the pound on the amount lent, and the sureties were required to join with the borrower to secure the regular repayment of the loan. In practice, the borrower was frequently obliged to remunerate his sureties in some way or other for their risk and trouble.

It was common for the same individuals, by changing their position of principle and sureties, to borrow as many different sums of money as there were individuals engaged in the transactions. The various expenses, added to the loss of time incurred by attendance at the loan fund office, increased the actual cost of loans very much above the rate of interest actually paid to the loan fund office. The fines imposed on those who paid their instalments irregularly increased the burden ; and in addition to the loss of time incurred by paying weekly instalments, that method of payment was ill suited to small farmers and cottiers, because they had not, in general, any means of raising small sums of money at frequent intervals. This did not apply in the cases of labourers in constant employment, mechanics, or those small farmers who had constant market for their dairy produce.

James H. Burke, Land Proprietor and Magistrate, in his evidence before the Devon Commission, stated : " I think these loan funds are a very great nuisance ; it is easy to get money, but hard to pay it back. I saw them at work when I was mayor of the town of Galway ; I did not think that they did any good. It was a continual scene of pawning. After they spent the money they went to the pawn office to raise the money to pay it back. The late Archbishop of Tuam was at the head of one in Galway, and gave it up, and did not think that it did any good to the town." Denis H. Kelly, Land Proprietor and Deputy Lieutenant, of Ballygar, stated : " I am one of the trustees of the Reproductive Loan Fund for the County Galway, and in consequence of that I know what the loan funds belonging to the County of Galway are. There are seven : one at Woodford, one at Loughrea, another at my place, Ballygar, another at Ballinasloe, one at Castle Hackett, one at Galway, and one at Mr. Read's at Mount Shannon."

From the evidence given on the subject of capital as applicable to farming—there was an absolute deficiency among the farming classes. Rent was often paid by discounting three months' bills, which were frequently renewed ; and that the interest paid by the small farmer and cottier to local usurers frequently ranged from. 25 to 100 per cent.—these local usurers being generally meal mongers. It was the custom for the borrower to negociate his loan with the meal monger by purchasing a certain quantity of meal on credit at twice its value, giving his obligation and security and then selling

it back to the usurer at the market price for ready money. One witness stated that he had known the same bag of meal to be sold and resold in this way to twelve or fifteen successive persons. There was great ingenuity on the part of local usurers in defeating the usury laws while they still applied to bill transactions. Portion of the borrower's farm was occasionally transferred to the lender as a security for the repayment of the debt, and the use of the land was received instead of interest. In such cases the usurers treated the land with even less tenderness than the tenants themselves. Another method of raising the instalments was for the farmers and cottiers to sell a small portion of turf or potatoes, or pawn their clothes. Improvident habits arose through the readiness of obtaining money to meet temporary difficulties. While the evils of loan funds arose from their abuse and mismanagement they were less ruinous than private usurers.

It would appear from the reports of state prosecutions that many tricks were tried out by pawnbrokers, many of them successful too, in spite of the vigilance of the authorities. A pawnbroker was allowed to charge a halfpenny for each " ticket " where the money advanced was less than five shillings. In order to increase their profits many of them were in the habit of dividing articles brought to them so as to require more " tickets " than one. In the case of one prosecution, the pawnbroker divided a clock into three by giving separate " tickets " for the pendulum and weights.

When the Bank of Ireland opened for business in 1783, it accepted the notes and drafts of the reputable private banks, and some months later a system of clearing notes and post bills was adopted, and remittances were paid in specie regularly every day. The Irish pound was valued at 18/5½ (English) and the English pound at £1 15s. 8d. (Irish). Ireland had no gold or silver coinage of her own. The standard coins in circulation were English, guinea and half-guinea gold coins, crown, half-crown, shilling and sixpenny silver coins. The minting of gold and silver coins in Ireland has been discontinued during the reign of Edward IV, and shortage of coins was so prevalent in Ireland that the great importation of gold and silver coins from London in 1770 instead of solving the problem accentuated it, and the new good coins rapidly disappeared from circulation, being replaced by the very oldest and worst coins. These silver shillings and sixpences left in circulation, were a kind of counterfeits, composed of tin and copper, slightly covered over to give them the appearance of silver, and a kind of small paper-money called a ticket, or I.O.U., that ranged in nominal amount

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from three pence to six shillings, were issued by merchants, shopkeepers and others, in any kind of credit, and when they amounted to a pound, if presented, were paid by them. This currency, although fictitious and objectionable in many ways, enabled the people to carry on their business in the towns. This ticket system was replaced by the silver issue of the Bank of Ireland, called tokens, and were of the value of fivepence, tenpence, and six shillings. The six shillings token was originally a Spanish dollar worth four shillings and sixpence, extended in circumference, and bore the impression of the bank as an I.O.U. for six shillings.

The country people were ignorant of the first principles of money due to the great scarcity of coin. There was also the extraordinary practice of pawning money for less than its full value. Professor George O'Brien cites the following from J. C. Foster's *Letters on the Condition of the People of Ireland:* "In Galway I was assured, so little do the people know the commercial value of money, that they are constantly in the habit of pawning it . . . I went to a pawnbroker's shop; and on asking the question the shopman told me it was quite a common thing to have money pawned; and he produced a drawer containing a £10 Bank of England note pawned for a shilling; a £1 Provincial Bank note pawned for six shillings; a guinea in gold of the reign of George III pawned for fifteen shillings two months ago."

As already stated people preferred the Galway bank notes to those of the Bank of Ireland due probably to the idea that forgeries were more easily detected as one of the partners of the Galway banks or their clerks attended all fairs for the purpose of discounting bills, and exchanging their own paper for Bank of Ireland notes. "These private banks kept in hands some quantity of Bank of Ireland paper, which, however, they never issue when they can avoid doing so. They all draw bills upon London at thirty-one days, which is a premium of one half per cent; and one cause of their only paying their notes at their own banks, is to secure this profit."

Referring to the two private banks in Galway and Tuam, Dutton states, "this tide of success flowed only for a limited period, and both establishments stopped payment for a large amount, and spread ruin and misery throughout this county. The principals of both establishments died a few years since (1824). Of Mr. Joyce's (Galway) debts, I believe almost ten shillings in the pound have been paid, and it was the general opinion, that from his highly honourable character, activity, and skill in business, had he lived, the remainder would in a few years have been paid. Of the affairs of the Tuam bank little is known. The estates of the partners

have been sold, but how far they will go to liquidate the large amount of the failure I am ignorant. That the facility with which discounts were made gave an extraordinary impulse to business in the province of Connaught, will not be denied, but like all violent efforts, the reaction debilitated the constitution . . . Gold coin has nearly disappeared, and all the minor concerns are transacted by Bank of Ireland tokens of different values. Those that are under the necessity of taking bills, find a considerable difficulty in discounting them. There are, I believe, only two discounting houses in the county, both in Galway, where bills on Dublin or Bank of Ireland paper may be had for such bills as are of undoubted solvency . . . Mr. Walter Joyce also, at the period of the failure of his brother's bank, transacted a considerable share of separate business in Galway, but was not affected by those disasters. He has retired from the banking business with a large independent fortune. At present scarcely any but Bank of Ireland notes will be taken in any money transactions."

The failure of these banks was undoubtedly due to lack of capital, loss on investments, failure to retain sufficient liquid assets, and to ignorance of elementary banking principles rather than to fraud. They conducted more or less a local business and the failure of the crops in the county or the bankruptcy of a merchant tended to cause a panic. These factors and these bankers' investments of their surplus funds in land helped to undermine public confidence in the banking system. By the Bank Act of 1759 the entire estates of the proprietor of a private bank were subject to the bank debts.

In 1825 when branches were established in provincial towns by the Provincial Bank of Ireland, in self-defence, the Bank of Ireland began to appoint agents in the principal towns. During the month of May, 1830, John and Barry O'Hara were appointed as joint agents of the Galway branch of the Bank of Ireland, which commenced business on the 1st of June following. "From time to time it was mentioned at meetings of the Court of Governors of the Bank that business conditions in the west of Ireland were far from satisfactory." It would seem, therefore, that the Galway branch was something of a disappointment to the Directors. In accordance with the terms of the Bank Act of 1845 Galway was one of the towns recognised by the Commissioners of Stamps and Taxes as a place for the distribution of specie throughout the province of Connacht. The failure of the potato crop in the years 1845, 1846 and 1847, culminating with the Great Famine caused widespread horror and suffering throughout Ireland. To help relieve the situation the Government issued a loan, raised in London during the

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spring of 1847. It was arranged that the Bank of Ireland would act as agent for the Board of Public Works in the handling of relief funds. £80,000, the amount of the first transaction, arrived in Galway in *H.M.S. Comet,* in August, 1846, and was delivered at the Bank's branch in Eyre Square—the sum allotted to Galway for distribution amounted to £5,000 and was made up of: £500 of half-crowns; £1,500 of shillings; £2,300 of sixpenny pieces; and £700 of fourpenny pieces.

By the end of 1865 there was a serious loss of confidence in the Irish banks and the entire system of "financial companies" was unsound. The bank rate was raised to ten per cent. in 1866, and the winding up of Overend, Gurney and Company of London, and other concerns which crashed caused another panic. In the subsequent liquidation of Overend, Gurney and Company it was found "that one of its ventures was the Galway Steamship Company which incurred a published loss of £1,417,342, and it was hinted that the real loss was considerably more."

In 1859, under the regime of Lord Eglinton, a contract was sanctioned with the Atlantic Company, subsidising a line of steamships direct to America. It was considered that this was an attempt to improve the condition of the country, and to introduce capital, and that the Government by its action, had brought down on it the wrath of Liverpool and Glasgow. It would seem, however, that the company was got up by men of straw, and its principal was a Mr. Lever, who, on the strength of it was elected Member of Parliament for Galway. Galway was led to believe that the establishment of a company communicating directly with America would be the means of promoting extensive business and employment. The contract, as already stated, had fallen into the hands of men of straw, who did not possess the requisite capital. The ships were bad; the terms of the contract were not observed; fine after fine was imposed by the Post Office for delay in transport of mails, and at last Lord Stanley of Alderley, the Postmaster-General of Lord Palmerston's Cabinet closed the contract. Father Peter Daly, P.P., went to London and aroused the Irish Members of Parliament. At an interview with Lord Palmerston he threatened the Government with the opposition of their Irish Liberal supporters, unless the subsidy to the Atlantic Company was restored. A committee of the House was appointed to inquire into the circumstances. The members reported while they justified the action of the Postmaster-General "that the Atlantic Packet Company was deserving of the favourable consideration of her Majesty's Government." Upon this the subsidy was restored, and another trial was given; but so

hopelessly insolvent was the company that it soon broke down. Mention has already been made of the published loss incurred as shown in the liquidation of Overend, Gurney and Company.

It is interesting to note from *The Irish Law Times* of 1869 that during the prosecution of Overend, Gurney and Co., it was, apparent, that when the limited company was formed the firm was, and was known by the directors to be, insolvent to the extent of about £3,000,000. This fact, however, was concealed from the public, who were invited to take shares in it. Bad debts were transferred from the old to the new company, and were taken in discharge of liabilities due from the old to the new company to the amount of £4,200,000.

Note on Ffrench's Bank:

"In the year 1814, a commercial crisis occurred which caused the collapse of the important private banking firm of ffrench and Company. This bank was established in Tuam, County Galway, about the year 1804, by Sir Thomas ffrench, who succeeded to a peerage in 1805. The ffrench family was held in high regard throughout the entire province of Connaught, and was long identified with the Catholic Emancipation Movement. In 1807, the firm was reorganised, and Michael Morris, William Keary and the Hon. Charles ffrench were taken in as partners. At the same time a Dublin branch was opened at 21 Lower Dominick Street. This firm made extensive issues of bank notes, which were said to have 'constituted the whole circulation of the province of Connaught.' On the 9th December, 1814, the principal partner, Lord ffrench committed suicide and the shock to public credit, on the discovery of the Bank's insolvent position, was such that business came to a standstill. In view of the confidence previously enjoyed by this firm, the failure caused widespread distress. It would appear that in the winding-up no dividend was paid to the creditors."

The Bank of Ireland, 1783-1946, by F. G. Hall, pp. 125-126.

THE COUNTY INFIRMARY

THE County Infirmary, now the site of the County Buildings, was opened in June, 1802. In accordance with the Act of 1765, "For erecting and establishing Public Infirmaries and Hospitals in this Kingdom," a meeting of the Corporation of Galway was held on 17th April, 1766, when it was ordered in council, "that a committee, consisting of the principal gentlemen of the town, be, and are ac-

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cordingly appointed to inquire and find out a proper place within the county of the town of Galway for erecting a public infirmary or hospital for the reception of the poor, sick and disabled persons." This Committee having selected the site on Prospect Hill, the Governors of the Erasmus Smith School granted two acres of ground *gratis* for ever, on which it was erected. Previous to the erection of the County Infirmary a small building at Woodquay was from about 1688 used as an infirmary. Having been in use for some years it was removed to a house in Abbeygate Street where it continued in use until 1802. Hardiman quotes: "The following extract from the reports of the celebrated Howard, who visited this institution in the year 1788, will give the reader an idea of this superior accommodation": 'The County Infirmary at Galway,' says that indefatigable promoter of universal benevolence, "'is an old house with two rooms on a floor. Those on the second floor are for patients, in one of which there were three men, and in the other old bedsteads, without bedding, all very dirty; allowance to each three pints of new milk and two pennyworth of bread. A very large house, not finished, is said to be intended for an infirmary.'"

Robert Ffrench of Monivea Castle was the Treasurer, and Dr. James Veitch was the Superintendent of the new infirmary. Dr. Veitch was a native of Scotland and was the first Catholic appointed to such a position in Ireland. The rules and regulations, "to be strictly adhered to," make interesting reading:

I. No person can be admitted as (an intern) patient of the hospital, who does not produce a letter of recommendation from a governor or governess of the infirmary.

II. The hours of general attendance at the hospital are from 11 to 12 o'clock every day. All out-patients to attend at those hours. No out-patient to proceed farther than the hall of the hospital, without orders from the surgeon.

III. The days of admission (only) on Mondays and Thursdays, except in cases of accident.

IV. The patient, upon his or her appearance in the hall of the hospital, at the hours and days above-mentioned, and producing the recommendation, will be immediately inserted upon the books of the hospital.

V. Each patient, after being inserted on the books, to be taken to the bath room to be well washed and cleaned by the person appointed for that purpose, and the barber directed to attend; afterwards to be taken to the vesting room, and dressed in the hospital clothing, and directed to the ward and bed appointed by the surgeon;

and on his or her dismissal their own clothing to be given hem, and the hospital clothing delivered up to the proper person appointed, to be well washed and fumigated, and put upon the proper number in the vesting room.

VI. The nurses to count over the bed clothes and clothing, etc., to the patient; and are to be responsible that he or she leaves every thing in the same state, allowing for necessary tear and wear; and no patient (except allowed by the surgeon) to visit the other wards; if found in any but their own, to be immediately dismissed the hospital.

VII. No patient to be allowed to spit or dirty the walls or floor of the house, as spitting boxes and bed pots are provided for the purpose; and no smoking of pipes allowed on any account in the wards.

VIII. Immediately on the bell ringing, every patient that is able (or who is ordered by the surgeon) are to attend in the dressing room.

IX. Any patient who acts impertinent to the housekeeper or nurses, to be immediately dismissed, and to be reported to the governor or governess who recommended him or her.

X. All medicine to be given by the surgeon or nurses; and they are immediately to report, should they refuse either medicine or diet as directed.

XI. The wards of the hospital to be washed and fumigated twice a week, and oftener if necessary.

XII. The housekeeper to visit the wards twice a day, and to report any deviation from the above rules, as she is responsible for the cleanliness of the whole hospital; and no filth or excrement of any kind to remain one minute in the patient's ward.

XIII. The nurses or housekeeper are to see the patients take their meals, according to the dietary annexed; and the patients to report any neglect or deficiency in their diet: first to the nurses, then to the housekeeper, and if immediate redress is not granted, to the surgeon.

XIV. The rules and regulations to be read to each patient on admission to the house; and their name, age, and disease, posted up on the head of their bed.

DIETARY OF THE PATIENTS

FULL DIET

Breakfast.—One quart of good stirabout, with one pint of new milk, or one quart of sour ditto;—the same at night.

Dinner.—One pound of good household loaf bread, and one

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quart of new milk, four days in the week ;—and half a pound of boiled meat, one quarter stone of potatoes, with as much broth and vegetables as they can eat, the other three days.

CONVALESCENT DIET

Breakfast.—One quart of flummery or stirabout, and one pint of new milk.

Dinner.—One pint of broth, with half a pound of boiled meat ; or one pint of milk, and a pound of loaf bread.

LOW DIET

Breakfast.—One quart of flummery, or gruel, with half a pint of new milk.

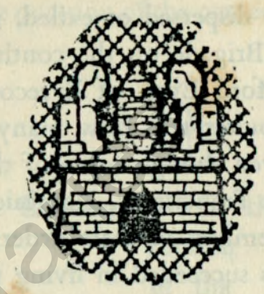
Dinner.—One pint of milk or two of gruel, with half a pound of loaf bread, with as much milk as ordered.

Drink.—(When ordered by the surgeon) to consist of milk-whey, barley-water, water-gruel, cream of tartar-whey, (in proportion) as directed.

J. VEITCH, M.D.,
Surgeon, County Galway Hospital.
—*The Editor.*

Note.—John Howard, who reported on the old Galway infirmary, was a noted philanthropist. Born in Hackney, Middlesex, he was left in easy circumstances on the death of his father. After undergoing great sufferings as a French prisoner of war, and the observations he made while engaged as Sheriff of Bedfordshire, induced him to attempt some reform of the abuses and misery of prison life. He made a tour of the county jails of England, and the mass of information which he laid before the House of Commons in 1774 brought about the first prison reforms. From year to year he continued to visit every prison in Great Britain, Ireland and the Continent. During the hears 1785 to 1787 he made a tour of inspection through the principal hospitals and infirmaries of Europe, visited plague-smitten cities, and voluntarily underwent rigours of the quarantine system. In his anxiety for the helpless sufferers of the human race he found the lonely and neglected Irish Charter Schools and prepared the way for a belated reform of their worst abuses. Some extracts from his reports on these schools may be read in THE GALWAY READER, Vol. I, No. 3. Howard died in 1790 at Kherson in the Ukraine while on a journey to the east. He published at various times accounts of his journeys. "His deep piety, cool sense, and single-hearted devotedness to his one great object won him universal respect throughout Europe."
—*Editor.*

(To be continued)



ATHENRY

(*Continued*)

"All through the most savage part of the penal era the Catholics of Galway predominated not in numbers only but in wealth and territorial importance. Lords Clanricarde, Athenry and Riverstown were Catholics. So too were the Burkes of Portumna, Milford, Glinske, and Gortmadden, the Dalys of Dunsandle, the Ffrenches of Durras and Rahassane, the Donnellans of Caltrons, the Martins of Corbeagh and Tyllira, and numerous others." The earliest notice of the Athenry clergy occurs in the opening year of the century. Robert Blakeney, Mayor of Galway, reported in 1714 : "I do find that John Brady a Popish Priest lately lived within the liberties of the said Corporation. Sometimes in the house of Patrick Brown in the town of Athenry and sometimes in the house of Charles French of Geethill near the said Town, and that he the said Brady lately quitted that neighbourhood but I could not find or learn that any other Popish clergymen live or can be found at any place within the said town or liberties thereof."

The Rev. Joseph Corr, C.Ss.R., in *The Redemptorist Record,* writes that the pupils of the Dominican school near Bresk led a very different life from that in the colleges of today. The students lived in groups and were housed in wattle-huts, and their relations and friends supplied clothing and food. The staff consisted of friars who had graduated at European universities, and the standard of education and culture was high. The intensification of persecution during the seventeenth century saw the suppression of the

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school, the friars were dispersed or exiled, many of them became chaplains in the Irish Brigade on the continent.

The letter of Stratford Eyre, of Eyrecourt, dated 3rd March, 1731-2, to Primate Boulter tells how many Catholic landed proprietors in Galway, even though some of them had become Protestants, had set land to Franciscans, Dominicans, Augustinians and Carmelites. Many members of these orders by registering themselves as secular priests succeeded in living in the country. After 1720 persecution abating somewhat they began to collect together again and to form small communities. "They set up as agriculturists, rented a farm, took a few novices under the pretence of 'servant boys' and with the aid of alms collected in the country round about, they managed to live." Stratford Eyre writes to Boulter: "The friars of Athenry live at Esker near two miles from the Abbey on the estate of Thomas Power Daly, a Papist . . . The Protestants of this County are in by means of the power, influence and strength, the number and intolerable insolence of Papists who possess entire parishes and not one Protestant family in some of them." Father Corr remarks that after the suppression of the school at Bresk, Father Anthony McHugo and a lay brother remained in hiding, and some years later were joined by three friars from Spain and by others from Louvain, and settled at Esker in the house, situated between two lakes, which is the site of the present monastery. In 1837 there were seven friars in the monastery. There was a fine cruciform church at the rear of the school which was replaced in 1844 by the present church. The old church was converted into a school. In 1857 Esker became the Novice House of the Irish Dominicans but was closed about 1889. Shortly after the Friary was destroyed by fire, nothing remaining but the walls of the building.

In 1901 it was taken over by the Redemptorist Fathers as a House of Studies, a new wing being added to the old seminary. An adjoining sandhill called "Dominic's Hill" keeps green the memory of the friars of Esker.

Father Corr in his article reproduces the wording of the ad-

mission card on the occasion of the consecration of the present church in 1844 :—

†

The Consecration of the Dominican
Church
of the
Convent of Esker, Athenry
Co. Galway
will take place
On Thursday the 15th of August
1844.
The Solemn High Mass
on the occasion
will commence at 12 o'clock.
The Very Rev. Theobald Mathew
will preach an appropriate
sermon
after which he will
Administer the Temperance Pledge.
Tickets of Admission
5s.

The proceeds of the day will be assigned as follows, viz. :—towards the building of the college and agricultural school of the Convent of Esker—the providing with trades 26 boys—the clothing of 50 poor children, and to assist in the supporting of One Hundred Paupers, who are daily fed at the Convent."

The Editor acknowledges the *Horary* of the Esker College found by Dr. Long, C.Ss.R., at the present Esker Monastery:

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ESKER COLLEGE

THE ORDER OF THE COLLEGE TO BE OBSERVED BY "THE PREFECT" OF STUDIES

MONDAYS, TUESDAYS, THURSDAYS, AND FRIDAYS

	o.c.	o'c.
Rising and Dressing	From 6	to 6½
Morning Prayer	6½	to 7
Mass	7	to 7½
Five Masters are in Attendance from this Hour to Breakfast.		
Catechism—Greek and Latin Grammars—Syntax	7½	to 9
Prosody—Exercises on the Metre of Horace—Latin Composition	same time	
English Grammar—English Prosody—English Pronunciation	same time	
Breakfast and Recreation	9	to 10
Seven Masters are in Attendance from this Hour to Dinner.		
English Spelling and Public Reading	10	to 10½
Greek and Latin Classics, carefully arranged for the Entrance Courses of Maynooth and Trinity College	10½	ro 12½
Algebra—Book-keeping, as adopted in the first Mercantile Houses	same time	
Euclid, with the ordinary "Deducibles" required in Trinity College	same time	
Algebraic Geometry, with the entire course of the higher Mathematics and Astronomy	same time	
Recreation	12½	to 1
Mensuration, with the Practical Admeasurement, and rates of Sawyers', Carpenters', Masons', Slaters', and Painters' work	1	to 2
Chemical Analysis of the Strength and Durability, with the present price, of the various materials used in the above Trades	same time	
Theory of Surveying, Levelling, and General Engineering	same time	
Field Practice of Surveying, &c., with Drawing and Mapping	same time	
Arithmetic on the most improved Plan, with all the Concise and Modern Methods of Mental Calculation	2	to 2¾
Writing, in a Full, Round, Free, Commercial Hand: the Master being pledged to produce (with an ordinary hand) a perfect style in six months	2¾	to 3½
Ornamental Writing—Printing—Text-hand, &c.	same time	
Dinner and Recreation	3½	to 5½
Night Study and Silence	5½	to 8
Supper and Recreation	8	to 9
Night Prayer, and Going to Bed	9	

ORDER OF WEDNESDAYS AND SATURDAYS

Six Masters are in Attendance from this Hour to Breakfast.	
French, Italian (and if necessary), German, Spanish, and Hebrew Grammars	7½ to 9
Translation and Composition of Ditto	same time
French and Italian Conversation, conducted by Gentlemen who have resided and studied on the Continent	same time
Ancient and Modern History, with an appropriate Lecture	same time
Breakfast and Recreation	9 to 10
Five Masters are in Attendance from this Hour to Dinner.	
Chemistry and Natural Philosophy, alternately, with a splendid Philosophical and Chemical Apparatus	10 to 11
Chemical Analysis of Soils, Manures, &c., as applicable to Agriculture	same time
Field Lecture on Practical Husbandry, and on the Rearing, Feeding, and Diseases of Sheep and Black Cattle.—To this Class the President devotes the most absorbing attention	same time
Blair's "Lectures on Rhetoric"—Locke on "the Human Understanding"	11 to 11¾
Letter Writing—English Composition—Lecture on the British Peerage	same time
Geography and Globes, with a Lecture on the Science of Navigation	11¾ to 12½
Lecture on Political Economy, on the Imports, Produce, Manufactures, and Revenues of the States of the World	same time
Blackstone's Commentaries on British Law	same time
Recreation	12½ to 1
Characteristic Readings from Milton, Shakespeare, and French Tragedy	1 to 2
Declamation, as an Art—Recitation in Prose and Poetry—Historical Debate, in which ten or twelve Young Gentlemen may take parts—Public Speaking	2 to 2½
Dinner and Recreation	3½ to 5½

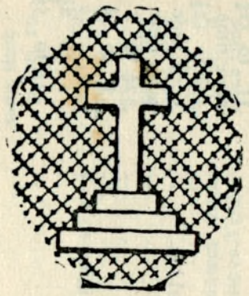
ORDER OF SUNDAYS

Reeves' History of the Bible	8 to 9
Ecclesiastical History—Lives of the Popes	same time
Breakfast and Recreation	9 to 10½
High Mass and Sermon	10½ to 12
One Chapter of the New Testament	12 to 12½
Recreation—Pious Reading in Library—and ad Libitum	12½ to 3½

N.B.—In the order written above, too many classes may appear to be taught within the same hour, or it might seem, as if the *Classical* Students could *not attend* the English and *Scientific* classes—but this mistake will be immediately corrected, when it is recollected that at any *one hour, six or seven masters* can be in attendance, who so manage the *time*, and the *classes*, that every Student of the College, can read (if he please, and is able) in *all the classes* of the entire Courses.

And, besides, the classes already cited, there are other important Lectures (such as Lectures on Carving, Gentlemanlike Deportment, and Good Manners), which are delivered only on vacant days, in order not to interfere with the regular course of the Studies of the College.

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Tuam in Olden Days

(*Continued*)

By JARLATH A. O'CONNELL

THE IRISH CHRISTIAN BROTHERS' SCHOOL :

THE Irish Christian Brothers opened their School at Prospect in 1851, and within a short time the institution was flourishing. Unfortunately, the lease of the premises which they held from the Representative Church Body, expired on the 15th July, 1859, and a renewal was refused. All negotiations having failed, the landlords took possession through their agent Mr. Strachan, and on the night of the eviction, a police guard was placed around the premises to prevent re-entry. A number of the pupils, however, succeeded in evading the police and on the same night they burned the premises to the ground. Several of them were subsequently prosecuted but the proceedings were quashed.

On the 8th November, of the same year Dr. McHale procured a site for a new school, at Dublin Road, and a meeting of the towsnpeople was held to discuss the raising of funds for the erection of new premises. Rev. Fr. Eugene Coyne, Adm., was deputed to interview the Superior of the Order in Dublin and it was agreed that the Brothers should return to Tuam as soon as the new house was erected. Certain conditions were suggested for the approval of Dr. McHale who, in turn, undertook to have the building plans prepared. A further Meeting of the townspeople was held on the 15th November, 1859, and the following resolution was unanimously adopted :—

" Resolved that the best thanks of this Meeting be tendered to his Grace for his magnificent donation of £60 a year towards the permanent support of the Christian Brothers who are to conduct

the new schools, for which offer of the Archbishop we were fully prepared, not only by the liberality of His Grace on all former occasions but by the sacrifice he made in giving so ample a site for the schools for which he was in receipt of an annual sum of £25.

And as the sum of £60 is not sufficient for the support of the Brothers, we the undersigned cheerfully bind ourselves to supply every and any deficiency and hereby pledge ourselves to procure more than the sum annually required, etc., etc.

John Daly.	Patrick Sheridan, C.C.	John Costelloe.
Thomas Bodkin.	John Munroe.	William Gannon.
John Mc ylan.	Martin H. Ownes.	Eugene Coyne, Adm.
Michael Fahy.	J. J. Byrne.	Martin Cloran.
P. J. Burke.	Tim Geraghty.	Andrew Hosty.
Jas. Waldron, C.C.	William F. Kelly.	Joseph Kilgarriff.
M. J. Ryan.	Lawrence Mullin.	Patrick Kelly.
Charles Carr.	Patrick Bird.	Thomas Begley.
Dominick Gilmore.	H. McHugh.	Hugh Brennan.
Andrew Egan.	Martin O'Connor.	William Mulloy.
John Diran.	Edward Brady.	Francis Corbett.
Thomas Murphy.	Martin Egan.	Thomas Prendergast.

The new school was built and in October, 1861, Rev. Brother Lawrence Lowe, who had previously been Superior at Prospect, took up residence therein. On the 2nd November, Rev. Brother Louis Devlin, the new Superior, arrived with a lay Brother named Patrick Sheehy from North Richmond Street, Dublin. The Schools were formally opened on the 4th November, 1861, and a large number of boys presented themselves for admission. By 1862 the number of pupils was so great that application was made for an extra Brother and on the 21st December Brother Austin Lysaght arrived from Youghal to take charge of the Junior School. On the 4th September of the same year, Br. Austin Kelly joined the Order at Tuam.

THE PRESENTATION CONVENT :

William Burke, Esq., of Currylea died in 1834 and by his Will provided for the establishment and endowment of a Convent of the Presentation Order in Tuam. Dr. McHale entered into negotiations with the Presentation Community in Galway of which Mother Mary Power was then Superioress and the first nuns arrived in Tuam on the 9th May, 1835. They were Sr. Mary De Sales Coppinger, Sr. Mary Ignatius Blake and Sr. Mary Louis Tighe. They were established in a house which stood near the site now oc-

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cupied by the Schools at the Cathedral Road and on the morning after their arrival Mass was celebrated there for the first time. (There is now no trace of the original building, but during recent excavations at the Cathedral Road in connection with the new Water Scheme, the foundations came to light). On the same day the appointment of Sr. Mary De Sales Coppinger as first Superioress of the Community was confirmed by Dr. McHale.

Any account of this foundation would be incomplete without reference to Miss Anne Burke who was a daughter of Richard Burke of Quansberry, Co. Galway, and a sister of Lady Howth. This good lady proved a valuable f iend of the Order nd her ze l to promote the interests of religion and to provide education for the Poor of Tuam was, to a large extent, responsible f r the success which attended the new Community.

Mother Mary De Sales Coppinger died on the 16th November, 1835, and on November the 24th of the same year, she was succeeded as Superioress by Sr. Maria Browne who came from the Galway House to fill the Offi e.

The first postulants to join the Orde in Tuam were the Misses Jane and Mary McTucker of Sligo—called in religion Sisters Joseph and Teresa, respectively. The reception took place on the 16th July, 1838, and the function was attended by many of the Catholic gentry of the country.

Sr. Veronica Cunningham, a lay sister, was sent from Galway on March 11th, 1837, and of the original Community, this sister and Mother De Sales Coppinger are the only ones buried in Tuam, the others having returned to the Galway House.

The first premises used by the Order were small and very inadequate. The building of a suitable Convent was delayed, however, owing to legal difficulties in connection with the Will of William Burke and it was not until July, 1848, that the foundation-stone of the present Convent was laid by Rev. Thomas McHale. The building was completed on September 8th, 1849. The present schools were buil in 1852 and Dr. McHale contributed largely to their erection.

The Foundation at Tuam was the first community of female religious to be established in the diocese since the Penal times. By inviting the nuns to open their school Dr. McHale hoped to defeat all possibility of the National System of Education being introduced into the town. Throughout his life he succeeded in his aim and it was not until 1882, during the Episcopacy of Dr. McEvilly, that the Presentation Schools were placed under the National Board.

Subsequently, Branch Houses were opened at Headford (Nov. 1906), Athenry (Jan. 1908), Keel (June 1919) and Tiernee (August 1935), and, at the moment, a group of Sisters are about to set out to take over a new Founeation in New Zealand.

CONVENT OF MERCY :

At the request of Dr. McHale, the Sisters of Mercy opened a Convent in Tuam in 1846. The first sisters to arrive on January 2nd, were Mother Mary Alphonsus Ryan (first Superioress of the Tuam Foundation), Sr. Mary Clare Maher, and Sr. Mary Magdalen Maher who was then a postulant. They came from the C rlow House of the Order and they were accompanied by Mother Ce ilia Maher, Superioress at Carlow, and by Sr. Mary Josephine Cullen and Sr. Mary Angela Johnson who remained for a time to assist in the establishment of the Conv nt.

A House of Mercy was immediately opened as a step towards the alleviation of the distress then prevailing in the town and district. Girls of impoverished families were cared for in this Institution and were employed at laundry-work and needle-work.

A Boarding School for young ladies was also opened at about the same time but the nuns could not afford to devote much time towards its development until the Famine had ceased. During this awful period, the Sisters worked unceasingly to help the starving populace and they are said to have played a heroic part in the nursing of the afflicted during the cholera epidemic of 1847.

The Famine conditions continued until 1851 and from then onwards, the Order concentrated on developing the schools. The present House of Mercy was erected in 1861 and in 1866 a weaving room was added.

THE LAY SCHOOLS :

In addition to the schools conducted by religious orders, there were several private lay schools in the town, some of which survived until the second half of the cnetury. In this connection the following advertisement which appeared in *The Tuam Herald*, on 20th May, 1837, is worthy of note :—

" CLASSICAL, ENGLISH, FRENCH, MERCANTILE, MATHEMATICAL AND WRITING ACADEMY.

Messrs. J. E. O'Cavanagh and J. McNamara beg leave to inform the gentry of Tuam and its vicinity that they will open this academy on Monday, the 22nd inst.

Aware that exaggerated professions and boasted advantages a.e

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seldom if ever realised, they only say in the confidence of many years experience and habitual unremitting assiduity, they confidently calculate on meriting and retaining Public support.

Terms per Quarter :

Entire Course	15/-	Entrance Money	10/-
Classics	12/6	,, ,,	10/-
English Course	7/6	,, ,,	5/-

Pigot's Directory of 1824 refers to two Academies, that of Charles O'Callaghan at The Mall and Beech Sandford's at Dublin Road.

Slater's Directory of 1846 mentions an Infant School at The Mall which was run by one Mary Copley. The same Directory refers to Patrick O'Carroll's school at Bishop Street.

Slater's Directory of 1856 lists a school at Chapel Lane, the master of which was one David McMahon. In the interval between the burning of Prospect and the opening of the Christian Brothers' new school at Dublin Road, many of the local boys attended this establishment. According to a relative of mine who had been a pupil there, the school was held in the kitchen of a thatched house in Chapel Lane. The boys sat around on stools or on the floor whilst McMahon presided from a chair beside the fire. His peculiar form of doodling was to make wooden tops whilst he taught and which he presented to the scholars from time to time.

In July, 1838, another Master named McAllister published the following advertisement in *The Tuam Herald* :—

"CLASSICAL AND MATHEMATICAL ACADEMY
Mr. McALLISTER

Respectively apprises the Gentlemen of Tuam and its vicinity that he has under the patronage of several respectable individuals, opened this Academy on the 26th of April, 1836, in a Commodious and Splendid apartment, adjacent to the Mall, where he continues to teach a select class of boys, the course of Greek and Latin Classics requisite for admission in any University. In this Seminary will be also taught English, Grammar, History, Writing, Arithmetic, Geometry, Mensuration, Bookkeeping, Algebra, Geography, Use of Globes, etc.

Mr. McAllister to avoid the imputation of egotism, presumes only to say that he hopes he will by his diligence and unremitting attention afford general satisfaction, and expeditiously qualify young gentlemen for their prior classes.

Terms per Quarter

Entire Course	15/-	Entrance Money	10/-
Classics	12/6	,, ,,	10/-
English Course	8/-	,, ,,	5/-

Hours of attendance will be from 10 o'clock a.m. to 4 p.m.

Of the lay schools, that run by the Misses Julia and Biddy Gannon at Circular Road was the most successful. Miss Julia Gannon was born in 1803 and Miss Biddy was born in 1805. Their father carried on a chandlery at Vicar Street but the business declined and, eventually the two girls decided to seek a living by opening a private school at Circular Road. Fortunately there are some ex-pupils of this school still living and it is possible to give an accurate description of it. The premises consisted of a thatched cottage with a low wall in front, which stood on the Vicar Street side of the Post Office. The Misses Gannon lived in this house and, usually a few resident pupils were boarded in a dormitory in the loft. The actual school was situated in the yard at the rere and this consisted of a one-roomed slated building with a porch attached.

It was, of course, a girls' school but boys up to the age of seven were also accepted.

During the whole period of the school's existence the same books were used for the various subjects taught. Even the subject of political geography was treated in this conservative fashion. Thompson's (?) Geography had been chosen as a suitable text-book when the school was opened and it was still in use when the establishment closed in the Eighties. The fact that, in the meantime, many States had vanished from the political scene, mattered not at all ; they still survived between the covers of Thompson's and their sovereignty continued to be recognised in Circular Road. The teaching staff consisted of the Misses Gannon, themselves, and one of the senior pupils from the Christian Brothers' School who came in at two o'clock each day to teach arithmetic. This boy received a small salary and was referred to as ' the figurist.' The last gentleman to hold the post was Mr. James Gallagher who afterwards became Secretary to Messrs. Dwyer & Co. of Cork.

