 1735) and continued to hold his seat in the Irish Commons down to his death in December, 1747. After his death, to be exact in 1751, a lawsuit was instituted against his Executor by one John Burke and his wife Mary of Lismore Castle near Eyrecourt, Co. Galway, to recover sums of money due by the deceased by way of Bonds, Promissory Notes and so forth. Who was this Dominick Burke, M.P.? From papers which came into my possession some years ago he would appear to have resided for some time at any rate in Tuam on property leased to him by a Mr. Davis, an attorney in that town. From the same source it is abundatnly clear that Burke was the last proprietor of his name to own a large estate which he sold to one Walter Lambert. Accordingly there is evidence sufficiently strong to say that he was one of the last Burkes of Cloghroke Castle and lands a short distance from Craughwell, These Burkes were much to the fore in the sixteenth and seventeenth century and Mons. Fahy in his "History of Kilmacduagh" relates that they were forced to sell their property to Walter Lambert [presumably of Creggclare near Ardrahan]. In addition to his South Galway and Tuam property Dominick Burke held landed estates at Fartymore and Knocknagar or Knocknagur in North Galway, Duoghmore and Dunmacphilbin in Co. Mayo, together with some property near Castlebar, and a leasehold interest in part of Renmore, near Galway Town. Incidentally Knocknagur in later times became the home of a William Burke, one of whose sons, Thomas Henry Burke,

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was the unfortunate Under-Secretary for Ireland who met his death at the hands of the Invincibles in May, 1882.

Besides his lands and Parliamentary position Dominick Burke held the office of Barrack Master, a well paid job at the Disposal of The Barrack Board. Nevertheless he appears to have been in reduced circumstances at the time of his death despite having realised the then very large sum of £4,810 os od. for the lands sold to Lambert. The document in my possession is on poor paper, badly faded, worn away in places and eaten by time or mice in other places and was the reply drafted by one Edmund Costello to the Plaintiff's Bill of Complaint and was sworn by him on the 23rd April 1751, in the Town of Tuam before John Smith (innholder), Henry Rush, Pat. Lynch and John Swanwick. The following excerpts may be of interest, now that the original document is almost 200 years old, and the whole formed what in reality was an Executorship Account.

N.B.—Square brackets are mine. *Read* Dept *as Deponent.*
. . . . *indicate MS worn.*

" The first part of the Schedule to wch the annexed Answerr referrs being an Accot of all the personal Estate freehold leases and Chattles real of wch the above named Domk. Burke dyed seized and passd and which came to the knowledge hands Power or Custody of this Dept.

	£	s.	d.
Promissory Notes taken by this Dept before ye death of said Domk for his stock sold at Fartimore the 29th April 1747 payable to this Dept who was bound with said Domk unto James Lynch of Gallway for the payt of 71l 7s wch sum this Dept find with all Interest due thereon amounting in all to	81	16	11
Household Goods plate and furniture wth 3 Cows sold by Auction at Tuam 20th Aprl 1748 and afterwards	129	0	6
An old Mule sold for 3l 8s 3d and a filly at 2l	5	8	3
Proffit Rent or Intst in the Farm of Fartimore sold by the Sherr. at the suit of Mr. Walter Blake	325	0	0
Proffit Rent or Intst in the farm of Donghmore . . . . . by cant	810	0	0

Proffit . . . Knocknagor . . . cant for	130	0	0
Ball. due from Sr. John Bingham Decd. to sd. Domk on their settling accots.	194	3	2
One years instst recd for 100l from the sd Sr. John	6	0	0
A Years Proffit rent in Donghmore payable to sd. Domk before tle said Farm was sold	83	19	0
Amount of Bank Notes left by sd. Domk in Dr. Kealys hands and wch this Dept reced. towards paying a debt due by Bond and Note from sd. Domk. to Mr. Dexter	50	0	0
Growing rents in the hards of ye Tents of Renmore at the time of his death	53	6	0
An Haggard of Corn of Fartymore part whereof was consumed in his family before and after his death part stolen and a great part Damaged by bad Weather the rest sold for abt.	28	9	6
In Col [or Cor] Frenchs hands due to sd. Domk	8	5	0
Cash in said Domks house at the Time of his death as Dept was informed wch was expended towards supporting his Family	6	0	0
Twelve Plate [plated] Knife Handles, a Plate Snuffer and Snuffer Dish sold by Dept in Dublin at 5 shillings and seven pence p. oz.	11	7	11
Four old Plate salts sold in Dublin at 5 shillings and ten pence p. oz	2	16	3
An House Clock sold by Dept to Mr. John Davis ye highest bidder	6	0	0
. . . . . Creaghan	5	16	0
. . . . .		.	. .
One plate . . .			
Twelve plate forks			

In the hands of Domk. Burke son to the sd. Domk. to be accounted for by him

One bedstead and sett of Curtains — one feather Bed. In Depts hands or Custody one old wrought easy Chair one old Iron wheat Mill one small still or Alembick one old brass door knocker one large sauce pann, one deal sea chest some table linnen exclusive of . . . t the widow did take twelve old silk bottom Chairs

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To this may be added such sums as shall appear to be due from Walter Lambert Esq. for the purchase of the sd. Domks. Estate of Inheritance after the Judgmts or Mtgaged Debts due to him from sd. Domk are paid . . Dept does not know how much the same may Amount to — the sd. Domk dyed also possd. of a farm in Rinmore near Gallway the yearly proffit rent whereof being 22l 15s, the sd Domk. some time before his death assigned this farm to Thoms Joyce of Gallway for ye payment of abt. £151 due to sd. Joyce until the sd. Sum with Intst. thereon be discharged. He also dyed possd. of a small farm near Gallway from the Warden and Vicars the yrly proffit rent whereof is £3 10s. 0d., he also dyed possd. of a freehold lease of a small farm near Castle Barr for three lives one whereof is expired the yrly. proffit rent whereof is abt. £6 the said farm is not sold nor does this Dept. know the value thereof, he dyed possd. of a small farm in the County of Mayo from John Browne of Wtport at abt . . . . . and tithes of Knocknagor amounting to abt. £48 . 0 . . . . . Dept was informed that sd. Domk was a Barrack Master dyed possd. or was entitled to abt. £700 due to him from the Barrack Board great part whereof was not paid to the succeeding Barrack Master to make good deficiencies in the Barracks wch. happened in the sd. Domks. lifetime by means of an Attachmt from Mrs. Daly otherwise Blake, the widow of Domk possd. herself of a two wheel Chair, and an old Dragoon Horse wth. some tea and coffee plates and a gold watch wch. she usually wore toger wth. some Linnen with the Approbn of this Dept who does not know the Value thereof. Domk Burke one of the younger sons of sd. Domk possd. himself of two small drinkg. Cupps and two small salvers wth. a scrutore [sic, escritoire] made of oak. By an Accot. stated it is thought that the Exors. or Admrs. of John Burke of Lismore Esq. and Anthony Daly Esq. both died owed the sd. Domk decd the sum of £172 10 7 at the time of his death as Ball. due to sd. Domk after discharging the rent and Dower of Fartymore but this is undetermined. This Dept was lately told that John Burke of Glanafara owed the sd. Domk. at the time of his death £40 0 0 . . . . He also was informed that the sum of Eighty Pounds or thereabts. remained in the hands of John French of Gallway Banker as Balance due from him to sd. Domk. . . . other articles remaining unsold lodged with Patk Kirwan of Tuam . . for a debt of £30 0 0 . . from sd. Domk. . . . . .

The Second part of the Schedule being an Accot. of the several sums pd. and disbursed by this Dept etc etc

	£	s.	d.
Disbursed and pd. for the use of sd. Domk before his death by sundry payts	70	9	6½
Paid Public Money [Grand Jury Cess] for his holding near Tuam		1	10½
Paid Jas Lynch in Gallway by sundry payts	76	14	0
. . . .			
. . Fartymore due 1 May 1747 for Rent and Dower and 4 shgs and Eight pence other Expences	39	7	8½
Paid Mr. ffrcs. Moore to clear Mr. Burkes Bond and Intst.	64	8	0
,, ,, Dexter to clear Mr. Burkes Bond and Note	77	3	6
,, ,, ,, half years rent for Rinmore	53	6	0
,, Servants Wages	1	17	10
,, Mannelly the Stay maker		13	0
,, Mr. Glone the Smith		9	1½
,, Mr. Burkes Hearth Money for 1747		12	0
,, Paid at Galway for drawing and engrossing Depts. answers to Mr. Lynchs Bills on Acct of Mr. Hamilton		7	0
,, At Castle Barr for drawing the leases of Duoghmore and Dunmc Philbin on renewing		11	4½
,, Lady Bingham Rent and ffines on renewing the leases [of D. and D above]	243	0	0
. . . . .			
,, Campbell the Auctioneer £1 2 9 and other Expences at the Cant of the Household Goods	.		.
. . . . .			
,, Mr. Thos. Colman his Bill of Funeral Expenses on Mr. Burkes Acct.	.		.
,, the Sherr. his fees and gratuity £8 13 2 with 2/8½ to the Clke	8	15	10½
,, Bradley and Connelly for mending the gate at Mr. Burke's house at Tuam		17	6
Expended at the Cant at Duoghmore	2	5	1
,, Mr. Middleton Clerke to clear Mr. Burkes Bond and Intst.	147	4	0

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,,	Mr. Frcs. Davis a years rent for Mr. Burkes House and land at Tuam	34	0 0
,,	Mrs. Ffrances Vessey to discharge Mr. Burkes Bond and Intst.	114	8 0
,,	to Mr. Davis Atty.	25	13 9
,,	do. in a Clock sold to him	6	0 0
,,	Mr. Robt D'Arcy in Dublin for services at the sale of land	4	13 1
	Depts. Expenses going to Dublin to attend the sale of Mr. Burkes Estate and other necessary matters upwards of	18	0 0
Paid	to Mr. Middleton for printers advertisement	3	3
,,	,, Robt Caddy for Palls for Mr. Burke's Burial	3	3
,,	,, Counsr Wm. Burke for several Cattle bought from his father by Domk Burke decd.	11	15 0
Expended at the Cant at Fartimore		5	6

Several payts to sons of Domk. Burke now follow too numerous to mention including one of £50 to Walter Burke "on his quitting the kingdom and in part of his legacy."

Book Debts to Hugh Conner of Gallway, Nicholas Conner of Galway, Anthony French of Galway, Pat Kirwan of Tuam were paid by the Executor as was a Bond of £434 10 4 to the Hon. Mrs. Mary Daly [formerly Hon. Mrs Mary Burke of Lismore Co. Gly]. The "millers of Knocknagur" paid in £15 10 0 [apparently rent or levy to Burke] and Knocknagur Farm itself was purchased by Domk. Burke for £430 0 0 and a horse purchased from a Major Hill in Dublin cost £11 7 6.

A Galway Election

Prior to the Union, Galway sent six representatives to the Irish Parliament: two for the county at large, two each for the boroughs of Tuam and Athenry. In 1851 it returned four members to the Imperial Parliament: two for the town of Galway and two for the county. Previous to the general election of 1857 the sitting members for the county were Sir Thomas John Burke, Bart., of Marble Hill, Loughrea, and Captain Thomas A. Bellew of Mount Bellew. Sir Thomas was acclaimed the most popular man in the county; but captain Bellew had made himself unpopular among his firends and supporters by giving himself what they considered to be "airs." Several of his votes in Parliament, especially one in connection with the extension of the Income Tax to Ireland, caused general dissatisfaction and brought on him a public denunciation by Archbishop MacHale and the clergy. The great voting interests of the county were those of Lord Clanricarde, Lord Clancarty, Lord Clonbrock, and Lord Dunsandle, and Sir George Shee represented a large interest in the barony of Dunmore. The Liberal Catholic county gentlemen looked on Lord Clanricarde as their leader. A candidate could forecast the result of an election by simply counting up on the registration lists the names of the tenants of each landlord who had promised or refused support.

At the general election of 1857 a third candidate entered the field in addition to Burke and Bellew—William (afterwards Sir William) Gregory of Coole Park, Gort. The majority of the landlords promised him their votes, and the town voters, comparatively independent, were divided. Sir Thomas Redington of Kilcornan, approached the Bishop of Clonfert, Dr. Derry, on Gregory's behalf, but was refused support. Dr. Derry interceded with the Archbishop of Tuam on behalf of Captain Bellew who was again taken into favour. The Archbishop then issued a violent denunciation of "Quarter Acre Gregory." In the dioceses of Galway and Kilmacduagh, Gregory had the support of Dr. Fallon, Bishop of Kilmacduagh and of Dr. McEvilly (who had just been appointed), Bishop of Galway. There were thus the bishops of two dioceses supporting Bellew and two supporting Gregory.

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In the western baronies, James Martin of Koss, and George Burke of Danesfield brought their tenants to vote for Gregory as did Thomas Joyce for the district of Craughwell and Andrew Comyn for Ballinasloe. John Eyre for the baronies of Longford and Leitrim brought carriages and cars full of voters to Loughrea "amid much noise, cheering and enthusiasm."

The polling days were fixed for the Thursday before Easter and the Saturday following, 10th and 12th April. By Thursday evening the reports from the different polling stations showed such an immense majority in favour of Gregory that Bellew stated to O'Hara, the sub-sheriff, "I see I am beaten, and there is no use in prolonging the contest. I do not wish to put Mr. Gregory to another penny's expense, and will not poll a man on Saturday, so give orders at once to your agents to stop all further proceedings."

The cost of the contest for Gregory amounted to £1,400.

The Trial of Robert Martin

Robert Martin of Dangan was charged with having murdered in Galway, Lieutenant Henry Jolly, an officer in General Dormer's regiment of foot. Martin was tried at the King's Bench, Dublin, on 2nd May, 1735.

The Court being set, the following were sworn as a jury: Michael Burke, Thomas French, Henry Burke, Ross Mahon, William Boylan, John Halliday, John Broughton, Walter Lambert, David Poor, George Davis, and one whose name is not recorded in the report of the trial. The first witness for the Crown was Lieut. George Bell. He stated that he was not present at the time of the quarrel between the prisoner and the deceased, but very soon after the deceased's death he saw him on the ground in a pool of blood. His body showed several fresh bleeding wounds, three of which were on his right side close on his breast, and one of them pierced out of his back quite through the body. Deceased had also two wounds more on the left side, which also penetrated the body. Being asked by the Court if deceased had any other wounds, he said, a few on his left hand and arm but they would not prove fatal. He added that he had given this evidence at the Coroner's inquest on the body of the deceased at Galway. Few questions were put to the witness by the Court and the prisoner—his evidence being limited to a description of the deceased's wounds.

Captain Edward Southwell was sworn. He declared that while Mr. Jolly and he were playing billiards in a coffee-house in Galway, the prisoner rushed into the room, drew his sword, and instantly demanded satisfaction from "the rascal who spat on him as he was passing by." Witness answered that it was he who spat but not deliberately on Mr. Martin, and tendered his apologies. Martin, however, insisted on further satisfaction, and witness asked permission to return to his barrack for a sword promising that he would return quickly and give the satisfaction asked for. He added that neither he nor the deceased were armed. The prisoner asked the witness was there not an attack made on him by Mr. Jolly "with

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an instrument not a sword, at the billiard table before he drew his sword? The witness answered no.

Robert Watson, the coffee-boy, swore that there were four yards distance at the billiard-table between Mr. Martin and Mr. Jolly, the latter standing by the window and Mr. Martin at the door with his sword drawn, and approached Mr. Jolly. Mr. Jolly took up a chair to defend himself through the frame of which the prisoner made several thrusts at the deceased. Evidence on behalf of the prisoner was given by Julian Mathews, Nicholas Bates, Mr. Donnelly, and others. Mr. Donnelly's evidence was very much in favour of the prisoner and impressed the jury. The Court having summed up and charged the jury, a verdict of not guilty was returned, after a short absence, by the jury.

The report of the trial, in the form of a pamphlet and printed in Dublin, is a hasty and imperfect one, and was issued immediately after the trial to gratify public curiosity. The jury panel was from Galway and the verdict was typical of a "Galway Jury."

The "Convert Roll" of 1745, shows "Robert Martin of Dangan in the county of Galway, Esq.," as having become a Protestant. He built Cleggan House, at the head of Cleggan Bay in 1740, as shown on an inscription over the entrance.

Martin died in 1792. Lieutenant Jolly was buried in St. Nicholas's Church, Galway, where a small mural tablet was erected bearing the inscription: "Near this place lies the body of Henry Jolly, Lieutenant of Grenadiers in the Hon. General James Dormer's Regiment of Foot."