The most important annual event in the life of the School was the May Day Festival. A King and Queen were selected for the occasion and, on the great day, the whole school—and most of the townspeople—proceeded to the King's House. The King was put into a small phaeton drawn by " Peacock," the Misses Gannon's donkey, and the procession then proceeded to the Queen's House. Her majesty having been collected and ensconced in the phaeton

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beside the King, they were drawn in state through the Town, Miss Julia leading and sometimes appealing to Peacock to behave himself. Upon arrival at the school, their Majesties were enthroned on a dais and the festivities began. Having feasted, all the pupils were treated to presents which hung upon a May bush which stood in the centre of the room.

This school flourished for many years and it was only upon the death of Miss Julia Gannon in the Eighties that it closed down. There is now no trace of the building.

The Misses Gannon were sisters of William Gannon (known locally as 'Minor Gannon') who was a prominent member of the Tuam Town Commissioners for many years. They lived in difficult times but they appear to have been ladies who were well able to take care of themselves and their pupils, judging by the following extract from *The Tuam Herald* of the 14th April, 1849. Having referred to various robberies in the town the report continues: "A few nights since, one of those fellows attempted an entrance into the residence of Miss Gannon on the Circular Road through a window but speedily decamped—her sister having, with great presence of mind, snapped a pistol at him."

Teaching does not appear to have been a very lucrative profession in the last century, as would appear from the following advertisement:—

"TUAM UNION

The Board of Guardians of the above Union will, at their meeting on Wednesday the 3rd May, proceed to the Election of a person competent to fill the situation of

SCHOOLMASTER

in the Workhouse Schools, which are under the superintendance of the National Board of Education. The persons applying must be competent to teach in accordance with that system. The Salary (which is not to exceed £25 per annum with apartments, rations and fuel) to be fixed on the day of the appointment.

Sealed Tenders Endorsed "Tenders for the Office of Schoolmaster" containing the names of two Sureties willing to join in a joint Bond for £50, together with testimonials as to character and competency will be received by me up to the taking of the Chair on the above day.

(By Order)
F. S. FIGGIS,
Clerk of Union.

TUAM WORKHOUSE OFFICE,
April 29th, 1854."

The lucky applicant for this post was one William Partlan of Carrickmacross.

I have found it extremely difficult to trace details of the several Protestant schools which existed in Tuam during the last century. The Diocesan School at the Grove was the most important but no records concerning it appear to have survived. A reference to it in Sirr's Memoirs of Dr. Le Poer Trench indicate that it existed in 1820, but when or by whom it was founded is not stated. The only other reference which I have been able to trace is the following extract from *The Tuam Herald:* "Died in this town, on the 3rd October, 1855, the Rev. J. C. Thynne, Protestant Minister and Master of the Tuam Diocesan School for several years." There are still some local residents who remember this school but, apart from the fact that it closed some time in the Eighties and that Rev. Dr. Murphy was Headmaster for many years, there is little further authoritive information available.

Tuam Protestant Free School was founded by Dr. Le Poer Trench (the last Protestant Archbishop of Tuam) in 1823 and it was jointly supported by His Grace and the Dublin Bible Society (Pigot 1824). Writing of its establishment, Sirr states: "On his grace's arrival in Tuam he found there no effective free school established, nor was there any building existing in which it could conveniently be carried on. He at once determined on building a school-house, and accordingly, a site being secured after some little delay, there arose a neat and graceful structure opposite the Palace, at an expense exceeding £200, containing two commodious school-rooms, with private apartments for the master and mistress."

Slater's Directory of 1864 refers to Edward and Maria Lawler as Master and Mistress and the Directory of 1865 lists George and Maria McDonald as holding these posts. The latter refers to the establishment as "Bishop Plunkett's Free School."

This edifice is now the drapery shop of Mr. James Cummins. There was a London Hibernian Society School situated at Galway Road. According to the First Report of the Commissioners of Irish Education, 1825, "this Society originated with some individuals who associate in London in the year 1806, for the purpose of diffusing religious knowledge in Ireland." They proposed "by the Ministry of the Gospel, by the Dispersion of the Holy Scriptures and religious tracts, by the Formation and support of Schools, and by every other lawful and prudent Measure calculated to promote pure Religion, Morality and Loyalty."

(*To be Continued*)

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Galway Profiles

4 and 5

WILLIAM KEOGH, M.P., AND EDMUND O'FLAHERTY, M.P., OF "THE POPE'S BRASS BAND."

WILLIAM KEOGH

WILLIAM KEOGH was born in St. Mary's Street, Galway, in 1817. He entered Parliament for the borough of Athlone. A barrister-at-law of great ability he had little success at his profession. He was the life and soul of every circle in which he moved, full of *bon homie,* sparkling with wit, and abounding with jovial good-nature. He was a most persuasive speaker, with a rich, powerful voice, capable of every inflection. His manner was intensely earnest. His social qualities, his intellectual gifts, made him a universal favourite.

Challenged as the Irish Catholics were by the penal legislation of Lord John Russell's Ecclesiastical Titles Bill it was encountered with the most determined opposition by what the English press called the score of Irish Liberals headed by Keogh and John Sadleir, the banker, "The Pope's Brass Band," and which was known at home as "the Irish Brigade." The obnoxious bill was passed and the "Brigade" returned home to receive the nation's gratitude, Keogh especially coming in for the highest applause.

A great gathering of Catholic bishops and clergy, Catholic noblemen and members of Parliament, from Great Britain and Ireland was held in the Rotunda, Dublin, on Tuesday, 23rd August, 1851, to protest against the Titles Bill. One of the speakers was Keogh who delighted the audience by his eloquent denunciation of the penal act, which had just received the Royal assent. Holding aloft a copy of the new statute he declared: "I now, as one of her Majesty's counsel, holding the Act of Parliament in my hand, unhesitating y give his proper title to the Lord Archbishop of Armagh . . . We will have no terms with any minister, no matter who he may be, until he repeals that Act of Parliament, and every other which places the Roman Catholic on a lower platform than his Protestant fellow-subject." In spite of the marked favour which they had won from the Catholic prelates, clergy, and people, and notwithstanding the evidence of their protestations, Keogh and Sadleir were objects of suspicion and mistrust on the part of a few

keen observers of passing affairs in Ireland. It was noted that Lord Aberdeen, Sir James Graham, Sydney Herbert, Mr. Cardwell and many leading Peelites had resisted the "No Popery" scare in England, and had fought the Titles Bill in Parliament. Some people saw among these men a possible future cabinet and it was whispered that the Keogh-Sadleir group were interested in such a contingency. A base calumny, a cruel suspicion, an assassin stab, Keogh proclaimed it to be. The three leading popular journalists of Ireland—Duffy of *The Nation,* Dr. Gray of *The Freeman's Journal,* and Lucas of *The Tablet,* were decidedly suspicious of the group, and a deadly dislike existed between the two parties. Keogh and Sadleir were the popular idols of the hour, however. On 28th October, 1851, Keogh was entertained by his constituents at a public banquet which partook rather of the nature of a national demonstration. After an effusive eulogium on Archbishop McHale, who was present, Keogh referred to the insinuations already spoken of. "Whigs or Tories," said he, "Peelites or Protectionists are all the same to me. I will fight for my religion and my country, scorning and defying calumny . . . I know that the road I take does not lead to preferment. I do not belong to the Whigs; I do not belong to the Tories . . . I will not support any party which does not make it the first ingredient of their political existence to repeal the Ecclesiastical Titles Act." In like solemn manner he pledged to oppose, or not support, any party which did not undertake to settle the Land question and abolish the Established Church. Finally he denounced the Irish landlords as "a heartless aristocracy, or the most heartless, the most thoughtless, and the most indefensible landocracy on the face of the earth." At a public meeting in Cork city on 8th March, 1852, in his speech Keogh exclaimed: "Good God! in this assemblage of Irishmen have you found that those who are most ready to take every pledge have been the most sincere in perseverance to the end, or have you not rather seen that they who, like myself, went into Parliament perfectly unpledged, not supported by the popular voice, but in the face of popular acclaim, when the time for trial comes are not found wanting? . . . I have abandoned my own profession to join in cementing and forming an Irish parliamentary party. That has been my ambition . . ." The audience listened spellbound, sprang to their feet, and with loud cheering atoned for their doubts of the man whose oath had now sealed his public principles.

Barely nine months later he went over bodily to the minister of the day, and took office under an administration which neither

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repealed the Titles Act, abolished the Established Church, nor settled the Land question.

The Catholic bishops, almost to a man, and the great majority of the priests, believed implicitly in Keogh and Sadleir. Sadl ir was now a millionaire and to circumvent Duffy, Gray and Lucas with their papers, he put up the sum of £50,000 into the establishment of opposition journals which would dispose of *The Nation, The Tablet* and *The Freeman's Journal*. Commodious premises were taken, powerful machinery and extensive plant were purchased ; an editor, " who was given out to be a sort of lay pontiff," William Bernard MacCabe, was brought over from London. The new weekly, called *The Weekly Telegraph,* was first to eliminate *The Nation* and *The Tablet,* before the new daily tackled *The Freeman's Journal. The Weekly Telegraph,* was issued at half the price of the existing Catholic weeklies—threepence ; and as money was poured out lavishly, it swept all over Ireland. It penetrated into hamlets and homes where *The Nation* or *The Tablet* had never been seen. MacCabe, the editor, was a man of great ability. He pandered to the fiercest bigotry and his efforts delighted and excited the masses. He contrived to make his readers believe that the Pope and John Sadleir were the two great authorities of the Catholic Church : one was its infallible head, the other its invincible leader. The effect was almost to fatally cripple *The Nation* and *The Tablet.*

Parliament was dissolved on 1st July, 1852, Sadleir, his three cousins, Frank and Vincent Scully and Robert Keatinge, were re-elected. So also was Keogh. They had to accept Tenant-Right. It is interesting to note Keogh's address—a veritable encouragement to the Ribbonmen—to a Westmeath mob : " Boys, the days are now long, and the nights are short. In winter the days will be short and the nights will be long ; and then let everyone remember who voted for Sir Richard Levinge. (Editor's note : Levinge was the Tory Candidate and a local landlord). Keogh was the man who figured most before the public. The result of the General Election gave a narrow majority to the Liberal Party. The Tories could not hold office. On 4th November, 1852, the new Parliament opened ; on 17th December it was defeated by a majority of nineteen ; and Lord Aberdeen was called upon to form a cabinet. The question was : what would the Irish members do, as the fate of the new ministry was in their hands. The " Pope's Brass Band " sold out ; William Keogh became Solicitor-General, and John Sadleir, Lord of the Treasury.

In May, 1855, Keogh was appointed Attorney-General ; a Judge of the Court of Common Pleas in Ireland in 1856 ; and sworn

a member of the Privy Council in Ireland in 1855. He held the position of M.P. for Athlone from 1847 until 1856, and was a member of the commis ion for trial of Fenian prisoners in 1865. He died at Bingen-on-the-Rhine in 1878.

Keogh's acceptance of office, as already stated, gave great offence to the Nationalists who denounced him as an oath-breaker. In 1865 as a member of the Fenian Commission he tried the Fenians. Delivering the verdict in the Trench-Nolan case (the Galway Election Petition) in 1872, he denounced the Catholic bishops and priests, and recommended that the Bishop of Clonfert, Dr. Duggan, be prosecuted. Dr. Duggan on Keogh's recommendation was duly arraigned, tried and acquitted through the efforts of Isaac Butt. Keogh's remarks regarding the Catholic bishops and clergy led to his being burned in effigy. His last appearance on the bench was at Derry where he gave an " Orange " address to the jury. At Bingen-on-the-Rhine he made a murderous attack with a razor on his valet and then cut his own throat. *The Editor.*

EDMUND O'FLAHERTY, M.P.

Edmund O'Flaherty of Knockbane, near Moycullen, was a man of great warmth, cleverness and inexhaustible resource. He was a great friend of William Keogh and John Sadleir, and like them, a member of " The Pope's Brass Band." His dexterity and ability was recognised by the Duke of Newcastle, who was anxious to secure for the Peelite party the alliance of the Irish members of the House of Commons. The duke invited O'Flaherty to dine with him, was greatly taken with him, constantly communicated with him, employed him as an emissary, and gave him a Commissionership of Income Tax in Ireland, with a promise of something better. His reputation was that of a man full of fun and spirits and singularly soft-hearted and kind. When taxed about his unbounded hospitality he invariably implied that he was engaged with the Birmingham Attwoods in iron speculations, which brought him in at times good sums of money, and that, *en attendant,* he had no scruple in running into debt. A most avowdely unscrupulous man, he was so open and candid about his laxity that it was treated as a joke. He obtained loans with ease for friends in and out of the House of Commons. In the early summer of 1854 he disappeared from London and rumours were current throughout the city that warrants were out against him for extensive forgeries. He had forged the names of Lord Bolingbroke, Lord Dunkellin, Bernal Osborne, a Mr. Godley, and Sir William Gregory, besides those of other persons.

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An action was tried against Sir William Gregory in Dublin on two of these bills. It lasted two days, and the jury almost immediately gave a verdict in Sir William's favour. The plaintiff sought to prove two things : that Gregory was so involved in money matters with O'Flaherty that he was, as it were, empowered to sign Sir William's name, and secondly, that both the defendant and his witnesses might be mistaken as to Gregory's handwriting, and that the signatures were really his. A curious test was employed, which, had Sir William made the slightest error in dealing with it, might have lost him the case, but which gained him the suit at once by the correctness of his answer. Half a dozen closed envelopes were placed in the hands of the witnesses, a small piece of the corner of each of them was cut out, and in the open space there appeared Sir William's signature, but to what document it was affixed it was unknown. Some of his witnesses were very doubtful as to the signatures, and refused to swear whether they were his or not. Some they thought were decidedly not his. When the cross-examination came on these envelopes were towards the close of it produced. He was asked questions about the signatures, and he declared, looking at them one after another, that they were all his. "Do you swear that?" said FitzGibbon, the counsel. "I do swear it," replied Gregory. "Give me back the envelopes," demanded counsel. "No, my lord, I claim to have these envelopes opened on the spot and handed to the jury," cried Sir William to the judge. The document in each envelope was a letter of Gregory's to O'Flaherty of which only the signature appeared.

Among the many forgeries was one on Bernal Osborne. O'Flaherty was dining one night in company with a naval officer, who expatiated on the readiness with which a Jew at Plymouth, named Marcus, lent money to officers, and he mentioned that Marcus had done business with some admiral's official, who was supposed to have given him a favourable contract in return. O'Flaherty said that he was going shortly to Plymouth, and was doing up his house in Dublin, and would like to borrow a small sum, even at usurious interest, in a remote place, as he did not wish to apply to his bankers, as it would be all over the town if he, a Commissioner of Income Tax, went to the house of a London or Dublin lender. Receiving a letter of introduction from the officer in which he was described as a man of position and Income Tax Commissioner, O'Flaherty called on Mr. Marcus. He informed Marcus that he wished to speak confidentially to him ; that Mr. Bernal Osborne, the Secretary to the Admiralty, had been spoken to by the heads of the Government on account of his lack of hospitality ; and that

he was obliged to set up an establishment and give dinners ; and that Osborne had, however, owing to bad times drawn but little rent from Ireland, and wished to borrow £1,500 for six months. Marcus was hesitant, and on O'Flaherty stating that certain contracts would be shortly advertised, the moneylender asked if he had got the bills. O'Flaherty produced two bills for £1,500 signed by Bernal Osborne, but Marcus demanded that a second name should be on them. On being informed that Osborne would never allow it as he demanded positive secrecy, O'Flaherty was asked to put his name on it, but declared that he had never put his name to a bill in his life. He added, however, that he was afraid that he would have to do so shortly for £300 as he wanted to fit up his reception rooms to make them suitable to his position. Remarking that he had made no allusion to that navy contract and that he must find the money for Mr. Osborne elsewhere he was about to leave when Marcus stated that he would lend O'Flaherty the £300 if he put his name to Osborne's bills. He did so with reluctance and returned to London with £1,700 just a week before his final disappearance.

Sir J. Pope Hennessy used to tell a very characteristic story of O'Flaherty. He paid a visit to Dublin, and was invited to dinner at the Mansion House by the Lord Mayor, who was impressed by the great London financier and politician as O'Flaherty was then supposed to be. The dinner consisted of four soups and half a dozen kinds of fish, and entrees by the score. O'Flaherty passed dish after dish, until the unfortunate Lord Mayor at last asked what would tempt the lordly and fastidious appetite. "I would like a mutton chop," said O'Flaherty. It was "bien distingue !

[This anecdote is given by T. P. O'Connor and quoted by Sir William Gregory.]

O'Flaherty went to America where he took the name of Captain Stewart. He began by writing for the papers, made some money, and then rented a theatre called the Winter Garden. At first he was very successful and rapidly became one of the most popular men in New York, famous for his hospitality and select supper parties. It was well known that there was something against him, but it was presumed that he left England being unable to pay his debts. Englishmen of great position, on their return from America, told how they had been entertained by the pleasantest and wittiest of Irishmen, Captain Stewart. He spent the large income he was making, fell into poverty ,and died in 1887. —*The Editor.*

Extract from *Ireland Since the Union* by Justin Huntly McCarthy, M.P. :—

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"... Then they broke up. John Sadleir had embezzled, swindled, forged; he ruined half Ireland with his fraudulent bank; he made use of his position under Government to embezzle public money; he committed suicide—that is to say, he was supposed to have committed suicide, for there were many persons who believed then, and there are many persons who believe still, that the body which was found on Hampstead Heath, and which was consigned to the grave under circumstances of mysterious haste and secrecy, was not the body of John Sadleir . . . There were many persons who believed that John Sadleir, like another Siebenkaas, had died only in name, and was quietly enjoying the rewards of his deception in the security of self-chosen exile. The story is not very credible . . . O'Flaherty hurried to Denmark, where there was no extradition treaty, and then to New York, where he lived . . . under another name, a familiar figure in certain circles of New York society, famous as a diner-out, as a good story-teller and a humourist . . . Keogh, the fourth of this famous quadrilateral, their ally, their intimate, their faithful friend, contrived to keep himself clear of the crash, He was immediately made a judge, and was conspicuous for the rest of his life for his unfailing and unaltering hostility to any and every national party."

BALLINASLOE

THE FLOGGING PARSON
HONOURABLE AND VENERABLE CHARLES LE POER TRENCH, ARCHDEACON OF ARDAGH.

Dr. Trench had been a Captain and Adjutant of the Galway Militia from the year 1797 to 1799. The regiment was stationed in Cork. While he was adjutant a woman was flogged in the barrack, he being the only officer present. Stripped down to the waste, the woman was flogged in the usual way between the shoulders. She was the wife of a Galway man, a private in the regiment, and had been accused by a soldier of having stolen and pawned two candlesticks, the property of the soldier. On receiving the complaint, the adjutant had the woman put in the guard-room, where she remained the whole night, and on the next morning, when the regiment was on parade, she was by order of the adjutant brought out, guarded by a file of soldiers, and in the presence of the regiment, which was formed into a hollow square, to witness her punishment, was tied up hands and feet to the triangles. She struggled violently against being stripped naked, "but the adjutant went up to the drum-major, cursed and damned him for not tearing off her clothes, and in a great passion, giving him a blow with a stick, ordered the drum-major to tear and cut them off." He thereupon cut open the woman's gown with a knife and then tore her other covering from her shoulders down to the waist, after which she received fifty lashes on the bare back from two drummers in the usual way of flogging soldiers. During this barbarous exhibition, a Mr. Davis, an officer of the regiment, went up to the adjutant and told him before the men that the woman's husband was absolutely fainting in the ranks at seeing his wife exposed as she was. He begged of Captain Trench to allow the man to leave the ranks and Trench answered that the man might go where he pleased, and did not care if the devil had him. After the flogging, the woman with her back still bleeding, was publicly drummed out of the barrack-yard to the tune of the "rogue's march."

The woman had not been tried by any court-martial, but was punished by the sole order and authority of Captain, afterwards the Rev. Charles Le Poer Trench, who on account of his many severities and particularly of the flogging of the woman, was known in the regiment as "skin him alive."

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An incident in Trench's ecclesiastical life has been described by Mr. Daniel McNevin of Middle Gardiner Street, Dublin, Sub-Sheriff of County Galway. He was the father of Thomas McNevin who was eminent as a writer and speaker among the gifted young men who in 1848 opposed O'Connell. His *History of the Volunteers* was well received and went into many editions.

In 1810 McNevin was acting Sub-Sheriff to Peter Blake of Corbally Castle in County Galway, who was High-Sheriff for that year. At the Quarter Sessions of Loughrea in the summer of the same year two tenants of the late Lord Clonbrock were convicted of stealing a small quantity of wool, and sentenced to be whipped on a market-day in the town of Ballinasloe, from one extremity of the town to the other. On the day previous to the one appointed for carrying out the sentence, McNevin sent a man with a military party to Ballinasloe for the purpose. In the course of the night the man disappeared out of the guard-house where he was wi h the prisoners, and when McNevin arrived at Ballinasloe the following morning, he was alarmed to find that he had no one to carry out the flogging. He then informed Archdeacon Trench, the prosecutor, of the man having absconded and pointed out that there was no one available to flog the prisoners. Trench threatened McNevin with the consequences, and alleged that he would bring his conduct before the Court of King's Bench, and have him fined £500. The Sub-Sheriff retorted that he was ready and willing to pay any sum in reason to any person willing to carry out the sentence, and suggested that as the Archdeacon had such influence in the town of Ballinasloe he should have no difficulty in obtaining a suitable executioner. Trench ordered McNevin to accompany him to the colonel of a regiment of cavalry then quartered in the town. On application being made to the colonel for the services of a drummer it was indignantly refused. Trench then suggested that the two of them do it themselves—Trench to flog the prisoners from Cuffe's down to the Custom House Gap, and McNevin from that to Dr. Kelly's house. McNevin refused. Later in the day a willing flogger was found, and the Archdeacon walked after the car to which the prisoners were tied between two files of soldiers. Before the procession had gone many yards Trench found fault with the man for not inflicting the punishment with sufficient severity, and his conduct so disgusted McNevin that he called on the officer in charge of the unit to put him out of the ranks.

Archdeacon Trench was a brother of Lord Clancarty and agent for the family estates in addition to acting in a similar capacity to most of the neighbouring landlords. —*The Editor.*

AUGHRIM

GENEALOGIES, TRADITIONS AND STORIES

There is a tradition, that Sarsfield, Earl of Lucan, while on his way to rejoin De St. Ruth, from whom he had separated at Athlone, met with one of the O'Kennedys of Ormonde. Sarsfield saluting O'Kennedy asked him where he was going. O'Kennedy replied that he was on his way to Nenagh. "Then follow me," said Sarsfield, "the way to Aughrim is the way to Nenagh." By this Sarsfield meant that unless the English were defeated at Aughrim Kennedy might as well not return to Nenagh as his lands there would be confiscated, he being a Catholic.

In olden times the strong and ancient Castle of Aughrim belonged to a junior branch of the O'Kellys, Chiefs of Hy-Many, descended from William, the ninth son of Macleachlainn (Malachy) O'Kelly, chief of territory for twenty-six years, who died in 1401. It is recorded that William O'Kelly, lord of Hy Many, patron of the O'Duigennans, extolled as the man of greatest character, worth, and renown of his own tribe, invited all Irish poets, brehons, bards, harpers, with the gamesters and jesters, the learned, the travellers, and the poor to his house for Christmas, where all, noble and ignoble, were served to their satisfaction, so that they were all thankful to him and sang songs to his praise—"the Poets of Erin to one House." The death of William is recorded in the *Annals of the Four Masters:* "William, son of Malachy, son of William O'Kelly, the intended Lord of Hy-Maine, a man full of prosperity and hospitality, died after the victory of extreme unction and repentance."

Charles Ffrench Blake-Forster gives the following genealogy :— Patrick had issue—

I. Aodh or Hugh.
II. Malachy.
III. Tadhg or Thadeus, surnamed Caoch.

Hugh, the eldest son, surnamed na Coille, succeeded Hugh, son of Brian O'Kelly, as Chief of Hy-Many, in 1467. He married Catherine, daughter of Meyler Burke, of Shrule, and dying in 1469, left issue—

Daniel O'Kelly, who married Catherine, daughter of Ulick Burke, Lord of Clanricarde, and had issue—

I. Cellach.

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II. Finola, who married Daniel O'Kelly, surnamed a Bharca.

Cellach O'Kelly married Julia, daughter of Thadeus O'Kelly, of Gallagh, surnamed Duff, or the black ,and had issue—

I. Ferdaragh or Ferdinand.

II. Hugh, Chief of Hy-Many, who died without male issue.

Ferdinand O'Kelly, who was the best of the Aughrim family that became Chief of Hy-Many, married, first, Catherine, daughter of MacHugo, by whom he had issue, four daughters. He married, secondly, Julia, daughter of John MacCoghlan, surnamed na Scuab, and had issue—

Malachy O'Kelly, Esq., of Aughrim Castle, who married Honora, daughter of John Burke, of Cloughrourke, and had issue—

I. Teige.

II. Brian, who married Honora Kennedy.

Teige O'Kelly, of Aughrim Castle, married Honora, daughter of Sir William Burke, and was father of—

Cellach O'Kelly, of Aughrim Castle. This gentleman having espoused the cause of Charles I, was slain in A.D. 1641. Some time previous to his death he sent a deputation to John Kelly, Esq., of Clonlyon, conferring on him, in case himself should die without issue, the honours of his family. John Kelly, of Clonlyon, by his wife Isma, daughter of Sir William Hill, of Ballybeg, County of Carlow, was father of, with other issue—

Colonel Charles Kelly, a staunch adherent of James II, and author of *Macariae Excidium, or the Destruction of Cyprus,* under which title he wrote an account of the Jacobite and Williamite war in Ireland, giving to Sarsfield the name Lysander, and to Baron de Ginckell that of Oraris. On the death of Cellagh he was succeeded in his property by his first-cousin—

Thadeus (son of Brian O'Kelly, and his wife Honora Kennedy), who married Mary, daughter of William O'Fallon, Esq., and had issue—

Malachy O'Kelly, Esq., of Aughrim Castle, who joined James II, and went to France, after the last siege of Limerick. The last legitimate representative of this ancient family married an Italian nobleman, Count Marcolini, Prime Minister to the Elector of Saxony. On the death of the Countess Marcolini, the O'Kellys of Aughrim became extinct.

In Edward MacLysaght's *Irish Life in the Seventeenth Century : After Cromwell,* are to be found unpublished letters by John Dunton, and the following references to Aughrim should prove of interest :—

" From hence (Athlone) I continued my journey through a rough country towards Galway, here the miles lengthen very much

as the country grew worse, as if the badness of the commodity made the inhabitants there afford better measure. At the end of ten miles I came to a place called Ballinasloe, which has nothing remarkable in it. Here the River Suck divides the counties of Galway and Roscommon, three miles beyond this town is Aughrim, an obscure village consisting of few cabins and an old castle, but now made famous by the defeat of St. Ruth and the Irish army ; the bones of the dead which lie yet to be seen would make a man take notice of the place. Tis said the Irish here lost 7000 men with their whole camp and all their cannon, whilst the whole loss of he English did not exceed 1000. This which I am very well assured of is very strange. After the battle the English did not tarry to bury any of the dead but their own, and left those of the enemy exposed to the fowls of the air, for the country was then so uninhabited that there were not hands to inter them. Many dogs resorted to this aceldama where for want of other food they fed on man's flesh, and thereby became so dangerous and fierce that a single person could not pass that way without manifest hazard. But a greyhound kept close by the dead body of one who was supposed to have been his master night and day, and though he fed upon other corpses with the rest of the dogs, yet he would not allow them nor anything else to touch that which he guarded. When the corpses were all consumed the other dogs departed, but this used to go every night to adjacent villages for food and return presently to the place where the beloved bones lay, for all the flesh was consumed by putrefaction, and thus he continued from July till January following, when a soldier passing that way near the dog, who perhaps feared a disturbance of what he so carefully watched, he flew upon the soldier, who shot him with his piece."

" . . . It (the Royal Hospital, Kilmainham) is so large that after the battle of Aughrim there were 1200 sick and wounded men in it, but then the hall and galleries had beds laid in them. . . . "

DE ST. RUTH'S ADDRESS TO HIS ARMY BEFORE AUGHRIM

The following version of De St. Ruth's address to the Irish army before the Battle of Aughrim will be found in the Rev. George Story's *The Impartial History of Ireland.* Story was a chaplain with the Williamite army and he states in his book that the speech as given by him was found after the battle " amongst the papers of his (St. Ruth) Secretary, " who was killed in the field " :—

" Gentlemen and Fellow-Soldiers,—I suppose it is not unknown

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to you, and the whole Christian world, what glory I have acquired, and how successful and fortunate I have been in suppressing heresy in France, and propagating the holy Catholic faith ; and I can, without vanity, boast myself the happy instrument of bringing over thousands of poor deluded souls from their errors, who owe their salvation to the pious care of my thrice illustrious master, King Louis XIV., and my own industry, assisted by some holy members of our unspotted Church, while great numbers of those incorrigible heretics have persisted, both soul and body, by their obstinacy. It was for this reason that the most puissant King, my master, compassionating the miseries of this kingdom, hath chosen me, before so many worthy Generals, to come hither, not doubting but, by my wonted diligence, I should establish the Church in this nation on such a foundation as it should not be in the power of hell or heretics hereafter to disturb it. And, for the bringing about of this great and glorious work, next the assistance of Heaven, the irresistible puissance of the King, my master, and my own conduct, the great dependence of all good Catholics is on your courage. I must confess, since my coming amongst you, things have not answered my wishes, but they are still in a posture to be retrieved, if you will not betray your religion and country by an unreasonable pusillanimity. I am assured by my spies that the Prince of Orange's heretical army are resolved to give us battle, and you see them, even now, before you, ready to perform it. It is now, therefore, if ever, that you must endeavour to recover your lost honour, privileges, and forefathers' estates. You are not mercenary soldiers—you do not fight for your pay, but for your lives, your wives, your children, your liberties, your country, your estates, and to restore the most pious of Kings to his throne ; but, above all, for the propagation of our holy faith and the subversion of heresy. Stand to it, therefore, my dear and brave soldiers, and bear no longer the reproaches of the heretics, who brand you with cowardice ; and you may be assured that King James will love and reward you, Louis the Great will protect you, all good Catholics will applaud you, I myself will command you, the Church will pray for you, your posterity will bless you, saints and angels will caress you, God will make you all saints, and His Holy Mother will lay you in her bosom."

THE PROPHECY THAT DID NOT COME TO PASS

The Irish, who at all times were fond of listening to and believintg old prophecies, particularly those that predicted relief from their

English oppressors, had for a long time current among them the coming of one of the descendants of the old Ulster family of O'Donnell who was to be distinguished by a red mark (in Irish, balldearg) and to lead the Irish to victory at the great battle to be fought at Aughrim O'Kallagh. This prophecy was known throughout County Galway and in many parts of Ulster. By a coincidence, one Balldearg O'Donnell arrived in Limerick in September, 1690, and in view of the prophecy great things were expected of him and hundreds joined his regiment. Having, however, few, if any, qualifications for the command of troops, he was a hopeless failure. "During the Battle of Aughrim," says Hardiman, "he remained inactive at the house of a Mr. Miller at Ballycushean, six miles from Tuam ; having a party of about one thousand men at Headford, Ballinrobe, and other parts of the country, who, when they heard the result of the battle, were for retreating to the mountains ; but the English army not coming up as soon as they apprehended, Balldearg, at the instance of Doctor Lynch, titular dean of Tuam (instead of marching to the relief of Galway, being the only point in which he could be then serviceable to his party), sent a body of troops, to Tuam, who, under pretence that the people were making preparations to receive the English army, pillaged and burned the town. He then marched to Cong in the County of Mayo ; but by that time, if he had ever intended it, he was rendered unable to relieve Galway, for his followers dwindled away to about six hundred men. He remained among the mountains until after the surrender of the town, when he joined the English army and, having had the meanness to accept of a commission from Ginckle, assisted at the taking of Sligo. Thus ended the career of this pretended deliverer ; from which it may be concluded that the prophecy was either false, or misapplied in his person."

Story in his *The Impartial History of Ireland* records that he was informed by a gentleman who lived in the neighbourhood of Aughrim, that about a year before the battle was fought "several of the *Ulster Creights* driving their cattle that way, some of them ask't this gentleman the name of that castle, who, when he told them that it was called Aughrim, one of them replied, that was the place where a great battle was to be fought, and that the Englishmen should think their coats too heavy in climbing up those hills." He also adds the testimony of a highly respectable Irish officer, that this prophecy existed among the Irish in these words : "This was also mentioned by Colonel Gordon O'Neal (found stripped amongst the dead next day, and made a prisoner), and several other of the Irish officers after the battle." —*The Editor*

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IAR-CONNACHT

FRAGMENTARY NOTES

The Editor is indebted to the Editor of "The Irish Book Lover" for the use in the following article of some material prepared by the late Mr. E. W. O'F. Lynam, Keeper of Maps in the British Museum.

Iar-Connacht comprised the baronies of Moycullen and Ballinahinch and the half barony of Ross and of the Aran Islands. It has a history which has little connection with that of the rest of Ireland, and was in early times a haunt of saints, later of smugglers, and always of remarkable men. The ancient territories of Grobeg —ruled by the O'Heynes—lay in Moycullen barony, that of Gnomore, ruled by the MacConrys, partly in Ballynahinch barony, that of Conmhaicnemara, ruled by the O'Cadhlas and MacConneelys, in Ballinahinch. From the eleventh to the sixteenth century the Aran Islands were subject to the sept Mac Teige O'Brien. The O'Flahertys, when they were driven from their territory of Magh-Seola, around Headford, by the De Burgos in the thirteenth century, migrated to Iar-Connacht and, with their subject clans, the O'Hallorans, O'Leas, O'Duans and O'Folans, soon conquered it. Later they divided into four septs, the senior branches holding Connemara, with castles at Ardes, Bunowen, Ballindoon and Ballinahinch, the junior branches holding Gnomore and Gnobeg, with castles at Tuaidh, Aghnanure, Moycullen Inveran, Renvile, Barna, and Ohery castles belonging to the O'Hallorans. None of these, except Aghnanure, which was built by the Burkes in the thirteenth century, date from before 1470.

Hardiman in his notes to O'Flaherty's *Iar-Connacht* refers to the castles: "The Castle of Ardes, now a ruin, is situate about seven miles north-west of Golam Head. Here 'Teig ne Booly (buile) O'Fflahertie of the Arde, otherwise called O'Fflahertie of both Con O'Marrice (Conamaras),' the chief of the western O'Fflaherties, resided in A.D. 1585.—*Indenture of Composition.* By an inquisition taken 17th August, 1607, it was found that the same Teige na Buile "was seised of the castle or store fortress of Arde."

"*Castle and Mannor of Bonnowan.*—The castle of Bunowen, i.e., the Castle of the River's Mouth, was an extensive fortress which belonged to a powerful branch of the western O'Flaherties. In the sixteenth century, it was the residence of Donell *an Chogaidh* O'Flaherty, whose warlike character is sufficiently indicated by his

agnomen. In the composition entered into with Queen Elizabeth, A.D. 1585, it was provided, that this Donell's two sons, Owen and Moragh, should, 'for their better maintenance of living, have, by letters patent, the *castle of Bonowne*, and the six quarters of land next adjoining the same, as a free demayne.' Owen, the elder, was soon after slain, and Moragh, the younger, afterwards called Morogh na Maor (*of the stewards*) succeeded to the entire territory. On the 25th January, A.D. 1618, King James I, by letters patent, granted to him, by the name Moragh *na Moore* O'Flaherty of Bunowen, Esq., the *castle* of Bunowen, with numerous lands in the barony of Ballinahinch, and thereby created the *manor of Bunowen*, to contain 1300 acres in demesne; gave a power to create tenures; hold courts leet and baron; a Monday market at Bunowen, and a fair there on St. Lawrence's day and the day following; 'with a court of *Piepowder*, and the usual tolls.'

"Morogh na Moyre (for so he himself wrote his name) died A.D. 1626. He was succeeded by his eldest son, Sir Morogh na Mart, who died A.D. 1666, in a state of poverty, his vast possession having been all confiscated by the Crown. Sir Morogh *na Mart*, or Morogh of the Beeves, was in his day, the most powerful of the western O'Flaherties. According to tradition, he was knighted by the Earl of Strafford, Lord Deputy of Ireland, who is said to have visited Iar-Connacht about A.D. 1637, and is still remembered there by the name of 'Black Tom.' Tradition further relates, that when the Lord Deputy arrived at Bunowen, he was informed that O'Flaherty was absent on an expedition against his enemies of Galway; that the Lord Deputy hearing this, patiently awaited his return; and was then received with all the rude profusion of Irish hospitality; and that his Lordship thereupon knighted Morogh na Mart, but soon after robbed him of all his property . . . On the 15th May, 1678, his principal residence, the castle of Bunowen, and the adjoining lands were granted to Giles and Edmund Geoghegan, the widow and second son of Art Geoghegan of Castletown, in the County of Meath, Esq., in lieu of their forfeited estates in Leinster. In this castle the Mageoghegan family resided, until the early part of the last century (eighteenth), about which time the occupiers of the old Irish castles began to erect more commodious habitations. The then proprietor of Bunowen built a handsome residence near the foot of the hill of Doon. . . ."

"*The castle of 'Rinmoyle'* (Renvile) was erected, according to some, by the O'Flaherties, but others attribute it to the Joyces. In A.D. 1586, it was inhabited by Miles Mac Tibbot, and in A.D. 1642, by Colonel Edmond O'Flaherty."

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" Balynahinsy.—In Irish, Baile na h-Insi, the town or bally of the island. This barony, which was the ancient district of Conmaicne-mara (now Anglicised Connamara), was created in A.D. 1585 ; and took its name from a well-known castle in the district, belonging to the western O'Flaherties. It is said as having been built of the stones of Tombeola abbey, on a small island (traditionally believed to be partly artificial), towards the western side of Ballynahinch lake. It is a small square tower, about thirty feet in length and twenty-five in breadth."