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Volume 3, Nos. 1 and 2, 1950

THE GALWAY READER



Incorporating Quarterly Notes

Edited by S. J. Maguire, County Librarian
County Libraries Headquarters, Galway

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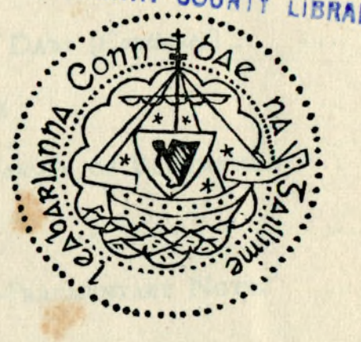
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Editorial

JUDGED by the reception that continues to be extended to THE GALWAY READER we have miscalculated neither the taste nor the need of the hour in the matter of periodical library literature. The demand has already run to dimensions we scarce expected to see reached after a little more than two years' existence. We must, therefore, interpret this as an earnest that we have won at the very outset the confidence of our readers, from the humblest to the exalted.

Our buried treasures are well-nigh inexhaustible, and a vast field yet remains inviting the labours of the Irish historian, professional and amateur. The priceless relics of Galway's past have not as yet attracted the amount of attention and appreciation they deserve, yet we have writers of our time, not many, it is to be regretted, who have fortunately devoted themselves to casting a vast amount of light on the history of the City and County of Galway.

The type face throughout is set in Bembo, 11 and 8 point. The titles of the articles are in 24 and 18 point. The first roman of the kind that we now call old face was used in 1495 by Aldus Manutius for a short latin tract by the humanist poet Pietro (later Cardinal) Bembo. The punch-cutter, who modern research has identified as Francesco Griffo of Bologna, presumably evolved this wonderfully proportioned lower-case with the help of critical advice from the great scholar-publisher Aldus and his learned friends. It was closely copied by Claude Garamond, the French XVth century typecutter. But it was not until 1929 that Griffo's masterpiece was rescued from obscurity and made available to the modern typographer.

The Irish article is in 10 point Gaelic, 2 point leaded.

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Literary Notes

Religion and Culture, by Christopher Dawson, a series of lectures of an historical character, shows how impossible it is to understand the evolution of culture if religion is ignored or belittled. The anthropologist and the student of the science of comparative religion will find the book of interest and utility.

Two useful contributions to a knowledge of Tudor England are *Erasmus, Tyndale and More*, by W. E. Campbell, and *The Elizabethan House of Commons*, by J. E. Neale. W. E. Campbell has combined the biographies of Erasmus, Tyndale and More to show their respective contributions to the Reformation epoch, Erasmus as the great Renaissance figure whose learning was at the service of the Church; Tyndale, a translator of the Bible like Erasmus, and like him connected with Cambridge, but inspired by a hatred of the Chur.h which made his masterly translation an attack upon it; and More, whose controversial writings against Tyndale are the particular concern of Mr. Campbell. The like between these two works is the Reformation Parliament, the instrument which Henry VIII employed to bring about the apostasy of his country from Rome, thereby enormously increasing the power of that body, and especially that of the House of Commons. From Professor Neale's research two points emerge clearly, the prestige and importance of the county members, almost exclusively belonging to great territorial families; and the extreme diversity of the borough members, who were comparatively rarely citizens of the towns they represented, but were drawn by curious means, from the ranks of lawyers and court officials and, above all, from the junior members of the country gentry, who could not obtain county constituencies. This swamping of the House by the Protestant gentry was a cardinal factor in the course of English history and the source of the Commons's victory in the constitutional struggles of the next century. (Condensed from *Blackfriars*.)

Beginning with Egypt in the summer of 1939, Field Marshal Lord Wilson's *Eight Years Overseas*, 1939-47, covers the author's war experiences in the Middle East and Mediterranean up to the end of 1944 and then the subsequent two years at Washington when head of the British Forces Staff Mission. It is written with

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a view to describing not only the circumstances and considerations which led to the main tactical and strategical decisions in the various campaigns in which the author was concerned, but also to bring out the many and varied other problems with which a commander is faced in war. The latter were often of a complex nature involving the politics, economics and customs of countries which are to the fore in world politics today, anecdotes concerning which should be of interest to civilians and service men alike.

In the last number of THE GALWAY READER some notes were given on the *Singular Travels, Campaigns and Adventures of Baron Munchausen*. John Carswell has now written a biography of Munchausen's creator, the versatile and gifted Rudolf Erich Raspe. Raspe wrote voluminously on learned subjects, and at one time was keeper of the Gems to the Landgraf of Hesse, but after disposing for his own profit of some of the valuables entrusted to his care came to England, where he arrived penniless in 1775. In the following year Raspe was expelled from the Royal Society, but he struggled on, and found employment mining tin in Cornwall, where he wrote his account of *Munchausen's Travels*, which was first published in 1785. Raspe's career provides an illustra ion of the way in which the industrial and romantic movements were intertwined, and Mr. Carswell, whose biography, *The Prospector*, gives particular attention to the period following Raspe's expulsion from the Royal Society, has drawn on manuscript sources for his account of those years of scientific and industrial activity in the early decades of the English Industrial Revolution.

Bentz Plagemann contracted poliomyelitis while serving with the U.S. Navy in the Mediterranean during the late war. From a hospital in Naples he was flown to the Georgia Warm Springs foundation, where he eventually recovered. By profession Plagemann is an author ; by nature a serious-minded, thoughtful man —who at the critical moment of his illness found again the Catholic faith in which he had been brought up. The combination has produced a perceptive record of the onset and progress of his illness and cure, and the development of a human personality in the face of disaster.

The sixth of a series of " Modern Stage Handbooks " is *Lighting the Amateur Stage*, by M. G. Say. It is a small volume and consists mainly of practical instructional notes on equipment and methods

of lighting for the small stage. A glossory of lighting terms and a table of colour combinations are included.

M. Digby-Beste's *The Pilgrim's Rome*, compiled for the Holy Year, shows a selective sense, full of information that is interesting, factual and to the point. Some places of interest in the city's environs are described in an appendix, and the book includes a list of public transport services, a map, and notes on the Holy Year. It is written in a convenient topographical order and there is a full contents list.

Antonia White, who wrote that neat, accomplished account of life at a convent school called *Frost in May* has completed a new novel, with a similar theme. It is, however, longer, more serious in tone, and somewhat less spontaneous, but at the same time *The Lost Traveller* achieves a depth lacking in the earlier book, and presents with great vividness the somewhat unusual circumstances of the story it tells. The book emphasizes the advantages of belonging to the Catholic Church. It is claimed that the story carries on the tradition of Charlotte Bronte in its unfolding of a young girl's experiences in coming to grips with the world.

Cedric Astle, a head master, in *English at a Glance*, has assembled in a single volume, and in a form which will facilitate reference and learning, a mass of essential information for students of English in secondary and technical schools. It is a combination of the functions of text book and encyclopaedia, and may be used either under the direction of the teacher or as the student's or householder's self-help ; a compendium of grammatical and literary data, including lists of technical terms ; a bibliography of reference books and useful works on literary appreciation and speechcraft to meet the needs of writers, public speakers and others with a professional or specialised interest in the study of English.

Born in the west of Ireland towards the tail-end of the Victorian era, Major Desmond Chapman-Huston was, as a young man about town, ruffing it in London, on almost nothing a year throughout the glittering Edwardian decade. Full of curiosity about everything, loving nature and human nature, he " went everywhere and knew everyone." Society, the theatre, drama, music, politics, soldiering, and, finally authorship—each absorbed him in turn. He met many of the prominent people of his time and sketches them as he saw them, spiced at times by witty malice. *The Lamp of Memory* is

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a re-creation of a vanished period, unbelievably near, hopelessly far away. In Irish cabin or Royal palace, in France, Spain, Italy, Bavaria, the Middle East, the U.S.A. or Canada, the author seems to have been equally happy, equally at home.

Ibsen's dramatic form, and not his ideas, constitute his great contribution to the theatre, his method of exposition and his treatment of the stage were of infinite importance to the dramatists who followed him, and this aspect of his work has not in the past received the attention it deserved. The effete puritanism and social prejudices of the Norwegian provincial life, in which his unhappy early years were passed, were rich material for the bitter satires on civilisation with which he subsequently stung Europe into fury. In 1857 he was appointed manager to the National Theatre at Christiania. A year later appeared his first saga-drama, the *Warriors of Helgeland*. *The Pretenders* followed in 1864, and 1873 saw the completion of *Emperor and Galilean*, his greatest historical prose-drama. Ibsen the cynic, pessimist, and iconoclast, made his debut in 1862 with *Love's Comedy*, written in epigrammatic verse. In the same style there followed *Brand*, an attack on pietism, and *Peer Gynt*, his most influential and popular dramatic poem, called by many "the Scandinavian Faust." In the *League of Youth*, *Pillars of Society*, and *An Enemy of the People*, he attacked the whole fabric of modern politics—as he terms it "government by geographical formula." Ibsen's studies in feminism are of equal interest and power, *Rosmersholm* being the best, and the *Doll's House*, in which he discusses the problems of modern marriage, being next in merit. *The Lady from the Sea* is a poetic conception, the same in idea as the *Doll's House*. In *Ghosts* he exploits the possibilities of hereditary disease as a dramatic motif. *The Wild Duck*, a piece of symbolism, is like *Brand*, an attack on unpractical idealism. His later works are: *Hedda Gabler*, *The Master Builder*, the zenith of his powers: *Little Eyolf*, *John Gabriel Borkman*, and *When We Dead Awaken*. All these are chiefly developed from the ideas contained in his earlier works.

Those readers interested in Ibsen should consult G. B. Shaw's *The Quintessence of Ibsenism*.

A brief summary of one of Ibsen's later works *When We Dead Awaken* is offered:

"Ibsen's play *When We Dead Awaken* has been styled by him 'a dramatic epilogue.' It lays bare certain experiences; it reveals the springs of these experiences with profound insight; but it offers no consolation. Ibsen is not concerned with remedies. He

stands outside life, watching it with piercing eyes. Without comment, he gives you the result of his investigations. 'That is what I see,' he says; 'take it, or leave it, as you will.' To many *When We Dead Awaken* is merely a mystification, without moral, without purpose. The obscurity of the symbolism and the fogginess of the intention apart, there cannot be two opinions as to the supreme craftsmanship, the simple ingenuity of the plot, and the realisation of the characters. They are abnormal; it may be our good fortune never to meet one of them in the course of a long life; yet they are real, very real. The dialogue is as simple as a nursery tale, but the drama is difficult to explain, because there is always an intention, an undercurrent of suggestion, beneath the sense that behind everything you say,' says Professor Rubeth, to which Irene replies, 'How can I help that? Every word I say is whispered in my ear.'"

The principal characters are four in number—a world-famous sculptor, with "artistic" temperament; his pretty, foolish, discontented wife; a hunter of bears and any other game that comes his way, "if only it's fresh and juicy and has plenty of blood in it"; and a stranger lady, who in former days was the model for the central figure in the sculptor's great work, "Resurrection." Therein lies the tragedy. She appealed to the artist in him, not to the man; and when his work was finished ("our child," she calls it) he had no further need of her. They part, he marries another, and the model, who is the stranger lady, is desolate for evermore. He too, since his marriage, finds that his inspiration, his art, has left him. It went when the model disappeared from his life. Years later—that is, in the first act of the play—they meet, and recall the old days. She says: "I gave you my young, living sou' And that gift left me within—soulless." He realises that she is his affinity, that at last he knows that the world is well lost for each other's sake, that their souls which have been long dead have at last awakened, and—and—they decide to go up the mountain together that summer night. His wife makes no objection, for she, too, has found her affinity in the hirsute hunter of bears and other things. The hunter has presumably awakened what she considers to be her soul. These two also ascend the mountain, which brings us to the third act. It consists of dialogue between the couples, and reveals to the wife that a chance bear-hunter is not a pleasant companion on a midnight expedition. A storm overtakes them. The wife and the bear-hunter escape, the wife singing "I am free! I am free! I am free!" But the sculptor and her affinity are overwhelmed by an avalanche, and there the

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play ends. The moral is—what you will ! The sculptor and the stranger lady are certainly free from the burden of their intolerable selves ; the wife has but changed the character of her chains. " Nobody but Ibsen would have dared to choose such a plot, such a *denouement ;* nobody but Ibsen could have written it in so masterly a way ; nobody but Ibsen could have thrown such a search-light on the disordered lives of these Ibsenian men and women."

Emily Lawless was the eldest daughter of the third Lord Cloncurry and his wife, a famous beauty, Miss Kirwan of Castle Hackett, Co. Galway. It was through her associations with the home of her mother's family, its haunted hill of Cruchma, its wild country, its wealth of legend, that she gained the affection for the west of Ireland which was to appear later in her novels. Of her childhood she gives some charming pictures in *Traits and Confidences,* a book of sketches and studies published in 1898. She had a constant interest throughout her life in natural history, the study of which in youth made her acquainted with the wilder districts of the county she was afterwards to describe, and with the store of legend preserved by the people.

Hurrish, her first novel, did not appear until she was 41 years old. In Ireland, this story of peasant life in Galway was not received with much favour as in England where it was widely read and admired. Next to *Hurrish,* which had been translated into Dutch, the most successful and popular of her novels was *Grania,* published in 1892. Ireland was still unwilling to recognise this fine and moving story as true to life and dialogue. But Ireland and England united in admiring her volume of poetry published in 1902, *With the Wild Geese* which showed poetical feeling and accomplishment. *This Point of View,* another volume of poems, published in 1909 for the benefit of some of the fishing people of Galway Bay, showed her in a more reflective vein, and gave evidence of an independent and courageous mind.

Her knowledge of Irish history and her pride in her country Miss Lawless always used with good effect. Hard and conscientious work went to the making of the book on Ireland which she contributed to the *Story of the Nations* series in 1887. This historical knowledge she used again three years later in a story called *With Essex in Ireland,* a work of fiction so well grounded as to deceive Gladstone into believing it reprinted from a genuine journal kept by a follower of Essex in 1599. A less successful work was a *Life of Maria Edgeworth* in the *English Men of Letters* series, 1904. This work lacked the chief qualities of literary biography.

Other of her publications are *Major Lawrence, F.L.S.,* 1887 ; *Plain Frances Mowbray,* 1889 ; *Maelcho,* 1894 ; *A Garden Diary,* 1901 ; and the *Book of Gilly,* 1906. In 1905 she received the honorary degree of Litt.D., from the University of Dublin. In the preface to *The Races of Castlebar*—the last work of Emily Lawless —tells under what circumstances this novel was written, how having created her hero, Jack Bunbury, and got him into the west of Ireland during the French invasion under Humbert, failing health obliged her to hand over the manuscript to her collaborator, Mr. Shan F. Bullock. It is considered that the choice was justified by the result for with all Miss Lawless's power as a delineator of Irish character, she could never have depicted the excursions and alarms of that period, unique in our history, as ably as has been done by her literary partner. The very interesting account of Dublin society in the summer of 1798 is equal to anything that came from the pen of Miss Lawless, whilst the wild scenes at Killala, with so many conflicting forces at work, are well described by Shan Bullock. It is only necessary to compare the narratives of contemporaries present to see how he has clothed the dry bones of history, and made the stirring past to live again.

Water-colour painting is fun—and it seems easy to do, too, for those who follow the helpful, easy-to-understand instructions in *Water-Colour Painting is Fun,* prepared for the National Recreation Association by Frank A. Staples. Here are the basic facts about landscape water-colour painting ; and to make it possible for one to teach oneself how to paint, each step in instruction is carefully explained with more than a hundred black and white illustrations by the author. Beginning with a complete list and explanation of what materials and equipment the amateur painter should buy, the author guides the reader in what subjects to paint first, what colours to use for ground, sky, trees, whether to use wet or dry painting, how to make one subject more dominant than another, how to handle the problem of perspective, which colours to use for weak and strong tones. There is a detailed explanation of painting terms, and there is a chapter on how to store and mount water-colours. Stressing the importance of good drawing the author gives exercises in learning how to draw and compose.

Introduction to Community Recreation, by George D. Butler, deals with those forms of recreation, hardly known in Ireland, which require a large degree of organisation and leadership, and in which

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participation plays an important part. It considers recreation as a function of local government like health, education, and other essential public services. The author includes sections dealing with the nature, extent, significance and history of community recreation ; recreational personnel—their functions, training and selection ; the planning of recreation areas and facilities ; recreation activities and programme planning ; the operation of recreation areas and facilities.

Forbidden, that almost threadbare epithet for Tibet, is pressed into service again as we consider the latest book to come out of it : *Tibetan Venture* by Andre Guibaut. The book has been claimed that it is ' one of the most exciting travel books since Doughty's *Arabia Deserta*.' The author's expedition was to climb north along the watershed of the Tao Mountains, crossing this into the valley of the Tong (a tributary of the Yangtze), whose sources in the Bayen Khara mountains they were to explore, gathering ethnological data on the way. It was necessary to penetrate a blank on the map, and this was blank because it was dominated by the Ngolo-Setas, a tribe who live well up to their legendary reputation for violence and treachery. The author found himself being watched and tracked not only by half-glimpsed horsemen, but by every half-seized element of the country, its vulture-haunted tablelands and wild gorges, its crowding lamas and squalid peasantry, its gods and demons (represented obscenely in every monastery) which possess the lives of its population in dense ignorance and superstition. In such a fashion was Tibet forbidden to the author by the Ngolos.