" *Castle of Moycullin.*—The record states that this castle in A.D. 1586, belonged to ' Rory O'Flahertie,' grand-father of Roderic O'Flaherty (author of *A Chorographical Description of West or H-Iar Connaught, Written A.D.* 1684), who was himself called Rory Oge of Moycullin . . . and in *Ogygia,* p. 180, where he feelingly describes the loss of this his ' natal soil and patrimony through a long line of ancestors.' The manor, with 500 acres in demesne, was created by a grant of James I to Hugh O'Flaherty, Roderic's father, on 25th January, 1618.

" *Barna.*—Bearna, literally a gap, but here a breach or opening in the coast. There was formerly a castle here, close to the sea side, about three miles west of Galway. Its ruins are shewn by the name of sean caislean bearna, the old castle of Barna. It belonged to the ancient Irish family of O'Halloran, who before the twelfth century were lords of Clan Feargail, a district in which Galway town was situate . . . "

" *Lough Lonan.—Castle of Ohery.*—The name Lonan is not known at present. The lough is now called the Lake of Ross. The castle of Ohery stood on an island in Lough Lonan. In A.D. 1585, it belonged to Jonick O'Holorane. In the same year, ' Teige McFynnine O'Halloran of *Ohayry,* aged seventy years, deposed that he was driven out of his castles and lands by his kinsman Moroghe ne doo (O'Flaherty), since which time he dwelt in Clanricard.' Ohery is now reduced to a small portion of ruins."

The O'Flahertys captured spasmodically the Hen's Castle. This castle was according to tradition, built by the O'Conor, king of Connacht, and is in the Kirke Island in the north-west part of Lough Corrib, in that arm which receives the river of Belanabrack, and belongs to the parish of Cong. It is related by the Four Masters, A.D. 927 : " The Danes of Limerick took possession of Lough Orbsen, and pillaged its islands. A.D. 1224, Hugh, the son of Cathal Crovdearg O'Conor, and his English allies, marched with an army towards Lough Orbsen (Corrib), and compelled Hugh O'Flaherty, lord of the lake and its islands, to deliver up to

him the islands of Inis-Creawa and Oilean na Circe, with all the vessels on the lake." Castle Kerke, or Hen's Castle in 1256 was captured from Roderick O'Flaherty by Walter de Burgo, lord of Connacht, and periodically was recaptured from the Burkes and the Joyces until the final eclipse of the O'Flahertys.

After their conquest by the O'Flahertys the MacConrys and the MacConneelys migrated to the north-western seaboard, where Ballyconneely and Kingstown still bear their names. " After the introduction of the English tongue into Iar-Connacht, the name of the clan Mhic Coroi was anglicised ' MacConry,' ' McEnry,' and finally, but improperly, ' King,' as if the original name was Mac an Righ, i.e. son of the *King.*" The district of Ballymac Conry was also anglicised " Kingstown," and the original name was totally obliterated. An Indenture made 12th April, 1615, between Morough ne Moyer O'Flaherty of Bunowen and Connor MacConry of Ballymac Conry shows that O'Flaherty " demissed unto Connor McConry, his heirs, executors and assignes, for ever, all that the half cartron of Eigherpoete " in the barony of Ballinahine for the sum of six shillings yearly. At this period it would seem that all legal transactions for the people of Connemara were carried out by Richard Lynch, a Galway lawyer. The documents were sometimes in Irish, often in Latin, but generally in English—a language practically unknown in the district. When written in English the documents were usually attached to certificates of their having been read and esplained in Irish to the contracting parties.

There is a tradition attached to the Clan Conneely in Iar-Connacht that at some distant time several of the clan had by a magician been turned into seals and Hardiman states, " It is related as a fact, that this ridiculous story has caused several of the clan to change their name to Connolly."

Some O'Heynes moved to Connemara, others went back to Magh-Seola, their original territory. O'Heynes's country was called Coill O'bFiachrach, i.e. the Wood of Hy-Fiachrach, and comprised the parishes of Killinny, Killeenavarry and Doorus. O'Donovan writes that " By virtue of a commission, etc., ' That Killovyeragh (Coill O'bhFiachrach) otherwise O'Heyn's (Hein's) Contry, doth consist of 8640 acres, which maketh three score and twelve quarters.' "

A body of O'Tooles from Leinster settled in Omay Island in the thirteenth century. Hardiman speaks of a family O'Toole as having been in possession of the island of Inisturk for many centuries. " They are a branch of the O'Malleys, and different from their namesakes of Omey, who are of Leinster origin." The Lord

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Deputy of Ir land in a letter of 12th September, 1540, to Henry VIII writes that the place with " the Otholeys (the O'Tooles of Leinster) ends on Monday next ; and yet it is thought good by us all here, that if they will not come to such condition of peace as shall be thought by your Majesty's Council to be to your honour and surely, that we shall, with all diligence, procede to their utter banishment, which is more to be done with pain than with any great power. For these same Otholes b men inhabiting the mountains, where they neither sow corn, neither yet have inhabitation, but only the woods and marshes, and yet do more harm to your English Pale, than the most part of all Ireland." In a subsequent communication to the king respecting O'Toole, he is told that " this Thirrologh is but a wretched person, and a man of no great power, neither having house to put his head in, nor yet money in his purse to buy him a garment, yet may be well make two or three hundred men. Assuring your Highness that he has done more hurt to your English Pale than any man in Ireland." Hardiman in quoting these extracts from State Papers adds, " On this occasion, Turlogh and his brother Art oge petitioned the King for grants of the territory of Fercullen, and the manor of Castle-Kevin, in the present county of Wicklow . . . The curious conditions on which these patents were granted, have been omitted in the published State Papers, but will be found on the Patent Roll, 32, 33, Henry VIII . . . In A.D. 1586, the last-named Theobald (Tibbott) O'Toole, who is described as 'a supporter of the poor, and keeper of a house of hospitality (i.e. a Bitagh), was hanged by a party of Sir Richard Bingham's soldiers, who were sent on a predatory excursion to Iar-Connacht."

About the time that the O'Tooles came to Connemara the Joyces, a Norman-Welsh family, settled in Ross half-barony, henceforward called Joyce Country. They settled in the district of Partry, west of Lough Mask, under the O'Flaherties, about the middle of the thirteenth century ; " although the O'Flahertys themselves had no jurisdiction there, or anywhere west of Lough Corrib, until after A.D. 1235." In the Inquisition of 1607 it appears " The Joyces depended upon the O'Flaherties, and were always contributory with (to) them, and did usually yield them risings out."

From their own clan the O'Flahertys founded the families of MacDonagh, MacDermot, MacConnor, or Connor, and MacHugh or Hayes. The clans of Iar-Connacht prospered greatly, in spite of constant feuds with each other, with the Galway merchant Tribesmen and with Joyces and Burkes until the sixteenth century, when Henry VIII began to pay them attention. Sir Morragh na Dtuagh O'Flaherty, in spite of his fame and power, did much to

make the conquest of Connacht easy, by his alliance with the government and his rapacity. It was Bingham who carried out that conquest between the years 1586-1592. His operations and the failure of the war of 1641-1652, sealed the fate of th clans.

O'Donovan gives in his *Letters* the following notes : " Sir Murrough-ne-Doe of Aghenure Castle surrendered to Queen Elizabeth all his Castles and Lands, Title and Chieftainship, etc., and had them regranted . . . Attended Queen Elizabeth's Parliament in 1585.

" Information filed against Sir Morrogh na Doire, Knight, for clothing and bringing in his retinue to Dublin, certain merchants of Galway.

" Translated from the original Roll of 28th year of Queen Elizabeth, in Chief Remembrancer's office :—

" Memorandum that William Sweete of the City of Dublin, who as well for the Lady the Queen as for himself, sues, came before the Barons of this Exchequer the 14th day of January in the year of the reign of the Lady the Queen that now is, in his proper person and as well for the same Lady the Queen as for himself, gave the Court here to understand and be informed that whereas by a certain Act in the Parliament held at Drogheda on Monday next before the Feast of St. Andrew the Apostle, in the year of the reign of the late King Henry 7th, grandfather of our most dear Lady the Queen that now is, the 10th before Edward Poynings, Knight, then Deputy General of the same late King of this Kingdome of Ireland, amongst other things at the humble petition of the Commons of the said Kingdom it was ordained and enacted that if thenceforth any Citizen or Free Inhabitant within any City or Town of this Kingdom should receive livery or any wages, or otherwise make promise or security by Indenture or otherwise with any Lord, Baron or Gentleman within this Kingdom of Ireland that then he or they so in the premises offending as often shall be deprived from his or their immunities or liberties, and also out of same City or Town should be expelled for ever, and whereas by the authority of the same Parliament, then likewise it was ordained and enacted that any Mayor or Chief Officer of the said City or Town for the time being should not execute the ordnance aforesaid, so often as required, that then he or they should forfeit to the said Lord the King, £20 : and whereas further by authority of the same Parliament it was ordained that no Lord or Gentleman of the said Kingdom should retain by livery wages of promises, by indenture or otherwise any other person or persons than such as might be his Officers as Bailiffs, Seneschals, Counsellors, Receivers, and daily servants

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in his house at his or other cost ; that then such Lord or Gentleman so retaining any person contrary to this Act, should forfeit to the Lord the King, £20 : and every of the persons aforesaid so by him retained another £20 : as often as in the form aforesaid, offending as in the Act among other things more fully is contained.

" Nevertheless, one Morroghe Na Dowe, Knight, little weighing said Act or the penalties in same contained in any way fearing, long after the publishing said Act, to wit between 1st April last past in the 27th year of the Queen's reign and the day of the exhibition of this information at Kilmaynam in the Co. of Dublin, retained in his service William Martyn, Anthony Lynch Fitz-Thomas, Stephen Ro French and Cornelius O'Halleran of the Town of Galway, Merchants, and gave to them four several cloaks for their livery to serve him, the same Morragh Na Dowe, Knight, as retayners and not otherwise, against the form of the Statute aforesaid wherefore the aforesaid William Sweete as well for the said Lady the Queen as for himself seeks the advice of the Court in the Premisses and that the aforesaid Morroghe Na Dowe, Knight, should forfeit £80 : (viz.), for every of the aforesaid persons so by him in the form aforesaid contrary to the said Statute retained, £20 : and that the same William Sweete a moiety thereof may be able to have according to the form of the Statute aforesaid upon which, etc."

The Annals of the Four Masters referring to " the persons who came from the Irish Districts as Chieftains to attend Queen Elizabeth's Parliament of 1585 ; the following are the words as to Morroghe Na Dowe : 'There went none worth mentioning from the Western District of the Province of Connaught except Morrogh Na Dowe, son of Teige, son of Morrogh, son of Rory O'Flaherty.'" Hardiman quotes an original Fiant of Queen Elizabeth : " Morgho ne doo O'Flarte of Mogh (Fough) in the province of Connaght, gent., for all murders, homicides, killings, etc., . . . to so observe the Queen's peace, to appear and answer at all sessions within the province whenever called upon, and to satisfy the demands of all the Queen's subjects, according to justice and equity."

Under and after the Plantation of Connacht in 1656, the Tribesmen merchants of Galway, especially Blakes, Lynches, Martins and Brownes, set up all over Iar-Connacht as landed gentry, and for two hundred years the Connacht landlords were more famous for culture, extravagance and disregard of law than even the chieftains whom they superseded. " Mingled with them were English grantees, like the Provost of Trinity College and Sir T. Meredith." The Famine of 1847 struck a blow at the landlords from which

few recovered. It solved the problem of the apparent dispropo tion between the population and the resources of Connemara, and from it began the great flood of emigration. Then came the first of a great number of remedial land measures, the Encumbered Estates Act. Much of the land of these great proprietors has passed through the hands of the Congested Districts Board or the Land Commission to tenant-ownership. The tenants in turn have superseded the Law Life Insurance Company of England who had held the many mortgages of Iar-Connacht.

Molyneux, in his *Journey to Connaught,* in April, 1709, says : " I have never saw so strangely stony and wild a country. I did not see all this way three living creatures, not one house or ditch, not one bit of corn, nor, I may say, one bit of land, for stones, in short nothing appeared but stones and sea. Nor could I conceive an inhabited country so destitute of all signs of people . . . Having got back through the barbarous country to Galway I dined with the officers."

Bush, in *Hibernia Curiosa,* who wrote more than half a century after Molyneux in 1769, says : " If in any part of the kingdom there are any wild Irish to be found, it is in the western parts of this province (Connacht), for they have the l ast sense of law and government of any people in Ireland, I believe, except that of their haughty and tyrannic landlords, who, in a literal sense, indeed, are absolute sovereigns over their respective towns and clans, which the western part of this province may not improperly be said to be divided into. Their imperious and oppressive measures, indeed, have almost depopulated this province of Ireland. The will and pleasure of these chiefs is absolute law to the poor inhabitants that are connected with them, and under whom the miserable wretches live in the vilest and most abject state of dependence . . . What with the severe exactions of rent, even before the corn is housed, a practice that too much prevails among the petty and despic ble landlords . . . of the parish priest, for tythes, who not content with the tythe of grain, even the very tenth, of half a dozen or half a score perches of potatoes . . . is exacted by the rapacious, insatiable priest. I am sorry to tell you the truth, that too many of them are English parsons. For the love of God and charity, send no more of their sort over, for here they become a scandal to their country and to humanity. Add to these, the exactions of, if possible, the still more absolute Catholic priest, who although he preaches charity by the hour on Sunday, come armed with all the terrors of damnation, and demands his full quota of unremitted offerings."

—*The Editor*

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NOTES

PORTUMNA

William Macdonough, a well-known steeplechase rider, was a kind of squireen and lived in the neighbourhood of Portumna. "He had had a difference with some Tipperary gentleman, and it was decided that the duel should take place with pistols on the Tipperary side of the river. The decision as to the side of the river where the affair should come off was a matter of life and death, for the Tipperary man well knew that if he was victorious on the Galway side, he would be torn to pieces by the Galway spectators, while the Galway man knew that if he killed his opponent on the Tipperary side, his chance of escape from the men of Tipperary would be small indeed. On the morning of the duel there were at least two thousand people present, all Tipperary men, as the Galway folk did not dare to cross the bridge."

Macdonough rode his horse to the scene of action, and gave it to a man to hold close at hand. A regular lane was made, lined by spectators on each side. When the signal was given, both fired, and Macdonough not only shot his antagonist dead, but also one of the small farmers who, in his eagerness to see the sport, had pushed forward and received the bullet in his head. Macdonough rushed to his horse and made for the bridge of Portumna. After taking one or two fences gallantly on the way, he found his retreat cut off, and the Tipperary men in occupation of the bridge. Without a moment's hesitation, he put his horse at the Shannon, amid the howls and curses of his baffled pursuers, and he reached the other bank in safety.

Macdonough shot himself through the head in a pistol gallery in Leicester Square, London.

Lord Clanricarde claimed that Lever appropriated the story of a young subaltern having marched into a country town on the evening of the races, and when the ordinary dinner was going on at the hotel. He sat down, alone and weary, to his boiled chicken and cauliflower in a private room just over the public one. Suddenly a terrible row took place, which was shortly followed by the bang of a pistol, and then of another, while the cauliflower-dish sprang from the table, knocked to pieces by a bullet.

The waiter rushed in immediately, crying :—

"Don't be alarmed, captain. Councillor Burke has received

Mr. Keogh's shot, and has, in the handsomest manner, fired in the air."

Lord Clanrickarde adds that Lever left out the last words of the waiter, "But, by dad, he has destroyed the cauliflower!" He declares that the story is true, and Loughrea was the scene of action.

In Portumna anciently stood the great castle of O'Madden, which with the surrounding territory is said to have passed to the De Burgos of Clanricarde by marriage with one of the O'Maddens. In the Connaught *Composition* with Queen Elizabeth in 1585, it was specially provided that the Earle of Clanrickard "shall have the castle or manor of 'Portumny,' and fower quarters of land there, free, wherof he is now said to be seized as of his inheritance, fully discharged of all rents and demands of O'Madden." —*The Editor.*

THE YOUNG PRETENDER IN GALWAY

There is a tradition that Prince Charles Edward, the eldest son of the Chevalier de St. George, or King James III, as he was styled on the Continent, resided for a short time at Rathorpe in 1753, in disguise. He was treated with every mark of respect by the adherents of his father in the County of Galway, who privately acknowledged him as Prince of Wales. The gay and handsome prince was very popular and, like the other members of his family, was a general favourite with the ladies. It is said, that on one occasion he attended a cock-fight near the town of Galway, where seeing some young men throwing a sledge-hammer, he took part in their g me. Having thrown the hammer much farther than any of the others, an observant old man present gave three cheers for the "Blackbird" which were heartly joined in by the rest of the people. The Mayor, Ambrose Poole, who was also present, being a staunch supporter of the Church, of Crown and Bible, and who was often heard to say, he would burn the Pope and Pretender together, suspecting the Prince to be some important Jacobite spy, rushed back to town to obtain a strong party of soldiers to arrest him, and punish the insolence of the people for having dared to mention the "Blackbird" in his presence. In his absence, the Prince on the advice of his friends immediately left; and although since the failure of his expedition to Scotland in 1745, a reward of £10,000 was offered for him, dead or alive, by the Government, he succeeded in escaping from Ireland.

"About this time it was also represented, that two Irish officers of the name of Burke, belonging to Dillon's regiment, who were

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made prisoners at Culloden, appeared publicly in town ; and that one Sarsfield (of Lally's regiment), an avowed jacobite, who escaped from that battle, was also seen in the neighbourhood, and at the house of his kinsman, Robert Martin, of Dangan, who, it was stated, ' could, in twenty-four hours, bring at least eight hundred men to the gates of the town, as absolutely devoted to him as the Camerons to Lochiel.' "

During the 1745 Movement, the persecution of the Catholic inhabitants of Galway was, for a time, revived. All persons entering or leaving the town were searched, the town gates, which formerly were closed at 10 o'clock p.m., were closed at 4 o'clock in the afternoon, and strict discipline was maintained by the garrison. Sentinels were placed at William's outside gate, William's inside gate by the guard-house, Abbey gate, West gate, West gate guardroom, Gaol quay gate, Parade quay gate, Citadel magazine, Castle barrack gate, South bastion, where the only cannon were mounted, stairs on the quay parade, Quay bastion, Main guard, old condemned barrack gate to preserve the King's house and to protect the town gaol, at the open space at the back of this barrack, at the end of Sander's Lane to protect the back of Lombard Street magazine close to which were private gardens of a Franciscan nunnery, at the Governor's house, the Commanding Officer's barrack, and at the Collector's house.

It is recorded that in spite of the sentinels at the end of Sanders' Lane, McDonough, the informer, was kidnapped by the smugglers and taken out of the town.

" In December, 1747, it was represented to government that the town of Galway was a post of very great consequence, and no garrison in Ireland required more the care and attention of a governor, especially in time of war ; there being six friaries and nunneries, two Popish chapels, eight Popish schools, above thirty Papists to a Protestant, and at least two hundred popish ecclesiastics within the town and suburbs, many of whom were agents and emissaries, and all of them affected to the interests of France and Spain, for whose success they publicly prayed in their chapels. That numbers of Popish ecclesiastics arrived daily in Galway from abroad, by way of Holland to Cork, and appeared publicly in the streets ; and to such a degree of insolence were the Papists grown in the town, that one of them insulted a clergyman of the established church ; others struck the town sheriff, and many notoriously interested themselves in the election of town magistrates, and appeared in plaid vests. That riots and mobs were frequent, and within the last twelve months three sentinels had been knocked down at the west gate,

one of them by two Dominican friars named Burke and Geoghegan, and the other two by Papists. That of late years several old Protestants, and the children of such, had been perverted to the Popish religion, by the indefatigable assiduity, diligence, and unlimited and uncontrolled access these ecclesiastics had to the town and suburbs indiscriminately. That being alarmed and apprehensive for the safety of the garrison, at the great increase, power and influence of Popery therein, and the formidable number of Papists in and about the town (considering the defenceless and ruinous condition of the walls and fortifications), the Governor thought it his duty to represent those several particulars."

—*The Editor.*

THE DUELLING FIELD, MERLIN PARK

The late Sir William Gregory recorded in his autobiography the following story of a duel at the Duelling Field at Merlin Park :—

" The first year (1841) that I came to live at Coole, I rode one day into Galway. When I got to Merlin Park, I asked a countryman the name of th place, and found him, as one always finds Irish peasants, most agreeable and communicative.

" I suppose you know all about that field ? he said, pointing to one opposite the wall of Merlin Park.

" No," said I ; " I am quite a stranger."

" Well, sir," he said, " that's the place wher the gentlemen of Galway used to fight their duels. Many's the duel I saw there when I was young, for I live quite convenient."

" Did you ever see a real good duel ? " I asked.

" To be sure I did ; and lots of them. But the best I ever saw was between Councillor Browne and Dr. Bodkin " (I have forgotten the real names). " It was a beautiful morning with a fine, bright sun. Young Lynch, the attorney's son, of Oranmore, was Councillor Browne's second, and won the toss. So he put the councillor with his back to the sun, and the doctor's second never saw what was going to happen till it was too late. The poor doctor came up, winking and blinking, and at the very first offer the councillor shot him dead. It was a grand shot, your honour. The doctor sprang up three feet in the air, and fell on his face and never spoke another word. Faith ! young Lynch was a grand second that day ! "

—*The Editor.*

THE INN REPLACES THE BIATAGH

Thomas Nolan, original owner of " the Crevaghe," now called

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Creagh, in the barony of Kilmaine in County Mayo, was one of the first "English Tavern" keepers in Connacht. When the old Irish *Biataghs* and "houses of hospitality" ceased, they were succeeded by "English Inns" or taverns. On the 21st December, 1616, a licence was granted to "John Coman of Athlone, merchant, and Thomas Nolan of Ballinrobe, esq., to keep taverns, and sell wines and spiritous liquors. The former in Loughrea and all Galway County except the town and parish of Atherie, the town of Galway, and the barony of Kilconnell; also, in the town of Burrysowle, and in the baronies of Moriske, Burrysowle, Irrus, Costellagh, and Gallen in Mayo County, in Athlone, in Roscommon and Westmeath Counties, in Ballymote and all Sligo County except the town of Sligo, in Ballintobber and all Roscommon County except the baronies of Athlone and Boyle, and the towns of Ardcarne and Elffin.—To the latter in the town of Callow, and in the whole barony of Kilconnell, and in the town and barony of Kilmaine in Mayo County during their own lives, and those of Barnaby Coman brother of John, of John Nolan son of Thomas, of Peter Nolan, son of Richard Nolan late of Athlone, merchant, deceased, and of Jane or Jennet Coman daughter of the said John."

Patent Rolls, quoted by Hardiman.

AN ATHENRY MAN COMPOSED "EILEEN A ROON"

Carol or Charles O'Daly the poet was brother of Donough More O'Daly of Laragh Castle near Athenry, ancestor of the Dalys of Dunsandle. A man of great culture, Carol O'Daly was best noted as a harper. His skill in oratory, poetry and music earned him the title of the "silver-tongued bard of Connacht." Falling in love with Ellen O'Kavanagh, the beautiful and accomplished daughter of the chief of the Mac Murrough—O'Kavanagh clan of Leinster, his advances were rejected by the girl's family. Every means were taken to keep Ellen O'Kavanagh from meeting or hearing from O'Daly, and on her family declaring that he had been false to her and had married another, she was persuaded to become engaged to Torlough MacNamara, one of the Clan Cuilean, and a long rival of O'Daly. Having been informed by an old harper of the date of the wedding Carol returned. It was the custom in Ireland to admit bards and minstrels, without having been previously invited, to all festivities, and O'Daly in disguise of a harper joined the guests. On being asked by Ellen to play he gave the well remembered and popular tune now called "Eileen A Roon." The

tradition goes on to add that Ellen saw through his disguise and fled with him to Laragh Castle near Athenry where they were married.

A LOUGHREA LINK WITH ARGENTINA

Born at Loughrea in 1804, Anthony D. Fahy of the Order of St. Dominic, made his ecclesiastical studies at St. Clement's, Rome. He then spent two years on the missions in the United States, in Ohio and Kentucky, after which he was sent to Buenos Aires, where he arrived in 1843. For more than a quarter of a century, until his death from yellow fever, caught while attending a poor Italian in 1871, his name is intimately identified with the progress and welfare of the Irish community in Buenos Aires.

Buenos Aires, the federal capital of the Argentine Republic is situated on the west bank of the river Plata 150 miles from the sea, and covers an area of 72 square miles. The city stands on a level plain, very little above sea-level, and has a mild and moist climate. The city has attained its present position of luxurious splendour, with its sunny boulevards lined with imposing buildings; streets regularly laid out at right angles to each other, well lighted, planted with trees, with numerous open squares and several fine parks, within the lifetime of people still living.

In February, 1856, Father Fahy brought out a number of Si ters of Mercy under Mother Mary Evangelist Fitzpatrick from Dublin, and built a convent for them. To this have since been dded a hospital, a boarding-school for girls, and a home for immigrants. In 1873 a branch convent was established at Mercedes about sixty miles distant. April 1881, saw an organised pogram by the anti-clericals which resulted in the driving out to Australia of the eighteen sisters forming the community. On the defeat of the anti-clerical faction in 1890, six of the sisters with the permission of the Bishop of Adelaide, and of Rome, returned and their old convent was offered to them. "Their schools were reopened, their house for immigrant girls and an orphanage were established on a footing."

Father Fahy had priests specially trained for this mission at All Hallows College, Dublin, and established libraries, reading rooms, schools, and other means for improving the life of the colony.

—*The Editor.*

SMUGGLING

The following extracts are taken from the *Connaught Journal*:—

MONDAY, MARCH 1, 1792

Last Tuesday, Messrs. Morrison and Mason, assisted by a party

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of the 27th regiment of foot, seized twenty-three bales of leaf tobacco at a village called Knoggery, and lodged the same in his Majesty's stores. Too much praise cannot be given on this occasion to the active exertions of Lieutenant Craven in particular, and the corps under his command, through the whole of a forced march near forty miles, over a country indented with rocks and precipices, during the whole of a very wet night and day.

(Note.—Knoggery is situated quite close to the house and demesne of Hermitage).

MONDAY, MARCH 12, 1792

Last Thursday, Charles Gordon, Coast Officer, and William Morrison, Guager, assisted by a party of the 27th regiment, seized at the village of Turin, near Kinvara, twelve bales of leaf tobacco, and four large cases of bottled wine; and yesterday William Roche, Esq., Surveyor of Excise, assisted by the above revenue officers and a part of the said regiment, seized at Duras and Kinvara nine bales of tobacco and two hogsheads of wine, all of which was safely deposited in the Custom-house store. Yesterday arrived the Sea Flower, King's Cutter, Captain Webber, from a cruise, and has brought in with her three bales of leaf tobacco which were seized in one of the islands of Arran.

TUESDAY, AUGUST 23, 1792

Last Tuesday, Messrs. Neville and Mason, Revenue Officers, assisted by a party of the 22nd regiment, commanded by Lieutenant Jauncey (who deserves much praise for his exertions on this occasion), seized at Duras, near Kinvara, 500 lbs. weight of leaf tobacco, and a quantity of French bottled wine, which was safely lodged in the Custom-house here. —*The Editor.*

Mignonne
Allons Voir si la Rose
Ronsard

A Mhignón, amharcaimís an rós
A leat le tús an lae seo nóu
A fallaing corcra le gréin
Caillte anois roimh éag do'n lá—
Maise 'nóba ríogna, tlát
Is a snóu bí i gcom-snóu leat féin.

Ó 'Mhignón, féach a laigead de spás
Is fuair sí siúd de réim san áit!
Mo chreach a h-áilneacht uile ar feu!
Á 'nádúir géar, a Dhuine chruaid,
Is gan ag sgoc na sgéimhe uait
Ach roir maidin lae 'gus nóin!

Nóra 'Mhignón, 's labraim fíor,
An fad 's tá blát na gile ar t'aois
Is úire tús an t-saoil i d' sgéimh
Gab cút, gab t'óige aoibhinn cút,
Óir claoidfidh crine síos a buadh
Mar chaoid an rós in imtheacht lae.

"Duibneach" d'aistrigh.

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Editoral

THIS journal of books and local history, THE GALWAY READER, goes to press in the confident belief that it will unerringly find its way to the readers for whom it is specifically intended—those who, maintaining a keen interest in good literature and in the history of the City and County of Galway, look with especial favour upon the service provided by the County Galway Libraries.

The services offered by the County Libraries are not complete until the reader has done his part. There are reluctant readers in town and county. The County Librarian and his staff are alert for the opportune moment to re-capture deflected interest, to stimulate demand, to concentrate attention on a case of unjustified or mysterious neglect, to diffuse information and to rally supporters.

The student or the general reader will find through THE GALWAY READER indications not available elsewhere of prevailing tastes and trends ; and he will not, if he is fair, deny the editor credit for his efforts and perseverences, his enterprise and faith.

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Literary Notes

For some in Antient Books delight :
Others prefer what Moderns write :
Now I should be extremely loath,
Not to be thought expert in Both.
—Matthew Prior : *Alma* (1718 edition).

Some of the happiest experiences in literature, as in life, are the lasting friendships that grow out of chance acquaintance. A book picked up in an idle moment may excite our interest, and kindle a desire to know more of the author and his work. One author by allusion or direct quotation may lead us to another. From what century have our authors come ; out of what experience did they write ; what difficulties are we likely to encounter in seeking acquaintance, what rewards to expect if we persevere ? We must discover where our own preferences lie if we are to get the best out of literature.

Two hundred years ago Samuel Johnson, in the words of Boswell, " came forth in the character for which he was eminently qualified—a majestic teacher of moral and religious wisdom." Boswell was referring to *The Rambler*, the first number appearing on March 20th. Meanwhile Thomas Gray had completed his famous *Elegy* (although it was not published that year), and Henry Fielding's transformation from novelist to magistrate resulted in the publication that year of an *Inquiry into the Causes of the late Increase of Robbers*.

In 1650, since the Commonwealth was then in being, an item in Parliamentary records shows that there was little literary freedom. It reads : " Feb. 1. *Resolved*. A Book by One Coppe, ' A Fiery Flying Roll, etc.', to be every where seized and burnt." Of greater moment was the entry : " Oct. 25. *Ordered*. All Books of the Law to be put into English, and all Writs, etc., etc., to be in English, and written in an ordinary and legible hand."

William Wordsworth died on the 23rd April, 1850, and England lost a major poet and her Poet Laureate. In June, 1850, Tennyson published *In Memoriam* in memory of his friend Arthur Hallam, and so considerably enhanced his claims to the Poet Laureateship. Although the publication was anonymous the identity of the author was never in doubt. In August Charles Kingsley finished *Alton Locke*, a novel written in sympathy with the Chartist movement, in which Carlyle is introduced as one of

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the personages. Carlyle described it as " a fervid creation, left half chaotic." On the 30th March Dickens established the magazine *Household Words*, and in the autumn he completed *David Copperfield*. In succession to his *Vanity Fair* Thackeray finished *Pendennis*, a novel called after the name of the hero. Charles Reade this year began his literary life by play-writing, which was not a success. Dante Gabriel Rossetti wrote *The Blessed Damozel :* the maiden, " one of God's choisters," leans out from the rampart of heaven, sees the worlds below and the souls mounting up to God, and prays that she may be united once more with the lover whom she has left on earth and whose own comments are introduced parenthetically into the poem. The work appeared in the official organ of the Pre-Raphaelite Brotherhood and was entitled *The Germ, ' Thoughts towards Nature in Poetry, Literature, and Art*, and was edited by D. G. Rossetti's brother, William Michael, who wrote the sonnet printed on the cover. Their sister, Christina Georgina, also contributed under the pseudonym " Ellen Alleyne "—her most notable contribution being the lyric entitled *The Dream*. Only four numbers in all appeared. Mrs. Gaskell, in addition to contributing to the first number of Dickens's *Household Words*, published *The Moorland Cottage*. Nathaniel Hawthorne's *The Scarlet Letter* was also published in 1850, which established his fame as a master of literature.

James Burnham, author of *The Coming Defeat of Communism*, claims that the western nations and particularly the United States can defeat Communism without large-scale war. In the preparation for writing his book, the author travelled through nearly every state of the United States, and made two extended trips to Europe. Besides direct observation of conditions in various countries, the primary source for the book consists of hundreds of talks with the world's leading—though often unknown—authorities on Communism, political and trade-union activities, exiles and refugees from all of the Iron Curtain countries and the Soviet Union itself, members of anti-Communist Resistance groups, etc., as well as prominent and official persons in Britain, France, Germany and the United States. The author, after reviewing the world situation from " the catastrophic point of view " and analysing the struggle that is called a " cold " war, puts forth a plan for action and organisation in successive chapters.

General Carton de Wiart, author of *Happy Odyssey*, fought in the Boer War and was twice wounded. He fought in East Africa in 1914-1915 and was severely wounded there. During the European War (1915-1918) he was wounded eight times. He retired in 1923. When the second World War broke out he was, he says, " extremely anxious to be employed again." In April, 1940, he commanded the Central Norwegian Expeditionary Force. A year later he was flying to Yugoslavia. The plane crashed in North Africa, and he was taken prisoner by the Italians. He escaped from confinement in Italy, but after eight days of liberty was recaptured. Later he was released by the Italian Government to take part in the negotiations for an armistice. Back in England he was not long inactive. He ended his latest war career as Mr. Churchill's personal representative to Generalissimo Chiang Kai Shek. Between wars General Carton de Wiart was engaged on important missions, but there was always time for sport. Whatever his occupation or diversion, he enjoyed every moment of a life—in Mr. Churchill's words—" vigorous, varied and useful." His own story of it is vivacious, entertaining and continuously exciting.

Paul de Kruif has devoted his life to celebrating the achievements of medical science. He has immortalised the past glories of doctors, reported their great advances, and worked with them in the front line of the fight over American public health. Now, he tells his own story in summing up an era in medicine—the past ten years of revolutionary changes—and in reporting the latest news in medicine. In a limited sense an autobiography expressing a personal philosophy of life, *Life Among the Doctors* is a chronicle of the fight by responsible men of medicine against human disease—and against a few irresponsible but powerful human beings who handicap the fighters in their struggle. The longest of Paul de Kruif's books, it has the deepest social implications and has been described as perhaps his major work.

In 1947 Douglas Reed resumed the foreign travels interrupted in 1939 by the war he foretold in *Insanity Fair* and *Disgrace Abounding*, He went to Africa first and to America next " to study the continuing drama of the Twentieth Century from new vantage-points." *Somewhere South of Suez* surveys the great panorama as it looks from Africa. Though the book, written between Europe and America,is " about Africa," it is primarily about the world drama as seen from Africa. The author relates national and local

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events to the master-pattern of the "Grand Design of the Twentieth Century." In the summing-up, before he leaves for New York, he considers what part Africa in general and South Africa in particular will play in the affairs of the Commonwealth and of the world.

Few men are privileged to witness the birth of a volcano in their own back yard ; yet this is what happened, more or less, to Dionisio Polido, a farmer in Mexico. The history of El Paricutin, the youngest volcano in the world, born on the 20th February, 1943, is one of the many unusual stories in *Volcanoes Old and New*, by S. N. Coleman, which tells of volcanoes in all parts of the world. The book discusses the causes of volcanic activity and summarises with simplicity and a wealth of photographic illustration, all that is surmised or known of these alarming manifestations of the fire and fury underneath the placid crust of the globe we live upon.

An author's impression of a year he spent in America is Val Gielgud's *One Year of Grace*. A shrewd bird's-eye view of the American way of life is given as well as entertaining observations upon that country's radio, television and stage.

Spoils from the Sea, by James Taylor, is the story of Diver Johnstone, one of the most famous deep-sea divers of all time.

The year 1950 has witnessed two major Catholic events : the Holy Year proclaimed by Pope Pius with a view to the spiritual regeneration of mankind, and the restoration of the Passion Play at Oberammergau. There have been, and still are, numerous performances of the type of play given at Oberammergau. They are all, however, drama in the form of the old miracle plays depicting the Passion of our Lord. Passion Plays are found during the later Middle Ages, especially in Germany and the Tyrol, and they reached the height of their excellence during the sixteenth century. *Oberammergau and Its Passion Play*, by Elisabethe H. C. Corathiel, devotes 81 pages out of 150 to the history of Oberammergau. The author states that the natives of the district are of Celtic origin, which accounts in part for their profound religious fervour. In mediæval times they were surrounded by monasteries, from which the district derived the name of the " Pfaffenwinkel," or priests' corner. When the Great Plague spread over Europe in the

seventeenth century the people of Oberammergau initiated a kind of quarantine for themselves by means of a ring of watchfires round their village. Contact with persons living outside it was prohibited. This proved successful until, on the occasion of the " Kirchweih " fair in 1632, Kaspar Schisler, a native of Oberammergau and a labourer at the neighbouring plague-stricken village of Eschenlohe, succeeded in creeping past the sanitary cordon to visit his family for the festivities. He died before these were under way, and Oberammergau lost its immunity. In their distress the villagers made the vow to perform the Drama of the Passion of Christ every ten years if Divine Providence would remove the scourge from them. The scourge was removed. The performances, however, have not taken place with absolute regularity. Towards the end of the eighteenth century it was suspended for a time, as the Age of Reason was bent on the extermination of " superstition " and festivities conducive to " idleness." The text of the Oberammergau play has several times undergone revision, and shortly before the last war the text was in danger of being modernised—a dubious proceeding, as it is so largely based on the gospel narratives. The text used this year is still substantially that of 1811 by Father Daisenberger, the parish priest.

For the first time the full story is told of the birth and growth of that strange band of under-water operators—the Frogmen. Clad in fantastic rubber suits, some crawled on the muddy bottoms of harbours looking for mines, some bestrode torpedoes, others slipped through the darkness in midget submarines. But first came the long and arduous training, a training which made heavy demands on the endurance of body and nerves. To these men the war was a very personal business, and they found suddenly a new highway had been laid open. They came—they went—unseen under the very eyes of a watchful enemy. Lockgates were blown, patriots spirited away, the only clue an occasional bubble on the surface of the water. The Frogmen operated in a new world, a world of mystery and unseen dangers, the weird underwater world. *The Frogmen*, by Tom Waldron and James Gleeson, is a magnificent tribute to fantastic courage and skill of officers and seamen and to scientists.

Jane Lane's skill in re-creating the past, which has won for her so high a place in the ranks of historical novelists, is brilliantly displayed in her *Puritan, Rake and Squire*—a study of seventeenth

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century England. Through its pages move the hard-working independent merchants of the City of London ; the country squire is shown with his passion for field sports and his equally strongly developed love and care for his land. The grim Puritanism of the Cromwellian Period is contrasted with the gaiety of the Restoration, the people of a new London, rising from the ashes of the old, flock with joy to the pleasures of the playhouses, the races and the public parks. Against this background Jane Lane has portrayed three men, widely different in background, interests and temperament, yet each representative of some facet of life in his period. In *Praise God Barebones*, the *Earl of Rochester* and *Robert Walpole* the reader is given memorable studies of personalities.

When Charles Edward Mudie opened in 1842 his Select Library, to be followed by the great development of W. H. Smith, the world of fiction was opened to a vast new public. For writers the effect was far-reaching. To win the approval of Messrs. Mudie and Smith meant that a novelist was " made." To the secluded Victorian woman the Circulating Library brought a new interest and joy to life, and for these readers the woman novelist offered full measure and more. Each discovered her own formula for success, from the exotic romance of *Ouida*, the sensation, murder and mystery of *Miss M. E. Braddon* to the tear-provoking pathos of *Charlotte Yonge*. She disliked male novelists and her delicate feminine susceptibilities were shocked by their realistic approach and robust language. Alan Walbank's selection—*Queens of the Circulating Library*—from the half-century's feminine fiction offers an amusing peepshow of the more intimate scenes of Victorian life. His extracts from nine outstanding writers are self-explanatory, and familiarity with the complex plots is not essential for full enjoyment of the characteristic scenes he has chosen. Contemporary illustrations complete this most interesting of period pieces.

Anyone who has read *Sala's Journal* will not soon forget that there is such a book as *Mrs. Glasse's Art of Cookery Made Plain and Easy* (1746). It has, however, been claimed that " Hannah Glasse " is as much a myth as was Sairey Gamp's Mrs. Harris. (It will be remembered that in Dickens's *Martin Chuzzlewit* that Sairey Gamp, a fat old woman " with a husky voice and a moist eye," is engaged in the profession of nursing. She is always quoting her mythical friend Mrs. Harris, and her affection for the

bottle is proverbial. From a part of her varied belongings a very stumpy umbrella is called a gamp). According to an anonymous nineteenth century compiler of " literary myths," Dilly the publisher told Dr. Johnson that the real compiler of the book on cookery was Dr. John Hill. He continues, " as to why a woman's name was selected, that rose through a piece of business prudence on the part of the publisher." " Nevertheless," he adds, " the alleged Hannah has been often treated as a real individual, as, for instance, in an American publication, wherein it is stated : ' Mrs. Glasse wrote other books on similar subjects.' " He goes on, " There is little doubt that they were written by Hill, who, in his day, showed conspicuous industry in this kind of drudgery." The mention of Dr. Johnson calls to mind his former pupil, David Garrick. It may be remembered that the great actor applied to Hill the stinging epigram, " His farces are physic—his physic a farce is ! " Another association is the ironical proverb, " First catch your hare," which though sometimes attributed to " Mrs. Glasse," is not found in *The Art of Cookery*, but in all likelihood was suggested by the words, " Take your hare when it is cased " —that is, skinned.

The Oxford Companion to English Literature gives the following : " Hannah Glasse author of *The Art of Cookery made Plain and Easy* (1747), *The Compleat Confectioner* (1770), and *The Servants' Directory or Housekeeper's Companion* (1770). She was habit-maker to the Prince of Wales. The authorship of *The Art of Cookery* has been erroneously attributed to Dr. John Hill." Benét's The Reader's Encyclopædia states : " Mrs. Hannah Glasse, the author of a cookery-book, immortalized by the saying, ' First catch (skin) your hare, then cook it.' Mrs. Glasse is the assumed name of Dr. John Hill (1716-1775)." It is evident that Benét has quoted from Brewer's *Dictionary of Phrase and Fable*.

Lytton Strachey was distinctly a product of a leisured class. His taste in prose favoured the amenity and composed vigour of the eighteenth century, it inclined in poetry towards the Elizabethans and their immediate successors. Readers of Strachey will not be surprised at this sympathy with what is exaggerated and open in the expression of emotion. Incidentally, it accounts for his choosing *Elizabeth and Essex* as his last large theme. Most of his books have been some time out of print. His shorter essays have been put into two volumes under the heads " Biographical "

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and "Literary," and arranged under them, not in the order in which they appeared, but in the chronological order of the subjects dealt with. A collected edition of Strachey's works has appeared 17 years after his death (he died in January, 1932, at the age of 51); and when a considerable number of years have passed before such an edition as The Collected Works of Lytton Strachey is called for, it will indicate that he is on his way to becoming a classic.

When Henry VIII, at the time of his break with Rome, became the Protector and Supreme Head of the Church in England, a large number of treatises were published to lend support to his claim. The most famous and the most important was the work of Richard Hooker. In *Richard Hooker and Contemporary Political Ideas*, Dr. F. J. Shirley has considered only the political implication of the treatise, leaving the other points of controversy to the Anglican Church and the Puritan opposition. Hooker, the Anglican theologian, was for some time tutor to George Cranmer, grandnephew of the Archbishop, and Edwin Sandys, son of the Bishop of London, later became master of the Temple, whence his more popular rival, Travers the Puritan, was eventually expelled. Five only of the eight books of the *Laws of Ecclesiastical Polity* were published in his lifetime, and considerable mystery attended the publication of the last three during the half-century following his death. In spite of its quaint and somewhat archaic flavour, Hooker's work, by reason of its stateliness and charm, its lucidity, and even when the thought is most profound, is deemed the fountain-head of modern literature in prose. His theory, which he gradually unfolds from book to book, is based first on the unity and omnipotency of law, "whose seat is the bosom of God," and secondly on the supremacy of calm and temperate reason to which all things, even divine revelation, are finally referred. Hooker draws largely on mediæval scholasticism for his preliminary views on the idea of Law and the origin of the State. Dr. Shirley remarks: "His tenderness for the Scholastics is in marked contrast to the most Protestant thought." He holds with the Scholastics of the sixteenth century that power has its origin among the people and that an implicit contract lies at the basis of the national state. His position is really a moderate one, having forcefully rejected the belief in the right of rebellion, between the theory of the divine right of kings and that of the radical democrats. Hooker premised that Scripture had nothing precise to say on the form that ecclesias-

tical government should take. To him, naturally, the sovereign should be at the same time supreme head of the civil government and of spiritual matters. In order to put Hooker's position into sharper relief, Dr. Shirley has devoted several chapters to certain other contemporary political doctrines. He examines in turn the writings of Languet, Holman and Buchanan, those of the Jesuits—Mariana and Suarez—and of the Political Theorists. Finally, he wonders in his last chapter how Hooker would have reacted to the changes in the Anglican Church that have taken place since his death.

The introduction to *Aquinas: Selected Political Writings*, by the editor, A. P. D'Entrèves, alone would give the book distinction. As a statement of the teachings of Aquinas; its implications and its political significance cannot be bettered. The book has been proclaimed by *The Times Literary Supplement*: "It would be hard to think of a better introduction to politics in the West."

A study of Irish folk-lore, the proverbs, and the other traditional matter of the country, shows that Irish humour is of no recent growth, although there has been a general tendency to emphasize the melancholy side of older Celtic literature and to arrive at the view that the most striking features of that literature is its sadness. The proverbs, some of which are very ancient, are characteristic enough to show that the early Irish were naturally joyous, "as a primitive people should be, for sadness generally comes with civilisation and knowledge." A study of the material collected by the Irish Folk-lore Institute impresses one with the idea that the originators of this gathered material were homely, cheerful and mirthful. The humour of the Irish Celt is amusing in conception and in expression. When it is soured into satire, it is frequently of a marvellous power and efficacy. The bards, who possessed the gift of irony, sarcasm and ridicule were much dreaded and often were punished by those they had attacked. The English invaders—individuals, manners, actions and beliefs—were objects of ridicule and scorn, but the bards railed at their own countrymen also. After the conquest of the country by Henry II the number of bards declined, and life became tragic for them. More serious matters were forced upon their attention, and in spite of the new conditions the humorist not only survived but thrived. Personalities were not the most popular subjects for ridicule, and the most detested characters, though often attacked

Leabharlanna Connrae na Gaillimhe

in real earnest, were not the favourite themes with the wits. Cromwell's name suggested a curse rather than a joke, and it is only the moderns who make a jest of him. Irish humour is more imaginative than any other. It is less ill-natured, though the Irish have an aptness in saying things that wound, and the most illiterate peasant can put more scorn into a remark than can the most highly educated of any other race.

The best of our humorous writers sometimes show a semi-pathetic strain, and as in their saddest moments people are inclined to joke, so in many writings where pathos predominates, the humour gleams. While perhaps not capable of definition with precision Irish humour is easily recognisable with its buoyancy and movement and expression of heart. Again, the treatment of sacred subjects by Irish wits is similar to that in most Catholic countries. St. Patrick is hardly regarded as a conventional saint by our humorists, and it is curious that St. Peter is accepted by the wits of all nationalities as a legitimate object of pleasantry. Only those who are in the closest intimacy with sacred objects venture to treat them familiarly, and the Irish peasant often speaks in an offhand manner of that which is dearest to him.

The distinction between wit and humour is not a simple one. It is generally accepted that while one expresses indifference and irreverence, the other is redolent of feeling and sincerity. Humour and satire are extremes—the more barbed and keen a shaft, the more malicious and likely to hurt, whereas the genuine quality of humour partakes of gentleness and tenderness. Sheridan is an admirable example of wit ; Lover represents humour in its most confiding aspect. Then there is the malice of Curran's repartees not quite akin to the rasping personalities of " Father Prout." Irish humour is mainly a store of merriment pure and simple, without much personal taint, and is anything but philosophical. Human follies or deformities are rarely touched upon, and few Irish humorous writers have attempted the didactic. The long line of humorous writers who have appeared in our literary history has never been broken in spite of the numerous national and social tribulations. In Anglo-Irish literature they begin with Farquhar, whose methods of treating the follies of fine ladies and " men of honour " anticipates those of the *Spectator*. Swift's irony, unsurpassable as it is, is cruel to excess, and contains little that is really Irish. The impressive way in which Swift, using the deadliest of weapons, ridicule, reformed the abuses of his time, deceived a good many. His wit shone by contrast with his moody

exterior, and it had that element of unexpectedness which goes far to define the nature of wit. Real drollery in Anglo-Irish literature began with Steele, and with him there is rarely anything to offend modern taste. His tenderness is similar to Goldsmith's. A direct contrast is seen in Sterne—malicious and sly, full of unreality and misplaced sentiment, " and possessing a gift of characterisation equalled only by authors of the first rank." He depended chiefly upon a disfiguring coarseness and on the morbid tastes of his readers.

There are many wits, highly popular in their own day, who are no longer readable with any degree of pleasure. As wit depends so much on the manner of its delivery for the effect produced, so dramatists tend to be relatively more numerous in this field. In men like Sheridan " it is superabundant, luxuriant and easily detachable." Others, however, like Kane, O'Hara, Hugh Kelly, William O'Brien, James Kenney, and so on, whose names were famous at one time, while not yet forgotten, it is difficult to bring them with their plays to a focus.

Parody, a kind of poetical pleasantry, in which what is written on one subject is altered and applied to another by way of burlesque. Irish parody is represented by Eaton Stannard Barrett's burlesque romance, *Montmorenci and Cherubina*, which had a great success early in the nineteenth century. Its ridicule of the Radcliffian type of romance, abounding in weird tales, horrors, scenes of old castles, gloomy forests, and grotesque affection, probably did much to drive out the worst examples of that unrealistic school. Maginn was a much better parodist, a great humorist in every way, and the earliest writer who showed genuine rollicking Irish humour. He could be both coarse and refined. His boisterous praise of the bottle was not a sham. His occasional apparent delight in savage personal criticism was quite foreign to his character, being in reality a most amiable person and loved by all who knew him. It was different with " Father Prout " (Rev. F. S. Mahony)—one of the venomous order of wits, and certainly not a personal favourite with his colleagues. Indulging in frequent and senseless attacks on O'Connell and others, his wit is too often merely abusive like that of Dr. Kenealy, who, almost as learned as " Prout," was quite as unnecessarily bitter. It is from Lover that we get the Irish arch-humorist, and it is difficult to exaggerate the excellence of his love-songs. Others may be more classical, more polished, more subtle, but none are more irresistable. Carleton and Lover were admirable humorists, but

only incidentally so, whereas Lover was nothing if not a humorist before all. There are many excellent passages in the novels of both, as also in one or two of Le Fanu's works. O'Leary and the other Bacchanalians, who came after Maginn, were worthy followers of the school which devoted all its lyrical enthusiasm to the praise of drink. Marmion Savage showed rather the acid wit of Moore. Ferguson and Wade are better known by their verse than as humorous story-tellers. Few nations could have produced such a harvest of humour under such depressing and unfavourable influences as Ireland has experienced. Few countries can show an equally valuable contribution to the world's lighter literature as can Ireland.

The story of an enterprising London ragamuffin, named Wheeler, who caused a highly improper disturbance during the semi-retirement of Queen Victoria from public life, is *The Mudlark*, by Theodore Bonnet. He slipped past the guards into Windsor Castle, and in spite of the effort of two servants to conceal him, Wheeler wound up in the Throne Room, where he had been taken by the celebrated John Brown, and where he was discovered by the great Disraeli himself. On the same evening, Disraeli had dined with the Queen and discussed with her the acquisition of the Suez Canal shares and the subsequent conferment upon her of the title of Empress of India. The appearance of the Mudlark, Wheeler, had a profound effect on all this. How an urchin's unexpected appearance before the Queen helped to change the course of British history is the main theme of this unusual and ironic novel. Woven into the Victorian background are many amusing characterisations and, in particular, pictures of Victoria and Disraeli that are penetrating and unconventional. Wheeler's escapade soon became notorious, and it took one of Disraeli's most brilliant and adroit speeches in the House of Commons to resolve what might otherwise have been a very unpleasant situation for Wheeler, the Mudlark.

The fame of the great Irish tenor, John McCormack, spread to the far corners of the earth. His golden voice was heard by millions of people in countries as far apart as Italy and Japan. He was adored by the masses and admired by royal and illustrious patrons of music. He numbered among his personal friends all the great musicians and singers of his day, and he received many honours for his immense contribution to musical art. The Pope

conferred on him the hereditary title of Count. McCormack was not only a great singer, he was a romantic figure, a man who enjoyed life and one on whom fortune had bestowed her richest favours. From very humble beginnings as a choir boy in Athlone he rose to the greatest heights as an opera singer and concert virtuoso, and when he died in 1945 there passed away one of the most brilliant artists in the annals of music. The story of his wonderful career, of his triumphs in London and New York, of his immense zest for life and his world-wide travels, is told with rare charm by Lily McCormack in *I Hear You Calling Me*. He married the author at the start of his career, and she was his constant companion throughout his life. John McCormack had planned to write his memoirs, but the task remained unfinished. Mrs. McCormack has drawn largely on this material for her own account of one of the most fascinating success-stories in the realm of music and art.

It is, presumably, because the study of nineteenth century publishing history is of comparatively recent date, that the sensational importance of the Parlour Library as an innovation in cheap book-making has not previously been realised. 'Sensational,' nevertheless, the venture was, alike in its courage, efficiency of handling and success. Perhaps the most remarkable feature of the whole affair is that it originated in Ireland, was undertaken by a firm of *printers* who had not previously been general publishers at all, and was neither underwritten in London nor relied on the support or money of the English trade. Its immediate popularity transformed it in a few weeks from a local Irish speculation into an international property of great value. A London office was rented, and a London address added to the Irish address which at the outset stood alone in the imprint of the first volume. Thus the original issue of the first item in this long and triumphant series bore a purely Irish imprint and was a *new* work by a man who is now regarded as perhaps the most important Irish story-writer of the time, Sheridan Le Fanu. Considering first the realm of fiction, and taking the year 1845 as a basis, it is seen that the three-volume novel, published at 31*s.* 6*d.*, is firmly established as the standard form of a novel's first appearance. There were, of course, new novels in two volumes and even novels in one, but such issues were governed by *length* and were regarded as abridgements of the three-decker and not an alternative form. Conditions were different in Ireland, for the few Dublin publishers who

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originated fiction favoured small 12mo single volumes, until the fashion of part issue infected Messrs. Curry & McGlashan. The Irish three-decker was an unusual venture. Dublin technique in fiction publishing was on a cheaper and handier scale than that of England and Scotland. The new novel market which these Dublin printers prepared to challenge was a three-decker marker, and by their Parlour Library they dominated the English trade by issuing fiction in parts cheaply.

Possessed of remarkable literary gifts Francis 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. He was born at Kinvara in 1854, entered the British Board of Trade in 1873, and died in London in 1935. His *Ould Plaid Shawl*, *The Donovans*, and *Little Mary Cassidy* are known and sung the world over. His poetical gifts were shown early. In 1870 he wrote a play, *The Last of the O'Learys*, which was produced in his native town. In the same year his first printed poem appeared in *The Nation*. He is considered one of the raciest of Irish poets and a humorist. He published in 1887 a small volume, *Irish Songs and Poems*, which was reprinted by Colm O'Loughlin in 1949, with a preface and appreciation by P. S. O'Hegarty. The bulk, however, of his work still lies in manuscript, awaiting, it is to be hoped, early publication. " Fahy's collaboration with Mrs. Alicia Adelaide Needham, wife of an Irish doctor practising in Clapham, led to the publication of many of his songs by Boosey, Chappell, Novello, Cramer, Schott and other London publishers, who still find a demand for some of them "

The Law of Rent Restriction in Ireland, by John R. Coghlin, contains a fully annotated exposition of the Rent Restrictions Act, 1946, setting out the reported, and some unreported, Irish decisions prior to that Act, and down to the end of 1949. There follow the 1949 Act, the prescribed Forms for varying rent, and the 1923 rules.

Patrick O'Donovan is the Foreign Correspondent of the *Observer* whose astute and human dispatches from Palestine, Greece, Malaya, Burma and China have earned for him one of the highest reputations in contemporary journalism. He followed the downfall of the old order and the birth of the new from the

Eastern Mediterranean to the Far East, arriving in China to see " Nanking collapse like an old tent." For six months he watched the disintegration of the Nationalist regime before the advance of the Communist armies, and left a few days before the fall of Shanghai. He returned to England by way of Indonesia and Indo-China.

For Fear of Weeping is a personal record of everything the author has seen and experienced during his years as a correspondent. Its atmosphere is that of the colourful and exciting lands in which he has travelled. Its title, taken from Beaumarchais, reflects the blend of wit and sensibility which is its key-note. It is above all a human record concerned with men and women—a Balinese dancer, a Palestine policeman, a Chinese beggar-woman, a Malayan terrorist, a British ambassador—as individuals caught up in something larger than themselves rather than as political digits.

In C. M. Franzero's *The Story of St. Peter's* is the complete history of one of the most famous Churches in the old world told in the author's distinctive style. C. M. Franzero, well-known author of such best-sellers as *Roman Britain*, *Appassionata*, *Inside Italy*, and *The Memoirs of Pontius Pilate*, has here written one of his finest books. He has gathered together a unique collection of photographs to illustrate his text. As well as telling the story of St. Peter's, from before the time when Paul III sent for Michelangelo down to the present day, he has added interesting chapters on the Vatican State and the Papal Court. Few other books on the subject contain similar information.

The thrilling stories on almost every page of *Elephant Bill*, by Lt.-Col. J. H. Williams, are more impressive for the quiet modesty of the writing, which is full of the author's humour and of the gentleness and charm which won him the confidence of the remarkable animals under his care. " Elephant Bill " is the name by which the author was known throughout Burma, where he spent over twenty years in the jungle, living with elephants and their riders, working with them in the vast teak-forests. His life's work was the training, management and well-being of elephants. He has stories to tell of elephants in every aspect of their lives ; of the wild herds and the lonely tuskers, of elephants in love and anger, of mother elephants and their calves, of rogue elephants, tigers and ghost-tigers, of elephants hauling the great teak-trunks

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down from the mountains to the rivers. During the war, when the Japanese over-ran Burma, Elephant Bill became " Elephant Adviser " to the XIVth Army. In that capacity he organised the recruiting of elephants and their riders from behind the Japanese lines, and their employment in the jungle country on bridge-building and other military tasks. During the big Japanese advance on India he brought out as many elephants as possible by a new route over precipitous mountain-tracks and through pathless jungle. This feat surpassed Hannibal's crossing of the Alps, and is the climax of a book full of interest and excitement.

Dwight Long, author of *Sailing All Seas in the " Idle Hour,"* was only twenty-two when he set off from America across the Pacific and the East Indies to England, and the *Idle Hour* was the smallest craft ever to accomplish such a lengthy voyage. To undertake the voyage in the first place, in a ketch only 32-foot long, required courage enough, but to carry it out demanded the highest measure of seamanship, determination and responsibility. In the South Seas he took on as his crew a young Polynesian called Timi, who soon became his devoted companion. Timi remained with the boat until, soon after they had crossed the Indian Ocean, he fell ill suddenly and died in hospital. The author sees the world with the innocent eye of youth and adventure is described with an engaging modesty. In the course of his journey he met W. A. Robinson (of *Deep Water and Shoal*), Alain Gerbault (of *The Fight of the Firecrest*) and Harry Pidgeon (of *Around the World Single-Handed*).

" . . . an interesting and ingenious method of identification and record by an artistic and often beautiful symbolism." In such terms Sir Christopher Lynch-Robinson and Adrian Lynch-Robinson, authors of *Intelligible Heraldry*, describe their subject. Their enthusiasm almost hypnotises the lay reader into regarding it not as an anachronism but as a " living science." The heraldic system did not exist before the twelfth century, and the striking feature is the way in which the science spread throughout Europe within a few years of its inception. It seems that there is hardly a question on its history and application that this book does not answer. Even if heraldry has outlived its function, there is no denying the fascination of its language—its paly-bendy, chevronel, fitche, fretty, hauriant (" a fish palewise, head towards the chief "), torteau (" a red roundel "), trippant (" said of a stag instead of

passant ")—its wyverns, griffins and tygers. There are problems too to be solved, as the chapter on Cadency and Bastardy shows, and these problems should have a particular appeal to chess players and others of similar mind.

More than three hundred books by and about British Catholics have been sent to Rome by the British Council for exhibition during Holy Year. Most contemporary British Catholic writers are represented among the 220 new books, which also include reprints of works by such well-known Catholic authors as G. K. Chesterton, Hilaire Belloc, Cardinal Newman, Francis Thompson and Alice Meynell. Many of the remaining works are now out of print and among the old and rare books are early editions of St. Thomas More, Thomas Stapleton's Latin work *The Three Thomases* (St. Thomas, Thomas a Becket and Thomas More), his translation of Bede, and first editions of Coventry Patmore.

The novel, a light-hearted enough form of literature in its origin, has come to carry more and more weight until it is difficult to know what critical standards ought to be applied to it. At least it should first of all entertain and it should also enrich the reader. Here is a selection of the numerous novels all meant for the average reader. All are entertaining though they would perhaps not all entertain the same people. As for enrichment only the individual reader can judge.

The story of a beautiful woman who returns to life after death to have her life over again is told by Ruth Feiner in *Are You Ready, Caroline?* Wallace Stegner in *The Big Rock Candy Mountain* tells a story of the western United States in the days of its early development. Bright, sophisticated people, whose actions create deception and violence, are the characters in *Black Cypress* by Frances Crane. Feike Feikema's *Boy Almighty* is the story of a boy's slow recovery from tuberculosis in a sanatorium, and of the many characters he meets there. In *Call for a Miracle*, Benedict Keily follows the loves and hates, hope and despairs of a group of men and women in Dublin. Eleanor Farnes tells in *Captive Daughter* the story of a girl's struggle to win freedom from her possessive mother. *The Raft* by Rosalind Wade is the story of a week in a great London Hospital, and is claimed to be a most mature novel. In Johnny Vallon's experience, running a detective agency was a succession of brief but strange encounters with

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fascinating people, some good, others definitely bad eggs. *Lady Behave !* is vintage Cheyney of the brand that has raised him to the heights of the world best-sellerdom. A novel set in war-time China is *Chinese White*, by Burgess Drake. Georgette Heyers, *The Grand Sophy* is an historical novel of Regency England. A novel of Gheel, Belgium, between the two wars is *The King of High Street* by Lewis Sowden. Short stories about country life and the open air, particularly the excitements of fishing, hunting and shooting, is Patrick O'Brian's *The Last Pool. Our Spoons Came from Woolworths*, by Barbara Comyns, is a novel about the life of young married couples trapped in a great modern city. A. B. Guthrie's *The Way West* brings alive the struggles of ordinary people, and their greatness, as they followed the wagon trails in the great westward trek that settled the Pacific North-West. The name of Captain Bligh inevitably spells for most of us the one word—Mutiny. But it is not solely on the story of the " Bounty " that Bligh's fame rests. As Governor of New South Wales his life was no less stormy. The conflict between the despotic Governor of the young colony and John MacArthur, leader of the free settlers and founder of Australia's wool trade forms the main theme of Crawford Vaughan's *The Last of Captain Bligh*. Kathleen Treves's *Three Anniversaries* is a romance which describes how three totally different anniversaries form forgotten milestones in the life of Janine Conway. *The Mountains are Still Green*, by David King, tells the story of a young couple, pioneers who emigrate to New Zealand in the early years of the nineteenth century. The story of the inheritance of a Dartmoor estate brings happiness to David Ross until an unpleasant ghost from his past appears in *Final Score*, by George Goodchild. American thrillers leave the average reader dizzy and dazzled with so much repartee, drinking, " hard boiled " faces, powerful cars " burning up the highway," so much quarrelling, that at least an effect of tension is gained whatever the more sober losses. Some recent productions of this kind are : *Death Among Friends*, by Lange Lewis ; *Deadly Ditto*, by Christopher Hale ; *Lady to Kill*, by Lester Dent ; *The Wrong Way Down*, by Elizabeth Daly ; *Dark Echo*, by Hugh L. Nelson ; and *The Devil and Destiny*, by Theodora Du Bois.

Some recent books for young readers are : *Animal Facts and Fallacies*, by O. P. Breland, which is a kind of encyclopædia of information about animals, presented in a lively manner in the form of question and answer. A concise guide to the appreciation

of ballet, written for boys and girls by the Director of Saddler's Wells School, is *Going to the Ballet*, by A. Haskill. A well printed and illustrated account of different breeds of dogs, their care and training is C. E. G. Hope's *Dogs as Pets for Boys and Girls*. I. Horner's *Needlework for Girls* provides a simple guide to sewing and dressmaking, beginning with tools and stitches, and progressing to easily-made garments. Although not primarily intended for children, *Guide to British Insects*, by B. B. Moreton, is a useful reference work. After a general introduction to the structure and life-history of insects, the different orders are described in detail. The well-known naturalist and photographer, O. G. Pike, describes, in *Wild Animals in Britain*, his experiences among animals. B. T. Richards is a handicraft lecturer and in *Woodwork and Toy-making* gives advice on tools, materials, and construction, with detailed instructions for making different toys.

The material for this historical study, Vincenzo Berardis's *Italy and Ireland in the Middle Ages*, of the contacts between Italy and the cultural and religious ties which bind the two countries was collected during the author's long residence in Ireland as Envoy Extraordinary and Minister Plenipotentiary of Italy in Dublin. From Ireland's first direct touch with the Mediterranean world down to the death of the last Irish saint in Italy at the end of the Middle Ages, Signor Berardis describes the fruitful relationship of the two countries, and he concludes with the observation that " the great historical contribution of the Irish (to the civilization of Europe), in addition to their missionary enterprise, was that Ireland linked the Middle Ages with the classical past, keeping the ancient culture alive when civilization itself seemed to be dissolving in chaos."—*The Times Literary Supplement.*

Robert Greacen, writing of Michael McLaverty, in *Now and Then*, says : " Just on the other side of forty, McLaverty, a Northern Irishman of country origins, had a brilliant career at Belfast University from which he holds a Master's degree in Science. During his twenties he was busier living than writing, so that it was not until the later nineteen-thirties that his first stories began to appear in periodicals. With his novel *Call My Brother Back*, it was obvious that a new writer of great lyrical force and with a beautifully natural style had unobtrusively taken his place among leading Irish authors . . . style is indeed the man ; sophistication—in the best sense—is hidden by an easy frankness

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of approach that superficial people might mistake for naivety. . . . McLaverty's ordinary, uncomplicated people, some of whom possess a natural subtlety and charm, come from the Ulster working and lower-middle class . . . McLaverty brings a ready understanding to quiet persons, to the outcast and unassuming: through them is reflected his own sincerity, love of birds and beasts, responsiveness to atmosphere . . . He builds his characters in warm, human terms; he does not dissect, coldly and with inexorable precision, in the 'guts-and-blood' manner of so many contemporary fiction writers. His diction is unstrained, precise without pedantry . . . the occasional dialect word usually points its meaning from the contents."

A new and notable contribution to Irish social history is *The Population of Ireland*, 1750-1845, by K. H. Connell, Fellow of Nuffield College.

Frederick Laws in *News Chronicle* says of Oliver St. John Gogarty's *Rolling Down the Lea*, "Good Irish talk . . . It rambles out of political indignation, into poetry, ghost stories, notes on horse-racing or the behaviour of swans without embarrassment or hesitation. An admirably foreign book and fine leisurely reading."

Dr. Arthur H. Ryan, who recently retired from the Readership in Scholastic Philosophy in Belfast University, has produced, with a remarkable combination of learning and lucidity, what might be called an introduction to the Catholic Church, which should be of deep interest not only to Catholics but to non-Catholic readers. While this book, *The Church of Christ*, is of great apologetic value, it lacks the aggressive note that so often mars a work of this kind, and contains material of absorbing interest.

A trilogy: *Charles, King of England*, 1600-1637, *King Charles and King Pym*, 1637-1643, and *King Charles the Martyr*, 1643-1649, by Dr. Wingfield-Stratford, late Fellow of King's College, Cambridge, the biographer of Mr. Winston Churchill, author of the two-volume *History of British Civilization*, *The Victorian Tragedy* and *The Victorian Aftermath*. The first volume covers the years from Charles's birth to the Ship Money case. It tells the story of a shy, retiring youth, who, before he reached adult stature, fell under the fatal fascination of the adventurer, the Duke of Buckingham. Ten years after the murder of Buckingham Charles became the puppet of a clique of wealthy financiers. It is also the story of the most fantastic of all royal courtships and the happiest, as well as the most tragic, of royal marriages. The second volume tells the story of the six years between the fatally misguided attempt of Charles and Archbishop Laud to impose a new Prayer Book on the Church of Scotland and the death of John Pym. It presents the drama of Whitehall and the Strafford tragedy, and gives an account of the opening stages of the Civil War, in which the claims of Rupert as a commander of genius at least equal to Cromwell's are vindicated. The portraits of Pym, enigmatic, enormous, and almost inhuman; the building-up of Hampden into a national hero, and the true story of his death set out from contemporary accounts; these historical portraits are very different from eariler Whig presentments. The third volume tells of the military campaign of 1644 and the decline of the King's fortunes after the decisive battle of Marston Moor. The duel between the two great contrasting personalities of Charles and Cromwell is the dominating theme.

In the magazine of the Columbia University Press, *The Pleasures of Publishing*, there appears the results of a ballot among writers, critics, editors, librarians and booksellers, to discover which are the ten most boring classics. The results were in the following order: *The Pilgrim's Progress*, *Moby Dick*, *Paradise Lost*, *The Faerie Queen*, *The Life of Samuel Johnson*, *Pamela*, *Silas Marner*, *Ivanhoe*, *Don Quixote and Faust*.

—The Editor.

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SAOTHAR FILIDHEACHTA NA GCALLANACH

III

Is beag fann Gaedilge a cum Padraig Ó Callain agus Maicus nar cuireadar tionnóg fileata béarla air. Seo romlaí den traochar sin :—

NA HAOISEANNA

1.

Nuair glacar na leanbaí baiste na heaglaise
Fagann siad céim coim (?) ó peaca go sráfta :
Nuair fásar a dtuigsint, bíonn a mirneas gan cumse,
Mar fuair siad a nglanadh ó peaca na pinnsean.

2.

Nuair biormuid 'n ar ngarúin bíonn ar bpaisiún do-claoidte,
Bíonn muid lag, tuirseach le headarúr (?) saoghalta ;
Sileann muid, fanfom, gur fada ar gcuid laeche
Agus gur fí-beag an sracadh le go dtigid sa seipe muid.

3.

Nuair béar muid 'n ar bpeacaib ba cóir go mbeadh cumhne
Nach bfuil lá ar bith com fada a'r nach dtagann an oróce :
Ba ceart do gach duine a beit ag cur ola ina lampa
Mar bailigear na meaca a gcuid meala san samhradh.

4.

Nuair béar muid i n-aois, agus béar ar saoghal caitte,
Sin é lá cunntais na mbliadhanta gan tarrainn :
Má déanann muid aithige, déirc, trosgadh, agus urnaighe,
Geobamuid reilt ar féasta na glóire.

THE LIFE OF MAN

1.

When infants are christened, how happy their station,
Transformed from darkness to the light of salvation.
Their joy increases at the age of discretion
To see that they are freed from their parents' transgressions.
When boys are youthful they're prone to their passions,

2.

And often deluded by foolish transactions.
They hope to obtain a full period of years
Whilst death unawares puts an end to their cares.

3.

In the state of our manhood we should contemplate
That time is fast fleeting, and passing away,
We ought to contribute to the light of salvation
Like bees for their honey in the height of the season.

4.

When life is quite worn by age and impression
We then shall atone for our former transgressions.
In case we do penance, alms, fasting, and prayer,
We'll join in the banquet proclaimed by our Saviour.

SEASUIR NA BLIADNA

1.

Nuair tagar an t-earrach, bíonn an maidin ciúin, réimhe ;
Bíonn duilleabar ar crannaib, agus ceileabar as éanlaib ;
Bíonn fionnfuar as madaidhib a'r adhaca fá féideadh ;
Bíonn meidhir agus mirneach ar intinn gach éinfear.

2.

Nuair tagar an samhradh, tig fad ar na laethib,
Tig tear imr an ngréin agus neart ina gaethib,
Ach tugann sí leigean agus í ag imteacht le fánaidh,
Agus éaluigeann sí uaim mar éaluigear an lán-mhuir.

3.

Nuair tigear an fogmhar, bíonn bród ar na daoine,
Ag cruinniú a stóir faoi coimne an geimhridh :
An té déanar failligeadh air nach dtugann aire d'á dhúthi,
Aimeoidh sé an caillteamhaint i ndeire na cúise.

4.

Nuair tagar an geimhreadh, tig fuinneamh imr na gaoithib ;
Bíonn an duilleabar a' tuitim, a' crapadh, a'r a' crionadh :
Criochnuigeann an modhaig le foimar féasta,
Mar cumhne a'r mar chuidh ar tuitim an Aon-Mhic.

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THE FOUR SEASONS OF THE YEAR

1.
How pleasant and charming each morning in Spring,
The birds in green arbours doth warble and sing ;
The huntsman's horn sounds over the plain,
And mankind is charmed at the sight of the scene.

2.
How long and extensive, how sultry and warm
The days are in Summer inclined to all charm,
But they vary quite soon in their usual performance,
And the sun appears gloomy in yielding its radiance.

3.
The peasantry in harvest are highly contented,
Reserving their corn as a store for the winter ;
The bees, in like manner, their honey doth gather,
Lest they should starve in the cold frozen weather.

4.
In Winter, the breezes are chilly and cold,
The green leaves are withered, and fall to the ground,
But Christmas at length puts an end to the season,
As a final remembrance of the birth of our Saviour.

———o———

An Lá

1.
Nuair tagar an maidin le héirghe na gréine
Bionn meidhir ar na daoine ag éirghe ar a néalltaibh ;
Bionn an smólach a'r an linnet, an cuach, a'r an céarrach
A' tabairt glóire don Ard-Rí, ó'r é chuireas gach aon rud.

2.
Nuair tagar an t-eadarlaidh le meadon an lae ghléigil,
Tagann tear imr an nghréin agus neart ina gaethibh :
Tugann sí leighean agus í ag imteacht le fánaidh
Agus éaluigeann sí uainn-ne mar éaluigear an lán-muir.

3.
Nuair tagar an tráthnóna bíonn bród ar na daoinibh
A ngnóthaí a beith i gcomair rud do chiocfaidh an oíche :
An té déanar failligh agus nach dtugann aire d'á dhúthí
Aireochaidh sé an cailleamhaint i ndeire na cúrsa.

4.
Nuair tagar an oíche bíonn sé ag gach duine,
Cómhrádh agus siamsa 'na suidheamh coir teine :
Téigeann siad a chodladh trom, cumhreach ó'n sláidhbeacht—
Sin péarsa ceap Criost mar fuamhnear dár gcnámaibh.

Míle agus ocht gcéad go leith dáta na bliadhna (.i. 1850) ó cumlinghean tAon-Mac Á céasadh Dia nAoine gur thug Calnán na laetheanta i gcomhalacht sgríobtha le himteacht an tréadhuin agus aimsir na ndaoine.

THE DAY IN FOUR PARTS

1.
How pleasant and cheerful of a fine dewy morning,
We rise from our slumbers when daylight is dawning ;
The lark and the linnet in concert doth sing
To praise their Creator and bountiful King.

2.
At noon how refulgent, how brilliant and clear,
How sultry and splendid the sun doth appear,
But it quickly descends in the course of its orbit
And leaves us behind like the tide-flowing water.

3.
When evening approaches, how happy our station,
To have our work finished, and duly completed.
In case we neglect to perform our duty
We'll feel for our folly, and sink in the ruin.

4.
At night, exhausted by toil and hard labour,
We sit by the fire to converse with our neighbour;

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We go to our slumbers, quite harassed and weary :
That feast was procured by our bountiful Saviour.

Pádraig Ó Catháin, Caiptín an Dúnéin, Creachmaoil, Co. na Gaillimhe, a cuir na rannta béarla chuige a' tsiall siar, an dara lá déag de Lúnasa, 1933. Go raibh sé dea-mhaith dó é.