Writers on Writing is a collection of the opinions of nearly seventy of the world's great writers—among them Ben Jonson, Goethe, Shelley, Coleridge, Fielding, Dickens, Tolstoy and Somerset Maugham—on the business of authorship. Here the writer is given the opportunity to argue and discuss and preach about the art he practises. Extracts in the book vary from a single line to a complete essay, according to their significance. The work has been edited and compiled by Walter Allen.

Robert Gibbings has stated that in writing *Over the Reefs* he fulfilled his ambition to wander at leisure among the Polynesian islands, taking whatever means of travel presented themselves, and not caring a great deal whither they led him. Schooner, cargo boat, mail boat, plane, all helped him in journeying from island to island. He adds that " to readers of certain travel books and to

those who have seen films of the South Seas, it must seem that it is the generosity of the islanders that is unbounded. But let it not be thought that there will be lasting welcome for a ' beachcomber.' Those days are over. The natives of Polynesia are hard workers, even if they do not keep to regular hours. There is plenty to do, both on the coco-nut and taro plantations by day and fishing on the reef at night. Because the houses are open and men are often seen asleep at midday, visitors sometimes jump to a wrong conclusion. In the islands today there is no place or welcome for the idler. One must ' work one's passage ' whatever one's colour. But there is peace and friendliness, there is beauty not only of landscape but of human form and feature, and there is the dignity of an ancient civilization. It is of these that I have tried to write in *Over the Reefs*."

Felix Riesenberg, author of *Cape Horn*, who came of a long line of seafarers, first went to sea as a cadet in the schoolship " St. Mary's," a ship-rigged sloop-of-war of the old order. He next doubled Cape Horn, west and east, sailed the North Atlantic, and to the Far East, and down the coasts of South America through Magellan Strait. He went to the Arctic in the old bark " Frithjof," and served as an officer in the U.S. Coast and Geodetic Survey. His sea career was crowned by four years in command of the U.S.S. " Newport " during the first World War. In 1924 he sailed that swift barquentine on a record passage, Santa Cruz de Teneriffe to New London, running before a West India hurricane. He was more proud of this than of his distinguished work as an engineer or of his many books.

Books contain the revelation of many different personalities, and we ourselves have our well-marked leanings and antipathies. It is to no purpose then that the dogmatic critic tells us that we must perforce enjoy this or that author, admire this or that book, on pain of instant condemnation as hopelessly lacking in taste. No one has a right thus to impose his own judgment upon us ; and honest likes and dislikes are never to be despised. We cannot force our temperaments. In literature as in life there are people whose greatness we may indeed recognise, but with whom we should find good-fellowship altogether impossible ; others towards whom our feelings will be of positive repugnance. It is right to recognise this fact, and wise to accept its implications, if only that we may be saved thereby from the too common habit of indiscriminate or merely conventional admiration. Yet recognition of

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it should be accompanied by certain reserves. We must remember that many authors should prove interesting even when, and occasionally because, they are intellectual and moral aliens to us. We must remember, too, that it is precisely as it brings us into contact with many different kinds of personality, which often challenge our own, and thus increases our flexibility of mind, breadth of outlook, catholicity of taste and judgment, that the value of literature as a means of culture becomes so great. A certain amount of patience and persistency in our dealings with writers who at first rather repel than attract is therefore to be recommended. The fault may be entirely with us—in prejudices which we ought to overcome; in mere inability to place ourselves at once at their point of view, or even to rise to the level of their thoughts and power. In any event, we may rest assured that without some amount of initial sympathy, we shall never understand an author's real character. To reach the best in literature, as in life, sympathy is a preliminary condition. Only through sympathy can we ever get into living touch with another soul.

"There is a great deal of difference between the eager man who wants to read a book and the tired man who wants a book to read." —(G. K. Chesterton).

In libraries as regards novels quality is of incidental importance: the stress is on popularity, with or without quality, and usually without. This is due to the publishers who if they cannot induct vogue can often induce it, and then with the co-operation of literary editors, reviewers and book clubs best sellers come into being. The minority of readers, however, that insist upon quality are an influential minority in the long-range view. The books of Graham Greene and Evelyn Waugh tend to promote controversy among those who regard novels as something more than a rainy-afternoon substitute for listening to the radio or for a game of bridge. American critics thought Greene's *The Heart of the Matter* as merely a clever confection with a religious theme. Others considered the book as fine as Conrad, that it is a profound story of the plight of modern man, and that the religious theme is incidental. Waugh's popularity extends far beyond the vast Catholic readers of the English-speaking countries. This applies particularly to his *Brideshead Revisited*. The new generation of serious library readers, which has not taken up Galsworthy, Bennett and Walls, respects Forster, Huxley and Virginia Woolf, the last chiefly as a stylist. Maugham's popularity is without question, not only to the library borrowers but also to the film-going public who generally only read a book

that has been filmed and shown in the local picture-house. It is to be recorded too that he has been disparged as an overrated mediocrity.

Poetry is of little interest to the average reader, but dramatists, thanks to the many dramatic societies operating in most towns and villages, are far and away ahead of poetry, but a very long way indeed behind novels. Continental literature completely lacks demand. Political books and critical essays form a small niche in book issues, even though their influence seeps through stories that embody their ideas.

The demand for any particular book, as already indicated, depends upon vogue and the machinery that capitalises upon vogue.

Chamber's *Shorter English Dictionary* runs to nearly eight hundred pages. It is completely up-to-date, and, among other original features, contains a number of illustrations in colour, half-tone and line, the subjects varying from birds' eggs and toads to an electronic valve and a picture by Chagall.

J. W. Mackaill's *The Life of William Morris,* an excellent but rather heavy biography is enlivened by an introduction from Sir Sydney Cockerell, who contributes some interesting personal memories of Morris.

The Life of Benvenuto Cellini written by Himself, though written between 1558 and 1562, the only autobiography of a Renaissance artist, was not published until 1728, and was first translated into English in 1771. John Pope-Hennessy, using J. A. Symond's text, has presented the book with scholarship and understanding and has provided it with appropriate illustrations.

Desmond MacCarthy's *Portraits* is a book of good reading for anyone at all interested in literature—and literature for the author means J. K. Stephen as well as Strindberg and Ruskin. It contains one of the best and truest appreciations of W. E. Gladstone that exists. "Now that the Strachey-Sitwell debunking has had its day, this essay should be re-read and may prove enlightening to seekers after truth."

A fascinating autobiographical novel, *Nathaniel,* by Shaw Desmond, is the story of a little Irish boy in London who, friendless and alone, is thrown into the mill of high finance.

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An explanation for those without previous detailed knowledge of banking, principles of accountancy, foreign exchange, the gold standard, price control and other basic features of the monetary system is *Money and the Citizen,* by W. Hedley Robinson.

La Civilta Cattolica of Rome gives the following account of Francesco Perri's *The Unknown Disciple:* "Francesco Perri has courageously undertaken a colossal task in writing a novel that deals with nothing less than the clash of two worlds; for the Hebraic and the pagan civilisations are here confronted with the new era of Christianity that arises in spite of the Sanhedrin and the Praetorium. No bare outline of the plot can do justice to its complexity, for in his powers of imagination Perri is the equal of the most fertile *romancier.* There are chapters in which the events press upon each other so vividly that each could form a novel by itself. There are also passages so daring as to approximate to licentiousness, but from that reproach the author is saved by the spirituality which illumines his whole narrative."

President Truman has written a foreward to *I Was There,* a volume of memoirs written by Fleet Admiral William D. Leahy. Admiral Leahy was United States Ambassador to Vichy France and thereafter Chief of Staff to both President Roosevelt and President Truman. He attended the major conferences of the great Powers —Washington, Quebec, Cairo, Teheran, Yalta and Potsdam— and observed and talked with most of the important political figures of the last decade. His book is a personal account of the events in which he took part and is largely based on diaries and notes made at the time.

In *Collected Impressions,* Miss Elizabeth Bowen has collected some critical prefaces, reviews and articles written during the last fourteen years or so. These include studies of James Joyce, Virginia Woolf, D. H. Lawrence, Aldous Hurley, and E. M. Forster; prefaces to *Uncle Silas,* by W. S. Le Fanu, and *The Flaubert Omnibus,* and the text of her broadcast address on Trollope; and descriptions of places at particular times offered as "contemporary margin notes on history."

The Aspirin Age is the title given to a volume of essays surveying various aspects of American life in the years between the two world wars. The essays contributed by 22 American authors, are

edited by Isabel Leighton, and range in subject from high politics to prize-fighting.

A convincing indictment of bureaucracy and over-centralisation is *Decentralize for Liberty,* by Thomas Heives. It is a plea to return to the sacred liberties of the individual. The author throws down a challenge to planners and an appeal to individualists. He writes as an economist and a lawyer with a long record of service in Washington, where he was once Assistant-Secretary of the Treasury for Fiscal Affairs.

Darrow for the Defence, by Irving Stone, is a story bearing out the adage that truth is stranger than fiction—stranger and richer, more terrifying, more hopeful and more exciting. Everyone who remembers the Loeb-Leopold trial in 1924 (the 'millionaire-playboy murder'), or the astonishing Evolution Case, at Dayton, Tennessee, will remember the name of Clarence Darrow. But in the United States, where he became a legend in his own time, he is remembered for much more than this—for his fight against the Pullman Company, for example, at the turn of the century; for his courage in the defence of the under-dog. Darrow is a part of American history, and it is as such that Irving Stone treats him in this documented biography. But there also emerges the full-length portrait of a remarkable man, as greatly loved as he was hated; cynical, sceptical, quixotic, tough, compassionate; a brilliant advocate, a thinker, a showman; a little of almost everything, but never a hypocrite.

Dr. William Beebe, as those who have read his earlier books, *Zaca Venture, Half-Mile Down* and *Book of Bays,* is a scientist with the gift of tongues—a writer of great charm. His new book, *High Jungle,* is based on his recent expeditions to the Andes of Venezuela, and the reader who accompanies Dr. Beebe on the journey to these mountain forests will suddenly find his eyes and ears filled with the myriad wonders of a tropical paradise. He will lose himself among the strange birds and beautiful insects and rare flowers that fill his vision, and soon there is no other world than the one the great naturalist is unfolding. So abundant and various are its riches that a detailed description of the contents of *High Jungle* is impossible. It offers the wisdom and fulness of maturity and yet it has the zest and excitement one might expect in a youthful naturalist just back from his first expedition. The book is illustrated with

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49 photographs, ranging in subject from minute grubs to the mighty Venezuelan mountains.

In *The Population of Ireland*, 1750-1845, by K. H. Connell, the author revises the traditional estimates of the population of Ireland in the eighteenth century and examines the causes of the great acceleration in the rate of increase that appears to have begun by the 1780's. Apart from the contribution the book makes to Irish history it is of interest to students of the economic history of England. There has been a tendency to regard falling mortality as the major cause of the very rapid growth of population during the Industrial Revolution. In Ireland, it is here argued, the contemporary quickening in the rate of increase was mainly the result of unusually high fertility. This conclusion is borne out by an analysis of the remarkably full data on fertility and marriage collected for the 1841 census. In a reassessment of agrarian history in the half-century before the famine, higher fertility is associated with economic and social developments which both encouraged and allowed people to marry while exceptionally young.

Most of us are mentally lazy. We read voluminously without stopping to absorb what we read and without relating it to our experience, previous observation, and knowledge of the subject. We do not pause often or long enough in our reading to afford impressions upon our minds. "Sit still and label your thoughts," says Carlyle. Reading is fatuous if our attention is so casual that only an evanescent impression is made. The good point, the fresh approach, the stimulating conception in lectures, plays, speeches, books, conversations—all escape us if we do not mark them well. Henry Hazlett declares in *Thinking as a Science:* "Thoughts are fleeting and no device for trapping them should be despised." Darwin, if he encountered a new fact or theory which disagreed with his own findings made copious memoranda on the ground "since new favourite facts or thoughts are far more apt to escape from memory than favourable ones."

The physical act of making a note tends to inscribe the thought upon our mind. It helps us to evaluate ideas and serves as a first aid to concentration, as the very making of a note is an exercise in selection. It is, however, the creative use of notes that determines in the end their chief value. Our key ideas should serve as a basis for further mental exploration. Psychologists tell us that one of the surest methods of fixing an idea in one's mind is to associate it with an idea already firmly fixed. Note-making should lead us thus

to claim a thing for our own and enter into the experience of it. When we are concentrating on something else, an uninvited idea will appear, and the capturing of these ideas states Graham Wallas in *The Art of Thought:* "we would do well to jot down these 'fringe thoughts' in their first rough form and leave them for future examination and elaboration. The daily use of the pen is one of the best ways to develop lucid ideas" because writing clarifies thinking. It makes for keener observation and clearer thinking. The mind becomes more fertile in ideas and writing teaches one to express oneself more fluently.

When in reading a book, we encounter a paragraph or a sentence which seems suddenly to crystallise or illuminate a subject, or we come upon an idea that is new or surprising, it is little short of sinful to rush past it without stopping to note it in some special fashion nd thus add it to our store. Unless we do, within a few hours it is almost certain to be lost in memory's haze, or buried under a mess of other ideas. The world's most intelligent and broadly educated men and omen do not race through their minds; they soak into them.

Living at to-day's fast pace, thoughts, impressions, observations, ideas, crowd upon us with such speed that unless we do develop the habit of making notes, ideas of great potential value are likely to escape or be smothered. Even more important, note-taking will prove a real boon to the person who wishes to wake up and think!

In *Teaching: Begin Here*, by W. T. Davies and T. B. Shepherd, two lecturers in education, after profiting from the broadening experience of a term as instructors to would-be teachers leaving the services, open up the various fields of study, ideas and experience within which the practising teaching will move during professional life. In 150 closely printed pages, packed full of stimulating, thought-provoking material, they have covered the philosophical background to a teaching career, practical instruction in lesson-planning, classroom technique and teaching methods, visual and other teaching aids, an introduction to educational psychology, and the special problems of teaching adolescents and adults. Each chapter has a well selected list of books for further reading. The book will appeal to those who become somewhat tired of technicality or of the unrealistic Utopianism of much writing at the present day. To any young teacher looking for a brief yet comprehensive *vade mecum*, and to the older teacher seeking a practical refresher course, the work can be recommended.

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Psychological Factors in Education, by Henry Beaumont and Freeman Glenn Macomber, is a survey rather of the field for the benefit of those on the threshold of their teaching careers. The authors suggest that it may also prove of value to more experienced teachers who seek a refresher course in the general principles of educational psychology. The keynote of the book is its insistence that the reader should think for himself and make his own application of the principles laid down. The material is sound, up-to-date and adequate to the needs of those for whom the book is intended, but is written with American conditions in view.

"The disintegration of the American home has been attributed to many causes. Most responsible, it is claimed, " is the lurid publicity spotlight with which the press and some novelists probe the un-private lives of sensation-made daughters of wealth and the glamourised infant exhibitionists of the screen. The little fictional princess of fifty years ago who was all innocence and idealism has been replaced as a girlhood model by an over-sexed, synthetic super-doll who elopes at 14, is ' discovered ' by the film industry at 16, and marries every two years thereafter. Publicity departments and screen gossip columnists make it difficult for the many wholesome actors and actresses to remain decent. The favoured atmosphere for the production or moral disintegration and mental paralysis, of hypocrisy, deceit, apathy and sleep-minded servility ; of resentment against authority and contempt for honesty, altruism, tolerance, justice and integrity, is to be found in the works of the ' advanced ' novelist. Every literary demagogue or spellbinder knows that he can sway his readers only by appealing to their most primitive instincts and emotions. It has been said that ' a healthy mind is a ' constructionally busy mind,' and the average reader, living as he is in a restless age, is not a neurotic but a normal person, and while not blind to the terrifying conditions of his time resents the ragpicker salvaging by the mental hygiene practitioners of the art of the novel. Human society, to survive, must not only be structurally sound, but it must be constantly reinforced both against possible assault and against moral disintegration."

" Trollope's characters lived in the mid-Victorian era ; but they live in the human nature of all time." Trollope took a Post Office surveyorship in Ireland where he acquired his taste for hunting, manifest throughout his stories. He published his first novel *TheMacdermots of Ballycloran* in 1847. His questionable habit of alloting a fixed amount of composition to a sitting ensured at

least a soothing impression of leisureliness. He is the best of bedside authors. His other work dealing with Ireland is *The Kellys and the O'Kellys*.

Much has been written about the flamboyant, dynamic creator of *The Three Musketeers* and *The Count of Monte Christo*. Biographies bibliographies, studies, essays, monographs, reminiscenses, abound. Yet among all these volumes there is not one, even in the language which he has at least helped as much as any other of its writers to make international, that can be said to stand as a just interpretation. The need, then, of a just, critical and serious biography is the first of two reasons which is claimed as having urged the author, A. Craig Bell, to undertake this work. The other is the fact that, a vindication of the genius of Dumas has been necessitated not so much by " the malevolence of hostile critics as by historians of literature who devote chapters to Diderot, Stendhal, Mme. de Stael, George Sand, Sainte-Beuve and Anatole France, yet dismiss Dumas in a paragraph." The author's thesis is that Dumas was not the inconsequent fool, the artist in motley, the literary buffoon, the inartistic improvisor, the stealer of other men's brains and ransacker of other men's works that they make him out to be. Such a man, says the author, would not have won the friendship and respect of George Sand, Lamantine, Michelet, Vigny, Merimee, Taine, Gautier, or the grudging appreciation of Victor Hugo. Dumas had his message and his purpose as clearly defined as those of Balzac, Flaubert or Zola. His plays, histories, and novels are the outcome of a gradual but certain intellectual growth. In the book *Alexandre Dumas* an attempt has been made to establish Dumas in his place among the masters of French literature.

The Penguin People is unique among Australian natural history books. Written by a leading authority on the subject, it gives a popular account of a fascinating group of birds. All the different kinds are dealt with, from the familiar little " Fairy " to the great Emperor and King Penguins of Antarctica. Their haunts and habits are described, and the wonderful scenes in rookeries on Macquarie Island and in other wild remote places. Nearer Australia, the author, Charles Barrett, takes us on an excursion to Phillip Island, Victoria, where the Fairy Penguins rear their broods. Nothing of interest in connection with Penguins has been overlooked. The book should appeal not only to naturalists, but to nature lovers generally. The illustrations include several taken on the latest Australian expedition to the Antarctic.

Leabharlanna Contae na Gaillimhe

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Rolf Boldrewood wrote many good books, but his vivid narrative of the old bushranging days ranks above all his other titles, and has long been regarded as a masterpiece, an enduring contribution to Australian literature. The characters are true to life ; indeed, the whole story is based mainly upon fact and the author's intimate knowledge of the Australian scene in the days when Starlight rode with the Marstons, and he skilfully mingles romance with reality. As a picture of the past, while out-back Australia was much wilder than it is today, and romantic adventure was not far to seek, *Robbery Under Arms,* remains unrivalled. Its popularity has not waned since its first appearance in three-volume form, but for long it has been out of print. The biographical introduction and Rolf Boldrewood's own account of how he wrote *Robbery Under Arms* are unique features of this new edition, while the illustrations add to its value and interest.

The following review is taken from *The Quarterly Review :* " Self-defence is admirable ; self-justification can arouse antagonism. Dr. Hjalmar Schacht's *Account Settled* loses a good deal of its rightful impressiveness because of its author's understandable, but excessive anxiety to prove himself always in the right. How it must have infuriated Hitler and his hordes of ' yes-men.' Did Schacht collaborate with Hitler ? Of course he did because, as he convincingly explains, Hitler was the constitutionally elected head of the German Reich. For this state of affairs Schacht blames the Democratic Leaders and Parties of pre-Hitler Germany ; but, surely, we must go back farther and blame the German peoples who deliberately choose those same leaders ? A country has the leaders it deserves. Schacht loves Germany ; he disliked Hitler and Hitlerism and consistently fought both. A brilliant financier and economist and a realist he insisted that any political regime stands or falls by its economic policy. Had Hitler possessed enough intelligence to prefer realities to social and economic panaceas, financial jugglery, and idealogical prescriptions, Schacht might well have saved Germany. He fought autarky, excessive armaments, and swollen, unpayable foreign loans. But incompetence in elected leaders is a crime, and worse than a crime in those who elect them. The Nazis worshipped size and grandiosity. Goering on entering Schacht's office demanded incredulously : ' How can a man have big ideas in such a small room ? ' Another of democracy's ideals is showy pretentiousness. Hitler's early ambitions while lurking in the political background of Vienna was to reach a social status where he could ' wear a silk shirt and patent-leather

shoes ! ' Dr. Schacht's book is disfigured by repetitions and redundancies ; half the length, it would have been twice as effective. Nevertheless, it is the work of an honest, conscientious, if somewhat narrow, mind, and well worthy of serious attention."

Dr. Ludwig Bieler, in *The Life and Legend of St. Patrick : Problems of Modern Scholarship,* in his own words seeks " to bridge the gulf between learned and popular literature." He has without doubt succeeded in combining the both sides of two very discordant elements. He gives a good outline of the work done on the subject by scholars of the past four centuries, reviews the difficulties and problems which cover the field of Patrician studies, and calls attention to the theories offered by previous investigators by accepting some and rejecting others. While it has been admitted that the amount of accurate knowledge about St. Patrick is small, Dr. Bieler has given a concise life in a few pages confined to known facts. The work contains an elaborate and accessible bibliography and copious notes arranged in the form of notes to the text.

A reissue of Hilaire Belloc's famous book, *How the Reformation Happened* is to be recommended. " Mr. Belloc has marshalled the events of the Reformation into significant intervals and order and charged his narrative so richly with ideas that an old and complete story has become fresh and lucid."

Judging from *Heirs of Tradition,* Robert Sencourt has come to know many distinguished people, and in his book has given readers biographical facts and personal impressions of such of his friends as Queen Marie of Rumania, the Empress Zita, Pope Pius XI, Archbishop Davidson of Canterbury, Cardinals Mercier and Hinsley, the Duke of Alba, Lords Willingdon, Halifax, Lloyd, Chatfield, and Queenborough, and, of eminence at Oxford, Sir Herbert Warren, Mr. H. A. L. Fisher, and Mr. George Gordon. He had come into personal contact with them all in his literary, academic, and social career—all his impressions of them and not without some record of their news and impressions, are served up with the skill of a widely experienced writer and historian.

Under the Skin is the first new novel which Phyllis Bottome has written since *The Lifetime* in 1946. The heroine, Lucy Armstrong, is appointed as a head mistress to a girls' school of mixed races on one of the West Indian islands. She is unaware that she has been asked to supersede a coloured teacher largely for racial

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reasons, and also to put an end to a feud between a Chinese and this West Indian teacher, whose rival authority, before Lucy's appointment, was practically equal. Lucy's life is threatened by forces of which she is ignorant; but which—without knowing their objects—she has to choose between. Her own heart becomes a field of conflict between a British planter's son, and a West Indian Doctor attending the school. These conflicts, and their solutions, take place 'under the skin' where the realists of life fight against the prejudices. The life of the island, with its long slave history and slowly developing democracy, is used as a background for the similar struggle in the hearts of Lucy Armstrong and Philip Calgary. The forces arranged against mixed marriages are depicted on both sides. The dark race has no welcome for the white—the white only ostracism for the dark.

Other novels by Phyllis Bottome: *The Lifetime; Old Wine; Within the Cup; London Pride; The Mortal Storm; Heart of a Child; Devil's Due; Short Stories; Masks and Faces;* and *Innocence and Experience.*

Officer and Gentleman, by J. Devres-Broughton, is the story of one man's pilgrimage, from the day he was born of a mother who found herself married to the most notoriously wicked figure of Regency England, until, wounded almost to death, he finds peace amongst green Dorset fields. He passes from the splendour of Tsarist Russia to a prison of Imperial Austria, from London High Society, to slum rookeries, from a crack cavalry regiment to a gaming hell, from riding in a steeple-chase to riding in the Charge of the Light Brigade. It is a most thrilling and absorbing novel.

Lancelot Hogben, who is well known for his expositions of facts and statistics, has in his popular volume, *From Cave Painting to Comic Strip: A Kalesdoscope of Human Communication,* added considerably to his reputation, aided, as he has been, by the admirable selection of suitable illustrations furnished by Marie Neurath. The sub-title which the author has appended to his main title describes his mass of material on writing, printing, arithmetic and similar sciences, covering the period from 100,000 B.C. up to the present time. All are well illustrated. The progress from the development of an alphabet to printing from movable types was slow but sure. The mechanical age speeded up every form of communication, and at the present time there is barely a section of humanity to which the picture and the printed word has not penetrated.

Your Millinery, by Winifred Reiser, will be of the greatest interest to all who wish to take up millinery at home for reasons of economy or as a profitable hobby. It is full of instruction, and well-illustrated with photographs and diagrams, and throughout insists on the observance of the golden rules of millinery. Apart from those who take this work up in the home, students at art and vocational schools will find it a valuable source of information.

Robert Payne in *Fabulous America* turns his attention from Asia—his *Revolt of Asia* was one of the best reviewed books of 1948—to America. With every day that passes, America comes more nearly to the centre of the world stage. The fate of Europe and the world, he claims, will largely depend not only on her way of life and her domestic and foreign policies, but on the way Europeans, especially the British, react to that way of life and those policies. A notion of the book's character is best given by a series of quotations:—

"America is the fabulous engine-room. There never was a country more fabulous than America . . . Half the wealth of the world, more than half of its productivity, nearly two-thirds of the production of the world's machines, is concentrated in American hands. The rest of the world lies in the shadow of American industry."

"America has the power and the responsibility. It is time to insist that the American dream is no longer America's alone. The people who disintegrated the atom have now the task of reintegrating humanity."

"The historical task of America was the discovery of freedom . . . and it could not hope to endure unless there was this constant assault against the barriers of freedom . . . American armed power will not transform the world alone; yet reinforced with a social arm as direct and uncompromising as her weapons, she can still introduce to the suffering world the sense of freedom which the revolutionary fathers demanded of themselves. Nothing less is worth having."

"To the degree that America herself is free she will retain advantages against any enemy, and to the degree that she becomes a tyranny she will lose them."

"It is useless at this late date to deny the existence of the privilege of wealth in America . . ."

"A long history of intolerance, brutality and hatred, and a too often merciless treatment of Negroes, Catholics, Jews, Mexicans, Japanese, are the signs of America too."

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"The extraordinary significance of the interrogations of the Un-American Committee should not be minimised. For the first time the American concept of freedom was challenged. The Communists have gained enormously, and Congress has suffered an unenviable loss of prestige, because it attacked Communism with vituperation when there are at hand infinitely sharper weapons."

"The washing away of the soil by improper cultivation costs America nearly 4,000,000,000 dollars a year, and altogether 3,000,000,000 tons of earth are swept away every year . . . Oil is running out."

"As a political programme the Marshall Plan falls short of nearly all its aims . . . But the significance of the Marshall Plan remains, for it signifies a very real awakening of the American sense of responsibility."

"The fate of the world depends upon America, and Americans must take warning that they, and they alone, possess the power to conquer the world with the idea of freedom and so allow all men to secure the rights which are theirs by the fact that they are men. For a few more months or years the people of the world will watch the actions of Americans with hope, hoping against hope that the tide will turn ; for if the tide of freedom does not turn there is no hope in the world."

The book expounds many important truths, and expounds them with vigour. It should be read side by side with Mowrer's *Nightmare of American Foreign Policy*.

Layman's Guide to Modern Art, by M. C. Rathbun and B. H. Hayes, written in the language of the layman and edited with the help of laymen, replies to the challenge that modern art lacks sanity. It shows by visual examples what the abstract conception of art means and how abstraction is used to depict invisible forces, phenomena, and ideas. Evidence is drawn from the several arts, Oriental as well as Western, and from ancient, mediaeval, and modern sources.

John D. Sheridan grew up in Dublin, and taught for some years in one of its dockland schools. His teaching experience formed the background for his *Paradise Alley*, a book that established his reputation as a novelist and was highly praised both in Ireland and America, and he has since become well known as a writer of humorous essays, of which he has published three very successful collections. Mr. Sheridan has an intimate, deceptively simple

style, and has been described by an English critic as writing 'with the lean line of Swift.' His gifts of humour, sympathy, and keen observation give strength and colour to his work, and are seen at their best in his new novel *The Magnificent MacDarney*, the first to be published under an English imprint. The setting is, once again, the Dublin that Mr. Sheridan described with such power in *Paradise Alley*, but its central character has a universal appeal and belongs to the wide world. MacDarney is the actor who holds the stage in all of us at times, trying to persuade the world, despite all evidence to the contrary, that we are just about to win the recognition that is our due. But he deceives no one for long and his family not at all—nor even himself entirely—and this very human and realistic story describes the true man behind the facade, loved perhaps better than he deserved, and bringing little but sorrow to his loved ones.

Greek Poetry for Everyman, chosen and translated by F. L. Lucas, covers some sixteen centuries, from Homer to the last revival under Justinian. Homer, in particular, is rendered in long passages linked by prose summaries to give the complete stories of *Iliad* and *Odyssey*. Verse translations are used because, as Mr. Lucas says, 'verse is like a bird that flies ; prose like a bird that *can* fly, but mostly walks.' But he has kept to English rhythms, without trying to force them into imitations of Greek metres. And he has aimed at a style neither aggressively antique nor ultra-modern, relying on the richness of the English language to express variations of thought and feeling. The book sets out to bring the modern public into closer touch with Greek poetry itself. This is the first attempt to give the ordinary reader, whether his knowledge of Greek is living, or dead, or rusty, or non-existent, the best of the Greek poets in one homogeneous volume provided with the introductions and explanations needed by the non-classical.

The Price is Right, by Jerome Weidman, is the story of Henry Code holding a good job in a prospering Press agency. The time is now, the scene is New York, and the cast of the characters is drawn from the business life of its great metropolis. It is a good story told with economy. It is a tale of the moral terror, and the relentless self-destruction of ambition that lies in wait for all of us, because of the surprising things we can, and often will do—if the price is right !

Richard Boleslavsky, author of *Acting. The First Six Lessons*,

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was an experienced actor, teacher and producer, who gained his experience with the Moscow Art Theatre and later worked on Broadway and in Hollywood. In these six dialogues on the art of acting he compresses a great deal of valuable advice in a somewhat ponderously flippant series of conversations between the omniscient " I " of Mr. B. and "The Creature," a young girl of infinite patience and capacity. At the beginning the Creature has no idea of how to move or speak. By the last dialogue she is pl inly an actress of unusual talent, who can follow Mr. Boleslavsky's thought with ease. The book is indispensable for the young would-be actor and to all students of the theatre.

In the early chapters of *Rip Van Winkle, The Autobiography of Joseph Jefferson,* the author gives a racy picture of the pioneering existence of a " legitimate " comedian in the days of the " moving frontier " when fortunes and frame towns were built overnight. There were squabbles with the Baptists who tried to do the company out of their licence, quarrels with runaway managers, nerve-racking journeys by waggon, paddle-boat and sleigh. If things got really bad he would turn temporarily to other professions, as when stranded on the Mexican border he opened a refreshment bar in a saloon worthy of a " Hollywood Western." After a lucky break in Philadelphia and an early taste of management, he got his first chance on Broadway under Laura Keene. The success of *Our American Cousin* opened the way for tours to New Zealand and Australia. An erudite knowledge of Shakespeare formed the marrow of his art. Those who saw Jefferson and were fit to judge testify that his performances—each was a separate entity—as Rip Van Winkle and Sheridan's Bob Acres was of the first order. Unlike most contemporary autobiographies Jefferson's is refreshingly unselfconscious, and he is impersonal to excess, concealing his own triumphs in a collection of anecdotes, showing himself to be an excellent observer.

The volume of Gifford Lectures—*The Spirit of Mediaeval Philosophy,* by Etienne Gilson, shows that the Middle Ages produced, besides a Christian literature and a Christian art, also a Christian philosophy. These lectures set out a strong and reassuring reconstruction of the intellectual bases of Christian faith.

In a foreword to *Bishop Shanahan of Southern Nigeria* by John P. Jordan, C.S.Sp., Archbishop Mathew, Apostolic Delegate of British East and West Africa says : ' It is hard to think of any man

who has left a deeper imprint on the African mission field in the last fifty years than Joseph Shanahan . . . ' Bishop Shanahan was built on a heroic mould both physically and spiritually. The book tells of his treks through the unexplored bush ; his escapes from being eaten (the cannibals thought his giant spirit would pass into those that ate him) ; the extraordinary scenes of devotion that followed him, whole villages following him to hear Mass at each stop. During his administration Southern Nigeria passed from a struggling mission of three or four thousand into a vast Church of two hundred thousand, already subdividing into new Bishoprics. He completely altered the missionary system of education from the ' reduction ' method by placing schools at all the chief settlements, gaining the people on grounds of social progress as well as of faith, the parents by the children. He left some hundreds of these schools at his death, with their teachers who were also Baptisers and Catechists.

Aquinas and Kant *The Foundations of the Modern Sciences,* by Gavin Ardley, sets out to show that the philosophies of Aquinas and Kant, though they seem at first to have little in common, are reconcilable and, indeed, complementary. Primarily a study of the mediaeval-modern conflict between two philosophies, it is at the same time an examination of physical sciences, modern sciences and quasi-sciences since the time of Galileo.

W. Schenk's *Reginald Pole, Cardinal of England* is a new life and appreciation of the significance of the *Cardinal of England.* It is a scholarly work owing much to original research in archives and State papers in Great Britain and on the Continent. The text reads with the interest and ease which are not usually associated with a work of the scholarship of its standard. The style helps on the intrinsic interest of a life story that takes us across the Europe of the turbulent and decisive sixteenth century.