Galway Scrap Book

(*continued*)

BY THE EDITOR

As important as the introduction of English law and language was the enforcement of religious uniformity by Penal Laws dating from Tudor times. The extent to which Catholicism was openly practiced in Galway varied from year to year : " reasons of state policy sometimes dictated an increase of energy in its repression, as at the time of the alleged ' Popish Plot,' and at other times allowed a greater degree of toleration." Politically, the Catholics were virtually excluded from Parliament ; they had no part in the Corporation, and as time went on the artisan and shopkeeper in Galway was penalized for his religion.

In the Established Church the majority of the bishoprics were reserved for Englishmen. In County Galway, where conditions were bad, Protestants were few, the incumbent received as low a stipend as 40*s.* a year. This probably accounted for the frequent complaints of their neglect of their churches and manses. Poverty and the selfishness of their superiors seem to have been the prime causes.

1641. *Remonstrances of Grievances in the Province of Tuam* :—

" Doctor Laughlin Kaolly, titular Archbishop of Tuam, is very public among us. He presents himself openly in general assemblies. He travels up and down with great companies. He is plentifully maintained, generally respected, feeds of the best, and it is a strife among the great ones who shall be happy in being the host of such a guest. Every church living in the province of Connaught hath a Romish priest as constantly as a Protestant minister entitled or assigned thereunto. The country suffers grieviously under the charge of a double clergy—Protestant and Papist. They have everywhere their mass-houses, whereunto the people in multitudes resort, and that not privately but in a public braving manner.

" The friars swarm *hic illic et ubique*, and are often most in the highways in their habits. In Dunmore is a house consisting of a

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prior and thirty friars, which have their oratory, dormitory, refrectory, etc., and observe the rites of their order as fully as when they were in Spain. Another abbey at Kilconnell, with as many or more ; and conspicuous nunnery, wherein are many young gentlewomen, daughters of lords, knights, and the best of the country.

" The titular Archbishop of Tuam and his suffragans do publicly and powerfully exercise jurisdiction, and such obedience is given them by the natives, that the jurisdiction of our Church is altogether neglected.

" The nation, weary of the charge of a double clergy, do much repine at our ministers. They keep back tithes, conceal their glebes, deny them any place of residence, where they might look to their flocks. But, what is most grievous to us, they do maliciously indict them and their proctors at the assizes, and call them to the Parliament to their utter undoing, for no other cause but for receiving such customs as were antiently paid to their predecessors."

1655. *Compendious View of Some Extraordinary Sufferings of the People Called Quakers, Dublin*, 1731 :—

" Humphy Norton and William Shaw, being in a peaceable meeting at *Samuel Newton's* house in Galway, were by a guard of soldiers forceably *haled* thereout, the meeting broken up, and turned out of the town, and not suffered to go in to fetch their Horses . . . "

" Solomon Eccles, being moved of the Lord to go as a sign, on the 14th of the 7th month (1669), and that naked, with fire and brimstone burning on his head, without the gates of the City, into a papists' Mass-meeting, and the Frayar and people being upon their knees, he (in the spirit of the Lord) said, 'wo to these idolatrous worshippers ; God hath sent me this day to warn you, and to let you see, that if you repent not, what shall be your reward.' And so he went over the bridge into the City, warning them also to repentance ; and when done he was had to prison, with his three Friends, *Randal Cousins, Nich. Gribble, and Henry Bloodworth*, who accompanied him in his services ; *Eliza Harper*, visiting them in prison, was also there detained, and after several days' imprisonment, were all released."

The early Quakers in Galway showed a fierce intolerance to Catholics. " The intemperance of their methods not unnaturally influenced popular feelings against them and they suffered rough handling."

1655. Hardiman giving extracts from the *Council Book* of

Galway states : " On the 7th of November, 1655, Coote (the Lord President) made a report of his proceedings in ' clearing the town ' under this order (that all the Irish and other popish inhabitants should be forthwith removed out of the town, in order that accommodation should be provided for such English Protestants, whose integrity to the state would entitle them to be trusted in a place of such importance), in which he states, that he had ' dispensed only with a few persons, who, through extreme age and sickness, and the unseasonableness of the weather, were unable to remove, but that the security of the place was well provided for.' In return for this communication he received the thanks of the state, but was cautioned *to take care that the few, so dispensed with, should be removed as soon as the season would permit ;* it being their desire ' that so considerable a place should be entirely inhabited by Protestants ' . . . This was followed, on the 19th of November, by further instructions to Coote, wherein he was ordered to ' take care ' (*inter alia*) That the priests or fryars, now imprisoned within the town, that are above the age of forty years, be forthwith banished into France, Portugal, and other neighbouring kingdoms in amity with this commonwealth ; and for the rest of the priests, that are under the age of forty years, be forthwith shipt away for Barbadoes or other the American plantations ; and to give public notice, that in case any of them return without licence, they shall be proceeded against according to the laws ; "—i.e. *punished with death.*

1656. Hardiman quotes : " On 1st September, 1656, another order issued, ' that the governor of the city of Galway do forthwith remove thereout all Irish Papists, and that no Irish be permitted to inhabit therein, unless disabled to remove through extreme old age or sickness, or bed-rid."

1661. Treasury Warrant.

" Captain Charles Twig for monies by him disbursed for the relief of the popish priests prisoners in Galway 4 October 1661, £10."

1665. Earl of Clarendon to the Archbishop of Canterbury :—

" The state of the church is very miserable ; most of the fabrics are in ruins ; very few of the clergy reside on their cures, but employ pitiful curates, which necessitates the people to look after a Romish priest or Nonconformist preacher, and there are plenty of both. I find it an extraordinary thing for a minister to have five or six cures of souls, and to get them supplied by those who will do it cheapest. Some hold five or six ecclesiastical pre-

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ferments worth 900*l.* a year, get them all served for 150*l.* a year, and preach themselves once a year. When I discourse with my Lords Bishops on these things I confess I have not satisfactory answers, but, with your Grace's help, I do not despair of doing some good, for many things are redressed without any other difficulty than men's doing their duties. Several of the clergy who have been in England have sent to me to renew their leave of absence ; and they must return ; for absence without leave forfeits the preferment, and none shall be licensed without good grounds. The Archbishop of Tuam (*John Vesey*), after three years' absence, is resolved to come over, and I hear is on his way . . . "

1673. Essex to Sir Oliver St. George, November 15 1673 :—

" There is one Martin French a fryer who has been soe useful to me both by privately giving me intelligence of all the proceedings of their clergy and by appearing sometimes and giving assistance to prosecute some of the Romish bishops that should I send him abroade as the Proclamation enjoins I am confident the poor man could not escape the Inquisition or goe with his life, which I look upon to be of so ill an example to all others who should be employed in this kind, as I would rather run the hazard than be guilty of doing anything prejudiciall to the King's service. I doe therefore desire you take care of him. It will be his best course to keep somewhere neare you in the country. This lettre you are to keep secrett to yourselfe."

1674. Essex to Sir Oliver St. George, May 23 1674 :—

" Martin French is very usefull to me and hath lately given us good intelligence of the actings of priests and titular Bishopps in these parts. Having about a month since published a second proclamation for all Romish Titular Bishopps, Friars, etc, to depart. I now remind you of this Martin French to take care of him and see that no harm happen to him, I also desire you to give him hint of this man but it must be kept secret or otherwise he will not be able to furnish us with such intelligence as may be of advantage to me."

1674. Constable, Mayor of Galway, to Dublin Castle :—

" . . . intimating that severall to the number of forty of the popish clergie in that town commanded by the late Proclamation to depart the kingdom, were willing in conformitie thereunto to transport themselves in a shipp then in that harbour but that Linch the Master or Owner thereof would not undertake their freight under forty shillings for each of them, which the said friers and soe

foorth pretended they were not able to raise. Wherefore the Mayor prayed his Excellencies direction."

" Ordered that it be signified to the Mayor that the said persons are at their perills to transport themselves."

1678. Lords Committee of Examinations, 5 December 1678 :—

" May it please your Lordships. In obedience to your order I have (as well as I can recollect) reduced into writing the Informations of one Martin French, an Augustinian friar, against James Lynch the Roman archbishop of Tuam in the province of Connaught, taken by me at Galway as Attorney General to his Majesty for the said province when the Lord Roberts had the government of that kingdom (1669) which followeth in these words, or to the same effect viz.—the said James Lynch said to the Friar that King James declared himself a Roman Catholic under his hand and seal which Declaration was in the Consistory of Rome, till he came to the Crown of England when he employed one to corrupt the Register of that Consistory and take it out which being done he caused the person so employed to be poisoned, for which he (the King) hangs in Hell. The Friar said that King Charles the First was kind to them of the Catholic religion and did not put the Statutes in execution against them, and was a passionate lover of his Queen, a Roman Catholic, to which the said Bishop answered, Did he not die a heretic, and a declared enemy to the Catholic religion, for which he was righteously put to death ? Then the Friar saying that our King that now is was a very good natured prince and gave the Catholics great liberty. ' He ' says the Bishop ' a good natured prince ! He is worse than any of them. How many families has he starved and ruined who gave him bread when he was abroad ! ' ' Well ' says the Friar ' however he is safe enough, he having an established army and guards to secure his person. ! To which the said Bishop replied ' Do not mistake yourself, for there was one of them (which of those I am not certain) who intended to have his heart's blood, and if it were not for the barbarousness of it, would drink it when done. !

J. Shadwell, Jurat."

John Shadwell to Ormond, 30 November 1678 :—

" The first thing my Lord Berkeley spoke to me after his lordships arrival was to ask me if I thought it not a malicious prosecution against the Archbishop and because I declared my thoughts it was not, he was very angry with me ; and the friar afterwards coming and making his application to him for some allowance in

respect his party had wholly deserted him and no man came to him for masses or confessions, as they usually had done, his Lordship threatened him with imprisonment, so I kept him myself several months or he had been starved, of which charity to him I have since felt the inconveniency."

1678. Council to the Sheriffs of the Town of Galway :—

" We find by your letters of the 26th of November you have apprehended two popish priests but you do not mention whether they be regulars or seculars. If regulars we require that they be secured until there be an opportunity of transporting them, but if seculars they are to be discharged."

1680. Council to Sir Oliver St. George, Galway, 13 April 1680 :—

" We have lately received information that one Molony titular Bishop of Killaloe has lately removed out of Clare into Connaught. We require you to imploy fitt persons to apprehend him and have him sent under a safeguard to this City of Dublin."

1680. " Petition of Dominick Martyn an Augustinian to his Grace James Duke of Ormond, etc. and to his Majesties Privy Councill.

The humble Petition of Dominick Martyn an Augustinian fryer humbly sheweth unto your Grace and Lordshipps that your Petitioner was willing pursuant to your Graces and Lordshipps Proclamation to transport himselfe out of the kingdom and would doe so accordingly had his severall distempers permitted him. That ye Petitioner is three score and nyne yeares of adge and has been for sundry yeares past so unwieldly that he was and is still found to keepe his bedd as by Physitian's certificate to that purport hetherto annexed may appeare.

May it therefore please your Grace and Lopps to consider your poore Petitioner's adge and infirmitie and in regard that he is willing to enter security before any Justice of the Peace of the Countie of Gallway for his good behaviour that your Grace and Lopps may be pleased to grant him leave to remaine in the kingdom that thereby he may take the libertie of breathing the air for health, if his infirmitie will permit him, without being molested."

(Endorsed) " Ordered that the Petitioner do with good security before the Mayor of Gallway acknowledge a recognisance in the sum of two hundred pounds to personally appear within ten days before the Lord Lieutenant or other Chief Governor and shall in the meane time demean himself as a dutiful and loyal subject and upon certificate of the Mayor of Gallway of such recog-

nisance we are pleased that the Petitioner be permitted to remain in this kingdom until further orders notwithstanding the Proclamation."

1680. Council to Col. Theodore Russell, Mayor of Galway :—

" Your letters of the 8th instant concerning Dominick Linch fitz Stephen a regular priest of the order of St. Dominick who is apprehended and in gaol were read. We require you that the said Linch be kept in strict custodie."

1681. Ormond to the Archbishop of Tuam :—

" We being given to understand that there is erecting in the Abbey of Athenry a monument or tombe for one Bourke titular Bishopp of Elphin with inscriptions thereon of his severall titles and dignities, you are to cause enquiry to be made and if you soe find, a stop is to be put to the work."

Ormond to the Archbishop of Tuam :—

" We find by your Lordshipps letters there is already not onely a monument but an alter very stately erected of marble and stone in the Quire of the said Abbey, and whereas the magistrates have neglected etc. you are to cause the said monument if offensive to Protestants, to be taken down."

1683. Ormond to Arran, Lord Deputy :—

" There is nobody here at present from whom I can properly receive advice, much less directions—the King being at Winchester—how to advise you to proceed with the senseless and extravagant insolency of the friars and nuns who are guided by them at Galway and Burrishoole . . . I am of opinion that if it be not too late you should send orders from the Council to the Judges that go the Connaught circuit to have the mad friar at Burrishoole indicted upon the statute in force against such as shall be found in the act of saying mass and prosecuted to the utmost extent of the law. If the assizes be over I conceive it may be done at a Quarter Sessions.

" The nuns are silly creatures yet they must be dispersed and those who gave them a retreat ought to be sought after. But those priests and friars who governed the ceremony of admitting a new nun ought be prosecuted as far as the law will reach, and if some of the lay asistants of the best quality at the profession of the nun and at the mass at Burrishoole were also prosecuted it will be better. When I mention the dispersing of the nuns you will understand my meaning extends to the fraries also."

1683. Longford to Arran 24 August 1683 :—

" Before I left Galway being invited by the Irish merchants to

a dinner I took occasion to represent the folly and indiscretion they were guilty of to have a public priory and nunnery so near the town, and four public mass-houses in the town. I acquainted them also of the danger of it because it was against the law, and in contempt of the late proclamation and the madness of their clergy who flock over now would inevitably draw on mischief upon them. They thanked me for the friendly intimation and promised to take a speedy course in it. And accordingly the next morning they came to me and assured me the priory and convent should immediately disperse, and there should be no more public mass-houses. But they hoped they might have the exercise of their religion privately in their own houses and desired me to interpose with the Mayor that he would not disturb nor trouble their secular priests which were not within the proclamation. I spoke to the Deputy Mayor who will give your Excellency an account how far they perform their promise."

Longford to Arran, 30 August 1683 :—

"I gave your Excellency an account how readily the Popish party at Galway complied with the suppressing of their public mass-houses and dispersing the convent and nunnery . . ."

1680. Council to Thomas Staunton, Sheriff of Town of Galway, 14 May 1680 :

"You having lately apprehended one Doctor Joyce who pretends to be a secular priest, which you seem to be doubtfull of, are to inform yourself. If a Regularhe is to be kept in custody, etc.,"

The Abjuration Oath :—

"I, A.B., do swear that I do from my heart abhor, detest, and abjure as impious and heretical that damnable doctrine and position that princes excommunicated or deprived by the Pope, or any authority of the See of Rome, may be deposed or murdered by their subjects, or by any other whatsoever ; and I do declare that no foreign prince, person, prelate, state, or potentate, hath or ought to have any jurisdiction, power, superiority, preeminence, or authority, ecclesiastical or spiritual, within this realm."

1701. Patrick French of Galway to Joseph Dawson att H.M. Castle of Dublin :—

Sir—I had yours before the last Assizes in Galway in answer to what I writ about the poor priest my brother and am obliged to you for your favour. He was indicted at the Assizes for high treason on the supposition that he is a Dominican fryer but the Judge thought fitt to putt off his tryal and ordered that he should

be in the mean time kept in Gaole. He is a poor sickly man and can't live if he be long in confinement I therefore thought fitt to make an application to the Government to baile him. The Judges had so good a character given them of his life and conversation by all the Protestants of the County that I hope they will speak a good word for him.

(To be continued)

A Famous Trial Recalled

By THE EDITOR

There is still fresh in the minds of the old people of Galway and neighbourhood the following trial, described by Oliver J. Burke in *Annecdotes of the Connaught Circuit*. It has a lot in common with Lord Lytton's novel, *Eugene Aram*, published in 1832, based on the story of a schoolmaster, a man said to be of unusual ability and gentle disposition who in 1759 was tried and executed for murder. The murder is done by his accomplice Houseman and Aram hides himself in a remote village and falls in love with a woman of noble character. Their marriage is about to take place when Houseman reappears and betrays Aram, who is imprisoned, tried, and sentenced to death.

For murder, though it have no tongue, will speak
With most miraculous organ.

—*Hamlet.*

Murder may pass unpunished for a time,
But tardy justice will o'ertake the crime.

Dryden : *The Cock and the Fox.*

About the year 1823 there lived in the town of Galway a victualler named Hughes ; he was not a Galway man by birth, nor originally a victualler by trade, but having settled there some years previously, he entered into the business, and soon realized a moderate fortune. He was well liked, a good father, a kind friend, and a strict observer of his religious duties. One dark November afternoon a pedlar entered his shop, and in the dim candle-light, recognised Hughes as one McCann. On hearing his name—the true one—which he had not heard for years, Hughes was startled. Recovering himself, however, he laughingly remarked how

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curiously people were mistaken for others. Following the pedlar to the shambles near by he invited him to breakfast the next morning.

The pedlar appeared the following morning at Hughes's stall, situated in one of the archways, where he was received cordially. The breakfast over, he was invited to go for a walk, Hughes stating that he would show him over the city. As they left the crowded parts of the town behind, the behaviour of Hughes frightened the pedlar who turned and ran, followed by the victualler. The stranger lost no time in reaching the town where he reported to the Mayor that Hughes, or McCann (the man's real name) had murdered a man ten years before in County Down. Knowing the man accused to be a peaceable and prosperous citizen, the Mayor scouted the story, saying that the pedlar must be mistaken as to the identity of the man. But the accuser was so clear in his statement, remembering McCann intimately as a journeyman baker (his original trade), before the murder, he satisfied the Mayor, who then had the butcher arrested. He was transferred to Downpatrick, and at the next assizes he was put on his trial for wilful murder, before Mr. Justice Moore. So great was the interest in the case that many of Hughes's friends came from Galway to the trial. The Crown succeeded in finding witnesses who had been examined at the inquest ten years before, and who had made depositions before the magistrates.

John Walker, the first witness, remembered seeing the body of one Owen McAdam floating in the canal near the bridge of Conlavey, in the County of Down, on the day in question. In his pockets there was a small piece of ginger, but no money. On the clothes of the deceased there were marks of blood, and his body presented the appearance of much violence. On the canal-bank were foot-marks, stamped deeply into the sand, as if there had been a struggle there. Witness had seen the deceased, who was a horse-dealer, on the evening before, in company with the prisoner, who was then dressed in a grey fustian jacket.

Fanny McDonnell next deposed that she was the owner of a tavern in Newtown Hamilton ; that she remembered the night of the murder distinctly, and that the deceased, with three men, one of whom wore a fustian jacket, had drinks at the bar on that evening ; that she saw deceased take a bundle of bank-notes and some ginger out of his pocket ; and that he told her he was a horse-dealer.

John Chambers swore that he saw deceased on the evening of

the murder in Mrs. McDonnell's tavern with three other men ; that he took out a quantity of notes, and also a watch with the picture of four soldiers on the dial ; never saw such a watch either before or after. Between 5 o'clock and 6 o'clock deceased left in company with the other men ; had a grey horse, with a switch tail, by the bridle.

James Chambers heard the prisoner, to whose identity he now swore, tell the deceased that he would accompany him from Newtown Hamilton to Lisburn. Deceased was leading a white-coloured horse.

James Rooney, who lived near Lisburn, remembered the deceased coming to his house on the night of the murder ; McCann was with him. It was then 11 o'clock at night, and he appeared to be drunk ; McCann made him take two glasses more ; they had a grey pony with them.

Adam Sloane, a baker, remembered that he had McCann in his employment at a wage of six shillings a week ; he left his employment on the Thursday before the murder. He left because witness refused him permission to attend the Maze Races. McCann was then about twenty years of age, and very slender ; he was now very stout.

James Vance, lived at Tandragee, remembered the 26th July, 1813. On that day a young man about twenty-one years of age called at his house ; he had with him a dark grey colt with a switch tail ; he asked witness for grass for a month ; he left the horse there and never returned for it ; the young man offered to sell witness a watch with the picture of four soldiers on the dial.

The eighth witness was the pedlar. He deposed that he had been first a baker, next a basket-maker, and now a pedlar by trade ; that he had been on the canal the night of the murder, that he passed McCann and the deceased as they were going towards Lisburn, the latter being very tipsy and leading a grey horse, with a long switch tail, by the rein ; that he knew McCann well, as they were both bakers ; he could distinctly see by the moonlight the faces of both. On the next day he heard of the murder, and saw the man he had passed a few hours previously taken out of the water. He met McCann a day or two after, and told him that he was suspected of the murder, and to fly for his life. McCann, denying all knowledge of the affair, took from his waistcoat pocket a watch with a dial on which there was a painting of soldiers.

On cross-examination the pedlar admitted that he had not

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made at the time any depositions, nor given any evidence at the coroner's inquest, as he was afraid that he should be accused of the murder. He had followed the basket-making business until lately, and carried in his pack a number of fancy baskets. For the last five years he had travelled over the North of Ireland supporting himself, and at the same time seeing the country, and stopping at his customers' houses wherever he went. By some accident he visited Sligo early in the summer of 1823. He had sold all his things, and purchased in that town a new stock of goods, and he turned towards Newtown Hamilton. As he was leaving Sligo he saw a regiment of soldiers leaving the town, and he thought he could not do better than march with the men as he would have music and company on the way, and perhaps sell something on the journey. When he reached Castlebar he had to replenish his pack, selling as he went along, and reached Headford the next night. Rising early, he walked to Galway where he saw McCann for the first time in many years. Questioned as to his reason for coming to Galway, he stated that from the moment he had left Castlebar until his arrival in Galway he felt as if he were led on by some irresistible attraction towards that city.

Other witnesses swore that the prisoner was the same man who had been with the deceased at the tavern at Newtown Hamilton, and that many of them had known him from infancy.

The Rev. William Baker, a magistrate of the County of Armagh, knew a watchmaker, named Joyce, in Newtown Hamilton. It appeared from the watchmaker's books that the watch, with the picture of soldiers on the dial, was left there on the 17th August, 1813.

James Hardiman Burke, Mayor of Galway, swore that he knew the prisoner for several years in the town of Galway. His name was then Hughes. Witness took him into custody immediately before the last Galway Assizes. He had gone to the Meat Market when he met Hughes, and told him that he had a very unpleasant duty to perform ; that there was a serious charge made against him, and that, if it was not cleared up, he must commit him. The prisoner said it was all spite ; that he never was in Newtown Hamilton ; that he had come from the County Tyrone ; that, if he had even been drinking with deceased, nobody could prove that he murdered him ; and finally, he denied that his name had ever been McCann.

John L. Reilly, Collector of Customs, swore that he dealt with the prisoner as his butcher ; saw him in the Galway jail, after his

committal, and was astonished at seeing him in jail. The prisoner told him he was charged with murder down the north ; witness asked him what part of the north he was from ; he replied, Dungannon ; asked him did he know the Knoxes ? He replied he knew Hugh Knox. There was no such person as Hugh Knox living near Dungannon. Several witnesses were examined to prove that no such person as either Hughes or McCann ever lived near Dungannon.

There were four witnesses for the defence. Their evidence was not material. The jury, in less than an hour, returned a verdict of guilty, with a recommendation to mercy on the ground of his subsequent good conduct. Hughes, or McCann, was sentenced to death, the judge remarking, " It was marvellous how the hand of God brought the criminal to justice. Let no idea of pardon or of mercy cross your mind, for the gates of mercy are closed against you in this world. On Thursday morning next you must die."

His death was a toruring one, as the rope broke. Before the second attempt to hang him he had to be revived with wine while seated on his coffin. He confessed his guilt on the gallows.

The extraordinary detection of McCann created a great sensation in Galway. They remembered him as a man foremost in all charitable schemes, and a man of industrious and blameless life.

Galway Jail

By THE EDITOR

Until the seventies of the last century Galway jail embraced two distinct prisons—that of the City of the County Jail and the County Jail respectively. The Charter of Elizabeth in 1578 granted full power to the Corporation " to have for ever a gaol within the town, and a keeper of the same, and to commit to, and imprison therein, prisoners for whatever cause or crime they should be taken, attached or arrested." By Letters Patent dated 16th March, 1603, Cormocke McDermot and Henry his son were appointed keepers of the jail of Galway during their lives, in reversion, after the death of John Williams, who then held the keepership for the term of his life. The original prison was a small room under the Tholsel, which in time became too small for the number of prisoners, and a new jail was built near the centre of the town at the place afterwards called the Main Guard. In its construction more attention was paid to the security of the inmates than to their

health as is clear from the report of John Howard who visited the prison in April, 1788. His remarks are, " Galway city and county gaol, in the close part of the city, has no court, no water. Gaoler's salary 20*l.* Debtors 7. Felons, etc. 12." Apart from its bad construction, inconvenience, and lack of accommodation, it blocked up one of the principal entrances into the town. On the 21st June, 1802, the Corporation ordered, " that for the purpose of widening the street, the present town goal and the old guard-house be pulled down." The foundation of the new town jail was laid in 1807 towards the south of the county jail which was then in course of erection on Nun's Island, and was formally opened on the 27th December, 1810.

At a meeting on the 2nd April, 1807, of the Commissioners appointed by Act of Parliament for building the County Jail, it was stated, " that the public business of the county and county of the town of Galway would be materially convenienced and expedited by having the respective gaols and session-houses contiguous to each other." The Commissioners had purchased a piece of ground outside the boundary wall of the new county jail, and they considered the space sufficient for the erection of a town jail, and it was resolved, " that the Commissioners do consent and recommend that an act be applied for to amend the Galway gaol act, so as best to answer the purposes aforesaid, provided that the county of the town of Galway shall contribute one sixth of the expense of said amended act, and also defray one sixth part of the expense of a bridge, which it appears will be requisite to build across the river, for the more convenient access to the town." Hardiman referring to the bridge (the Salmon Weir Bridge) writes, " On Monday, 29th June, 1818, the first stone of the new bridge leading from the county court-house to the gaol, was laid by the Hon. William le Poer Trench." The work was completed in October, 1819.

The town jail was three stories high. The basement housed the keeper and his family. Debtors occupied rooms along the entire front of the building. Behind these rooms, at the end of a large hall was an iron door leading to a double row of cells, with a yard at the back. A flight of stone stairs led to the second floor containing a row of arched cells corresponding to those underneath, and the third story provided cells for the solitary confinement of " incorrigible " felons. Twenty years afterwards the prison was increased in size, caused, as the newspapers stated, " from the daily increase of crime, and it is much to be apprehended that

more will soon become necessary." A remark in a contemporary journal reads, " A few stoves throughout the prison, particularly during the winter months, and a free ventilation, would be desirable."

In 1791 and 1792, Grand Jury Presentments were passed for erecting a more spacious prison, and after the necessary arrangements were made, an Act of Parliament was passed in April, 1802, " for building a new gaol for the county of Galway, and for purchasing land sufficient for the same, and for other purposes relating thereto." It is recorded that there was no county jail in Galway until 1686. The Patent Rolls, 31st Edw. I state, that the king, for that he had no prison in the county of Connaught (the province of Connacht at that time was divided into two great districts called the counties of Connacht and Roscommon), empowered Richard de Bermengeham, sheriff, that taking sufficient fines and securities from prisoners, that they would appear before the king's justices, he might at his will, and pleasure, enlarge them on bail, with the assent and council, however, of Theobald de Burgo or Robert Fitz-David, and so that he should answer for those fines at the Exchequer. On the division of the province into counties in 1585, the jail of the newly created County of Galway was established in the town of Loughrea, and continued in use until 1674, when it was declared to be " so old and ruinous " that the Judges of Assize recommended the Grand Jury to build a new jail in the town of Galway, and in the meantime directed that the prisoners should be taken care of. The prisoners were then brought to Galway and lodged in the town jail, which was availed of until 1686. In this year the town sheriffs, according to the Corporation Book, complained, " that the common gaol was detained from them by the sheriff of the county, he having no manner of pretence to withhold the same." It was then ordered in Council, " that the sheriffs should cause a lock to be put on the lower gaol for the security of their prisoners, and their gaoler to keep the key until the matter should be decided." In the same year a strong castle near the west bridge and adjoining the town walls was taken over by the Grand Jury to serve as a prison for the county. This castle had belonged to the old sept of the O'Hallorans, but had passed into the ownership of the family of Blake. The Blakes forfeited it in 1641, and it was granted to the family of Morgan of Monksfield under the Cromwellian Settlements.

In 1788 John Howard visited this prison and reported, " Galway county gaol is near the river ; there is a new court, but no

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pump ; the criminals are in two long rooms with dirt floors and no fire-place ; the debtors have small rooms above stairs. Allowance to felons, a sixpenny loaf of household bread every other day (weight three pound, twelve ounces), which they often sell for four-pence halfpenny to buy potatoes. Gaoler's salary 20*l.* 1788, April 1. Debtors 4. Felons, etc. 14."

As already stated an Act of Parliament was obtained in 1802 authorizing the building of a new county jail. The cost of the Act amounted to £216 4*s.* 5*d.* The site was " the southern part of Altenagh, in the Nuns Island." Plans and specifications (modelled on Gloucester jail) were prepared by a Mr. Hardwicke, of Upper Morton Street, Westminster, the official jail architect, under the direction of William Morton Pitt, a Knight of the Dorsetshire, were approved of. The ground purchased amounted to 3 acres 1 rood and 11½ perches, the fee simple of which cost £664 7*s.* 6*d.*, subject to a right of free passage for cars and carriages. Sir Richard Morrison, the famous architect, was appointed superintending architect.

The building was in the form of a crescent two stories high, and surrounded by a wall twenty feet high. The minor yards, which separated the blocks of cells, united and ended at a point in front of the Governor's house. The cell blocks or wards consisted of six for criminals and two for debtors—one of the latter being used as a hospital. The wards were capable of providing for 180 prisoners and allowed for two to each cell. The cell blocks were separated by walls, forming radii of a circle, and were visible from the back windows of the Governor's house.

The prison, which cost £27,000, was regulated by the Grand Jury of the county. The first Governor was a Mr. Fitzsimons, described by Hardiman as " a humane and upright individual well qualified for his arduous situation." A guard-house " with suitable accommodation for the soldiery " was situated inside the great gate, over which " was placed the fatal drop for the execution of criminals." This doorway which led to the open-air scaffold was blocked up in the sixties of the last century when the public execution of criminals was abolished.

Galway prison has been demolished and is now the site for a proposed cathedral.

Baron Lefroy charging the Grand Jury of the County of Galway on the state of the county at the Spring Assizes of 1849, said, " I deeply lament to be obliged to bring before you the appalling state of things which the calendar that has been laid

before me presents as existing in your jail. It appears that the number of prisoners is no less than 764, while the building is only calculated to accommodate 110 . . . The number of prisoners for trial is 423 ; and from the analysis that has been made of the Calendar, the cases appear to be 297 in number, of which you will have to dispose. Of this number there are fifteen persons committed on charges of murder or manslaughter ; but I understand there are only three of the cases bearing the character of murder, and they are not of recent occurrence. There are 24 cases of burglary and robbery. The cases of sheep-stealing amount to 115 ; the cases of cow-stealing to 57 ; and besides these there are 86 cases of larceny. The number of sheep- and cattle-stealing is quite alarming. They might be accounted for when want and famine, from the sudden failure of the potato crop, overwhelmed the people . . . "

Previous to the Famine, the average population of Galway Jail was 68. At the Spring Assizes of 1847 it was 650, but the numbers steadily fell from that year. The crimes for the most part were justified, consisting as they did of the stealing by the hungry of flour from mills, of bread from bakers, meat from butchers, fish from fishmongers and from fishing boats, and sheep and cattle from farmers. It is to be presumed that the prisoners felt that jail was preferable to the horrors of starvation, and fortunate was the man whose sentence was transportation to happier countries.

The Church of St. Nicholas

By THE EDITOR

Dutton, in his *Survey of the County of Galway* (1824), states : " The Protestant warden of Galway, who is appointed by the member for Galway, has eleven acres of glebe at Rosscom (where the remains of an old abbey are still visible), valued at three pounds an acre ; seventeen acres of glebe at Royallen, between Galway and Oranmore, valued also at three pounds an acre ; forty acres of glebe at Capanavagh, west of Galway, worth about £120 per annum ; a glebe house called the warden's house, opposite the church of St. Nicholas, worth fifty pounds per annum, besides burial money in each of the church yards, and £10 for each corpse interred in the church, the amount not known. There has been an abatement lately of 10 per cent on the value of the tithes. Al-

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together his income, exclusive of £150 to two vicars, is about £1,000 per annum. Rahoon, or St. James's parish, and all the parishes in the wardenship, are exempt from the payment of vestry money except that of St. Nicholas, on paying an halfpenny an acre, a commutation long since established, and which *they are very punctual in paying*.—Note, a layman may hold the office of warden for the space of one year, by virtue of the original Bull appointing that office.—There are only two vicars under the charter ; they rank as king's chaplains.

" The vestry cess amounts to about £500 per ann. for the following purposes, and for the repairs of the church ; it was formerly about £800 per annum :—

	£	s.	d.
Organist	40	0	0
Keeper of the clock and chimes ..	15	0	0
Clerk of the vestry	11	7	6
Clerk of the church	34	2	6
Sexton	20	0	0
Henry Banks and choristers	9	0	0
Door-keeper	2	5	6
Sacramental bread and wine	8	0	0
Candles	9	0	0
Fuel	8	0	0
Head nurse	6	16	6
Support of foundlings	113	15	0
Coffins for paupers	36	16	3
Cleaning the branch	2	5	6
Flannel for foundlings	10	0	0
Repairing crown post, glazing, etc. ..	30	0	0
Constables collecting the cess of the out parishes	8	0	0

" The clergy of this county most reside, or procure curates who do. Some have glebes, as the united parishes of Killererun and Abbey have a handsome glebe house, and 40 acres of good land. Lickerrigh about 3½ acres, no house ; Killconiran 2½ acres, no house. A parish church has been lately erected near Dunscandle. I am informed that nothing can be more uncomfortable and damp : a handsome church, with a comfortable glebe house and 3 or 4 acres, has also lately been erected at Moylough. Another handsome church and glebe house near Ardrahan, with a good many acres of glebe. A very beautiful new church at Clifden in Connemara : another extremely handsome church at Gort : another at Ahascragh, very commodious. I trust before long, that

under the auspices of the present archbishop of Tuam, there will not be a parish, or at least a union, without a church, a glebe, house and land, and *an enforcement of residence by the incumbent*."

(To be continued)

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TRENCH v. NOLAN

The Galway Election Petition

By THE EDITOR

Before and for some years after the Act of Union the typical Galway Parliamentary representative was in a large degree the swaggering, horse-racing, duel-fighting, hard-drinking, spendthrift type portrayed by Charles Lever. The " popular member " was returned by a combination of patriotic enthusiasm and religious influence, supplemented by the necessary amount of bribery and intimidation. There was also the distribution of five-pound notes and whiskey *ad libitum* on the one hand, and the breaking of skulls with shillelaghs on the other, completing the popular victory. In addition, the patronage customarily vested in a member of Parliament at the time was extensive in small appointments. The post office, the revenue, the army and the navy, were to a great extent the spoil of party. The minister flung patronage to his lobby followers, and these in turn shared or dispensed it among their supporters in their constituencies. Political independence, as we now understand, was unknown.

The trial of the Galway County Election Petition began, before Judge Keogh, on the 1st April and ended on the 21st May, 1872.

A petition was presented by Captain the Hon. William le Poer Trench against the return of Captain John Philip Nolan for Galway. Captain Nolan was unseated, the seat going to Captain Trench. It was contended that prior to the county election an arrangement had been made by the candidate Captain John Philip Nolan and by his agents that they had practised undue influence on the electors ; that Catholic clergymen publicly denounced and threatened the electors with spiritual chastisement and temporal injury ; and, by letters which were read at public meetings, and by resolutions, adopted at clerical conferences, which were published in the county, Catholic prelates aided in the exercise of such undue influence. Before the nomination, acts of intimidation and undue influence became publicly known among the electors. On the nomination day, Trench, the opposing candidate, advertised in local journals, and posted in the polling and nomination

places a notice, stating that Nolan had been guilty of undue influence, and was thereby disqualified. The notice was in English, a language with which many of the electors were unacquainted. On the election day, persons were stationed at the booths for the purpose of serving copies of the notice, many of which were scattered about the booths. A few hundreds were served on electors, before polling ; they were delivered to other voters who either declined to receive them or were prevented by the confusion, or by agents of Nolan, or by Catholic clergymen ; and in one booth they were not served until the voters had polled, in consequence of a misdirection. There were 4,686 available electors, chiefly Catholic, of whom 2,823 voted for Nolan, and 658 for Trench. Large numbers who had promised to support Trench did not vote, or voted for Nolan, by reason of undue influence and intimidation.

In the petition presented by Trench it was stated that Nolan himself and by persons on his behalf by means of organised mobs made use of and threatened violence, injury, damage, harm and loss on those who voted for or failed to refrain from voting for the petitioner. On the 6th February, 1872, large mobs consisting of friends and supporters of Nolan, armed with sticks and other weapons did by intimidation and terror caused many people to vote for him who otherwise would have voted for the petitioner. On the same day stones were thrown at, and blows struck, and physical violence offered to the supporters of the petitioner. The Catholic clergy of the county denounced the supporters of the petitioner and threatened temporal and spiritual ruin to these people. Sir Thomas Burke of Marble Hill, Pierce Joyce, D.L., and J. O'Hara, J.P., and Messrs. Concannon, conducting agents, with W. Boles, agent of the petitioner swore that there was a widespread system of physical and spiritual intimidation in the county, directed towards the petitioner's supporters, both before and since the election, and that, if the particulars were given, the witnesses would be intimidated from giving evidence. Sir Thomas Burke also swore that in consequence of such intimidation he himself had made up his mind to go with his family to reside abroad. He and Mr. Concannon, a solicitor of Tuam, swore that, as they had been informed, some of the clergy had denounced from the altar such persons as might come forward as witnesses ; and Pierce Joyce and P. O'Hara swore that strenuous efforts were being made to deter witnesses from appearing. Mr. Concannon, continuing, said that eight persons had been sent for trial to the Assizes, for violence towards the petitioner's supporters since the polling, and that at

the hearing of their case at Petty Sessions, forty extra police were ordered to attend by the Resident Magistrate. He had been informed also, by Mr. Thomas Roe, that his carriage had been stoned since the election. Mr. Bowles swore that he had been hooted by the mob since the election, and when going home was told by two men who were inside the road ditch that were it night he would never get home alive. The Earl of Westmeath swore that he had received a notice that he would be shot if he voted for Trench, or did not vote for Nolan, and that he had been told that his pew in Gurrane Chapel was broken up, and he deposed that, as he believed, had been done in consequence of his having supported the petitioner.

Captain Nolan and his conducting agent, T. Higgins, swore that so far as related to acts done by them, the allegations in the petition were untrue. Sebastian Nolan swore that he had heard from the Bishop of Clonfert that Lord Westmeath's pew had only been removed, and that the Bishop believed it was done by Trench's supporters. Martin McDonnell, merchant of Dunmore, and J. O'Shaughnessy, J.P., swore that to their knowledge, there was no appearance of intimidation—which was corroborated by M. S. Nolan. They also denied on oath that pressure was used to deter witnesses from coming forward, and no references had been made to the election in the chapels which they frequented.

Judge Keogh in his report stated that he found 36 persons guilty of undue influence and intimidation. These included Captain John Philip Nolan ; his brother Sebastian Nolan ; the Archbishop of Tuam (Dr. MacHale) ; the Bishop of Clonfert (Dr. Duggan) ; the Bishop of Galway (Dr. McEvilly) ; the Rev. Patrick Loftus ; the Rev. Bartholomew Quinn, Parish Priest of Craughwell ; the Rev. James Staunton, Parish Priest of Clarenbridge ; the Rev. Thomas Considine for the intimidating words alleged to have been spoken by him at a public meeting in Gort and Tiernevan ; the Rev. John Kemmy, Administrator, for intimidating words at Kilchrist Catholic Church, and also with threatening one Laurence Mangan with loss of custom on account of supporting Captain Trench, and with writing an intimidating letter to Robert Power to influence his vote ; the Rev. Patrick Coen for putting three electors named Forde, Donohue, and Hinds, out of Kilconickney Church, in order to influence their vote and the votes of others, and with speaking intimidating words at Kilcomeran Church ; the Rev. Francis Forde with procuring and inciting others to waylay and threaten violence to George Morris, an elector, and with

speaking intimidating words at Kinvara Church ; the Rev. James Furlong with using intimidating words at Meelick Catholic Church ;"and the following priests with, on various dates, between the 7th January and the 4th February, 1782, speaking intimidating words at their various churches : the Rev. Jerome Fahy, Parish Priest, Ballindereen ; the Rev. Malachy Green, Parish Priest, Clontuskert ; the Rev. William McGauran, Parish Priest, Ballygar ; the Rev. Michael Byrne, Parish Priest, Cappataggle ; the Rev. James Madden, Parish Priest, Woodford ; the Rev. Eugene White, Catholic Curate, Caltra ; the Rev. C. Galvin, Catholic Curate, Kilgerril ; the Rev. William Manning, Catholic Curate, Kilconnel ; and the Rev. Patrick Cannon, Ganauin—the two latter with using intimidating language, the first at a public meeting at Ballinasloe, the second at a public meeting in Portumna. These bishops and priests Judge Keogh reported, " by threats and denunciations of temporal and spiritual punishment, uttered during or immediately after Divine service from the altars of their respective places of worship, and otherwise as detailed in the evidence, intimidated and unduly influenced great numbers of the Roman Catholic electors to vote for John Philip Nolan, or to refrain voting against him. And, further, it was proved that numbers of such electors who had promised to vote for William le Poer Trench afterwards had been compelled to vote for John Philip Nolan, or to refrain from voting for William le Poer Trench, and had avowed that they were so compelled by intimidation and undue influence." He found that the Archbishop of Tuam and the Bishop of Galway were guilty of undue influence, but added that it was not proven that these prelates had sanctioned or taken part in the denunciations. He also reported that the Rev. Patrick J. O'Brien, parish priest in the Archdiocese of Tuam, who had been the proposer of Captain Nolan had publicly announced on the morning of the polling at the polling place in Tuam, to a Protestant gentleman, who had voted for Trench, that " there would not be a hair of his head disturbed—that nothing would be done to him."

The Attorney-General for Ireland in the House of Commons, on Monday, the 22nd July, 1872, referring to Judge Keogh's report, declared, " that there is evidence in my opinion sufficient to support a prosecution of a number of persons . . . There are 36 names in all mentioned . . . The Peter Conway is since dead . . . I have arrived at the conclusion that there are grounds for prosecuting 24 of these persons . . . the Most Reverend Patrick Duggan, Roman Catholic Bishop of Clonfert, for undue influence ;

also Captain John Philip Nolan and Sebastian Nolan, his brother ; and in addition to these, 19 clergymen, except three—the Rev. Peter Conway (dead), the Rev. Timothy Keevie, and the Rev. Francis Kenny. 'I think there are sufficient grounds to place these parties on their trial before a jury."

The judgment and the report, with his remarks on the bishops and priests, were assailed from many different quarters. To legal expert and layman alike it was thought that the language of the judgment had an ulterior motive. In press and on platform it was asked whether judges would not be wise simply to do as juries did and state no reasons for their decisions. It was considered that it would have been amply sufficient for all legal purposes if Keogh had unseated Captain Nolan and reported certain persons to Parliament as having been guilty of offences within the Corrupt Practices Prevention Act. Keogh not only exceeded the bounds of good taste and discretion, but in delivering the judgment which he did, acted corruptly himself, and should have been removed from office.

Keogh's reputation was, since the days of the " Pope's Brass Band," a disreputable one. After his judgment his effigy was burned in broad daylight in Nassau Street, Dublin ; in Tralee by 100 men of the Kerry Regiment of Militia ; in Galway, Cork, Limerick, Waterford, Drogheda, Newry and Belfast. His reaction to the general ostracism was to go all " Orange " at the Assizes, and his address to the Grand Jury of Derry on his last appearance in court would have done great credit to the Worshipful Master of any Orange Lodge.

The Times, commenting on the trial, stated, " No private prosecutor would have ventured into court with such a case as that against Dr. Duggan—a case in which the conclusion was foregone in favour of the defendant." A correspondent of *The Daily News* stated, " It (the trial) may throw a light upon these remarkable proceedings to state that the special jurors were selected from the county, under Lord O'Hagan's Act, which came into force during the first week of the present year (1873). This measure lowered the qualification to such an extent that tenants came into the box where landlords used to be found. Every day it has been evident that some of the jurors have come, like Cincinnatus, direct from the plough, and it has been a standing source of mirth to hear learned counsel gravely appeal to the historical knowledge and classical attainments of these humble farmers, of whom our friend Michael Clark, of ' Penny Rowl ' fame, may be taken as a type.

As to the practical result of this new Act, I am assured that under the former system these State prosecutions—at least the first two —might have had a different termination. As a rule, the old juries would have been Protestant and Conservatives ; now the rule is that they are Catholics and Liberal."

In an editorial *The Daily News* stated, " No reasonable being could doubt for a moment that Dr. Duggan, Bishop of Clonfert, would be acquitted of the charge preferred against him in regard to the Galway Election ; but the scene which took place . . . in the Irish Court of Queen's Bench seems to have astonished even those most accustomed to ebullitions of enthusiasm on the part of our brethern across the water. The Foreman of the Jury was so agitated that the Clerk had to read out the verdict. Then round after round of hurrahs, we are told, broke forth from the crowd assembled in court. Several of the jurymen waved their hats ; and one of them testified to his emotion by copious weeping. A lady went into hysterics ; but that may have been on account of the noise, which was taken up and prolonged out of doors, so that it resembled, our reporter telegraphs, the roaring of the sea. These demonstrations were perhaps natural enough, although there never was any chance that the Bishop would be convicted on the evidence of the man Carter. ' Anathema, anathema shall be hurled at any person who will not do as I recommend or as my clergymen direct '—these were the dreadful words which Dr. Duggan was accused of having uttered. It was pretty conclusively proved, however, that the Most Reverend Prelate had never said anything so wicked ; while the antecedents of the witness Carter, who testified against him, were not such as to lend gravity to the accusation. Whatever may be thought of the Galway Election trials as a whole there is no doubt at all that Dr. Duggan was properly acquitted."

The trial of the Galway Election Petition lasted over 50 days, and the costs as furnished amounted to £8,144, which were reduced on taxation to £4,402 2*s.* 10*d.*

A BRIEF NOTE ON THE GENEALOGY OF JUDGE KEOGH

From a very early period the sept of MacKeogh was located in Connacht, and should be distinguished from the Keoghs of the County Wicklow, though the names of both septs were often spelt in the same way. Under the year 1479, the *Annals of the Four Masters* record the death of Fergal MacKeogh, a " good poet." Under the year 1534 there is also recorded the death of " Maolmuire MacKeogh, the intended chief professor of poetry in

Leinster, a man of learning and of extensive knowledge in poetry, and who kept a good house of hospitality." In the attainders of the year 1642 are to be found the names of Thomas MacMaolmuire MacKehoe, or Keogh, and William MacShane MacFarrel MacKehoe, of Knockandarragh, County of Wicklow. In 1691, John Keagoh, or Keogh of Ballymuraroe, County of Wicklow, and his cousin, Humphrey Keogh, of Ballybeddin, in the County of Wexford, were outlawed and attainted, in consequent of their attachment to their religion and country. Of the Connacht line of this family was William Keogh of Corkip, in the County of Roscommon. Of this line also was Dr. Teige Keogh, Bishop of Clonfert. Duelling was then in vogue, and William Keogh and Robert Blake-Forster of Bath having quarrelled met, as was then the custom, on the Fifteen Acres, Phoenix Park, Dublin. After exchanging shots, their seconds having interfered, they left the field on friendly terms. William Keogh, who was highly esteemed in the Counties of Roscommon and Galway, married Mary, daughter of Andrew Ffrench of Rahoon, and had, with other issue, the Right Hon. William Keogh.

Note on Sir Thomas Burke of Marble Hill

Sir Thomas John Burke, 3rd Bart., sometime a Captain in the 1st Royals, succeeded his father at Marble Hill, and sat as an independent Liberal Member of Parliament for the County of Galway for eighteen years. He broke through the family traditions. He was best known for his love of sport, and his connection with the Turf is preserved through the Marble Hill Stakes annually run for at the Curragh. He has been described as " a genial, handsome man, exceedingly popular with the country people, but by no means as prudent and business-like as his father. He married Lady Mary Nugent, daughter of Anthony, 9th Earl of Westmeath, and died in 1875.

Judge O'Connor Morris, a descendant of the first Sir Thomas Burke, in *Memories and Thoughts of a Life*, describes his ancestor as " a very shrewd man." " The fortunes," he writes, " of this family throw light also on the social state of Ireland in the last century. The Irish Catholics, though proscribed by law and cabined and confined in every walk of life, produced nevertheless many able men, and adversity quickened perhaps their energies. They made a great deal of money in trade, in spite of the hindrances which beset their path, and when the penal laws were slowly relaxed, they gradually acquired large landed possessions. This

was the case with the father of (the first) Sir Thomas Burke ; he began life as a mere Galway squire, but the American war raised the price of stock, and made Cork an immense market, and he died the owner of considerable estates."

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Galway Profiles

6.—ROBERT O'HARA BURKE

By The Editor

The exploration of central and western Australia has called forth many thrilling feats of endurance and courage, and resulted in some terrible tragedies, the greatest of which was that of Burke's expedition. Robert O'Hara Burke was born at St. Cleran's. The St. Cleran's property contained the Castle and lands of Mannin, a De Burgh residence in the Barony of Dunkellin, the north-western district of the diocese of Kilmacduagh, and situated within the present parish of Ardrahan. The castle is now but a square keep and partially ruined. It may be seen from the *Indentures of Composition* that Mannin Castle, at the close of the sixteenth century, was in the possession of Shane Oge Burke. The Burkes of St. Cleran's, direct descendants, held the lands of both Mannin and St. Cleran's until some years ago when they passed, by marriage settlement, to the Maxwells.

Robert O'Hara Burke was a son of James Hardiman Burke of St. Cleran's and of Anne, daughter of Robert O'Hara of Raheen, Co. Galway. His father took the name of Hardiman, in addition to that of Burke, in accordance with the will of his maternal uncle, Robert Hardiman of Loughrea, whose estates and property he inherited on his uncle's death in 1800. O'Hara Burke was educated in Belgium, and at the age of twenty entered the Austrian army, in which he attained the rank of captain. Leaving the Austrian service in 1848 he joined the Royal Irish Constabulary, in which he served until 1853. In that year he emigrated to Tasmania and shortly afterwards crossed to Melbourne, where he became an inspector of police. During the Crimean War he returned to England and applied for a commission in the army, but before his case was fully considered peace was signed, and he returned to Victoria and resumed his police duties.

At the end of 1857 the Philosophical Institute of Victoria took up the question of the exploration of the interior of the Australian continent, and appointed a committee to inquire into and report upon the subject. In September, 1858, when it became known that

John McDouall Stuart, had succeeded in penetrating as far as the centre of Australia, the sum of £1,000 was anonymously offered for the promotion of an expedition to cross the continent from south to north, on condition that a further sum of £2,000 should be subscribed within twelve months. The amount having been raised within the time specified, the Parliament of Victoria supplemented the fund by a vote of £6,200, and an expedition was organised under the leadership of Burke, with W. J. Wills as surveyor and astronomical observer.

The local researches, and the more comprehensive attempts of explorers to solve the chief problems of Australian geography, must yield in importance to the great achievement of John McDouall Stuart, whose efforts influenced the colonists and legislature of Victoria to finance Burke's expedition. The first of Stuart's tours independently performed, in 1858 and 1859, were around the South Australian lakes, namely Lake Torrens, Lake Eyre and Lake Gairdner. A reward of £10,000 having been offered by the legislature of South Australia to the first man who should traverse the whole continent from south to north, starting from the city of Adelaide, Stuart resolved to make the attempt. He started in March, 1860, passing Lake Torrens and Lake Eyre, beyond which he found a pleasant, fertile country till he crossed the Macdonnell range of mountains, just under the line of the Tropic of Capricorn. On the 23rd of April he reached a mountain which is the most central marked point of the Australian continent, and has been named Central Mount Stuart. Stuart did not finish his work on this occasion, owing to indisposition and other causes, but he had reached the watershed dividing the rivers of the Gulf of Carpentaria from the Victorian river flowing towards the north-west coast. He had also proved that the interior of Australia was not a stony desert. On the first day of the next year, 1861, Stuart again started for a second attempt to cross the continent. This effort occupied him eight months, and he failed to advance farther than one geographical degree north of the point reached by him in 1860, owing to the barrier of dense scrub and lack of water.

The story of Burke's expedition, which left Melbourne on the 21st August, 1860, is perhaps the most painful episode in the history of exploration. Ten Europeans and three Sepoys accompanied the expedition, which was soon torn by internal dissensions. Near Menindie on the Darling, Landells, Burke's second in command, became insubordinate and resigned, and the party's German doctor followed his example. On the 11th of November Burke,

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with Wills and five assistants, fifteen horses and sixteen camels, reached Cooper's Creek in Queensland, 800 miles north, then far beyond the bounds of civilization, where a depot was formed near good grass and abundance of water. Here Burke proposed waiting the arrival of his third officer, Wright, whom he had sent back from Torowoto to Menindie to bring some camels and supplies. Wright, however, delayed his departure until the 26th of January, 1861. Meantime, weary of waiting, Burke with Wills, King and Gray as companions, determined on the 16th of December to push on across the continent, leaving an assistant named Brahe to take care of the depot until Wright's arrival. As the party progressed they found that the savage sun had licked up all the water-holes before them and behind. There was practically no shelter. Their hair withered, their nails became brittle and cracked. The handles of the knives split ; lead fell out of pencils ; scurvy came on them. They had occasionally to fight off native attacks ; horses and camels died, and they struggled through weeks of stone and sand desert under the blistering sun. On the 4th of February, 1861, Burke and his party, worn down by famine and fatigue, reached the estuary of the Flinders river, not far from the present site of Normantown on the Gulf of Carpentaria, about 750 miles from Cooper's Creek.

On the 26th of February they began their journey home. The party suffered greatly from famine and exposure, and but for the rainy season, thirst would have speedily ended their miseries. In vain they looked for the relief which Wright was to bring them. On the 16th of April Gray died, and the emaciated survivors halted a day to bury his body. That day's delay, as it turned out, cost Burke and Wills their lives ; they arrived at Cooper's Creek to find the depot deserted. But a few hours before Brahe, unrelieved by Wright, and thinking that Burke had died or changed his plans, had left for the Darling. When provisions had entirely run out, they lived on the bounty of the natives who supplied them with fish and the seeds of a plant called nardoo—a diet sufficient for the aborigines but inadequate for Europeans. They took every precaution to preserve their journals. Wills died on the 30th of June, having kept up the entries in his diary until two days previously. Burke survived until the next day, the 1st of July, 1861. King sought the natives, who cared for him until his relief by a search party under Howitt on the 15th of September. Howitt buried the remains of Burke and Wills where they perished.

The report of the Royal Commission on the failure of the

expedition was a virtual censure upon Burke's judgment in its conduct. No one can deny the heroism of the men whose lives were sacrificed in this ill-starred expedition. The leaders were not bushmen and had had no experience in exploration. Disunion and disobedience to orders, from the highest to the lowest, brought about the worst results. All that now remains to tell the story of the failure of this vast undertaking is a monument to the memory of the foolhardy heroes, from the chisel of Charles Summers, erected on a prominent site in Melbourne.

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Livestock Sales in Co. Galway at the Close of the 18th Century

Contributed by PATRICK J. KENNEDY, Galway

Arthur Young in his description of agricultural conditions around Woodlawn, Co. Galway, in 1776 mentions that even at that early date the landlords had established the custom of leasing large grazing, or, as he calls them, " stock " farms, ranging from 1,000 to 1,500 acres, to middlemen or graziers. The latter, in turn, relet small and often miserable holdings of 2 or 3 acres of marginal land to the ordinary tenantry, who managed to subsist on a tillage economy embracing potatoes, oats, a half-rood of flax and perhaps some barley. These cottiers or tillers, as he terms them, paid rents varying from 12/- to 14/- per acre for their small tenancies, which they held merely as tenants at will. There can be no reasonable grounds for doubting that the steady growth of this system of ranch establishment in Co. Galway and Co. Roscommon especially was in itself the dominant factor in making the Great October Fair of Ballinasloe, set up first in the middle of the 18th century, the largest and most important centre in Ireland for livestock sales, just as the Great Wool Fair of Dunlo (part of Ballinasloe township), held annually in those days in July each year, became the Sydney of the Irish Wool Trade for many years. Ranching lent itself to the centralization of sales of stock and bye-products. Ballinasloe, a canal port in direct communication with Dublin and centrally situated for the graziers of the western province, offered all the facilities required and under the patronage of the Clancartys the town grew in importance and its fairs the greatest gathering of flocks and herds in Europe. Not alone Counties Galway and Roscommon, but the whole of Mayo, the greater part of Offaly, North Tipperary and much of Clare sent big consignments of stock to the October Fair there, and droves of cattle were pushed along the whole length of Connacht towards Ballinasloe from places as far distant as Belmullet and Co. Sligo.

Nine-tenths of the trade of Ballinasloe Fair was in the hands of these big graziers—he who had 1,000 sheep of his own for sale there was traditionally called a " Ridire Caorach " in East Galway

—together with the owner-ranching landlords. The last decade of the 18th century, despite such influences as Defenderism, Whiteboyism, coercion, and the low standard of living among 95 per cent of those rooted on the soil, appears to have been an era of lively and flourishing trade as far as Irish livestock was concerned. The export trade was negligible once the salted meat trade to supply the British Armies in America had ceased, and England had barely started to take stores across the Irish Sea. In fact, in 1799, although the colossal total of 77,900 sheep were sold at Ballinasloe October Fair together with almost 10,000 head of cattle, the total exports from Ireland in the same year reached the negligible figure of 800 sheep and 14,000 cattle of all classes (O'Connell Repeal Addresses, 1848). Our urban population in those days consumed almost all our home-produced meat. In Co. Galway farm produce commanded reasonable prices. The Galway Market Returns for spring, 1793, gave the following prices : Wheat, 10/- per cwt. ; Oatmeal, 10/4 do. ; Potatoes, 2*d.* per stone ; Butter in hundredweight casks or firkins, 55/- ; Beef, 3*d.* per lb. ; Mutton a ¼*d.* dearer. Wool fetches the comparatively high price of 18/- per stone—a long way behind this present month's (March, 1951) record-breaking figure of 183/- per stone ! Potatoes and oatmeal, occasionally a little meat, some milk, and fish in the coastal areas, barrelled herrings in Lent, a poached hare, and barley and oaten bread, were the diet of the common people. Times were " troubled." Elsewhere Secret Societies, Defenders, and the Whiteboys were busy, though generally speaking there were no outbreaks in this county of much importance. Nevertheless the " county " folk, the Grand Jury and the landlords of all classes and creeds had banned themselves into mutual protection groups. The Militia Act of 1793 brought 16,000 tough yeomanry soldiers into being, Co. Galway's levy being 560 men.

Still for all that, the landed classes did not allow Napoleon's wars abroad or agrarian discontent at home to disturb the fox-hunting tenor of their ways. " The Gort Chase meet at Hynes', Gort, on Monday, 4th February next. The hounds and a bagged fox to be at the Four Roads at ten o'clock and dinner on the table at 5." So reads a press notice of January, 1793. " Hynes' " was a well known inn at Gort.

In adition to the huge fair at Ballinasloe, fairs were long established by Patent at Tuam, Eyrecourt, Athenry (" Parsons Fair Green "), Killoscobe, Issertkelly and Kilconnell, besides

which the middlemen and extensive graziers and landlord-farmers often held dispersal or seasonal sales by auction of all or portions of their flocks and herds. These sales, always by auction, often followed the death of the owner or his failure to obtain a renewal of his grazing takes or a lease of his grass farms. Unfortunately the Galway auctioneers of those days, 150 years ago, were much more modest than their brethern of to-day. Their press notices and advertisements are all singularly remarkable in so far as the auctioneers' names are never given. The phenomenal extent of these graziers' and stock farmers' activities can be gauged by the huge numbers of stock offered for sale at the auctions in the years 1793-5.

Following the death of Peter Daly of Cloncah (halfway between Attymon and Woodlawn) his grazing farms extending from near Loughrea to Turloughmore, totalling over 3,000 acres of pasture land, were advertised to let in January, 1793, and a month later a great cant, or auction, of his livestock was fixed for Benmore, adjacent to the hamlet of Bullaun, beside Loughrea. The sale included :—

450 2 to 4 year old bullocks.
25 2 year old heifers.
3,000 sheep of all classes.
1 English Brood Mare (in foal to " Tom Turf ").
2 Fillies (by " Disturber ").
3 othe Brood Mares and several other horses.

A casual reference on my part to Bloodstock Pedigree references failed to throw any light on the breeding, 'in the purple' or otherwise, of the two sires quoted. Terms at the auction were favourable to purchasers. " Twelve months' credit given on security, interest payable"' Incidentally, in passing, this branch of the O'Dalys of Killmordaly Castle was later identified with the Catholic Association and becoming extinct in the middle of the 19th century, the last of them, a widow, whose maiden name was Frazer (probably of Tuam), was interred about 1845 in Killmordaly churchyard.

A few days after Ballinasloe's October Fair, 1793, Michael Burke of Springarden had 2,000 of his ewe flock sold by public auction at Kilmeen, near Loughrea, while on the 22nd of the same month an auction of 150 bullocks and 2,500 sheep was announced to be held at Clogharevaun, near the modern and attractive Catholic Church at Kiltulla, 6 miles from Athenry. These stock appear to have been the property of Thomas Daly, brother to Peter referred to above.

Peter Callanan of Cottage, Loughrea, and John Callanan of Eyrecourt—the family was prominent in livestock matters a hundred years later—appear as substantial graziers and stock masters in 1795, having large grass holdings around Dunsandle, Athenry, Moyode, etc., in that year. Peter died in March, 1795, and arrangements having been made to sub-let his leasehold farms a cant of his livestock was appointed for Carrowroe (afterwards for a while the residence of John Dennis of hunting fame), near Dunsandle. The lots extended to :—

140 various Bullocks, 2/4 years old.
40 3 and 4 years old Heifers,

old Plough Bullocks (oxen being then used for draught purposes), Milch Cows, Brood Mares, Fillies, Colts, saddle and draft Horses, as well as 1,400 Sheep.

Mr. Lewis Ward of Lisgub, near Ballymacward, decided to retire from farming in November, 1795, and to let his farm, which comprised 2,960 acres, mostly around Castleblakeny and Kilconnell. Accordingly he fixed a dispersal sale by auction or public cant at the Fair Green, Kilconnell, of all his livestock, which consisted of :—

300 fine Bullocks,
80 Cows and Heifers,
2 Bulls,
40 Horses of all kinds,

and no less than 3,000 sheep. Enough to stock an Oregon sheep station or a ranch in Wyoming !

Lewis Ward's wife was one Donnellan, home from Jamaica. The marriage was a childless one and on his death he was succeeded by his sister, his sole heiress, who had married Andrew Comyn of the Co. Roscommon. The latter was the great-grandfather of the late much esteemed Dr. A. D. Comyn, LL.D., Loughrea.

The aggregate number of cattle and sheep included in the five auction sales referred to by me comes to about 1,200 cattle and 12,000 sheep, and the volume of business transacted at these sales was so extensive that the cattle would nowadays be sufficient to stock over 60 average East Galway farms and with ample sheep and to stock three fair sized parishes !

From a personal point of view, I hope these auctioneers were as enthusiastic in collecting their commission on sales as they were careful in hiding their identity, because, if so, they must have had some " good hunting."

CONTRIBUTOR'S REMARKS :

The foregoing is partly based on notes made some ten years ago by me from two bound vols. of *The Connacht Journal*, once the property of Hardiman, the Galway historian. At that time these newpapers (first published in Galway, October, 1754, by Thos. Hutchinson) were in the care of The Galway Chamber of Commerce ; since then they have rather mysteriously disappeared therefrom and no trace has been found of them.—P.J.K.

Dynamic Atoms

By A. A. FRANKLIN, B.Sc., M.I.C.I.

From the earliest times ideas have been current as to the ultimate constitution of matter. The Greeks, influenced probably by earlier Hindoo beliefs, postulated that all matter was composed of the primary elements—earth, air, fire, and water—combined in varying proportions. They supposed, also, that love and hatred were the governing principles which determined the proportions in which the primary elements might be combined to produce the various forms of matter.

A school of Greek philosophers were atomists. They argued that if you take a piece of stone or of iron and proceed to divide it more and more finely, you eventually arrive at particles which, while still essentially of stone or iron, are not further subdivisible. These particles they called atoms. Yet another school held the opposite view and said that matter was continuous and indefinitely divisible.

These theories were exercises of the intellect. Neither school of thought could adduce any evidence in support of its opinions. The Greeks were adept at the following up of an idea to its logical conclusion, and, as exemplified by Aristotle, were capable of brilliant observational studies. Possibly because their social organisation was based upon slavery, they were led to ignore the importance of experiment. They never developed their theories with the help of experimental studies. The Romans, who inherited from them the mastery of the Mediterranean world, had no gift for scientific theorising. With the passing of the imperial power of Rome, the promising beginning in scientific theory made by the Greeks was forgotten and lay dormant until it was disinterred by the scholars of the renaissance.

The first formulation of a scientific system logically coherent and satisfying was achieved by Newton. Newton was an atomist, and while it was in the realm of astronomy that he did his finest work, he used atomic theory in classical researches into the behaviour of gases and the nature of heat. With him the atom became a physical reality in the sense that the properties of matter could be successfully described in terms of it.

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The atom of classical physics, as conceived by Newton, was a hard, massive, elastic and indestructible particle. This atom was adequate to support the researches of the 17th, 18th and early 19th centuries, during which the basic laws of chemistry were being formulated. Broadly speaking, these laws are still valid. In their simplest form they state that matter is composed of some 88 elements : that each of these consists of atoms of a weight unique for the element : that all the forms of matter are composed of aggregates of different atoms into molecules : that in all such, combinations of atoms into compounds matter is conserved ; i.e. there can be no loss of mass in the process.

Scientific theories are to be judged by their fruits. If a theory can be used to predict the course of scientific events ; if it stands the test of experiment, eventually a time comes when the scientist may say : " the underlying reality must be so little dissimilar to the facts I have assumed to be true, that I am justified in my assumptions." The atomic theory has been so fruitful, even in its earlier form, that an immense superstructure of theory and practice has been erected upon it by the chemists, especially the organic-chemists, of the past 150 years. The indestructible atom has acquired other attributes since Newton's time, for example, valency or combining-power. Yet this atom was essentially unchanged during the years which saw the growth of industries new in kind, such as modern dyestuffs or plastics.

The first intimation of a sub-atomic structure in matter came at the close of the 19th century with the demonstration of natural radioactivity by the French chemist, Becquerel.

In classical physics the accent was upon the indestructibility of the atom. Becquerel's discovery shewed, not only that atoms were destructible, but that certain large atoms of the heavier elements were inherently unstable and spontaneously disintegrated yielding elements of lower atomic weight and emitting radiations in the process.

The most unique and fundamental property of any element is the weight of its atom. It would be possible to write down the weight in grams of the atom of any element, but such figures would be unwieldy and would have to contain a large number of zeros after the decimal point. In common usage, therefore, the atomic-weight of an element is the weight of the atom of the element relative to a standard. Not so long ago hydrogen, the lightest element was taken as the standard. At present oxygen with atomic

weight 16.000 is the accepted standard. With oxygen at 16 the elements range in weight from hydrogen at 1.0078 to uranium at 238.07.

Once atomic theory was well established, it was natural that it should be noted that atomic weights tended to be, in general, close to whole numbers. As long ago as 1816 it was proposed that hydrogen was the primary building-brick for matter and that all other atomic weights would prove to be simple multiples of that of hydrogen. This theory, Prout's hypothesis, is a good example of the near-miss in scientific speculation. It was exhaustively tested, but as atomic weights were determined, with increasing accuracy as time went on, it was soon seen to be untenable. Prout was at once nearer to and further from the truth than was realised in his time. The atomic-nucleus of the hydrogen atom, the proton, is indeed one of the primary building-bricks for matter. It is an essential constituent of the atom of every element, whether light or heavy. But even had Prout been aware of that, he could not have known that atomic weights, as chemistry can determine them, are in fact averages — of the isotopes which go to make up the mass of atoms in any piece of an element as it occurs in nature. There are, further, mass-energy relations involved in the building-up of heavy elements from light ones such that the mass of a heavy element is less than the sum of the masses of its constituent particles.

Becquerel's studies were continued in a long series of pioneering researches by Pierre and Marie Curie in France, and by Rutherford and Thompson in England. From these researches the science of atomic-physics has arisen. It has taken over from chemistry the task of elucidating the ultimate constitution of matter. The atom which it presents to us differs radically from the static indestructible atom of classical physics. It is a dynamic atom with a structure, capable of releasing energy and having energy relations involved in its formation. The conservation of matter is no longer a reality. Only the conservation of energy remains of the classical conservation laws.

This latter-day atom is represented as having a massive positively-charged nucleus. About the nucleus, but at a distance relatively great, vibrate or revolve one or more planetary electrons. Thus the hydrogen atom has a nucleus of charge 1 and a single electron carrying unit negative charge. The charge on the electron is a natural unit—no smaller amount of charge has ever been shewn to exist. The charge on the nucleus is unique for each

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element and is called the atomic-number. Atomic-numbers run from 1 for the hydrogen nucleus (or proton) to 92 for the nucleus of the heaviest naturally-occurring element, uranium. Since atoms are normally electrically neutral, each element contains electrons in its atom sufficient in sum to balance the nuclear charge. When you state the atomic-number of an element you are also stating the number of electrons which its atom contains.

Atoms are very small. About 10^{23} atoms go to make up one gram of matter. The electron is even smaller, being 1/1833 the mass of the hydrogen nucleus, itself a very tiny entity.

Atoms are also very empty. By far the greater part of the mass is concentrated in the nucleus, the dimensions of which are known. The electrons in their orbits are at a relatively very great distance from the nucleus so that atoms consist mostly of empty space. It is for this reason that various particulate radiations are capable of penetrating considerable thicknesses of matter : the particles composing the radiation can traverse the empty spaces of which the atoms are chiefly made-up.

The electrons in atoms are arranged in shells around the atomic nucleus. In all ordinary chemical reactions the electrons, and only the electrons are involved. The nuclei of the reacting atoms preserve their integrity and are completely unaffected, no matter how the atoms may be combined.

Although electrons are attached to atoms by considerable electrical forces, it is quite easy to dislodge them. Many of the every-day electrical devices which we use employ electron streams, for instance in the hot filament of an electric lamp or across the highly evacuated space between grid and anode in a radio-valve. It is different with the nuclei of the atoms. They are very highly resistant to changes from without.

(To be continued)

Farming in Galway Before the Famine

By THE EDITOR

The size of farms in County Galway in the first half of the nineteenth century varied from one acre to those in mountain districts of many hundred acres. The number of farms above 1 to 5 acres in 1841 amounted to 27,992 ; above 5 to 15 acres, 12,663 ; above 15 to 30, 2,030 ; and above 30 acres 1,645, which for a rural population of 403,746 represented 3⅜ acres per head. The Devon Commission adopted four classes to describe the house accommodation attached to these farms. The figures given by the Commission show the degree of misery in the county in the first quarter of the century. The lowest or fourth class comprised all mud cabins having only one room and represented 52.8 per cent of the families ; in the third class, a better description of cottage also built of mud, but varying from two to four rooms and windows, and amounted to 37.6 per cent ; in the second, a good farm house, or in town, a house in a small street, having from five to nine rooms and windows, equal to 9 per cent ; and in the first, all houses of a better description than the preceding classes, represented .4 per cent. It was abundantly proved by the evidence given before the Commission that the farm buildings in County Galway were insufficient even for the then low state of tillage. It was found, among other proofs of this, reference made to the practice of threshing corn upon the public road. Some farmers built their own houses, and the custom was to place almost every building below the level of the adjacent ground. The dwelling house had a step down to it resulting in general dampness throughout the house. Cabins were generally built of clay on a foundation of stone on a slope at right-angles to the contours so that the top ends were excavated into the hill-side and profited from the semi-subterranean warmth, while the lower end housed the animals, the slope allowing the refuse to drain away. Some had rounded corners, making them an elongated oval in plan. Horizontal bands or tops of bog-fir, sally or heather, were pegged into the thatch at

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intervals. In Connemara the scollop or scobe thatch was secured by bent rods which were hidden except at the ridge and along the eaves, where they were worked into lozenge patterns.

Farms in Connemara and the mountain baronies west of Galway were generally very large, and were set by a bulk rent from £50 to £300. They were chiefly occupied in grazing young cattle. Along the coast and in the valleys the farms were small. As at present, in the greater part of the county stone walls formed the fences. Formerly, the usual way of building these walls was to pile up stones without any order in a kind of filligree work. An improvement was where long thin stones were used, placed upright on the broad end, and those of the next size wedged in an upright position between the first, and the wall brought to about four feet high by a repetition of the operation with the smaller stones which keyed them like an arch.

Leases were generally for 31 years, or three lives, but the custom of limiting leases to 21 years, or a life, had crept in by 1820. Dutton tells of a farmer of County Galway who waited on his absentee landlord in Westmeath for the purpose of obtaining a renewal of his lease. As an inducement, the tenant explained that in addition to the other improvements that he had made, he had planted a great number of trees. The landlord turned up his nose, and remarked, " Sir, I give you no thanks for planting trees, my agent tells me they only encourage sparrows to destroy the corn."

Many landlords exacted the payment of their rents a few months after it was due, some in a few days ; but the usual custom was to leave half a year's, often a whole year's, rent in the tenant's hands, called the *hanging gale*. Often landlords were obliged to take their rent in small sums as the tenant received it at fairs or markets.

Houses and lands were liable to local taxation—the County Cess, generally called *public money*—levied by the Grand Jury. This tax, or cess, fluctuated year by year from 5*d*. to 18*d*. per acre for the spring half-year, and in summer it was much higher. The cess varied in every barony. Other charges in addition to the county cess were quit rent at 2½*d*. per acre ; vestry money for church (Established) repairs of about 1½*d*. per acre ; hearth, window, dogs, and carriage taxes, with a number of voluntary taxes, such as one for the destruction of vermin.

The wretched conditions of the rural labourers in Galway was a necessary consequence of the deficiency of employment. The supply of labourers being so much greater than the demand for

them, the landlords were able to rate their wages at the lowest amount which would support life. Various expedients were adopted for enabling these low wages to provide necessaries for the labourers and their families, all consisting of some method of obtaining a small portion of land for raising a stock of potatoes as a supply of food for the year.