Possessed of remarkable literary gifts Frank A. Fahy was the moving spirit in Irish literary circles in London during his residence there for a generation. He was a tireless worker and an enthusiastic organiser. His *Ould Plaid Shawl* and *The Donovans* are known and sung the world over. He was born at Kinvara, Co. Galway, in 1854, and entered the British Board of Trade in 1873. His poetical gifts were shown early, as in 1870 he wrote a play, *The Last of the O'Leary's,* which was produced in his native town, and in the same year his first printed poem appeared in *The Nation.*

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He is considered one of the raciest of Irish poets and a humourist. He published in 1887 a small volume of *Irish Songs and Poems*, but the bulk of his work still lies in manuscript, awaiting, it is to be hoped, early publication.

Designed primarily for use on the American college level, *Rural Electrification Engineering*, by U. F. Earp, is a rural electrification text for professional agricultural engineering curricula. It covers the fundamental design features of rural distribution lines; the basic factors underlying the application of electricity to heat, light, and power; and the broad administrative considerations underlying a sound and progressive rural electrification programme. As basic fundamentals are emphasised throughout the book should prove of interest to Irish students and engineers.

A text and reference book which includes the major aspects of a complete aquatic programme is John A. Torney's *Swimming*. It provides material for courses dealing with swimming techniques, teaching methods, programme, administration, life-saving and team activities, and safety programmes for school and community. Drills are given to aid teacher and pupil, and there are lists of suggestions for teacher, swimming coach, and the competitive swimmer. The book is unusually well illustrated.

A readable study of climate and its effects on the earth and life throughout geological time is *Climate Through the Ages: A Study of the Climatic Factors and their Variations*, by C. E. P. Brooks. The book is divided into three sections. In the first, the various factors of climate are discussed, and the scope which they offer for the introduction of climatic changes is considered, quantitatively when possible. The second section of the book applies the principles laid down in the first section to the various problems presented by geological climates. The third section deals in considerable detail with the climates of different parts of the world during the historical period to the present day.

Murder in Mexico: The Assassination of Leon Trotsky, by General Sanchez Salazar, with the collaboration of Julian Gorkin, in spite of its melodramatic title, merits the closest attention. Salazar, the Mexican police officer in charge of the investigations following upon the two attacks on Trotsky's house in May and August, 1940, gives a vivid and revealing account of the pursuit and questionings of those involved in the murder. Julian Gorkin's contribution is

an interesting one. Gorkin was a Spanish republican and had been a Communist of international notoriety but renounced Communism in 1929. Editor of a Barcelona newspaper he maintained correspondence with Trotsky in exile in Turkey but declined to join the Trotskyist party. He regarded Trotsky as a persecuted victim of Stalin and made attempts to induce the Spanish Government to offer asylum to the exile. His attempts were unsuccessful, but he admits that Trotsky would have suffered the same fate in Spain as he did in Mexico.

Gorkin, as a former Communist, is well qualified to expose the methods employed by the present Russian machine for the extermination of opponents outside Russian and satellite territory. He writes: "It is well known that Russia is the legitimate fatherland for the Communist. It is the country of the revolutionary myth, to which all others must be sacrificed." That department of the Russian political machine working under variable sets of initals, O.G.P.U., N.K.V.D., or U.V.D., etc., found fruitful soil in Mexico. The country had for a long time known misery and despair and had suffered under a succession of bandit chiefs, self-styled generals, who had forced on the nation vicious anti-clerical laws, and the destruction of agriculture. Thus was encouraged a well-organised Mexican Communist Party, with control over many powerful newspapers and the trades unions through the leader Lombardo Toledano. Supporting Toledano were the artist-politicans such as Diego Rivera, Antonio Pujol and David Siquieras. Small as this group was its influence is understandable in a country as intellectually incoherent as Mexico. Investigations later showed that Siquieros had himself been the instigator of Trotsky's assassination. The instigator of the crime was allowed to leave the country, accompanied by his wife, with the connivance of the Mexican officials in authority. Jacson, alias Mornard, whose real name was later proved to be Mercader, although sentenced to 20 years' imprisonment, was treated as a privileged prisoner in the Mexican jail. Until 1947, he lived comfortably under the head of the Mexican Prisons Delegation, Dr. Esther Chapa, a leading Communist. (From *The Tablet*).

For several centuries Western philosophers have debated the metaphysics of the nature of thought, and conflicting schools have between them complicated the issue. In *Phoenix and Turtle*, Thomas Gilby, who is also the author of *Barbara Celarent*, both examines the historical setting of these discussions and seeks to resolve some of the needlessly tricky technicalities they have left.

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In attempting to find a solution to the problem of our knowledge of reality and the problem of thought, he has taken as his theme " two distincts, division none " and from it developed his explanation of the unity of knowing and being. Any reader with taste for mental exercise conducted with a sense of humour will both enjoy and derive benefit from *Phoenix and Turtle*.

Ernest Newman's *Wagner Nights* may be described as a detailed analysis intended for the intelligent listener of each of the composer's major works. The book is intended as a companion volume to the author's *Opera Nights*.

In *Court Circular* Sewell Stokes has recorded his experiences during four years as probation officer at Bow Street Magistrate's Court. It is a personal narrative in which the author writes of magistrates off the bench ; policemen off the beat ; social workers off duty ; and men and women from various walks of life who find their way into the dock, as well as husbands and wives who prefer to settle their matrimonial disputes in court.

Thomas Merton's second book *Seeds of Contemplation*, has been described as a continuation of his autobiography, *Elected Silence :* the explanation of his religious conversion. One of the merits of the author's account of his conversion was that it was not arranged. The mood in which it was written was consistent and sincerely felt. It is a fresh, direct and keenly felt work on the contemplative life and one can clearly see the quality and the quantity of real peace and silence. *Seeds of Contemplation* easily conveys the essental unity of theology and sanctity, of theory and practical " I must look for my identity, somehow, not only in God but in other men " and may be considered as the key to his conversion. It offers too the true explanation of the value of the contemplative orders, and it goes much farther. " It (sanctity) gives them (the saints) a vision that can find good in the most terrible criminals." Outside the Catholic Church he finds " only the void of Nirvana or the feeble intellectual light of Platonic idealism, or the sensual dreams of Sufis."

" Grass has become our most important crop," writes H. I. Moore, Professor of Agriculture at University College, Exeter, and in *The Science and Practice of Grassland Farming* he sets out to give the farmer guidance in the management of all types of grassland. He shows that the successful cultivation of this crop requires

as much care and attention as any other. By photographs of grassland in various conditions, good and bad, he emphasizes the points he makes.

A novel of endurance and adventure : the inside story of a whaling expedition to the polar regions which ended in disaster when a factory ship of more than 20,000 tons was caught and crushed by " the huge lateral thrust of ice piled up into pressure ridges by the battering force of giant icebergs," is *The White South*, by Hammond Innes. The drama duly reaches its climax with an attempt to murder a whole ship's crew among the ice-floes, after which the narrator and his party find themselves marooned upon the ice itself. The author describes in quick succession a fascinating series of Antarctic perils : the blizzard, the sea-leopard, the killer-whale, the hell of ice.

Andre Maurois in *A History of France*, has, it is claimed, achieved an interpretation, a version, of France's past. Little is said about the Middle Ages, but his interest warms when France becomes gay and artistic. More space is given to the troubadours than to the mediaeval universities. He opens his chapter on the Renaissance with " The men of the Renaissance seemed to be saying : our kingdom is of this world." High praise is given to Louis XIV : " Everything about the century was great, and first of all Louis XIV himself." Half of the work relates to the history of France since the Revolution. He is, however, of the party of Talleyrand. The Third Republic is given a final section to itself. He concludes, " France has a wonderful power of recovery : This was true after the Hundred Years War ; it was true after the Wars of Religion ; it was true in the years of the Consulate ; it was true in Monsieur Thiers's time."

Oscar Wilde and the Black Douglas, by the Marquess of Queensbury and Percy Colson, cannot be compared to Hesketh Pearson's biography, but it is the only book on the subject to give a reasoned and detailed account of the part played in the story by Lord Alfred Douglas's father. The book contains numerous letters by him to his family which are published for the first time. After admitting the excuses for the old marquess it contains fair and generous judgments on the human beings who suffered in that calamity.

Among other numerous works of fiction there are to be noted : *On a Dark Night*, by Anthony Wet—as lonely and alarming story.

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The journey into a purgatory peopled by contemporary lunatics has an unworldly, poetic horror. It seems to be truth below the surface and is obviously written by someone who loves using the English language. J. D. Scott's *The Margin* contains some finely drawn Civil Servants—middle and higher ranks—and a repulsive career girl climbing to promotion. *Bridie Steen,* by Anne Crone, is claimed to be the first picture of Catholic and Protestant life in a border county of Ireland which is affectionate to both sides.

William Sansom's *The Body,* affirms a Poet's "yes" where the two Americans say "No" and describes the most grotesque of stories—jealousy—with the most delicious of tea-cups, and a summer-haunted London suburb. *No Highway,* by Nevil Shute keeps the suspense high. Would that plane break into two over the Atlantic or would it not ? Sheer excitement and terror forces the reader to read on with trepidation. The wonderful logic and speed with which Georges Simenon's *The Murderer,* takes a little South of France thug from the original crime to his solemn conviction for a murder he never committed is outstanding. The Evelyn Waugh gaiety of Nancy Mitford's *Love in a Cold Climate* is nearly ruined by two precious very unfunny children but the rest of it is very well done, and shows the art of being witty without being malicious. Some critics appear to find the lovers in Elizabeth Bowen's *The Heat of the Day,* as shadowy figures, but it is a great tragic love story, memorable in these days when pity or guilt or violence or all three have taken precedence over love as a subject. *Track of the Cat,* by Walter Van Tilburg Clark, is a novel of the America of mountains and valleys, of a simple homestead and a hard life ; and its evocation of scene is remarkably persuasive. The villian of the book is the panther that has got among the farmer's little herd of cattle, and three brothers in turn set out after the panther. Two die during the hunt ; and the third and youngest shoots the panther. As the hunt goes on the author describes the people waiting in the homestead—the matriarchal mother, the drunken father, the daughter and the old Indian. The first brother to be killed by the panther is a dreamer, the second is a raw fighter. The book, for all its sternnesses, has a core of nobility. *The Golden Isle,* by Frank G. Slaughter, is a novel presenting a well-drawn picture of the salve trade and of a young surgeon who was forced to act as doctor in West Africa and Florida. Margaret Trouncer has deep insight into the character of *Madame Recamier.* Her book is a many-sided portrait of the woman who not only was loved by Benjamin Constant, and tragically, by Chateaubriand. The author explains to our own age the salon era during which

Madame Recamier fascinated so many great Frenchmen in the first half of the nineteenth century.

Ireland is an island of exceptional interest to the naturalist, lying as it does on the western edge of the great Eurasian landmass, and possessing a climate which is quite peculiar, and a surface which is in some respects unique. Its biology, therefore, merits careful study.

It is over a century since William Thompson of Belfast attempted his *Natural History of Ireland.* He died before he had dealt with more than the Birds, the remainder of the fauna being published in greatly curtailed form by his executors some years later. Since then no one has tried to give a general account of the animals of Ireland, though many of the better known and more popular groups have received adequate treatment. Robert Lloyd Praeger's *Natural History of Ireland* is designed to give a brief account of both the fauna and the flora of Ireland. To discuss questions like past history, migration, distribution of either fauna or flora without reference to the evidence that may be drawn from *both* great group, of living things is manifestly unscientific ; to present the full picture animals and plants equally must furnish their quota. But it is allowable to treat the higher and better-known groups of both kingdoms more fully than the myriad lower forms which constitute the bulk of living things, and this has been done. The first half of the book deals with general biological features and problems, while in the second half a very brief account is given of each of the many subdivisions of the animal and vegetable kingdoms as represented in Ireland. A full index brings together the references to each animal, plant, place, etc., referred to in the text. Dr. Lloyd Praeger is a naturalist who has spent a long life in the observation of Irish plants and animals, geology, geography and scenery.

Brian Curtis, the author of *The Life Story of the Fish : His Morals and Manners,* has known all manner of fish for most of his adult life. His talents as an ichthyologist are enhanced by a graceful use of the English language, a wry sense of humour and a genuine respect and admiration for his subject. *The Life Story of the Fish* is a book not only for the inveterate angler or fish fancier, but for everyone with a healthy curiosity in natural history who likes to acquire knowledge from a delightfully urbane, warm and humorous book that can be read as easily as a novel.

The literary monument—*Aesop's Fables*—are miscalled. Aesop

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composed none of them, and ,indeed the so-called author is probably not a historical personage. Originally a native of Phrygia in the latter half of the sixth century, he is believed to have been a slave, being later set free. Edwards in *Pharaohs, Fellahs, etc.*, states, " Some of the fables attributed to him are drawn from Egyptian sources older by eight hundred years than the famous dwarf who is supposed to have invented them. The fable of the ' Lion and the Mouse ' was discovered by Dr. Brugsch in an Egyptian papyrus towards the end of the nineteenth century. ' The Dispute of the Stomach and the Members ' has yet been more easily identified by Professor Maspero with an ancient Egyptian original. The fables are derived from very early sources, and they gain considerable value from a theory that some of them can be traced so far back as Buddha, in a collection of his birth-stones. The only Greek version is that of Babrius.

Saotar Filiocheachta na Gcallánach

II

Tá mé faoi chumaoin ag an Athair Tomás Ó Fatais, M.A., Ollamh le Gréigis agus le Laidin i gColáiste Iosgoile na Gaillimhe, a thug láimhscríbhne dom ina bhfuil cuid mhór de Saotar Filiocheachta na gCallánach. Fuaireas riar de freisin ón Athair P. Mac Giolla tSeanáin, C.Ss.R., Béal Feirste, agus ó Challánaigh (de shliocht na bhfilí féin) i gCaitrín an Duibéin. Slán saoghalach go raibh siad sin go léir !

MÁIRE BHRÚN

(Marcus Ó Callán do cheap)

1

Tá óig-bean spéireamhail a thug mé sbéis di
Ar an gCraig an taobh seo d'Eanach Cuain ;
Tá a pearsa sgéimheamhail a' tigeacht le céile,
A's a leaca gléigeal mar bhlát na n-uball.

2

Dubairt mé an méid seo a's mé a' cómhrádh léithe :
' Is tú mo chéad-searc agus toga mo shúl,
Ní beo it' éagmhais mé, a's ní cóir go dtréigfeá mé,
A's ba chóir duit éalódh liom, a Mháire Bhrún.'

3

Tug mé grádh di, mar is cailín breagh í,
A's ní cumann gearr é má bhiomuid beo :
Bhí a' trácht uirre agus a' tabairt míle slán di,
A's tá gnaoi ag a lán uirre, mar tá sí cóir.

4

'Sí féin an phlanndóg fuair sway na háite,
Tá meas le fagáil aice a's creideamhaint mór,
A's aindeoin Máire 'beith i bhfad as láthair,
Beidh sí ar báire ar an Turloch Mór.

5

Is lágach an tseoid í faoi bhlát na hóige,
Is mnámhail modhmar a gabann sí an tslige,

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Is iomda óig-fear a d'iarr le pósad í,
Mar is ' match ' ar fognam í le cur i scríc.

6

Ni déanann sí mórdáil ná sreann do tógáil,
A's ní faigtear aon dóig innte le n-a baint dá sligе,
Ac sé brig mo cómráid, a croide gan dólás,
Sur fear gan fogluim nac sanntócad í.

7

'Sí Máire an stáid-bean, an bruinneall mánla,
A dtug mé grád di, searc agus tnúc,
Tá an lasad is áilne innte ná rós i ngáirdín,
Is deas é a gáire agus a leagan súl.

8

Tá a cúilín fáinneac 'tigeact síos d'á básta,
Is geal é a brágaid, a dat is a snuad,
Is níl bean le fagáil a bainfead barr di,
Agus í a' siubal ar bántaib Eanac Cuain.

An fear boct

(Pádraig Ó Calláin, cct.)

1

Is dubac, bronac é staid an fir falaim,
Atá faoi angar a's faoi leatrom an tsaogail,
Ac is measa go mór atá an cás
Ag an té mbíonn an tinneas dá claoidead.
Tá crostact gan cuimse ar an gcéad fear,
Dá tarraingt faoi clampar an dlige ;
Agus an fear déideanac faoi dólas gan sólás,
Agus é i riocht a beit tuirseac dá saogal.

2

Má bíonn tú faoi leatrom i n-aon cáoi,
Is ar éigin béas meas ar do gnióm ;
Má bíonn tú ar do leabaid, tinn, tréitlag,
Beid do gaolta díot tuirseac gan moill.
Ni bfuigid tú póirtint ó doinneac,
Nuair tiocfas an bás do do claoidead,
Ac an sagart a fosglócas do géibinn
Le branda a's séala an Spioraid Naoim.

3

Saidbreas, má láimsigeann tú cóireamail,
Beid tú i gcéim mór ins a' saogal ;
Ag teampall, ag Aifrionn agus cóisir,
Geobaid tú an céad áit le suideam.
Ac tá an fear boct faoi tarcuisne i gcomnuide,
Agus droc-meas is dualgas dá gniom :
Más aigeanta, níl sé ac 'n-a ceolán ;
Más fogluma, tá sé comarta gan ciall.

4

Ó, a Tigearna, bí grástamail, a's na toirbir dom
Saidbreas ná boctaineact coidce,
Ac tabair dom an tslige le go riarfainn
Luct fiacha bíos ag triall ar mo tig :
Sgilling le caiteam go cóireamail
A tóigfead gac brón de mo croide ;
Beinn sásta leis an staid sin i gcomnaide,
A's mo cuntas a beit i gcóir do réir Do dlige.

Nótaí

Tá leagan eile de ' Máire Brún ' (24 line) agus an fonn a gabas leis tugta síos san leabar taitneamnac sin, ' Amrán Muige Seóla ' a cuir bean an Doctúra Mac Coisdealba, Tuaim, i n-eagar.

Tá leagan eile fós den amrán céadna i ' Siamsa an Geimrid ', a cuir Domnall Ó Fotarta le céile. San mbliadain 1947, cuir Colm Ó Loclainn eagrán nua de ' S. an G.' ar fagáil.

l. 2 : Eanac Cuain .i. Eanac Dúin, e. Dúine : Annadown, Co. Galway.

Tomás Ó Raghallaig.

(Leanfar dó)

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Galway Scrap Book

(*Continued*)

THE beginning of the nineteenth century and on to the Great Famine saw great changes on every hand for nations and peoples. Forces other than arms effected revolutions, destroying the old and setting up the new. Ancient landmarks were being overthrown, long-treasured customs, habits and traditions were being swept away, and the face of society was undergoing a change—new manners, habits and social usages. Gaelic salutations were fewer and English was coming into general use. County Galway and its people unquestionably had long played a typical part in the vicissitudes of the national life. It had had for long a peculiar interest for the student of Irish history, social and political, and for the etymologist. Froude, Lecky, and other historians and many travellers have given unusual prominence as the scene of what are considered characteristic incidents in the seventeenth, eighteenth and nineteenth centuries. In the smuggling or exportation of contraband wool and importation of silk, brandy, and tobacco, the population of County Galway pushed a lucrative and exciting trade until preventive and other measures caused its disappearance, and the people then engaged solely in a combination of fishing and petty agriculture, their characters, manners, habits and traditions being more or less impressed by the antecedent history. The Galway peasant of the eighteenth and early nineteenth centuries—his home, habits, manners, dress ; his wit and humour, his passions, prejudices—all these have been portrayed with more or less exaggeration over and over again—being pictured generally as a compound of idiot and buffon.

Writers like Arthur Young, Mrs. Hall, Dutton, and others, have left pictures of Galway life and character which on the whole are sympathetic for fidelity and effectiveness. The only class

which none of them have photographed are the cottier-fishermen communities that once crowded the coast. These had almost vanished, and year by year the Irish Fishery Commissioners r cord their disappearance. The royal and mercantile navies missed these hardy and fearless seamen, trained from childhood to fight wind and wave. The workhouse or the grave held all who did not become dockers on the Thames or Mersey, on the Hudson or the Mississippi. This class and the men of the islands were almost swept away by the famine of 1847—a type in many respects different from the peasantry of the inland districts of the county. Their hard lot offered little temptation to envy or cupidity except by the Martins of Ballinahinch. With this exception the conflict of class and race and creed, that occurred in other parts of the county, seldom touched these communities.

ST. NICHOLAS'S PRO-CATHEDRAL

" On Monday last, the first stone was laid in the foundation of a new Parish Chapel, on the site where the old one stood, in Middle Street, in the town. The day chosen for the purpose happening to be the anniversary of the battle of the Boyne, the circumstances presented an appropriate opportunity, which was eagerly seized by all classes, of affording a gratifying demonstration of the union and cordiality which exist here (and to the honour of this county be it remembered, always did) between the members of different religious persuasions.

About one o'clock, the popular Roman Catholic Warden of Galway (the Right Rev. Dr. Ffrench) and the other Catholic clergy of the town, attired in their sacerdotal habits, assembled at the old County Court-house, which is now temporarily converted into a Parish Chapel. They were there met by Hyacinth Daly, Esq., our respected Mayor, attended by the Sheriffs and other Magistr tes, and Officers of the Corporation, clothed in their official costume and bearing the *insignia* of their municipal character, together with a great concourse—comprising, indeed, almost the entire body of the respectable Gentry of Galway.

From the Court House, this collected assembly moved in regular procession, preceded by a band of music, through High Street, Shop-street, and Abbeygate-street, to where the new chapel is to stand. There the usual form was gone through of laying the first stone, which was deposited by the Mayor, in front of whose house, the populace lighted, in the evening, an amazing large bonfire." (From the *Galway Chronicle*, July 6, 1816).

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" Galway, July 4.

" On Monday last, Galway witnessed a scene unparalleled in her history, or in the history of the British empire. It was an unusual but a gratifying sight to behold, on the 1st of July, Protestants and Catholics, the Civil and Ecclesiastical Corporations, the Secular and Regular Clergy, all clothed in their robes of office, preceded by their various insignias, and marching in solemn procession through the principal streets of the town—not for the purpose of reminding the Catholic of the galling degradation under which he labours—not to keep alive those feuds which have so long distracted our wretched country—not to display with ascendancy, pride and intolerant bigotry, those shameful destructions which have hitherto been a barrier to the repose and happiness of Ireland—no—but to lay the foundation-stone of an edifice, which being dedicated to the supreme worship of the deity, will at the same time be a monument to succeeding generations of the unanimity, concord, and harmony which exists between those of every religious persuasion in this loyal and extensive County.

" At an early hour all the avenues and streets leading from Court-House-lane to Middle-street, were crowded by an immense concourse of people, who came to view this pleasing spectacle. At one o'clock the procession moved from the temporary Chapel through Cross-street, High-street, Shop-street, Abbeygate-street, and into Middle-street, in the following order :

" The Band of the 12th Regiment.

" The Sword and Mace, borne by the Officers of the Corporation.

" The Architect, Mr. Cusack.

" Hyacinth Daly, Esq., Mayor, dressed with all the pomp of civic costume ; and having as his supporters, Edward Blake and Dominic Daly, Esqrs., the only Catholic Corporation Magistrates in Ireland.

" The Sheriffs, with their wands, Francis Eager, Esq., Protestant Sheriff, and Michael Ffrench, Esq., Catholic Sheriff.

" The principal Gentlemen of the Town, two and two—linked arm and arm—without distinction of Protestant or Catholic, Methodist or Dissenter, Tribe or non-Tribe.

" The Clergy, two and two, habited in soutanes and surplices, and stoles.

" The Right Rev. Dr. Ffrench, Roman Catholic Warden, in splendid Pontificals, supported on each side by a Clergyman, and followed by five young Gentlemen, as his train bearers.

" On arriving at the site on which the Chapel is to be erected,

the Warden handed a silver trowel to our worthy and liberal Mayor, who laid the foundation-stone, with the accustomed ceremonies, amidst the acclamations of upwards of 10,000 delighted spectators.

" The procession returned through Back-street in the same order that it set out.

" On Monday evening, Edward Blake, Esq., accompanied by the Right Rev. Dr. Ffrench, and some of the principal inhabitants of the town, waited on his Worship, Hyacinth Daly, Esq., Mayor, to return him their grateful acknowledgments and warmest thanks for his liberality and kind condescension. on that day.

" To which his Worship was pleased to return the following answer :—

> " Gentlemen—The flattering manner in which you have condescended to return thanks for my attendance on this day, in laying the first stone of the Chapel, is very gratifying to me ; and considered as an honour, rather than an inconvenience. I could wish it were in my power to prosper the undertaking to the extent of my desire, as any thing for the advancement of the town of Galway and its inhabitants would greatly contribute to my happiness."

(*The Freeman's Journal*, and *Daily Commercial Advertiser*, July 8, 1816).

Hardiman referring to the ceremony states, " The foundation of the new collegiate chapel of St. Nicholas was laid on 1st July, 1816 . . . by Hyacinth Daly, Esq., Mayor of the town. This memorable day presented a sight in Galway which forcibly evinced the increasing liberality of the times, and which was as grateful to every liberal, patriotic and enlightened mind as it was novel and unprecedented in the annals of the country—the head of a *Protestant* corporation laying the foundation of a *Catholic* chapel, in a town where, within the memory of many persons yet living, a Catholic would be liable to persecution for daring to avow the principles of his religion . . . The entire edifice, when completed, will prove a considerable ornament to the town, and be one of the most spacious and elegant Catholic chapels in the kingdom."

The building was completed in 1821.

On Christmas morning, 1842, before the first Mass at 6 o'clock when the celebrant was about to leave the sacristy, there was a shout from one of the galleries that the floor was falling. The cry was taken up by others and a panic followed. The church was crowded with city and county people. The passages leading

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to the doors were blocked, many jumped from the galleries and a contemporary record states, "For a few moments, a scene was witnessed so terrific that it baffles description ; but when it was seen that the frightful panic which had seized on the people was groundless, there was a gloomy lull, and all who were able exerted themselves in assisting those who were wounded and in removing the bodies of the dead. It was a most heart-rending scene, and the agonising cries of the wounded, and the wailings of those who discovered among the dead the body of a beloved relation or friend could never be forgotten by those who heard them. It may be easily imagined that the Christmas festival of 1824 was a sorrowful one in Galway as thirty-six persons were killed."

EDUCATION

The penal laws rendered impossible an instinctive reverence for law ; law which was recognised by the Catholics as a powerful immoral and vicious agent. It alienated the people from Government and they looked to Catholicism as the centre of their affections and their enthusiasm. Arthur Young tells us of a "Protestant aristocracy of 500,000 crushing the industry of two millions of poor Catholics." So late as 1796 the problem of Irish poverty began to be taken seriously. The Whig Club in that year reported that the misery, dirt and idleness of the people were not really their fault, nor were their concomitants of crime, blasphemy, drunkenness and dishonesty. This fact lies at the very root of the social and political history of Ireland well into the nineteenth century. There was no confidence between the classes and this lack of confidence —acute antagonism, in fact—was "studiously aggravated by law," and for three centuries "English State Policy in Ireland persistently and constantly" used Education as a principal interest for that purpose. The penal laws failed to restrain the activities of the Catholic priests and schoolmasters who set the law and its penalties at defiance.

It was not until 1781 and 1792 that the Statutes of William III and Anne were repealed. These laws forbade any Catholic either to teach in Ireland or to send his children abroad for their education. The public money had been lavished on societies and schools during the eighteenth century, but these efforts had been so identified with proselytism that every fresh scheme appeared only to arouse the dislike and suspicion of the people and of their spiritual leaders. It is, however, beyond question that popular schools did exist in Galway throughout the penal times in spite of the law. This has

been testified by English travellers with evident sense of its significance. Hardiman records that few towns in Ireland were better supplied with schools than Galway, but regretted that classical learning was neglected and not "generally estimated as it ought." He adds that most of the people of the town were content with a "plain English education" for their children. He records a classical academy kept by a Mr. Kearns ; several boarding schools for young ladies, day schools for female children, and ends, "and on the whole, though the town is not distinguished for a superior brilliancy of education, yet that blessing, in a moderate degree, is tolerably diffused among the inhabitants."

LYNCH'S SCHOOL

Hardiman in his edition of O'Flaherty's *Iar Connacht*, gives the following extract from the report of a regal visitation to Galway in 1615 :—

"Wee found in Galway a publique schoolemaster, named Lynch, placed there by the citizens, who had great numbers of schollers, not only out of that province but also out of the Pale and other partes, resorting to him. Wee had daily proofe, during our continuance in that City, how well his schollers profited under him, by the verses and orations which they presented us. Wee sent for that schoolemaster before us, and seriously advised him to conform to the religion established, and, not prevailing with our advices, we enjoyned him to forbear teaching ; and I, the Chancellour (Thomas Jones), did take a recognizance of him and some others of his kinsmen in that citty, in the sum of £400 sterl. to his Mate. use, that from thenceforth he should forbeare to teach any more without the speciall license of the Lo. Deputy." Dr. Lynch in his *History of Irish Bishops*, referring to John O'Molony, Bishop of Killaloe in 1630, speaks of the school, "John having read Humanities in his native Province read Philosophy at Galway under Alexander Lynch to whose school had gathered a great number of young men from every quarter of Ireland. Within the memory of ourselves or of our fathers there was no school in Ireland in which the number of scholars was greater or classified in better order or trained in a fuller literary course or conducted with more exact discipline : in it the students by scholastic contents were constantly urged on to progress in their studies and by theatrical performances their confidence and courage were increased, but, alas, Chancellor Jones damned the fountain from which flowed such great benefit to our nation . . . "

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The Rev. J. Rabbitte, S.J., writes, " A description of one of these schools at work in 1645 was written by Dury an English Puritan, and has been preserved. He described the arrangement into classes, the competitions or camps, the preparing of verses and orations, the acting of plays, etc., much as in Alexander's school in Galway."

THE PRESENTATION CONVENT SCHOOL

At the request of the Rev. Edmund Ffrench, Warden of Galway, a convent of the Presentation Order of nuns was established in Galway. His father, the Rev. Edmund Ffrench, had been for many years Warden of the Established Church, and had been elected Mayor in 1774. The name of the Rev. Edmund Ffrench appears among other signatures to the " black petition " against the Catholics in 1761. The petition was on the 10th November of that year presented to Parliament praying to prevent Catholic shopkeepers from manufacturing or selling their goods, or employing journeymen for this purpose. His two sons Charles and Edmund when very young became Catholics, and later on Dominican Friars. Edmund was elected vicar, and on the death of the Warden, Dr. Bodkin, he was in turn, in 1812, elected Warden—an appointment which gave rise to great bitterness in the town. The other Vicars protested strongly against his election and charged the lay-patrons " with partiality and injustice." Hardiman writes : " A disunion was accordingly the consequence ; the chapter declared the proceedings invalid, refused to confer institution on the newly-elected warden, and finally appealed to the Pope, complaining against the innovation of a regular intruding on a secular chapter . . . The election, however, was afterwards, on 18th June, 1813, confirmed by the Pope ; and the piety, zeal and exertions of Warden Ffrench, since his accession to the wardenship, justly entitle him to the respect and esteem in which he is so generally held."

The Presentation Order was founded by Nano (Honoria) Nagle, a native of Cork. After an elementary education at home, where Catholic schools were declared illegal, she was sent to France to complete her education. Some of her relations were then living in the suite of the exiled King James, and she entered on a brilliant social life in the court circles of Paris. Deciding to devote herself to the education of Irish Catholic children she spent a short time as a postulant at a convent in France. She returned to Ireland where she joined with some ladies who had privately organised a school in Dublin. On the death of her mother and sister she went to

Cork, and in spite of the most adverse conditions in that city, she opened a school to combat the ignorance and vice there prevalent. Her first pupils were gathered secretly. In less than a year she succeeded in establishing two schools for boys and five for girls. She also organised and conducted an asylum for aged and infirm women at Cork. For the support of her schools and asylum she personally collected money from door to door in the city. In 1775 she founded the Presentation Order and established a convent, and the order spread rapidly all over Ireland. She adapted the rule of St. Augustine and a habit similar to that of the Ursulines.

Rev. Bartholomew Burke, one of the Catholic vicars of Galway, who died in 1813, bequeathed £6,000 (a great part of which was given him for charitable purposes) for founding a convent of the Presentation Order for the education of poor female children in Galway. The convent was established on the 27th October, 1815, in a house in Kirwan's Lane, and a school was opened in November, 1815. A larger house was opened in Eyre Square in the following March. Here the nuns continued until 1819, when they removed to their present convent. This building had been built as a Charter School under the Society for Promoting English Protestant Schools in Ireland. On the 1st April, 1788, John Howard described this school : " Twenty-two boys, one an idiot. All had shoes and stocking ; but in general they did not look healthy, which might be owing to their late recovery from the measles. Allowance for soap, candles and turf, only £14 a year. No towels. The house in good repair, but wanted white-washing. This is a good situation for a bath." After this report the Charter School declined and was closed in 1798. During the rebellion of that year it was taken over as an artillery barrack and continued to be used as such until 1814.