The prolific but uncertain root on which the Galway rural population, like the rest of the Irish people, became, year after year, more dependent for existence, had their hopes dashed in several seasons. Before the Great Famine there were a number of failures of the potato and the corn crops. In 1724-5 there was severe weather resulting in failure of corn crops, due to blight, and the price of barley rose to 400 per cent, and oatmeal to 200 per cent, when the distress of the peasantry was due to premature consumption of potatoes. In 1726-9 floods were followed by frosts, the corn crop failed ; winter stocks of potatoes were consumed two months earlier than usual ; and thousands died of famine which lasted till 1729 and inspired Swift's *Modest Proposals*. 1739 saw very severe frosts in early November which continued throughout the winter. The potato crop was destroyed by rotting and by frost, and there was a shortage of food throughout 1740 and 1741. A very wet season caused the failure of potato and corn crops, especially the latter, with secondary rot in tubers in store. Large numbers are said to have died throughout the country, and the Viceroy, the Duke of Bedford, sanctioned £20,000 for relief. Owing to the shortage of potatoes, corn rose to exorbitant prices in 1765-6, a year which began very wet and was followed by a drought and subsequent frost which ruined the potatoes in the clamps. Government bought and distributed corn to the poor, and forbade the export of corn and its use in distilleries. Drought and ' curl ' in 1769-70, with the failure of the potato crop, caused widespread distress, although the export of food continued on a large scale after the harvest. With late autumn frost and heavy snow in January, the season of 1784 saw the freezing of tubers and secondary rots, great distress, and a great increase of emigration to America. The lack of growth and the partial failure of the potato crop due to the severe drought of 1801 caused starvation and scurvy among the poor ; and the great distress in Galway in 1807 was caused by the severe frost in November and throughout the year. There was a partial failure of the potato crop through lack of growth—half of the crop being destroyed. Following the shortage of the 1816 crop famine conditions ensued in 1817. There

was a typhus epidemic in parts of Galway, some evictions, rot in the clamps, and total failure of the oat crop. The year opened with a drought and was followed by a very wet autumn. The year 1821 with its frosts in spring, a dry summer and a very wet autumn threw a great part of the West, including Galway, into a state of decided famine. Potatoes were planted late. May was cold ; in June there was frost with a north wind, and sometimes a scorching sun. The autumn was wet and severe, and the consequent floods did extensive injury. Hay floated off the lowland meadows, and in some places fields of potatoes were completely washed out of the ground and carried away. There were deaths from starvation, and the Government failed to provide potatoes or oats. The famine was met by Government grants ; by the contributions from the London Tavern Committee ; the Dublin Mansion House Committee, and to a limited extent, by private charity. In June, 1822, the Government voted £100,000 " for the employment of the poor in Ireland, and other purposes relating thereto, as the exigency of affairs may require." In July of the same year the sum of £200,000 was voted " to enable His Majesty to take such measures as the exigency of affairs may require." The London Tavern Committee, with the aid of a letter written by the King, received subscriptions amounting to £304,180 17*s.* 6*d.*, of which £44,177 9*s.* was raised in Ireland. The Dublin Mansion House Committee collected £30,406 11*s.* 4½*d.*, and the total sum from charitable collections was £334,587 8*s.* 10½*d.*, of which £74,584 0*s.* 4½*d.* was raised in Ireland.

Famine conditions, especially on the coasts of Galway, Mayo and Donegal, occurred through severe storms in 1830, which damaged crops, especially potatoes. In 1831, severe storms caused very late planting, dry rot attacked the potato crop, and the Government voted £74,000 for relief in the West. Large sums were collected for the same purpose in England and Ireland. Although 1832 was a good growing season potato seed suffered from dry rot and the whole crop was a failure, being heaviest throughout Galway and Mayo. There was increased emigration to the United States in 1833 due to the failure of the potato crop. Curl attacked the growing crop. During the years 1835-7 there were partial failures too in County Galway ; and with the excessively wet season of 1839 there appeared " Black Rust " in August, again resulting in the failure of the crop. The price of corn and potatoes rose to a great height, and relief was organised by Captain Chads of the Royal Navy on behalf of the Government. There

was a very wet season, especially from August onwards, which caused " dry gangrene " of potatoes and a poor cereal crop in Galway, but distress was not severe.

Salaman states that " within the domain of the potato itself, social distinction in Ireland occasionally came to be based on the variety of potato eaten. In the late eighteenth and early nineteenth centuries, the poor ate *Lumpers* and the rich *Gregors Cups*. The *Lumper* proved itself extremely susceptible to blight, and played a sinister part in the famine years of 1845 and 1846. Prior to that, it had been extensively grown by the poorer classes in Galway and throughout Ireland. It was a good cropper, but poor in quality. The *Cups*, a red-skinned variety, was very popular and was grown extensively from 1808 onwards, and was a great favourite up till the Great Famine, as ' they stayed too long in the stomach.' " For the Galway town market, large quantities of two very early varieties were grown from outside the town to Connemara—*Windileers* and *Wicklow Bangers*.

Labourers were of three classes : (1) unmarried servants, who resided with their employers ; (2) cottiers, who held, in addition to their cabin, a small lot of ground at a fixed rate, generally payable in labour ; and (3) those who held only a cabin, with perhaps a few perches of land as a garden, and who depended for their subsistence chiefly on potatoes raised on land taken in con-acre. The first class, or farm servants, were the more fortunate. They were provided with food, and their wages, though small, were sufficient to supply them with clothes, and even in some cases to allow them to save some portion of their earnings. The other classes of labourers in general held their tenements from farmers, who usually received the rent in labour, calculated at the lowest rate of wages payable in the county. The cottiers, with land, were the least miserable. They were in a general way in the position of sub-tenants of the allotments which they held. They retained the same ground in their hands year after year, so as to derive the benefit of the manure which they might be able to apply to it. The third class, holding merely a wretched cabin, or, with it, only a so-called garden, in general unable to obtain employment even at the lowest rate of wages, were the most wretched among the many wretched classes in the county. Their condition for the most part was miserable and destitute. According to the Devon Commission their average daily pay, when employed, was 8*d.* Where labourers received food from their employers, their pay was, of course, less, and generally ranged from 4*d.* to 6*d.* per day.

Women and boys employed in agricultural labour usually received half the wages paid to men. The miserable houses of the cottiers and labourers were sometimes built by the landlords, but often by the cottiers or labourers themselves. The Devon Commission considered it not an over-calculation to say that in many cases the rent paid for these hovels would exceed 50 per cent per annum upon their cost ; this rent being generally paid in labour, taken at the lowest rate, and exacted at the most inconvenient or pressing time of the year.

The practice of letting land in con-acre was very prevalent in Galway. Con-acre was little known in eastern counties except as potato-land, or land let under a con-acre contract for a single crop of potatoes, but in Galway con-acre was frequently taken for the purpose of raising crops of oats, hay and flax, as well as potatoes, though potatoes was always the crop for which con-acre was chiefly sought. The vendor manured the ground, and performed all the labour required to prepare it for sowing, while the purchaser obtained the seed, planted it, and carried out all the subsequent labour. The price of con-acre varied in different districts of the county. Where the land and manure was good, or on rich ley land, it varied from £10 to £14 an Irish acre. On the poorer lands, however, the price was about £6 an acre, and sometimes less. Near the towns of Galway, Ballinasloe, Loughrea, Tuam and Gort, very high rates were charged for unmanured land, and was generally let for only one crop. The rent of con-acre was sometimes paid in cash, often in labour, and sometimes partly in cash and partly in labour. Although it was illegal, in default of payment local usage gave the vendor of con-acre a lien on the crop, entitling him to hold it until the rent was paid.

Tillage in Galway, with the exception of some estates, was defective in the highest degree, whether as regards the permanent preparation of the land essential to successful tillage, the limited selection of the crops cultivated, or the relative succession and tillage of those crops. The ordinary methods followed were not only defective, but primitive. The common plough in general use was incapable of performing good work. Wakefield described it as chiefly made of wood, with a long beam. The breast, which was also of wood, had seldom any ground, and when there was one it was not shod. The shock or share had hardly any wing, so that the furrow was forced up by the breast of the plough. The sock in general use was of cast iron. The Scotch plough and Leicester-

shire wheel was in use on the farms of a few landlords, and was a small swing plough, described by Wakefield and others, as a most excellent thing of its kind.

The harrow in general use was of a very crude construction. It was defective in use, the teeth being so fixed that several followed each other in the same track, leaving much of the ground untouched, resulting in leaving much of the seed uncovered.

Drill machines were used by few, but drill barrows were in constant use.

The small farmer and cottier had no other means of threshing other than the flail. The three parts of the flail were the helve or " hand-stave," a straight stick of any light wood such as ash or larch, the shorter and heavier swingel or beater, called the " souple," generally made of hazel, holly or birch, and the flail-joint, hanging or " mid-kipple," which was of sheep-skin or goat-skin thong, a length of flax, or an eel skin.

Shovels, on the whole, were made of wood, edged round and pointed with iron.

Five different loys or spades were used in the county. The blade sometimes was straight sided, tapered slightly, or it expanded towards the mouth and like the two-eared spade it may have had a cranked or round lift ; but it was always narrow, ranging in width from $3\frac{1}{2}$ to 5 inches. The loy was, in fact, a specialised tool for sod-cutting and ridge-making. In Central Galway the loy had a 14 inch blade with a slightly fish-tailed edge which was a little wider than the foot end. It had a cranked lift. In East Galway a similar loy was fitted with a curious two-piece half ; the foot-rest, or " spade-tree " which went into the socket of the blade was fastened to the ash shaft with iron bands.

Carts were only used by the landlords as they were too expensive for small farmers. Inside cars (those with the wheels under the body) with wooden axles were in general use, but the Leinster car (with the wheels outside the body) was also known. In Connemara and in hilly districts slide-cars shod with iron were in use.

The Select Committee on the Employment of the Poor in Ireland stated that the plough, carts, and barrows were generally of the rudest description.

It is interesting to note that Lambert of Creggclare was the first landowner to introduce the threshing machine to Galway. Few farmers in the county had sufficient tillage to keep such a machine constantly at work.

Oxen were not generally used in the county in agriculture.

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A few landlords, such as Sir John Blake of Marble Hill, Lord Ashtown, Lord Riverstown, Browne of Moyne, Martin of Ballinahinch, and Bellew of Mountbellew, used them for most kinds of work. As a rule, the animals were yoked to their bare necks, no collar being used. Spayed heifers were, in some places, found to be superior to oxen. By the beginning of the nineteenth century the use of oxen was going out of fashion. Cottiers often yoked a horse and cow together, and some farmers used four oxen to a plough. The value set on oxen was from £2 to £2. 5s. each.

The breed of cattle in the county was almost entirely long horned. They were the produce of bulls of many years before, and were regularly imported from England during the first quarter of the nineteenth century. The best heifers generally were sent to the great May fair of Ballinasloe. In the baronies of Ross, Moycullen and Ballynahinch, the original breed were middle horned, usually of a black or rusty brown in colour, and were larger than the Kerry breed. The bulls generally had wide set horns like bullocks. Some of the bigger landlords owned a good many pedigree cattle, such as Devonshires, Herefords, a few Teeswater, or short horned, and a few Kerrys. Browne of Moyne regularly purchased calves in Aran. The prices of these calves on the islands and in the Galway market were higher comparatively than calves in other markets in the county. Mountainy cattle were subject to a disorder called *the cripple*, and were cured by bringing them to the sea shore, or to sandy river beaches, and feeding them on bran. Dutton records that cattle in 1803 were much leaner than in previous years due to a general lack of water.

Between 1827 and 1842 the Shorthorn came into popularity throughout East Galway, and specimens of the pure Shorthorn, or good crosses of this breed were to be seen.

The prizes at the Ballinasloe Show in 1812 and 1813 carried, in addition, premiums of £50, £30, and £20 in each of the four classes for the best bulls :.

A (1) Longhorn, Ulster or Connaught.
(2) Longhorn, Leinster or Munster.
B (1) Any other breed, Ulster or Connaught.
(2) Any other breed, Leinster or Munster.

Wakefield wrote that in County Galway the whole of the summer grass was set apart for winter food, without hay or other artificial provinder, and beasts so fed were brought in excellent condition to the May fair at Ballinasloe. The old native cattle

were much esteemed by the dairymen of the midlands and south as they were excellent for the pail when brought down to more luxuriant grass.

Dairying was almost unknown in the county except near the towns. On the west side of Galway large quantities of good butter was produced. Near every town supplies of butter, it would seem, were ample. Surplus butter was salted and generally sold in Galway. Dutton states, " The merchants of Galway have lately very laudably offered premiums for the best butter, and I trust they will shortly become exporters. Mr. Dodd, who was formerly an eminent provision merchant in Dublin, and who is now weigh-master and butter-qualifier of Galway, has taken every pains to improve and extend the butter trade." There was a big demand for butter made at Barna, being " made of the natural colour of butter, and not spoiled by the addition of too much hot water." According to Dutton every cottier near Barna had a cow, some perhaps two. He did not think any cheese was made in the county, except cream cheese. A custom prevailed in the county which permitted the calf to empty two teats while the cow was being milked, the belief being that the calves would not thrive if fed any other way.

Generally, hay was the only winter food except where winterage was kept. Little green winter feeding was available. Cottiers did, however, house their cattle at night in winter, and fed them potatoes, hay and straw in small quantities. Near towns possessing breweries grains, selling at 1*s.* 8*d.* per barrel, were in constant use for the feeding of stock. Meadows were cut as late as October for the purpose of getting as much as possible from the land ; and a large part of the hay of the county was produced on callows.

The *garron*—" the black horse, with legs overgrown with long legs "—was to be found all over the county. The Galway horse was, in fact, one of all-work. It had to carry the farmer to market, draw his small car, " and perform every other kind of labour necessary in his agricultural pursuits." It was, when young, in constant demand by the small farmers in the eastern counties.

The old breed of strong hunters, for which the county was famous, had almost disappeared, and had given place to what Dutton described as " mongrel racers, not able to carry weights, and could not stand a moment without exercise, and were so bandaged up with sheets and rollers, and carefully shut out from all air in their stables." The breed of horses belonging to farmers and cottiers was generally poor, and were described as large,

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heavy and ill-shaped. There is no record of Suffolk punch horses being in use in the county. Through the efforts of the Dublin Society, and to the high prices paid for cavalry horses, the breed of horses was steadily improving.

Connemara had been famous for its ponies, and Dutton complained that from an injudicious cross with large stallions they had lost much of their celebrity, and that it was difficult to procure one of the true breed. He had seen some stallions in Martin's stables at Oughterard " quite sufficient to destroy the breed of any country, especially of Connemara." D'Arcy of Clifden had succeeded in improving the breed by obtaining a small sire.

The smaller farmers and cottiers relied on the ass for their carrying, and the gradual replacement of the horse by this animal was regarded as a sign of increasing poverty. Asses were common upon holdings up to three acres, and were coming gradually to be employed in place of horses even upon large holdings.

The breed of sheep in the county had been generally improved by the beginning of the nineteenth century. " When I first came to Ballinasloe," wrote Dutton, " having always heard so much of Connaught sheep, I was not a little surprised at seeing such multitudes with thick legs, booted with coarse wool down to their heels, and such a bushy wig of coarse wool on their heads, that you could scarcely perceive their eyes ; at present they have nearly all disappeared, and given place to a fine breed, not to be equalled by the general stock of long woolled sheep in England." The introduction of the Leicester ram, it was claimed, did deteriorate the wool, and the Farming Society of Ireland to rectify the failing offered premiums for the best ram's fleece. The breed of Merino sheep was confined to a few landlords. Dean French produced 246 fleeces of Merino on Ryland which sold for 1*s.* 11*d.* per lb., and 23 fleeces of third quality at 1*s.* 8*d.* ; Athy sold 33 fleeces of pure Merino for 2*s.* 2*d.* per lb. ; and the Rev. Mr. Vincent had 20 fleeces of pure Merino at 1*s.* 9*d.* per lb. The general tendency was to cross the Merino breed with the native short wool sheep. South Down sheep were not much liked in Connemara, the wool being too short as compared with the native breed which had longer and finer wool.

The breeders of sheep were more careful of the condition and quality of their flocks than any other livestock breeder. The wool produced by Galway sheep was reputed to be both large in quantity per head and excellent in quality. The mutton produced

was, for the Galway farmer, a less important factor, in the money he received for sheep rearing, than the wool.

Wakefield found pigs " in such general request that they are to be met with in every part of the Kingdom. No house is without one. They are kept to a considerable age, sometimes to that of two years, and are seldom fed upon corn." Trimmer in *A Brief Inquiry into the State of Agriculture in the Southern Parts of Ireland* (1809) states, " There is scarcely a tenant of any cabin who is not possessed of one hog of a very large kind, and from its being the custom to keep it to the age of two and sometimes three years, it becomes an enormous size." Mr. and Mrs. S. C. Hall during their tour through County Galway describes the original Connaught pig which they found very prevalent in the county : " He is a long, tall, and, unusually, spare animal ; with a singularly sharp physiognomy, and remarkably keen eyes. His race is still preferred by the peasantry ; for he will ' feed upon anything '—even the thin herbage of the common ; and the ' rearing ' costs neither trouble nor expense. For the purpose of sale, however, he is useless ; and as it is the pig that ' pays the rent,' and is seldom or never bought up for ' home consumption,' the Connaught pig is nearly extinct, and probably, in a few years, will be found only in pictures." The Halls added that ugly and unserviceable as were the Connaught pigs, they were the most intelligent of their species. They told of an acquaintance of theirs having taught one to ' point,' and that the animal found game as correctly as a pointer ; that he ' gave tongue ' too, after his own fashion, by grunting in a sonorous tone ; and that he understood when he was to take the field as well as any dog. It would seem that the Connaught pigs used to prefer their food—potatoes—raw to boiled, and could live well and comfortably where other pigs would starve. They were capable of scrambling over walls, and of running up mountains like goats.

The Farming Society of Ireland did much to foster the improvement of the swine of the county. The Society gave £30 and two medals for competition annually at Ballinasloe between 1812 and 1816. In 1816, however, only two awards were made, the report stating, " So few swine have appeared at the present or last shows, that the society will probably discontinue the premiums and encourage the propagation of the best breeds by other means." In October, 1818, we read in connection with the Ballinasloe fair, " the Society will distribute a number of well bred boars and sows and grant a moderate encouragement for keeping them."

Caused by the great demand by jobbers, particularly from Waterford, as well as from the demand from England, especially from around Manchester, the price of pigs remained high in County Galway until 1820, when there followed a sudden and big fall in prices.

The principal manure was called *black mud*, or, *mooreen*—the surface of a bog—brought home generally in baskets or kishes, and spread about the yard, sometimes up to the door of the cabin. This was mixed with any dung, clay or gravel, that could be scraped together, and if near a road, the cottiers often dug away part of it, and the ditches too, on either side. These attacks on roads and ditches often brought forth strong threats from the magistrates. Dutton states that he saw a tenant on the estate of Miss Netterfield prepare compost. Another manure was ashes, prepared by burning the surface soil and was generally used for potatoes. Although this practice of burning soil was illegal, it was nevertheless carried out on quite a big scale. This paring and burning (denshiring) was, according to Estyn Evans, a survival from ancient custom, and a peculiar tool, the *flachter*, designed for skimming was used for the purpose. Sometimes the old thatch of the cottage, soaked with the soot from the turf fire, was another source of manure. A kind of manure called *oyster bank sand*, and seaweed, were used along the coast, especially in Connemara. Lime was used between Oughterard and Glan.

Pasture occupied a great part of the lands of the county and varied from the rich feeding grounds of Ballydonnelan and district, to the light, heathy sheep walks between Monivea and Galway and extending into County Clare. Between Tuam and Castlebar the land was light and sound. Lettings fell in 1814 from an average of 34*s.* an acre to as low as 15*s.* in 1823, due to the agricultural depression following the Napoleonic War. Considerable pasture was available on the different turloughs, especially that of Turloughmore, which extended from Claregalway to Tuam, and fed seven or eight sheep to the acre for about four months. An extensive country of many miles between Athenry and Ardrahan, stretching down to the sea at Kinvara, was chiefly occupied by sheep. Between Craughwell and Galway, for several miles in area, pasturage was the general occupation. The pasturage of cottiers was generally ground converted for the purpose after a long series of crops, frequently wet and fed on by their cattle. In 1815 agricultural prosperity reached a high level, caused by the demands for supplies for the armies and navies. In that year,

however, the war ended, and a period of severe agricultural decline set in. The fall in the price of corn threw many large tracts of land out of tillage. Land was thrown into pasture, and it has been stated that tillage was practised only by the poorest class of farmer. It was relatively easy, so far as law and custom were concerned to switch the agricultural system from one of pasturage to one of tillage. The switch-over was paid for in terms of human sufferings, and with the lives of cottiers and labourers.

The victory of Waterloo was followed by a great slump which seriously affected the rural labourers and cottiers in Galway. They found themselves evicted on the roadsides, and as already stated, the demand for corn fell and there was a return to pasture, followed by the consolidation of holdings and abolition of small ones. A wave of eviction started gradually and reached its maximum by 1830, when it was halted by the Whiteboy Association, on a number of estates in East Galway, including those of Clanricarde, and on the Martin property in Connemara. Scoope, in his *Letters to Lord Melbourne*, wrote, " But for the salutary dread of the Whiteboy Association, ejectment would desolate Ireland and decimate her population . . . " By Acts of Parliament passed between 1816 and 1820, power was given to the landlords to distrain on the tenants' growing crops ; keep them till ripe, and sell them when harvested. This meant that the tenant's sole subsistence, his potatoes, whether they were off his conacre land or from the patch of land near his cabin, could be seized and he and his family left without food. Many cottiers and labourers were imprisoned. Information on the insecurity of tenure, parliamentary encouragement of eviction, the problem of finding land on which to grow their potatoes, may be read from the evidence submitted to the Commission of Inquiry on the Irish Poor of 1835. The tenants had to emigrate or starve, and the greater part of the emigration of the period was in no sense voluntary. *The Census Emigration Returns* showed that there left from the port of Galway during the ten years ended the 6th June, 1841, 2,823 persons, of which 2,484 went to Canada and 339 to the United States.

Robert D'Arcy, Land Agent to the Marquess of Clanricarde, in his evidence before the Devon Commission, stated that there was generally double or treble the people upon the townland than can live upon it. A direction was given to the land surveyor to lay it out in 15 or 20 acres, and then the great difficulty arose what to do with the tenants. About a mile from the town (Loughrea) there were about twelve persons to be disposed of. They cast lots for

the land on condition that each man going out was to get £20, his lordship paying half, and the tenant who got the land paying the other half. This was settled, they got their money, and a good many went to America. D'Arcy settled with forty-nine other tenants, by giving them a free passage to America, amounting to £78 18*s.* 4*d.* He added that in the harvest of 1842, the estate paid to a Mr. Harvey, a shipowner, £117 18*s.* 9*d.* for passages for fifty-six persons.

The Napoleonic War contributed chiefly to keeping up prices By 1816 cattle prices fell. Calves could be bought cheaply and many farmers, who during the war would have sold them to graziers for stock, fattened and killed them. Dutton records that in 1807 cattle were uncommonly cheap, and a general slaughter of calves and young cattle took place, and the consequence was that in three years the prices rose. There was no fall in the price of sheep, but rather a rise. Wool sold in 1815 for 26*s.* a stone. In 1819 it rose to 32*s.*, but fell in 1820 to 20*s.* a stone.

When malt only was used at the distilleries and breweries the towns of Galway, Loughrea, Tuam, Ballinasloe, Gort, Eyrecourt, and Mountbellew, were well supplied with grain, but the demand for barley was decreasing generally. The numerous flour mills helped to increase and improve the cultivation of wheat, and afforded the farmer a ready sale for his corn. Tuam, Loughrea, Gort, Ballinasloe and Eyrecourt had market-houses, but Galway, where large quantities of grain were sold, was without one. Until 1810, the market-house was a cellar in Market Street, according to Dutton, but from that date it was held in Merrick (now Eyre) Square. Hardiman stated that, " A suitable market-house is much wanted, the old ruinous stable now used for the purpose being quite inadequate . . . " Until after the Union little grain was exported from Galway. In 1804 a Thomas Appleyard began the trade which was extended by Messrs. Joyce, Messrs. Clarke, and some other merchants, during the Napoleonic War. Payment was made in cash and sometimes by notes at short dates. Corn was usually sold by sample.

Houghing in the West

By THE EDITOR

By 1711 English settlers had taken possession of vast tracts of mountains in Connemara, built enclosures, raised vast stocks of sheep and black cattle and established Scottish herdsmen. Their example was followed by some of the old Galway families, such as Sir Walter Blake. The Irish were driven off these estates and in retaliation large armed parties in white shirts rode over the countryside during the winter nights " houghing and destroying the cattle belonging to the settlers." The movement swept along Lough Corrib and Lough Mask, through Mayo, Sligo and Roscommon and into Clare. The Scottish shepherds were warned by notice that war had been declared on the proprietors and would be continued until the stock was destroyed. " All night long would be heard the roaring of the wretched cattle, as they fell under the knife ; wild cries, and volleys of shots from bogs and mountains, and the huzzas of the Houghers. If the settlers or their servants ventured out, they found their houses burning when they returned. At daybreak the hill sides were strewn with carcases of oxen and sheep lying dead in hundreds or in thousands. The bands by whom the slaughter was accomplished seemed to have started from the earth. Nothing could be traced to the local peasantry. They professed mere ignorance, amazement, and terror. It was found only that, wherever a butchery had taken place, they were gathered in crowds on the morning following to buy the bodies, which the owners were glad to dispose of at any price which they could get."

The movement has been described as " organised with the skill and conducted with the resolution and the energy of a regular insurrection." The warning letters were signed " Captain Eaver." Practically all who were arrested were able to read and write, and it appeared from their confessions that there was a regular discipline among them, and that they had their captains, lieutenants, and ensigns, and that pay was paid the men. Ballads were sung about them. Heavy bail was offered for those arrested and large bribes were offered and accepted by jailers. Threatening letters bearing the name of Captain Eaver intimidated witnesses, promised prompt vengeance against all stockmasters, and warned the

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shepherds to keep indoors during the night. Few, if any, outrages were perpetrated on human beings. Some of the settlers paid blackmail to save their flocks, and the money so raised went towards the support of the organisation. The whole population must have been in favour of the movement which was conducted and planned with a high degree of intelligence and audacity. It paralysed the law and frightened the magistrates. David Power, High Sheriff, County Galway, reported to Government that, " It is a general rumour in my county, that there are several men with scarlet clothes, and that speak French, who go up and down the country by night. The gentlemen of the country are in great fear and apprehension. In a letter from Gilbert Ormsby to Joshua Dawson, dated 8th March, 1711, it is stated that a magistrate in Roscommon wrote that it was certain that Irish French officers were landed in his neighbourhood by privateers, that they were supported by greater people than the mob, that some considerable men out of France were lurking and sheltered in the country, and it was feared they would outbid the Government in the rewards they offered.

In the Grand Jury Presentment and Informations, County Galway, it is stated that on the 11th November, 1711, a soldier of the Galway garrison, who was shooting not far from the town, met a large armed party. He described the leader as wearing a heavy gold ring, and had a bag full of Spanish coin, a handful of which he offered the soldier. He called the soldier by his name, said he had met him in Dublin, and tried to induce him to join the party. He took nothing from him but his powder, which he returned shortly after, saying they had abundance of ammunition ; and he dismissed him, unharmed, with a message, warning the Governor that if any attempt were made to pursue them, the officer who led the party would be assuredly decapitated.

The Presentments and Informations, County Mayo, record that at the end of November, 1711, a pedlar in the County of Mayo appeared before the magistrates, and informed them that within three miles of Ballinrobe he had been stopped by a party of no less than eighteen men, well armed and with disguised faces, who compelled him to open his box of linen and other wares, purchased his goods with ready money at his own price, and then dismissed him, after making him swear not to speak of his experience for twenty-four hours.

Houghing, which suddenly ceased in 1713, was practically the only agrarian trouble in County Galway in the first sixty years of

the eighteenth century. Although many persons were arrested, the difficulty of obtaining evidence was too great, and only a few prisoners were convicted and executed. Orders were given to burn the carcases of slaughtered animals, in order that the cottiers should derive no benefit " from the crime," to compensate the owners by rates levied on the district, to arrest all night-walkers, all who travelled in the day-time without a pass beyond their parishes, all idlers who were unable to give a satisfactory account of themselves, and finally to execute rigidly the laws against the priests.

The following is a " List of persons that rendered themselves as Houghers in the county of Galway, pursuant to the proclamation (a free pardon to all who would confess and give securities for their future good behaviour), and entered into recognizances under John Stanton, Esq. : Martin MacDonagh, of Ballydaly ; Darby O'Flaherty ; Bryan King ; James Naghten ; Denis Fahy ; John McMoyle Burke ; James Caheron ; Daniel Grany ; Nicholas Supple ; Bryan Morris ; Richard Kearigane ; Richard Pearle ; Herbert O'Flaherty ; Francis Murphy ; John Armstrong ; and Henry Joyce." All these were described as gentlemen. They entered into recognizances—£100 each for themselves, and their securities, among whom were Edmund McDonogh, Bryan Flaherty, Godfrey Daly, Robert Blake, and Edmund Burke, for £50 each.

In the Information of Connor O'Loghlin, sworn before Robert Miller, Justice of the Peace, 1713, it was stated that the Houghers killed three hundred " great rams and weathers " on the estate of Sir Walter Blake (the Irish conformist) ; afterwards, armed with guns and swords, they stole away at night by bridle-paths into the Galway mountains, took up their quarters at a friend's house, where they were handsomely entertained ; and, after a day or two of feasting and hard drinking, went to their work again, and cleared the adjoining farms.

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Tuam in Olden Days

(*continued*)

By JARLATH A. O'CONNELL

NOTES ON THE FOUNDATION OF THE SEE

In the townland of Tonlagee, about three miles from Tuam on the Ballinrobe side, lie the ruins of a monastic settlement which is known as Kilbannon, i.e., the Church of Benignus. It is said to have been founded by St. Patrick during his sojourn in Connaught and Benignus is venerated in the locality as having been its first Abbot.

This is the popularly accepted account of the foundation, but there is considerable controversy amongst authorities as to its veracity. The confusion arises from the fact that Benignus could not possibly have done the amount of work in Connaught with which he is credited in the various records and it is obvious that either the sources are false or that there was another Benignus associated with Patrick in the Christianizing of the West.

Knox (*Notes on the Early History of the Dioceses of Tuam, Killala and Achonry*) gives the benefit of the doubt to the latter theory and holds that there were two Benignuses, one the son of Sescnen, who succeeded Patrick as Primate in Armagh, and the other the son of Lugni, who was Abbot of Druimlias Monastery near Dromahare before coming to Kilbannon. In this he is supported by *The Book of Armagh*, written in the early part of the ninth century, and which incorporates the *Annals of Tirechan*, which were compiled in or about 701 A.D. It states that " Binean, son of Lugni, writer and priest and anchorite, was son of the daughter of Lugaith Maice Netach, to whom his mother's race gave an inheritance in which he founded a Church consecrated to God and dedicated to Saint Patrick." " And Patrick marked the place for himself with his staff and himself first offered the Body and Blood of Christ after Binean had received Orders from him. And he blessed him and left him after him in his place."

Another note in *The Book of Armagh* states that Patrick left his pupil Benin in Druimlias, where he was for seventeen years, and *The Tripartite Life of St. Patrick* contains a reference to the

same foundation, stating that Patrick placed over it his pupil Benignus, who governed it for twenty years.

The question then arises as to why Benignus the son of Lugni, only received Orders when he came to Kilbannon if he had been twenty years Abbot of Druimlias. In fact, if he had been this time at Druimlias he could scarcely have been associated at all with St. Patrick in the foundation at Kilbannon, as the latter's journeyings through Connaught occupied no more than seven years entirely. Nor could Benignus of Druimlias have been the son of Sescnen who succeeded Patrick in Armagh and who died in 468 as the records of that Saint's activities do not allow for a protracted stay in Connaught.

That outstanding authority on ecclesiastical history, Dr. Lanigan, refuses to admit the possibility of there having been a second Benignus. In his comprehensive study of the life of St. Patrick (*Ecclesiastical History of Ireland*, vol. i) he does not refer to the Saint as having ever visited Kilbannon and he vehemently denies the possibility of his having founded Druimlias and of having left Benignus there. The reference to the other Benignus in *The Tripartite Life* he dismisses as having been introduced " merely to answer some objection against certain stories about the real Benignus, such as that of his having been Abbot of Druimlias."

Of the foundation as referred to in *The Book of Armagh*, Fr. Ryan (*Irish Monasticism*) merely states that it was " at some place that cannot easily be identified," but he acknowledges P. Grosjean's conclusion that it was at Kilbannon (AA.SS.Boll.,T. iv Nov. p. 178, n. 8). Fr. Ryan refers to the foundation in his list of those entrusted to priests as distinct from bishops.

I have referred to this controversy because it is of relevance to these notes inasmuch as Kilbannon, if founded by St. Patrick, must have been the first Church in the Tuam district and the source from which the See has arisen. In addition, it was here that Jarlath, the first Bishop and Abbot of Tuam, is reputed to have studied under Benignus and to have been ordained by him.

Jarlath was the son of Loga and of Mongfinn, daughter of Ciarduban of the family of Ceneann, who were of the Conmaicne. What is now the Barony of Dunmore was occupied by the Conmaicne de Cineal Dubhain and it may, accordingly, be assumed that he was born in the Tuam district (*see* Harris—Antiq. ch. 7). Tradition has it that in addition to studying under Benignus he was also a pupil of Enda of Aran for a time. His first foundation

was at Cluanfois, a place about two miles to the west of Tuam, and here he established a monastery and school which acquired a certain reputation as a centre of learning.

There is some evidence that the great Brendan of Clonfert studied under Jarlath at Cluanfois and this has led to several erroneous deductions as to the period at which the school flourished. Of the suggestion that Jarlath must have been old whilst Brendan was still young, Dr. Lanigan holds that " nothing more can be allowed than that these two Saints, being contemporaries, used to confer with each other on religious and theological subjects or that Brendan, although about the same age with Jarlath, had perhaps attended his lectures for some time." Magraidin describes how Brendan whilst on his way from Munster to visit Jarlath, met a man named Colman, son of Lenin, whom he advised to do penance and who subsequently " was distinguished among the Saints by his life and learning." This was St. Colman, who afterwards founded the See of Cloyne. Colgan (AA.SS.Hib., Vita Iarl. ch. 3. p. 309) accepts this tale as evidence that Colman studied under Jarlath, but he is hardly justified in going so far on such slender evidence. The matter is of importance, however, in that it helps to fix the date at which Jarlath's school existed. Colman was born c. 522 according to Lanigan and died in 600 according to The Four Masters (Ware gives the date as 604). It is known that before his entry into religious life he had been domestic poet to Aodh Caomh, who became King of Cashel in the middle of the sixth century and that he was present with Brendan at the coronation in Magh-feym (Vallancy, *Law of Tanistry*, etc. Collect vol. i.). Having regard to his subsequent activities in Cloyne, his meeting with and conversion by Brendan on the road to Tuam must have taken place shortly afterwards and the date could safely be fixed in or about 550.

Having considered what little evidence there is, together with the fact that Jarlath is ranked with the Second Class of Saints who flourished after 540 A.D. we may take it that Cluanfois was an established monastery in or about 550 A.D.

As to when Jarlath removed to Tuam there does not appear to be any authoritative evidence. According to tradition, he did so on the advice of Brendan, who assured him that his destiny lay not in Cluanfois, but that he should travel towards the East until his chariot broke down and that there he would find the place of his resurrection. The Saint did as he was advised and his chariot having broken down at Tuaim Da Gualainn he founded a Church

there. We know that Brendan died in his sister's monastery at Annaghdown on the 16th May, 577, at the age of ninety-four (*The Four Masters* and *The Annals of Inishfallen*) and if we argue from the tradition concerning the foundation we may place the date of Jarlath's arrival in Tuam as being between 550 A.D. and 577 A.D.

The Book of Ui Maine, written in 1394 by Faelan Mac Gabhann, contains a copy of the Dindshenchas to which is appended the following poem which I include because of its allusion in verse eight, to the breaking of Jarlath's chariot. The second recession of the Dindshenchas is also to be found in *The Book of Ballymote*, *The Rennes Manuscript* and the two *Books of Lecan*, but without this particular appendage. There are, in all, thirteen verses, but, unfortunately, there are several illegibilities. The translation is by Dr. Gwynn.

"Tuaim Da Gualann"

1. Tuaim Da Gualann, whence comes the name ?
tell us O author. Tell us quickly and truthfully, was not this the royal name of old ?

2. Eleven Names, I certify according to sound authors . . .

3. Dun Senaig was at first its name. I remember its history : the learned resorted thither when it was still Dun Senaig.

4. Thereafter it was Glenn Gabha, and next Liss Raba :
I know that afterwards it was Dun Cairbre of the province.

5. Thereafter it was Glenn Echtarba and Suigeach Sealga (?) : after that, Glenn Da Selga, then the Dun of Finnleach Mac Fadaig.

6. Thereafter it was Mur Meirge whither came the hunters : after that Glenn na Fine and the Dun of Goll mac Claissrennaig.

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7. Thereafter it was Ard Ibair, the place where men wrought a crime (?) ; after that it became Tuaim Da Gualann, when Jarlath gave it his blessing.

8. There the chariot's shaft was broken : if anyone makes enquirey (?) Tuaim Da Gualann (this is . . .) was its name among the learned.

9. Here ye have the true story, the reason of Tuam's name, when Jarlath had his home there, what time the Britons came.

10. A red shoulder is that Shoulder since they joined combat there : each man slew his fellow : it was cause of great grief.

11. Jarlath (called) thereafter the Britons to him after matins : he implanted the Faith in them, (and they heard him) preaching.

12. (The next verse seems to refer to a miracle by Jarlath if we are to read mirbaile in line 46).

13. This verse is illegible."

Until some years ago Tuaim Da Gualainn was accepted as meaning ' the tumulus of the shoulders ' but nowadays ' Guala ' is interpreted as being the surname of a local pagan chieftain. I can find no authority for this interpretation, however, and verses nine and ten are of particular interest in as much as ' guala ' is specifically stated to mean a shoulder.

Of Jarlath's Church, Colgan in his *Catalogue of the Churches of the Diocese of Tuam* (AA.SS. p. 310) says : " Ecclesia cathedralis Tuamensis, sita Tuamiae, vocatur Tempull Iarlaithe, dicata S. Hierlation, primo episcopo Tuamiae, antequam haec sedes in archiepiscopalem erigeretur."

There is no trace of this first Church of Tuam nowadays, nor do we even know the site upon which it stood. Presumably, however, it conformed in design with other foundations of the period and the following notes may therefore be of some interest.

The earliest Churches were made of woven sticks plastered with clay and having thatched roofs. Later buildings were made of oaken planks and this form of building was popular up to the

12th century in districts where wood was the economic building medium. A Church built in this fashion was called a ' Duirtheach,' i.e. an oaken house. St. Cianan of Duleek is said to have been the first to have erected a Church of stone and lime cement (called a daimhliag), but, unfortunately, we do not know for sure the date of this project. *The Annals of Ulster*, *The Annals of Inisfallen* and the Four Masters give 489 A.D. as the date of Cianan's death, but Colgan refers to a *Life of St. Mochua* which suggests that the Church was not erected until about 540 A.D. Petrie agrees that this was probably one of the first stone Churches in Ireland, and Ware (Harris ed. p. 137) quotes from the Office of St. Cianan : " That St. Cianan built a Church of stone in this place ; and that from thence it took the name of Damleagh ; for that before this time the Churches of Ireland were built of wattles and boards." Petrie (*Ecclesiastical Architecture of Ireland* p. 343-358) deals in detail with these duirtheachs and daimhliags.