The nuns held the building by lease for 60 years at £60 annual rent. " Each nun on admission to this order pays a sum of £500 towards the general fund, which is now considered sufficient, with the aid of annual sermons and occasional donations, to support this valuable establishment," wrote Hardiman. In 1820 thirty female orphan children were fed, lodged, clothed and educated, and according to the first Report of the Royal Commission on Education, 1825, 395 children were attending the day school. The curriculum was needle-work such as Limerick lace, Irish point and crochet, reading, writing and arithmetic. John Barrow in his *Tour Round Ireland in* 1835, wrote, " I paid a visit to the Presentation Convent, with which I was much interested. The nuns, two-and-twenty in number, are all ladies of good family, and employ a

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part of their time very usefully in the education of children, who are received from the age of seven to fifteen or sixteen. It was said there were at this time no less than four hundred under their tuition. They are instructed in the English language, but what books they read I did not learn. They are also taught needle-work, and, when sufficiently skilled, are employed in making lace and tambour-work, the materials for which are sent for the purpose in large quantities from Nottingham ; and the girls are paid, by those to whom the lace belongs, a certain sum for their labour, which assists their parents in clothing them, and in the payment of their rent. There chanced to be about forty or fifty girls employed in this manner when I passed through the rooms, and I was much pleased with their work, some of the patterns being very rich, and designed with great neatness and precision. The chapel attached to the convent is small but neat, and there is a good painting over the altar. Three of the sisters went through the apartments with us . . . One of the ladies was inclined to be conversable, and we had a long chat together regarding the regulations of the convent . . . I thought she seemed not to have altogether forgotten the world of which she was once a denizen : she asked me about a family who formerly resided in London, and in whom she seemed to take some interest. Barrow also quotes a letter from an anonymous correspondent on the school, " In a school of several hundred girls belonging to the Presentation convent at Galway, and assisted by the National Board, we found the great girls writing out themes on virginity, priesthood, and martyrdom. The one state was glorious, the other more so, and the last, of course, most of all . . . Several classes of little girls in the same school had their books open upon a catalogue of saints, male and female, whom they were to call upon in prayer, filling two pages. The children were apparently learning these names by heart ; but when I asked if I might be permitted to listen, the nun who had charge of the class instantly began questioning one of them on a different subject, in so low a tone, however, that I heard scarcely anything but the name of Christ, which had no place in the lesson before them . . . The lady who conducted us over the convent, a beautiful and well-bred woman, of about 30 years of age, was recognised by Lord ——, who had just preceded us in a visit to it, as the daughter of a baronet of ancient family, and large estate in an adjoining county. A few years before, she was a Protestant, as all her family are, and mixing with them in the world. This lady told me, that the estimated expense of entrance and profession in her convent was about £500. She expatiated to me with great complacency on the flourishing convent of the same order, which

has been lately established in Newfoundland, by a colony of Irish ladies, who have also large schools under their tuition. It is well known, by those who are acquainted with Newfoundland, what strong reinforcements of Irish popery are pouring into that country."

The circumstances under which the Galway nuns went to Newfoundland are worth a note. At the request of Dr. Fleming, Vicar Apostolic of Newfoundland, Sisters Josephine French and Mother de Sales Lovelock went from Galway to Newfoundland where they established a house at St. John's. Shortly before the arrival of the sisters on the island the Catholics, who were mostly Irish, were looked on as a proscribed class by the governors of the time, who were generally commanders of British warships. Priests were hunted and persecuted, people who harboured them or permitted Mass to be celebrated in their houses were fined, imprisoned, and flogged, and their houses either burned or pulled down. These acts were undoubtedly illegal. The penal laws of Ireland were taken as applicable to Newfoundland, and even when Catholic Emancipation was granted to Ireland it was claimed by the legislature that it did not apply to the colony. Dr. Fleming fought strongly against these injustices and finally succeeded in obtaining full freedom for the Catholics, and the denominational system of education was established by law.

THE PATRICIAN BROTHERS' SCHOOLS

In 1790 the Rev. Augustine Kirwan, Catholic Warden of Galway established the Galway Charity School near the Shambles Barrack, for the education of poor boys, who were to be " carefully instructed in reading, writing, arithmetic, and the principles of their religion." The school and the funds were administered by a president, vice-president, treasurer, and secretary, who were elected annually, under the patronage of the Catholic Warden, vicars and parochial clergy of the town. The institution was supported by the receipts from charity sermons, annual subscriptions, and occasional contributions. The number of children at the time of its establishment was limited to 150 ; 100 of them were clothed, and 12 apprenticed to trades. The original foundation rules read : " That as many boys, from the age of eight to twelve years, as the funds will bear, be admitted, when previously recommended and approved of by the committee ; that they are to be supported by their parents, and sent to the school, at appointed hours, washed, cleansed and combed ; that they are to be instructed in reading, writing and arithmetic, and supplied with books, pens, ink and paper at the expense of the society : and,

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as emulation is the great spur to the infant mind, premiums shall be distributed among the deserving ; and such of them as shall pass three years at said school, without breach of moral duties, shall be apprenticed as soon as the funds shall admit ; the incorrigible to be expelled." Hardiman states : " The school is under the care of Mr. Ulick Burke who is not only what the rules require the master to be, 'a sober, moral man,' but also a well-informed, religious individual, whose care of the education and manners of the children entrusted to his charge is entitled to the highest praise."

The system of dual control which, in theory, appeals by its freedom and elasticity, failed because the merchant and the professional classes in Galway did not honour their obligations. Subscriptions dwindled, the better-off classes took little personal interest in the school, and there was mismanagement. There was a lack of competent teachers, " the refuse of other callings " condemned in later years by Macaulay, was another contributory cause of the failure of the Galway Charity School. The school had definitely failed because 36 years after its establishment the Warden had to apply to Dr. James Warren Doyle (J.K.L.), Bishop of Kildare and Leighlin, for a filiation of the Brothers of St. Patrick.

The Brothers of St. Patrick, or Patrician Brothers, had been founded in 1808 in Tullow, County Carlow, by Dr. Daniel Delany, Bishop of Kildare and Leighlin. After the Relief Acts of 1782-1792, many Catholic landlords established schools on their estates, and among those who made educational provision for their tenants was Christopher Redington, the proprietor of Kilcornan. About 1817 he founded a monastery and a boys' school, under the charge of two Patrician Brothers, at Clarenbridge. The Warden of Galway, aware of the work being done on the Redington estate, invited them to take charge of the Galway Charity School. In his letter to the Superior in Tullow he writes : " . . . By a meeting of the Subscribers and Committee of the Male Schools, Market Street, held on Sunday, the 22nd inst. (October, 1826), I am directed to request that you will have the kindness, as soon as possible, to send some young man to undertake the concerns of the school at Kilcornan, *pro tempore,* in order that we may have the services of Brother Dawson until yourself arrive." Brother Paul O'Connor was sent to take over the school, which had in the meantime been changed from near the Shambles Barrack to a disused barrack (its present site) in Lombard Street. He was joined by Brother Dawson and the other Brother from Clarenbridge—the Redington School. was placed in charge of the Sisters of Charity, who had charge of a Girls' School.

Brother Paul records : " January 15th, 1827.—On this day N.N. and I entered our new monastery after having recited the " Te Deum " in thanksgiving to the Almighty for this new proof of his love . . . ; we commenced our labours in the school . . . Cash in hands on entering the monastery, £0 1s. 0d. (" one shilling ")." Social conditions at the time in Galway were, as in other Irish towns and cities, bad. A printed document preserved in one of the school registers makes this clear : " As the main end and design intended by this school is to preserve a few of the growing generation from the horrid vices of blasphemy, drunkenness, and dishonesty, the boys admitted to it are to be carefully instructed in Christian principles by a clergyman appointed for that purpose." Before the school had been a year in operation, the improvement in the youth of the city was so evident that at a public meeting held in the school the thanks of those present were voted to the teachers, " whose zeal, attention, and excellent arrangements had produced such happy results."

The curriculum and organisation may be summarised :—In the first or lower school, the children were very young and were taught merely the alphabet and words of two syllables, prayers and the small catechism ; in the second, the children were taught words of three syllables, and progressively to read the catechism, and to write ; in the third, they were taught spelling, reading, writing, and the elements of arithmetic ; and in the fourth, the same course was pursued, with the addition of English grammar, book-keeping, navigation, algebra and geometry. Some of the boys were 18 years of age, and there were a few sailors still older who were taught navigation. Reeves's *History of the Bible* was read in the third and fourth schools. The children were chiefly of the class of tradesmen, labourers, servants and clerks. The school opened at 10 o'clock in the morning ; and " the Masters seldom have recourse to Corporal Punishment."

In 1831 the school came under the control of the Board of Commissioners of National Education in Ireland. In 1834 Brother Paul O'Connor reported to the Committee of the school ; " As a member of a Religious Community, I have always felt it a humiliating reflection that the schools in connection with the monastic institutions of Ireland should, for any consideration, be subjected to the control of a Board of Education—one of whose rules is, that the Teachers are liable to be dismissed at the beck of the Commissioners on the suggestion of a prejudiced Inspector . . . The National System refers not exclusively to any one establishment—it extends its influence over the length and breadth of the land ;

Leabharlanna Cheantar na Gaillimhe

the rising youth of the country will be imbued with its principles : hese early impressions will give a character and complexion to heir religious sentiments in after-life . . . From these reflections an important question arises ; whether it would be advisable, on account of the grant made by the Board and the toleration of saying our prayers when we like, to continue the connection of this school with the Board, when that connection would, in all probabliity, be looked upon as a guarantee to the minor establishments of the coun ry that nothing insidious against the faith of the Catholics of Ireland was contemplated in the National System ? . . . . So far as this school is concerned, there is little danger now that the faith of the children will be endangered by our nominal connection with the Board of Education."

In a letter to a friend in Rome, under date September 16th, 1835, Brother Paul writes, " We have two schoolrooms, each 100 feet long by 30 wide, usually attended by five or six hundred pupils. By the bounty of the kind and benevolent, we are enabled to give a daily breakfast to about 150 of the poorest of these poor children. We give public religious instruction in the parish chapel on Sundays . . . The parish chapel is but one street distant from us." The Fiftieth Annual Report records that in the years 1847 and 1848 nearly 1,000 poor boys received a daily breakfast ; and from the friendly aid received from the people of Galway, from America, Australia and New Zealand, the Brothers were able to provide food and clothing for all who required it.

A definitely higher education than the ordinary National School was given by the Galway Model School erected at Newcastle Road in 1849-50. Its aim was to promote " united education," to exhibit the most improved methods of literary and scientific instruction to the surrounding schools, and to train young persons for the office of teacher. This school was managed by the Commissioners of National Education and subject to the same regulations as ordinary National Schools, and gave what may be termed an intermediate education. After a time it aroused the antagonism of the Catholics, and Catholic children were forbidden to attend it, as they were also forbidden to attend the Grammar School. The Bishop of Galway, Dr. McEvilly, seeing the great need of Catholic intermediate education requested the Brothers to open a secondary school " to provide for the educational wants of the boys of the middle classes of Galway." On the 8th December, 1862, the Seminary of St. Joseph was founded at Nuns' Island. The course of instruction was classical, literary and scientific. The prospectus set out, *inter alia*, " Throughout the course in the several departments, religion will

be the living, moving and permeating principle of the instruction imparted in the Seminary ; the language and history of our beloved fatherland will be encouraged and cultivated. Care will be taken to prepare the pupils for the respective positions which they are known to be intended for in after-life, and with the general advancement in view, the study hall and class rooms will be furnished, on a comprehensive scale, with the necessary appliances for accelerating the progress of all, and rendering the pursuit of learning light, interesting, and agreeable."

GALWAY GRAMMAR SCHOOL

So successful were the Catholic schools at the end of the seventeenth century that they threatened the school, endowed by Erasmus Smith, a Cromwellian Adventurer, at Galway, with a total loss of its pupils, and by their presence elsewhere undermined the health of Protestant schools " as succors do starve the tree." Erasmus Smith had set aside part of the estates with which he had been rewarded for his services to the Commonwealth to support schools for the children of his tenantry and of the country at large. In the Charter of Charles II, 1669, the King gave power to Erasmus Smith to erect three grammar schools at Drogheda, Galway and Tipperary respectively. He commanded that these schools should be free schools " for so many, not exceeding twenty, poor children as should seem convenient, besides the children of his tenants, who were to be instructed in writing and accounts, the Latin, Greek and Hebrew tongues, and to be fitted for the University if desired." By his Indenture of 1657 he directed that five grammar schools be built, one in the town of Sligo, one on his lands in Galway, one on his lands in the Barony of Clonwilliam, County Tipperary, one on his lands in the Barony of Dunluce, County Antrim, and one on the lands to be given to him for £2,700, called his " deficiency." The Trustees appointed by the Indenture presented before the Court of Claims their petition and schedule on the 29th January, 1665, that they had the right and on behalf of Erasmus Smith to, *inter alia*, build three Grammar Schools and residences for schoolmasters.

The lands and other property granted Smith in the liberties of Galway were described as, " One parcel called Barraghallagh, with a mill ; some houses ; an old abbey, ruined, and several cabbins and gardens ; a small parcel of land by Ballybridge ; and the houses of Booremore and Boorebeg, with cabbins and gardens ; the town and lands of Ballibane and Glegnale ; a parcel of land called Milebush ; a parcel of land called Ranmore ; a parcel of land called

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Westmurragh ; a parcel of land called Murragh, being one quarter of Dohiesky ; a parcel of land called Murraghbegg ; a parcel of land called Ballybritt, and a parcel of the land of Roscam, all situate in the liberties of Galway," with several other lands in the county at large. Dutton claimed that the estate in the county of the town of Galway may amount to about 1,400 acres, and may at a very moderate calculation, including mills, houses and plots in Newtownsmith and Bohermore, be valued at five guineas an acre, or £7,900 per annum. He added that the tenants interest may be well worth three times that sum. He gives details : " Mr. Brabazon has about £400 per annum profit rent ; Mr. Cummin £350 per annum profit rent (most of the old tenants have been turned out, and few of the occupying tenants have been left). Roscam, 232 acres, lately set, pays to the charity two guineas an acre, and was immediately let at four guineas to some of the former tenants." These he describes as middlemen. " The seaweed alone attached to Roscam is worth about £300 per annum, which brings down the rent to about a guinea an acre. The eastern and western parts of Roscam, 264 acres, pay to the charity about twenty-five shillings per acre, and have been relet to poor people at about four or five pounds per acre . . . Ballybanemore (west) divided into five parts of twenty acres each, was let at the same time for £3 5s. to £3 15s. per acre . . . and without the advantage of the kelp shore. Ballybanemore (north), formerly occupied by resident villagers, who paid their rent immediately to the governors' agent, were turned out, to give compensation to the tenants who occupied the western part, who pay the charity twenty-five shillings per acre, and relet to three of the former resident tenants at about two guineas per acre. Mr. Burke of Murrough, for 140 acres, pays about twenty-four shillings per acre, with a kelp shore, worth about £100 per annum . . . Mr. Blake (of Merlin Park) offered to lay out £1,000 in improvements, and in building comfortable houses for the former resident tenants . . . "

The Report of the Governors of 1857 gives the rules made by Erasmus Smith for his schools.

Schools Founded by Erasmus Smith, Esq.

1. Lawes and directions given by Erasmus Smith, Esq., under his hand and seal for the better governing and ordering the public schools lately founded and erected by him.

For the Schools

The schooles are founded as free Grammar Schools in behalf,

and for the benefit, of the children of the tenants of the said Erasmus Smith, as also for the children of the tenants of this corporation, together with the children of the inhabitants, residing in, and about the townes and places where these Schools are erected, that is to say :—

1. The child or children of any tenants of the said Erasmus Smith, or to the said corporation, as also the children of any subtenant that is present occupier of any of the said lands or possessions. These all and each of them, if sent by their parents or friends, are to be taught free, and exempted from all salaries, and payments, in respect of their education, while they remain in any of those Schooles.

2. The twenty poore children of the inhabitants of each of these townes, or within two miles distant where these Schooles are, or shall be erected, and to enjoy the same privileges of their education in all respects as the tenants' children.

3. Upon the death or removal of any of those twentie beforementioned, three or four of the Aldermen of Drogheda and Galway, respectively, and, in Tipperary, the schoolmaster and two or three of the oldest inhabitants upon my lands there, may please to signify the names of such children to the Governors of the Schooles as are fitted in their judgment, for this charity, that the number from time to time may be made up.

4. Those children are to be instructed in the Latin, Greek, and Hebrew, according to their respective capacities, and fitted for the University, if their parents or friends desire it ; others of them to write, cypher, that they may be fitted for disposement to trades or other employments.

5. There are further encouragements in relation to the poore children—as clothing while they remain in the Schooles, pensions for those that go to the University, and provisions also for those that are bound apprentices, some whereof are expressed in the charter all of which will be declared by the founder's appointment, when the revenue comes to be more fully stated.

For the Schoolmasters and Ushers

1. None are to be admitted schoolmasters of the said Schoole[s] but such as are of the Protestant religion . . .

2. The schoolmaster, and, in his absence, the Usher, shall publicly every morning read a chapter out of the Canonical Scripture and then pray, concluding at night also with prayer . . .

3. The weakness of children is such that many times varietie of Chatechismes confounds their understandings, and the Lord Primate Ushe 's Chatechisme being specially commended to those

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Schooles in the Charter, the masters are diligently and constantly to chatechise them in that forme.

The peculiar political and religious conditions prevailing in Galway where the tenants on the Erasmus Smith property were Catholics were responsible for the comparatively poor attendance at the Grammar School up to the beginning of the ninete nth century. The Catholics of Galway seldom sent their children to the school, which was situated in High Street. In 1788 the celebrated and great philanthropist, the English reformer of Prisons, John Howard, visited this school, and stated that it was well conducted and provided with an able master, Mr. Campbell. "With this worthy master," says Howard, "I had much conversation relative to a more general and liberal mode of education in that country. Mr. Campbell testified the readiness of many of the Catholics to send their children to Protestant schools; and he is of opinion that many would by these means be brought over, were the most promising of them enabled, by moderate aids, to pursue their further education in the University."

In 1813, the present Grammar School was erected in College Road at a cost of £5,700. It was opened on the 1st August, 1815, under the Headmastership of the Rev. Mr. Whitley. The subjects taught were English, Latin, Greek and Hebrew, composition in prose and verse, history, geography, the use of the globes, algebra, astronomy, and mathematics.

THE QUEEN'S COLLEGE

"Who lasts a century can have no flaw:
I hold that wit a classic, good in law."

—*Pope.*

IF Trinity College deserved condemnation for being too sectarian, and not adapted, therefore, to the purposes of Irish national education, the Queen's Colleges of Belfast, Cork and Galway, which were in some degree established to remove that objection, and were so regulated that no jealousy at least could exist as to their being more favourable to one religion than another, were nevertheless denounced as godless, and were quite as objectionable, in the opinion of many eminent men of different religious beliefs. In 1845, Sir Robert Peel being in office, the Act 8 and 9 Vict. c. 66 was passed providing for the establishment of three Queen's Colleges "in order to supply the want, which has been long felt in Ireland, of an improved academical education equally accessible to all classes

of the community without religious distinction." The scheme had been suggested in 1838 in the report of the Select Committee on Foundation Schools and Education in Ireland of which Mr. Thomas (afterwards Sir Thomas) Wyse was Chairman, and it was largely to his continual exertions that the scheme was due.

A sum of £100,000 was granted for sites and buildings for three colleges at Belfast, Cork and Galway, and each college received £7,000 a year. Three Faculties were established in each, viz., Arts, Law and Physic. The Colleges were strictly undenominational, and the professors were forbidden by the Statutes to make any statement disrespectful to the religious convictions of their classes, or to introduce political or polemical subjects. They were opened in October, 1849.

The Queen's College, Galway, according to the provisions of the Act was a corporation by the style and title of the President, Vice-Preisdent, and Professors of Queen's College, Galway; and consisted of a President, Vice-President and twenty professors. The professors were divided into three faculties, the Faculty of Arts being further divided into the Literary and Science divisions: (1) the Literary division of the Faculty of Arts included the Professors of (*a*) the Greek Language (William Edward Hearn, LL.B.); (*b*) the Latin Language (William Nesbitt, A.M.); (*c*) History and English Literature (Rev. J. P. O'Toole, D.D.); (*d*) Modern Languages (Augustus Bensbach, M.D.); (*e*) the Celtic Languages (Cornelius Mahony). (2) The Science division of the Faculty of Arts included the Professors of (*a*) Mathematics (John Mulcahy, LL.D.); (*b*) Natural Philosophy (Morgan W. Crofton, A.B.); (*c*) Chemistry (Edmund Ronalds, Ph.Dr.); (*d*) Natural History (A. G. Melville, M.D., M.R.I.A.); (*e*) Logic and Metaphysics (Thomas W. Moffett, A.M., LL.B.); (*f*) Mineralogy and Geology (William King); (*g*) Civil Engineering (W. Bindon Blood, A.B., C.E.); (*h*) Agriculture (Thomas Skilling).

The Faculty of Medicine included the Professors of (*a*) Anatomy and Physiology (Charles Croker King, M.D., F.R.C.S.I., M.R.I.A., etc.); (*b*) Practice of Medicine (Nicholas Colahan, M.D., F.R.S.E.); (*c*) Practice of Surgery (James V. Browne, A.B., M.D., L.R.C.S.I.); (*d*) Materia Medica, and Medical Jurisprudence (Simon McCoy, M.D., F.R.C.S.I.); (*e*) Midwifery and Diseases of Women and Children (Richard Doherty, M.D., Vice-President, Dublin Obstert. Soc.). John Richardson, M.R.C.S.I., was Demonstrator of Anatomy.

The Faculty of Law included the Professors of (*a*) English Law

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(Hugh Law, A.B.) ; and Jurisprudence and Political Economy (D. Caulfield Heron, A.B.).

Each of these bodies elected annually from among its members, a Dean of the Faculty, who presided at its meetings, and represented his faculty, or division of faculty, in the College Council, which consisted of the President (Edward Berwick, A.B.) ; the Vice-President (Rev. J. P. O'Toole, D.D.) ; and the four Deans of Faculty : William Nesbitt, John Mulcahy, James V. Browne and D. Caulfield Heron. The Council exercised the general government and administration of the College. It had the power of making regulations for its government in cases not provided for by the Statutes, rules, or ordinances ; of arranging the courses of instruction in the College ; of making regulations for the maintenance of discipline and good conduct among the students, in cases not provided for by the Statutes ; and of affixing penalties and punishments to violations of the same.

Students of the College were either matriculated or non-matriculated. Matriculated students were admitted upon payment of the required fees, and passing the prescribed examinations in their respective faculties. Non-matriculated students were permitted, without undergoing a preliminary examination, to attend any separate course of lectures, but were not permitted to become candidates for scholarships, prizes, or degrees. The College was opened for the registration of students on 15th October, 1849, and lectures began on 30th of the same month.

The following students matriculated from the opening of the College to 23rd December, 1850 : James Archbold, John Berwick (son of the President), Joseph V. Blake, Andrew Bligh, Anthony F. Browne, William A. Browne, George Bunbury, William Henry Comyns, Martin J. Comyns, Patrick J. Comyns, Patrick C. Connolly, Dominick Dillon, James H. Dopping, John Dowling, Charles Drysdale, Charles W. Duggan, Joseph Duggan, Richard F. Eames, Richard Eaton, John W. B. Ellard, Thomas Elliott, John Evans, Timothy Feely, Robert Ferguson, Peter Thomas Finn, Nicholas Fitzgerald, Patrick J. Ford, Martin Gardiner, John J. Gibson, Charles Gilmore, John Glynn, William Gordon, John H. Hearn (son of Professor Hearn), Exham Heffernan, John Howze, Patrick J. Hughes, Francis Hurly, Joseph Hurly, George Irwin, Burton Jackson, William Johnston, John Johnston, Christopher M. Heane, Patrick J. Kelly, Garrett H. Kilkelly, William King, Christopher Kyle, James Lawlor, George Lyons, Dominick McDermott, Robert McGowan, John McGrath, Thomas McGrath, George Y. McMahon, Thomas A. McMahon, James A. McMullen, Richard H. Maunsell, Robert

J. Mitchell, James Montgomery, John Moorehead, Thadeus Murphy, Bernard G. Norton, John O'Brien, John O'Doherty, Thomas O'Hara, Charles O'Hara, Edmund O'Kelly, John O'Leary, William O'Meagher, Joshua Paul, Patrick Perrin, John Powel, Richard Power, John Richardson (son of the Demonstrator of Anatomy), Edward Roche, Dominick D. Ryan, Henry St. George, Patrick Scott, William A. Scott, Peter Skerrett, Thomas Skilling (son of the Professor of Agriculture), James Slator, John A. Smyth, Robert Stephens, Joseph Tully, Robert Walkingshaw, and James Worrell.

Candidates for the degree of A.B. were required to pass a Matriculation examination in English, Greek, Latin, arithmetic and algebra, geometry, and history and geography. After having passed the examination, every candidate was required to pursue a course of study extendng over three sessions and had to attend the prescribed lectures during at least two terms of each session. In the first session the student could select either French or German ; in the second session either Greek and Latin or higher mathematics ; in the third session, either metaphysics or jurisprudence and political economy. In all cases, one or other of the courses was indispensable. After having completed these courses of study, and having passed the required collegiate examination, students could then present themselves for examination for the degree of A.B. from the Queen's University in Ireland. Candidates for the degree of A.M. were admitted to examination one year after having obtained the degree of A.B., provided they had attended College lectures for one term during the year, and followed a programme of (1) Languages consisting of an extended course of Greek, Latin, and two modern languages ; together with attendance on a course of lectures on one foreign modern language ; (2) History and metaphysics, or jurisprudence, made up of an extended course of logic, and of history and English literature ; together with attendance on a course of lectures on metaphysics, or on a course of lectures on jurisprudence and political economy ; (3) Mathematics and Physical Science : an extended course of mathematics, and of the physical and natural sciences, together with attendance on a course of lectures on mineralogy and geology.

There were also available a two sessions' course for matriculated students leading to the Diploma of Civil Engineer and to the Diploma in Agriculture.

For the degree of M.D. candidates were required to pass the matriculation examination in the subjects of matriculation prescribed for students in Arts. Then followed a course extending over four sessions—three-fourths at least of the lectures had to be attended—

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and to pass a sessional examination in the subjects lectured on during the session. Students were also required to give evidence of twenty-four months' attendance in a general hospital ; or of eighteen months' out practice at an hospital or dispensary ; and also a course of practical pharmacy of three months. Clinical instruction was given at the County Infirmary, Prospect Hill, by the professors of the medical faculty.

In the faculty of Law candidates could obtain either a Diploma in Elementary Law requiring a course of three years ; or the degree of LL.B. after four years. This degree required also the degree of A.B. For the LL.D. degree a candidate could not sit for the examination until three years after having obtained the LL.B.

A class in Celtic languages was open to all students, but chiefly recommended to students of the second year. The course and examination was based on selections from *The Gospel of St. Matthew ;* Halliday's edition of *Keating's History of Ireland ;* selected portions of O'Donovan's *Annals of the Four Masters ;* selections from Hardiman's *Irish Minstrelsy ;* and grammar and composition. Prizes were awarded to the best answerers, provided they had attended the professor's lectures during two terms of the session.

Courses of supplemental lectures, open to the public, were delivered during the third term of 1850-51, by the Professors of Logic, Jurisprudence and Political Economy respectively.

The College was empowered at the commencement of the session of 1851-2, to confer twenty-four literary scholarships, and twenty-one science shcolarships, of the value of £24 each ; also six medical scholarships and three law scholarships, of the value of £20 each. These scholarships were divided in equal proportion among matriculated students of the first, second, and third years. Two scholarships in engineering and four in agriculture were also divided in equal proportion.

During the session of 1850-51, prizes, varying in amount, were awarded in case of sufficient merit, to the best students in individual subjects, and separate prizes were awarded to each class in those courses which occupied more than one session.

At a general sessional examination held on 6th and 7th June, 1850, the students of the faculty of Arts were examined in the subjects appointed for the undergraduate course of study during the first session, and the most distinguished candidates were arranged in order of merit : 12 First Class and 12 Second Class. The other students who were allowed their examination, both at this examination and at the supplemental examination in October, were not classed in order of merit. All students who had passed the general

sessional examination were qualified to present themselves for the examination in the special subjects to which prizes were awarded.

The total amount of fees payable to the College and to the several professors for the prescribed courses were : for the degree of A.B., £11, £10, and £7 ; for the first, second and third years respectively ; for the Diploma of Civil Engineer, £11 10s., and £10 ; for the Diploma in Agriculture, £7 10s., and £7 ; for the degree of M.D., £13 10s., £13 10s., £6, and £6 (if a graduate in Arts, £11 10s., £6, and £6) ; for the Diploma in Elementary Law, £7, £6, and £4 ; for the degree of LL.B. and LL.D., £15, £14, £9 and £8. All fees for scholars were from £4 to £5 less. Fees were payable in two instalments. The first instalment includ d the College fee—£3 for the first year, and £2 for every subsequent year—and a moiety of the class fees payable to the several professors. In the case of students of the first year the College fee only was required before the matriculation examination ; and in the event of the candidate failing to pass the examination the fee was returned. Class fees varied from £1 to £3 3s. per subject. In addition to class fees non-matriculated students paid five shillings each session to the College and fifteen shillings for admission to the privileges of the library.

In accordance with the Act, clergymen of the several denominations were appointed as Deans of Residence : Catholic, Rev. Godfrey Mitchell ; Church of Ireland, Rev. John Treanor ; and Presbyterian, Rev. William Adair. Arising out of the Synod of Thurles in August, 1850, the Catholic clergy were prohibited, under penalty of suspension, from taking part in the administration of the College, and the position of Father Mitchell was therefore an anomalous one ; and although Archbishop MacHale had been appointed a Visitor by the Crown on 6th September, 1850, he declined to act. The Bishop of Galway, Dr. Laurence O'Donnell who was also a Visitor does not seem to have refused to act in that capacity. But the danger apprehended from the constitution of the College did not arise so much, it seems, from the want of religious instruction, which all could have received at their respective churches, as the exclusive power vested in the Government to regulate the proceedings and absorb the whole patronage and control over the institution. The supreme authority was vested in the Board of Visitors appointed by the Crown.

At meetings of the Senate of the Queen's University in Ireland in October, 1852, and 1853, degrees and diplomas were conferred on 14 candidates from the College. For the four years ended June,

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1853, the number of admissions amounted to 379 made up of 358 matriculated students and 21 non-matriculated students.

James Hardiman, M.R.I.A., was the Librarian and superintended its discipline. Professors and officers of the College, matriculated and non-matriculated students, persons who had made donations to the College, and all clergymen resident in the town's neighbourhood were by the Council privileged to read in the Library.

The Museum consisted of four departments: zoological and botanical specimens; geological and mineralogical specimens; a cabinet of physical and mechanical apparatus; and objects of art and antiquity. A collection of casts of fossils from the Siwalik Hills had been presented by the East India Company. Strangers as well as students were admitted to the Museum.

The Council had proposed to establish a boarding house adjacent to the College under its immediate control, by which arrangement it was hoped "to enable most effectually to secure and enforce regularity and good conduct amongst its students residing there, and to afford them accommodation upon the most moderate terms." But by this time Sir Robert Peel was dead, and the Galway College like those of Belfast and Cork, received little support "even from the Government that founded them."

As already stated the Synod of Thurles proclaimed the Colleges as being dangerous to faith and morals. There were eight Catholic students in 1850 at all three Colleges, and strange to say, the number increased to twenty-one in 1851. On the whole, however, it would seem that the Catholics as a body would have none of them. The total number of students attending the College has varied considerably. They fell from 208 (87 being Catholics) in 1881-82 to 83 in 1898-90, of whom 28 were Catholics. In 1900-01 there were 41 scholars and 15 exhibitioners out of 84 matriculated students, of whom some thirty came from Belfast and the other Ulster districts. These Ulster students earned the name of "pot-hunters" through the regularity with which they carried off scholarships and prizes.

So long as our University College remains as closely linked with western society in general as it has been in our democracy for the past century, it will always be a live issue in our country. In spite of acknowledged academic glory, it would be against tradition if in Galway the logic of the learned community were pressed to its extreme, and the College became so academically severe as to find no place, among students or teachers, for any but the present scholars and searchers after knowledge.

The College has gone a long way since October, 1849, without

in fact losing its pedigree. How far dare it go in the changed conditions of today?

In the report made by the President at the end of the session which terminated in June, 1850, it is stated that the College was opened under very unfavourable circumstances, owing to the smallness of the town population, the pressure of distress through the province, and "the almost total want of schools in it," to which may be added the death of the Very Rev. Dr. Kirwan, the president nominated in the charter, whose place has been supplied by the vice-president. Of the 68 candidates admitted at the entrance examination, 38 were Catholics, 22 members of the Established Church, and 8 of the Presbyterian Church.

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GALWAY BANKS AND BANKERS

DURING the Napoleonic War the circulating money in County Galway was almost exclusively country bankers' notes, chiefly of Lord Ffrench and Co., and those of Messrs. Joyce and Co., and such confidence was reposed in the stability of both firms that preference was given to their notes by the country people to those of the Bank of Ireland. The reader is reminded that in the eighteenth and early years of the nineteenth centuries the need for a circulating medium was so little felt by the majority of the people that practically no currency circulated in the county. The bulk of the population was made up of the families of cottiers and very small farmers—all more or less self-supporting. Outside the few towns the exchange of commodities was carried on by tally payments. Under this system purchases were made at the highest rate without the purchaser realising it, and so finding himself at the mercy of the local usurer.

With a view to remove or diminish the dependence of small farmers upon local usurers, loan funds were established in many districts of the county. The charge for a loan was in general sixpence, in some cases a shilling, in the pound, deducted from the loan at the time of advancing it. The repayment was generally required to be made by twenty weekly instaments of a shilling in

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