The foundation at Tuam probably consisted of a stone oratory and in dimension about 12 ft. x 8 ft. 6 ins. (These are the measurements of the oratory at Inisglora built by St. Brendan, who was a contemporary of St. Jarlath.) Being a teacher of some repute, a monastic community probably grew up around his Church and such establishments were usually surrounded by a dry stone wall, irregular in contour and not very high. This enclosing wall or cashel appears to have been erected merely to ensure privacy and not as a defensive measure. According to *The Tripartite Life*, all Patrician foundations conformed to a standard pattern, the surrounding wall being about 150 yards in circumference.

Inside the cashel there was usually, in addition to the Church, a refectory, a guest-house and the cells of the monks which were sometimes of a bee-hive design.

Examples of monastic settlements of the period may still be seen at Innishmurray off Sligo, Ard Illaun, Inishglora, Kilmainbeg, Illauncolumbkill, and other places throughout Connaught. Fr. Ryan (*Irish Monasticism* p. 285) deals comprehesively with this subject. With reference to monastic schools, this eminent writer says : " Though school buildings doubtless existed, we are justified in concluding from Bede that the highest form of instruction was of a more private and personal character, imparted by the distinguished teachers among the monks to students who visited them in their cells."

St. Jarlath is reputed to have dedicated his Church to Our Lady Assumed into Heaven, but this dedication may have been at

Leabharlanna Cohrcaí na Gaillimhe

a much later date. In fact, many authorities suggest that such dedications were unusual in early Christian times in Ireland. Fr. Ryan agrees on this point, but he points out that they were not unknown. He adds that " at Glendalough one Church was dedicated to The Holy Trinity ; another to Our Lady." In this he differs with Petrie, who states that " none of the ancient Irish Churches were dedicated to the Virgin, or to any of the foreign Saints, previously to the twelfth century . . . and there is not a word in the ancient *Lives of St. Kevin* which would indicate that any of the Churches of Glendalough were so dedicated at the period when they were written."

(*To be continued*)

Some Facts About Griannua Uaile

By ARTHUR POWER

It is strange, considering her legendary fame, how little there is actually known about the pirate queen Grace O'Malley, or Griannua Uaile as it is in Irish. " The Four Masters " do not mention her, though it has mentioned her father, her husbands, and her sons, and except for a few unreliable folk tales such meagre information as we have comes from the English State Papers of that period, letters that the English commanders wrote home to the State Council in London. It seems that she was born about 1536, that is roughly about four hundred years ago, at the Castle of Rockfleet, or Carrignahooly as it is called in Irish, a straightly built, four-sided tower, three sides of which are surrounded by tidal waters, situated on the coast of Mayo. Her father was an Owen O'Malley, who was nicknamed Dhubdara, or " the black oak," on account of his swarthy complexion, which tradition says Griannua inherited, and he was hereditary Lord of Umhall or Umhall the Mhaille, to give it its full title, a territory which is now the modern baronies of Murrisk and Borrishoole near Lough Mask, and comprises some of the wildest and finest districts in Ireland, facing the mighty sweep of the Atlantic in the West, and backed in the East by the rugged mountains.

Griannua's mother, Margaret, was also an O'Malley from Westport, and she brought with her as her dowry the small islands of Innishboffin, Innisturk and Clare Island, which faced her husband's lands, and so that their united territory extended from Killery Harbour up to the broad sweep of Blacksod Bay, and eastward from Innishboffin to Lough Beltraw. It is tradition that Griannua's father died when she was but nineteen years of age, when, under what circumstances we do not know, since it was contrary to the laws of tanistry, she succeeded him, her brother being but a small child.

Also among the many legends connected with her there is a romantic one concerning her youth. She was attending a pilgrimage at the Holy Well on Clare Island when the news was brought that there had been a wreck on the coast, and though

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there was a storm raging at the time the young Griannua immediately put her galleys out to sea, and crossed the bay in hope of rescue, or perhaps of plunder. But on arrival there was no trace to be found of either the ship or the crew, with the exception of a young man, a Norwegian or Swede, who was found lying exhausted among the rocks. Bringing him back in her curragh to Rockfleet Griannua nursed him to recovery when, according to the story, they fell in love, and were married. Their romance, however, was of brief duration, for one evening when out hunting deer together on Achill Island they encountered the MacMahons, a family with which the O'Malleys were at enmity, and in the sudden fight which ensued Griannua's lover was slain, a tragedy which must have made a deep impression on this young and passionate girl, and may explain much that happened afterwards.

She was not long, however, in getting her revenge, for some time later the MacMahons made a pilgrimage of repentance to Our Lady's Well on Cahir Island, which lies between Innishboffin and Clare Island. This choice of place was, in truth, also a calculated insult to Griannua, for these islands belonged to her, but having killed her man they now intended to seize her lands, starting on the islands which were her outposts. However, they had not reckoned with this intrepid girl, for hiding her boats on the rocks nearby she waited until they had landed when, sallying forth she destroyed their curraghs and cut off their retreat. Then attacking them she slew all who resisted, while the survivors she took off and hanged them ceremoniously on Clare Island. Then sailing round the rock-fanged coast to the North she entered Blacksod Bay, and attacked their Castle of Doona and took it by surprise, and slaughtering its inhabitants possessed herself of the castle and made it one of her strongholds, the first of many to follow, and one of her titles was " The Dark Lady of Doona." And so it was with these few but well directed blows she showed her enemies the metal of which she was forged. this should read METTLE, surely

But no matter how intrepid the position of a young girl as the head of a Western clan in a country of ceaseless wars, jealousies, and strife, was a precarious one, and a few years later we find her marrying Donell O'Flaherty of Iar Connaught, who was chief of the neighbouring clan—a clan of long-haired sea-rovers who were as famous and as war-like as the O'Malleys themselves, for did not the gates of Galway, and Anglo-Irish city, bear the following inscription: " From the ferocious O'Flahertys, the Lord deliver us "—an inscription, no doubt, well after the heart of his pirate bride.

These O'Flaherty's owned most of Western Connaught—Iar Connaught, that is—a district which comprises about five hundred thousand acres of bog, mountains and lake, and besides the Aran Islands, and included such areas as Ballinahinch and the barony of Ross, which contained in its jurisdiction such well-known places as the Maam Cross, Leenane, and the Loughs Corrib and Cong, as well as the entire sea border encircling it.

From a political point of view it was without doubt an excellent match, for it joined these two wild and strangely beautiful provinces of Umhall and Iar Connaught, and gave the combined O'Malley and O'Flaherty clans an unchallenged command of the sea all the way along the coast from Blacksod Bay up to the approaches of Galway town.

Of her early married life we know nothing, but no doubt she lived like the other ancestral queens of that period, when she and her husband " cessed " themselves on their different castles scattered round the coast, when the local chief entertained them with banquets, hunting, and in Griannua's case gambling, a pastime to which she was much given, bringing, as she did, a train of professional dicers and card men with her wherever she went, so that the poets nicknamed her " Grace of the Gamesters." Indeed in Campion's *History of Ireland*, written in 1571, he gives us an amusing account of these Irish gamblers, who, it seems, were to be found everywhere, for, he says, " there are among them (the Irish) a brotherhood of Carrowes that profess to play cards all the year long, and make it their only occupation. They play away mantles and all to bare skin, and then trusse themselves in straw or in leaves, and wait for passengers on the highway, invite them to a game upon the green, ask no more but companions to hold them sport, and for fault or other stuff they pawn portions of their glibbe, the nails of their fingers and toes, which they lose or redeem at the courtesy of the winner."

From the marriage with O'Flaherty Griannua bore three children: Owen, Morrough, and a daughter named after herself, who later married the famous rebel " The Devil's Hook."

In 1576, however, Donal O'Flaherty died, and taking her children with her Griannua returned once more to her castle at Rockfleet. Still a young woman, however, a year later she reappears in history as the wife of Richard Burke, another neighbouring chief—Richard an Airann, or Richard in Iron, as he was called in English, from the cloak of mail which he always wore. A man of many parts, he was a doughty warrior, and a subtle

negotiator, and his duplicity was equal to that of his English oppressors. As the eldest son of The McEighter, the chief of the Burke clan, he was one of the most powerful men in the West. And it is with him that Griannua makes her first appearance in the English State Papers, when they both went to Galway Cathedral for " A Grand Assembly of the Western Clans," which was held by Sir Henry Sydney, Elizabeth's Lord Deputy, in April, 1577.

In a memorial written some years later Sir Henry Sydney gives the following account of her : " There came to me also a most famous feminine sea-captain called Grany I Mallye and offered her service unto me wheresoever I would command her with three galleys and two hundred fighting men in Ireland or Scotland. She brought with her her husband, for she was as well by land as by sea more than Mrs. Mate with him : he was of the nether Burkes, and is now MacWilliam Easter, and called by nickname Richard-in-Iron. This was the most notorious woman in all the coast of Ireland. This woman did Sir Philip Sydney see and speak, withal ; and he can inform you at large of her."

This Sir Philip Sydney he refers to was of course his son, the poet, and the famous author of *Arcadia*, whose description of Griannua would have been invaluable. But alas ! the record of this meeting between " The Jewel of Elizabeth's Court " and this " most famous feminine sea-captain " has been lost. Needless to say, neither Griannua nor her husband took their submission to Sir Henry Sydney very seriously, for only a few months later we read reports of her being down in the county of Kerry, where, with her crews and galleys, she was busy raiding the country of the Earl of Desmond, a supposedly good and loyal subject of the Virgin Queen. The reason for her interest in Kerry was that, at that time, there was considerable traffic in arms and other material going on between the " Kingdom of Kerry " and the Kingdom of Spain in preparation of Fitzmaurice's forthcoming rebellion. However, in one of these raiding expeditions she had the misfortune to be captured by the good Earl, who threw her into prison, and—a somewhat mean trick from one countryman to another countrywoman—he later handed her over to the President of Munster, a Sir William Drury, who was on a tour of assizes in those parts. This Lord Drury was one of the most ruthless men Elizabeth sent to Ireland, who hanged, drew, and quartered all who crossed his path with great unction and pomposity, and in one of his many letters written to the Council in London he has

described Griannua, with ill-concealed indignation, as " a woman who hath imprudently passed the parts of womanhood, and had been a great despoiler and chief commander and director of thieves and murderers at sea." And again, in a later letter, as " a woman of the Western province famous for her stoutness of courage and person, and for sundry exploits done by her at sea. She was taken by the Earl of Desmond a year and a half ago and has remained ever since partly with him and partly in Her Majesty's gaol at Limerick, and was sent for now by me to come to Dublin, where she is yet remaining."

How she eventually managed to escape from her prison in the Bermingham Tower, behind whose grey walls so many of her compatriots had lingered to death, is not recorded, but two years later she was down at Rockfleet again. However, this awkward adventure did not seem to have damped her spirits, and evidently she was not prepared to settle down with her husband and family in such quiet contentment as the Gaelic State offered, for, shortly after, we find her sailing down again in her galleys to support her former enemy and jailer, the Earl of Desmond, who now, on his own account, had gone into open rebellion against the English.

This Desmond rebellion or war was one of the worst in Irish history, and in the war which followed the richest part of Munster became a veritable desert, and the people were reduced to such a condition, that, according to the English poet Spenser's well-known account : " Out of every corner of the woods and glens they came creeping forth upon their hands, for their legs could not bear them ; they looked like the anatomies of death ; they spoke like ghosts crying out of their graves ; they did eat of dead carrions, happy they if they could find them, yea and one another soon after, insomuch as the very carcases they spared not to scrape out of their graves ; and if they found a plot of water-cresses or shamrocks, there they flocked to the feast for a time, yet not being able to continue therewith, that in a short space there were none almost left and a most populous and plentiful country suddenly made void of man and beast ; yet save in all that were there perished not many by the sword, but by the extremity of the famine."

So though the Earl and Fitzmaurice gained some minor military victories their followers began to desert them, and after the fall of Smerwick harbour, and treacherous slaughter of its garrison, escaping with two bishops and some clergy, Griannua sailed back to Mayo to continue the war on her own account.

Here organising a force of over a thousand strong she rode through the country openly celebrating Mass and carrying the papal banner everywhere. Also she attacked and spoiled the towns of Tuam and Athenry—Athenry a prosperous, well-built Anglo-Irish town, a spoiling from which it has never recovered.

Meanwhile Sir Nicholas Malby, who was Elizabeth's governor of Connaught, who had been engaged in suppressing the Desmond rebellion, now returned to Connaught to take arms against Griannua and her husband.

Starting from Athlone in February, 1580, he sent on his captains ahead to seize Richard's plunder, and then marched to Liskillen, where he took several castles, putting both men, women and children to the sword. Then he removed to Ballyknock, when he says " whither Griannua Ui Maille and certain kinsmen came to me."

Meanwhile Richard an Airran had retired to some Islands with a hundred of his followers when, a storm coming, they were cut off from the mainland, and many of them perished of cold and hunger. Malby sent to Airann for boats to assault the Islands, but the tempest was so great they could do nothing, and he retired again to Athlone, abandoning Richard an Airann.

The West was now fairly peaceful, and Sir Nicholas Malby decided to hold " A Grand Assembly of the Connaught Chieftains in Galway to make a plot for continuing the quietness "—and among those who came trooping to Galway, their saffron cloaks pinned with massive brooches, was Richard an Airran, and, as Sir Christopher described her, " Grace O'Malley, who thinketh herself no small lady." And one can imagine how the burghers of this Anglo-Irish city must have stared to see the late dispoilers pass through the streets on their way to the Cathedral, and no doubt every window and door was tightly barred until they left, while; in turn, one may be sure that the mountain gallowglasses lost no opportunity in which to jibe at " those lily-livered men, full of cunning, who loved a good bargain more than fame or freedom"—as they called them.

As before, however, neither Griannua nor her husband had any intention of submitting, unless it could not be avoided, and a couple of months later a letter from Thomas Dillon describes the reception which Griannua gave him when he went into her country to collect the Queen's rent : " I went there hence," he writes, " to terawlye the ferthest part northward of McWilliam country, and told me as aforesaid who did swear they would live

in like sort and paid 100 marks due upon this five years past. I went ther thence towards the place McWilliam was, who met me, and his wife Griannua Ny Vayle withall their force, and did swear that they would have my life for coming so far into their country, and specially his wife would fight me before she was half a mile near me. I being but 100 and fifty foot, and fifty horsemen they were contented to yield, and agreed to come to Sir Nicholas to pay arrears due to their country "—which must have given Griannua a bad headache. As for Richard An Airann, it was his last appearance, for on the 3rd day of the following Easter he died, when The Four Masters give him the following flattering notice : " McWilliam Burke, Richard An Airann, the son of David, son of Edmund, son of Ulick, a plundering, war-like, unquiet, rebellious man, who had often forced the gap of danger upon his enemies, and upon whom it was frequently forced, died, and Richard, son of Oliver, son of John was installed in his place . . . "

From this second marriage Griannua had two children, Edmond Richard and Tibbet-na-Long—Theobald of the Ships—and who was later to become the first Viscount of Mayo, and it may be mentioned here that the present Earl of Mayo's family is not descended from Griannua's family, but is derived from a later title—the former being counted as extinct.

After Richard An Airann's death things began to take a serious turn for Griannua, the main reason being a change of personnel among the English governors, for Elizabeth now appointed the magnificent Sir John Perrot to be her Lord Deputy, while he, in turn, appointed Sir Richard Bingham, popularly known in Ireland to this day as " Black Jack," to be governor of Connaught in place of Sir Nicholas Malby, who had died.

Bingham's first problem was to settle the McWilliamship, and he named Sir Richard Oliver's son as his choice. The Burkes, however, immediately went into rebellion, and demanded that they should chose their own McWilliam, saying they would obey no " heretic hag " and attend no " sessions," and declared they would transfer their allegiance to the King of Spain.

Bingham then attacked them, and advancing on Ballintubber he drove three thousand cows from the mountains between Galway and Mayo, plundering and slaughtering everywhere, the innocent, the peasants and farmers, suffering as usual. After a month's fighting the Burkes submitted. But Griannua had a narrow escape of her life. At the outbreak of the fighting Bingham ordered her to come to Galway to be under his jurisdiction. She

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delayed as long as she could, when she set out from Carrighooley with her family and her retainers, driving her hereditary wealth of a thousand cows and brood-mares across the mountains before her when she encountered Captain John Bingham, Sir Richard's brother, who was even worse than Sir Richard. He deprived her of her followers and her property, and then tied her with a rope and brought her back to Sir Richard, " who caused a new pair of gallows to be made when she thought to end her days." However, her son-in-law, " The Devil's Hook," went pledge for her, and once again she was saved—this woman which no ship could sink, or rope could hang. But " The Devil's Hook " himself going into rebellion shortly afterwards, fearing for her life, Griannua fled north through raging sea to her old sea allies the O'Neills and O'Donnells. Here she remained three months rebuilding her galleys which had been broken in the storm, when once again she returned to Connaught, though much impoverished.

Meanwhile rumours of the coming invasion of England by the Spanish Armada were reaching Ireland, which raised the hopes of the Irish Chieftains that with their help they might be able to throw off the English rule. However, that adventure ended in disaster, as we know, many of the Spanish galleons being wrecked on the West coast of Ireland. " Our Lady of the Rosary," which carried the King's son, foundering in the Blasket Sound; while " La Rata Santa Maria Encorando," which carried De Leyva, who was in command of the land forces, was drawn into Blacksod Bay to be captured by " The Devil's Hook;" and " The White Falcon " was driven into Clare Island, where Dowdra Roe O'Malley captured it and slaughtered the crew. Griannua Uaile, however, did all she could to protect such Spaniards as were stranded in her country. But since her wealth had been stolen she had very little power and lived in reduced circumstances, for writing to Elizabeth she complained : " that ever settens she dwelleth in Conagh afftermor's liffe very poor, bering cesse, and paying her majesties composission rentes, utterly did give over her former thrad of maintenance by land and sea "—by which she meant her piracy.

In 1593, however, as a crowning blow to her misfortunes her son Tibbot-na-Long, the most capable member of her family, was seized and put into Galway jail by Sir Richard Bingham. Also her other son Edmond was there, while Owen, by her former marriage, had been killed by the English some time back. So, her

last support gone, she decided to make a journey to the Elizabethan Court and plead her case : and this is her best known exploit.

Assembling her favourite crews of Conroys and Kings she set sail in June, 1593, and rounding Kerry crossed St. George's Channel and sailed up the Thames to the Tower Gate. Here she entered Shakespeare's London with its narrow streets, rich palaces and brawling taverns, and of all the strange sights the strangest must have been this Irish Chieftainess with her troop of gallowglasses, their thick hair in a "glib" down over their foreheads, their saffron cloaks and pampooties—" these men of huge stature, swifter of foot than hare or hound."

But again, of this visit there is, alas, no record, except for the traditional account of Griannua's fiery answer when Elizabeth, the English Queen, offered to give her a present of a lap-dog, a fashion much in vogue at the Renaissance Courts.

" A heart-burn on your putach (fat animal)," replied the redoubtable Griannua. " He suits an idler like you who has nothing better to do than be petting a sciortan (a tick) like that."

" But I am no idler," Elizabeth told her. " I have a large kingdom to govern."

" Maybe," replied Griannua, " but there is many a poor person in the West who is more employed in their gardens."

No doubt Elizabeth was interested by this Western Chieftainess who had defied her authority for so long, and it is not hard to imagine them spending an evening together, Griannua conversing in Latin, since she knew no English, when Griannua recounted her exploits at sea ; chasing the Scottish galleys over the ocean ; the fierce hand-to-hand fights in raging sea ; the nights of storm, darkness, and danger ; the greeting of the bards on their triumphant return, and the nights of celebration in Carrighooley Castle.

As a proof of her success with Elizabeth three months later she sailed back to Ireland with a signed letter from the Queen to Sir Richard Bingham procuring the release of her son Tibbot-na-Long. Also Elizabeth directed him " for pity of this aged woman to yield her some maintenance for the rest of her old years." But, with his usual duplicity, Bingham tried to avoid carrying out the Queen's order, and only did so finally under further pressure, for in a letter in November, written to Burleigh, he says : " I have enlarged Grany O Mally, her son Tibbot and brother Donell na Pipee, upon such slender surtyes as they gave us, the woman

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urging it some importunely, swearing that she would elles repair presently again to England, and in the meantime we hope that all things will turn to the best."

After this Griannua's name does not appear again in the State Papers for eight years, that is, until 1601, when we come on a report from a Captain Blessington, who was patrolling the West Coast in the ship " Tremontana " to intercept any Spanish ship which might be bringing supplies to Hugh O'Neill and the Northern Irish army.

" All the sayles I have seen sense I came upon the coast was a galley I met with all betwixt Tellen and Catliege when I made her cum on shore amongest the Rockes, notwithstanding she rowede with 30 ores and had on board redy to defend her 100 good shot, which entertained skermyshe with my bote at most an hower, and had put her to the worst. But coming up with my ship to her rescue I quickly with my great shot made an ende of the fraye, this galley came out of Connaught and belonged to Grany O Male, whereof a base son of hers is captayne, but as I have learned sense this with one other galley was set out maned with a people called the Flaherties who was purposed to doe some spoyles upon the countries and Islands of McSwyne Tanaught and McSwyne ne doe about Loughswylly and Sheephaven."

So it seems that she still plied her " thrade of maintenance " even in her old age, while in reply to Blessington's remark about the " captayne," it was more probably an expression of his feelings, than a historical fact : the person in question was most likely a relation or a foster-child.

After this letter there is no further mention of her, she being, according to our calculations, about sixty-five, but owing to the uncertainty of her date of birth she was probably much more.

There are, as we know, a number of traditional legends about Griannua : about her connection with Hen's Castle in Lough Corrib and also of her attack on Lufferstone Castle and the Hermit's Rock in Clew Bay. But the best known one is about Howth Castle and the abduction of the heir : but with this story, as with others, one is in difficulty, as it contradicts the known facts of history. The incident is supposed to have taken place in the year 1575 on her return from London. But the only record we have of Griannua visiting England was in 1593, eighteen years later. Also there was no child heir then at Howth Castle. However the story briefly is this : That Griannua being forced to put in at Howth called at the castle expecting the usual traditional

hospitality to be extended to her, but the door was shut in her face, as the owner of the castle gave as his excuse that he did not want to be disturbed at his dinner. Angry at the insult, Griannua, on her way back to her ship, came upon the young heir playing in the grounds, and taking him with her she sailed out to sea, and arriving back in her own country kept him a prisoner in Caislean na Circe— The Hen's Castle— in Lough Corrib. The St. Lawrence family were willing to pay a ransom, but all that Griannua demanded was that in future any traveller who arrived at the Castle should be welcomed, and ever since then the door is left open at meal times, and a place is laid at the table for the stranger guest.

But the probable solution to the story is that it has been confused with an earlier story, taken from MacFirbes' *Book of Genealogies* about Richard O Cuairsci, who was the MacWilliam Eighter from 1469-79, which says : " This is the very Richard who seized the Lord of Beann Edair (of Howth) and brought him to Tirawley, requiring nothing for his ransome but that the door of the Castle be kept open at mid-day." It is possible, of course, that Griannua, finding that that agreement had not been kept, renated it.

So with these traditional stories Griannua Uaile fades from our sight, dying, it is said, in poverty and neglect.

According to local belief she is supposed to be buried among the storm-bleached ruins of the Abbey on Clare Island, in which the O'Malley arms have been placed. In the sound of the great storms which break over the ocean, she now sleeps in the midst of toil and hurricane in which she lived, and up to a few years ago her skull, decked in parti-ribbons, used to be shown to visitors, but since then this last material vestige has disappeared. But the memory of her indomitable spirit still lives through the western coast in story and song as an embodiment of the Celtic personality

NOTES

Cardinal Wiseman in Ballinasloe

From a Contemporary Record

By THE EDITOR

On Tuesday morning, the 24th August, 1858, Cardinal Wiseman left the Broadstone terminus for Ballinasloe, accompanied by the Right Rev. Dr. MacNally, Bishop of Clogher; the Bishop of Elphin, the Bishop of Cloyne, the Rev. E. L. Clifford, the Hon. and Right Rev. Monsignor Talbot, Mr. Wiseman, the Rev. William Derry, P.P., Eyrecourt; the Rev. Mr. Bannon, Captain Bellew, and several other clergymen and gentlemen, who intended to be present at the consecration of the Church of St. Michael, Ballinasloe. Anxious preparation had been made by the Bishop of Clonfert and by the Town Commissioners. At almost every station along the line, crowds of people gathered, who cheered loudly, and evinced the utmost happiness at seeing the Cardinal. "On the approach of the train to Ballinasloe, the interposition of the clergy became necessary to moderate the enthusiasm of the people, who pressed forward, not without danger to their lives, and, as the train rolled slowly alongside the platform, the cheering was vehement."

Among those on the platform were :—

The Lord Bishop of Clonfert; Rev. Sir Christopher Bellew, Bart., S.J.; Rev. Malachy Green, P.P., Clontuskert; Rev. Wm. Manning, P.P., Aughrim; Rev. Mr. McGauran, P.P., Ahascragh; Rev. Mr. Kirwan, R.C.A., Ballinasloe; Rev. Dr. O'Brien, President, St. Jarlath's College, Tuam; Rev. Mr. Walsh, P.P., Lusmagh; Rev. Mr. Egan, P.P., Cloghan; Rev. W. King, P.P.; Rev. Mr. McNamara, C.C.; Rev. Garrett Dillon, Castleblakeney; Rev. W. Larkin; Rev. J. Moone, P.P., Menlo; Rev. John Macklin, P.P.; Rev. James Hynes; Rev. Michael Callahan, P.P., Kiltulla; Rev. M. Galvin, C.C.; Rev. Mr. Pelley; Dr. Burke, ex-chairman, Town Commissioners of Ballinasloe; George Crowe, Esq.,

Aughrim; Robert Bodkin, Esq.; William Hynes, T.C.; Michael Finnerty, T.C.; Timothy Egan, T.C.; John O'Shaughnessy, Esq., Birchgrove; Hugh O'Kelly, Esq., Woodmount; Francis E. Madden, Esq.; William Costelloe, Esq.; Junius Horan, Esq.; Jeoffrey Prendergast, Esq.; Dr. Colahan; Thomas Hyde, Esq., Solicitor, T.C.; Patrick Ward, T.C.; John Heenan, T.C.; Wm. O'Shaughnessy, merchant; Robert N. Smith, Esq., T.C. (*Western Star*); Thomas Carroll, T.C.; William Laghey, merchant; Garrett Larkin, Esq., Cruagh House. Also on the platform were several Protestant gentlemen of the town.

The carriage of Captain Bellew was in waiting, and His Eminence, having been conducted to it by the Bishop of Clonfert and Mr. Bellew, took his seat with the Bishop of Clogher and Monsignor Talbot, amid incessant cheering. The carriage went at a slow pace in the direction of the town, preceded by the multitude, carrying flags and green boughs, and followed by a long line of carriages and vehicles of various descriptions. The windows of almost every house in the line of route were occupied by ladies, who waved handkerchiefs and banners as His Eminence passed. When the procession had reached about half-way into the town, the horses were removed from the carriage in which His Eminence sat, and he was drawn in triumph through the streets. At various points large poles were elevated, from which floated banners and ribbons; and across the street in which Gill's Hotel is situated, garlands of green boughs were suspended, entertwined with flowers, from a central point of which hung a banner bearing the inscription—"Welcome, Cardinal Wiseman, to Ballinasloe."

The displeasure of the Irish Church Mission Society at the triumphant visit of the Cardinal, and the violent efforts of the parties composing it to do something to make an appearance, were manifested by various ludicrous circumstances. Walking through the town, the attention of a stranger was attracted by observing here and there on the walls large placards setting forth in imposing type that the society would give the sum of £40,000 to any person or persons who would prove the Catholic rule of faith, and specially inviting His Eminence to claim that sum by complying with this requirement of the society. Members of the society, well known for their controversial harangues in Townsend-street (Dublin), came down specially. A letter, signed by sixteen Protestant clergymen, challenging him to a public discussion, was forwarded to him. An incident which occurred on the arrival of His Eminence at the railway station is worthy of mention, as in-

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dicating the dismay which the visit of His Eminence caused in the minds of a few, who are not at all sympathized with by the respectable Protestants of the place. As the Cardinal was proceeding from the train to the carriage which was in waiting for him, amidst the cheers of the crowd, there appeared at the window of a second-class carriage a pale face, every feature of which was quivering with emotion. It was that of a person who, judging from his general appearance, was a clergyman of the Church of England, and who was understood to protest, in the most excited manner, " as a British subject, and a member of the church as by law established, against the introduction into this country of Popish ceremonies." The gentleman continued to talk a great deal, and to shake his head very energetically, as if he felt what he said ; but, fortunately for himself, nobody, save one or two who were pressed by the crowd against the carriage which he occupied, heard a word of his address. The multitude passed on, cheering as they went, and in a second, that very foolish gentleman was left alone . . . It is proper, however, to state that the respectable Protestants of the neighbourhood altogether disclaimed any connection with such offensive proceedings.

The streets were crowded by the inhabitants, not only of the town but of the country around. Numbers of respectable persons came from distant places in order to attend the ceremony next day. The town was brilliantly illuminated, and although a few houses were in darkness, they were so few that the circumstance served to show, more strikingly, the universality of this tribute of respect to His Eminence. The majority of the windows were also decorated with flowers . . . Chinese lamps were hung out at favourable points in the open air, and thousands continued in the streets through the town till near midnight. Several more prelates arrived, including the Archbishop of Tuam and the Bishop of Galway.

The consecration of the Church of St. Michael, Ballinasloe, took place on Wednesday, the 25th August, 1858, and, from the nature of the circumstances connected with it, was perhaps the most remarkable religious ceremonial in this country for over three hundred years. The Church, to the erection of which the faithful people of the district had contributed from their humble means during several years, is a graceful structure. Many bishops and hundreds of clergy came from various parts of the country to assist at the rite of consecration ; the people gathered in thousands, and an illustrious member of the Sacred College—the first of that

body who had been enabled to officiate in this country for centuries, made the occasion memorable by his presence. On the morning of the ceremony, from an early hour, the roads leading into Ballinasloe were thronged by carriages and by foot passengers. The streets were so crowded that it was with difficulty a man could make his way from one point to another. The shops were closed and all business was suspended. Special trains were run on the Midland Railway.

The ceremony of consecration, which is not of frequent occurrence in Ireland, is lengthy and impressive. It was performed by the Bishop of Clonfert. The general congregation was not admitted until eleven o'clock. The arrangements were excellent, and were efficiently carried out by the gentlemen who acted as stewards at the different doors and throughout the interior. The bishops present were : The Archbishop of Tuam, the Bishop of Clonfert, the Bishop of Elphin, the Bishop of Ardagh, the Bishop of Clogher, the Bishop of Cloyne, the Bishop of Kilmacduagh, the Bishop of Ross, the Bishop of Galway, and the Co-adjutor Bishop (elect) of Killaloe. There were nearly four hundred clergy present, including M. L'Abbé Cruise of Paris, one of the Emperor's (Napoleon III) chaplains (the Abbé was connected by birth with Ballinasloe).

There was a very large assemblage of the Catholic gentry of the county in the nave. Among those present were :—

Lord Ffrench ; Pierce Joyce, Esq., High Sheriff ; Sir Thomas Burke, Bart., M.P. ; Sir Thomas N. Redington, K.C.B., and Lady Redington ; Charles Farrell, J.P., Dalystown ; James Smith, Esq., Masonbrook ; Captain Thomas Bellew ; Robert D'Arcy, J.P., Woodville ; Oliver Dolphin, jun., Tervoe ; Edmund Donnellan, Esq., Hilswood ; P. M. Lynch, Renmore Park ; Captain Eyre ; Edward Brown, Coloo ; D. Bodkin, Esq., Annagh ; The High Sheriff of the Town of Galway ; J. Daly, Esq., Castledaly ; Cornelius O'Kelly, Esq., Gallagh ; James Blake, Esq., Ardfry ; Ambrose O'Kelly, Esq., Fairfield ; Charles Bianconi, Esq. ; Patrick O'Kelly of Craron ; John Blake, Esq., Cregg ; Richard Kelly, Esq., J.P., Chairman of the Town Commissioners, Tuam ; P. Blake, Esq., Bayview ; John M. O'Hara, Esq., Sub-Sheriff ; Matthew Ryan, Esq., Mullagh ; Thomas Macklin, Esq., Loughrea ; Garrett Larkin, Esq., Craugh ; James McDermott, Esq., J.P. ; James Daly, Esq., Coolanny ; Major Cruise ; Michael McDermott, Rahamore ; John Blake, Esq., Fertagh ; John

Blake, Esq., J.P., Tintrim ; J. O'Kelly, J.P., Gurtray ; Thomas Coen, Esq., Manchester ; Geoffrey Prendergast, Esq. ; William Costelloe.

Ilaria's Mass was sung by a choir of clergymen, " assisted by some accomplished amateur vocalists," under the direction of C. B. Lyons, Esq., Secretary to the Archbishop of Dublin. The choir included the Rev. George Harold, Dublin ; Rev. Mr. Hampson, Lusk ; Rev. Michael Mullaly of St. Mary, Star of the Sea ; Rev. Mr. McManus, St. Nicholas of Myra, Francis-street ; Rev. Mr. Daniel, St. Catherine's, Meath-street ; the Very Rev. Dr. Dunne, President of Carlow College ; Rev. Dr. McManus of St. Laurence O'Toole's Seminary, Harcourt-street ; and Rev. Mr. Beardwood."

A year after his visit to Ireland the Cardinal stated, " It may be well, in order to remove prejudice, and correct some false impressions, to state why I went to Ireland. And the narrative will be very brief and very simple. In the course of last spring, I received a letter from a bishop in the west of Ireland, telling me that in a town in his diocese, in a town circumstanced as many others are in Ireland, with its whole property belonging to an adverse landlord, but where the population was almost to a man Catholic, a large and beautiful church had been raised, almost entirely by the unaided efforts of the people ; that he thought this was an occasion when the appearance of a bishop from another country, and one circumstanced as I happen to be, would be encouraging to those poor people ; that it would give them a feeling of additional satisfaction in the efforts which they had made ; and that it would somewhat encourage them to bear up against the constant opposition which they met with in all their efforts to raise their heads a little above the level to which they had been depressed. I reflected, and soon concluded that this was an occasion worthy of any one's embracing, who loved to do good among the poor . . . "

ATHENRY

(*continued*)

The Dominican Friars of Athenry claimed exemption from the visitorial powers of the Archbishop of Tuam. The Dominicans had been summoned to attend a Visitation, which the Archdeacon, acting for the Archbishop, held at Athenry. The Friars attended

under protest, and abused the Archdeacon so much that he excommunicated them. In those days an excommunication carried serious consequences. Those excommunicated were not admitted into the body of the church, but were limited to a small room off the church, called *the Galilee ;* and forty days after the writ of excommunicaiton was filed in the Court of Chancery, the Lord Chancellor was empowered to issue a writ *de excommunicato capiendo* for the caption of the excommunicated. Under this writ they might have been arrested, and committed for an indefinite time to prison. Not satisfied with the excommunication which had been made by the Archdeacon, the Archbishop issued a proclamation, whereby he forbade all Christians from entering their church, and from supplying them with food or alms.

The Friars, on the 11th February, 1298, applied to the Lord Chancellor for a *mandamus*, which was granted, directing the Archbishop " that, *instanter* and without any manner of delay whatsomever, he recal his proclamation and inhibition, and further that he abstain from doing such grievances in times hereafter to come." The Archbishop replied, " The he never at any time gave offence to the Friars, but on the contrary it was always his interest and purpose to defend and favour them in charity and love, if their own demerits did not stand in their way ; and, if he had done any injury to the said reverend community by his said proclamation and inhibition, he would, with all speed, cause the same to be revoked, and as to the Archdeacon, he would cause him to undo whatever he had unduly done, and would inhibit him for the future from repeating the grievances complained of." To this return the plaintiffs, by their lecturer, Adam de Large, and the king's attorney-general, John de Ponte, replied that the said Archbishop had made and published said proclamation and inhibition, that the plaintiffs had applied to him for a remedy, and he refused them, and upon this replication they offered to join issue. Upon this the Archbishop gave security that he would compel the Archdeacon to recall all that had been done ; and if he did not do so, he granted that the Sheriff of Connaught might distrain him (the Archbishop) until the same were done, and so ended this phase of this once memorable case. But the Friars next proceeded, in the King's Bench, against the Archdeacon, and damages were laid at £1,000. His plea was one of justification, upon which issue was joined, and the case set down for trial. When it was called, however, the defendant did not appear.

A precept then issued to the Sheriff of Connaught, command-

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ing him to distrain the Archdeacon, by his lands and goods, and to have his body before the Chief Justice on the Quindecem of Easter next following. Nothing is known of the sequel, if any.

THE EDITOR.

LOUGHREA

BAGWELL, THE TAX COLLECTOR

In the year 1729 Mr. Hubert Burke, a professing Protestant, was a magistrate at Loughrea, and in that capacity entertained the collector of the revenue when he came to collect the hearth-money tax. Mr. Bagwell, the collector, was in bed at Burke's house when Burke's eldest son came drunk into the room with a fiddler and a servant, and held a candle to the collector's nose. Springing out of bed, Bagwell snatched a stick out of young Burke's hands, ordered him to leave the room, and after a scuffle drove him out and locked the door.

In the morning young Burke sent Bagwell a challenge. Bagwell replied that he was in Loughrea on the service of the Government. He had neither time nor inclination for such fool's play as duelling, and sent the messenger about his business. On receiving the collector's reply the family considered that they had been grossly insulted. Ancient habits and manners lingered in Galway. The old gentleman told his son that " if he did not bring him gentleman's or kerne's or churl's satisfaction " out of a man who had struck a Burke, he would never own him more.

In the evening young Burke gathered a number of his friends in the yard of the house, sent a message to the collector that he was wanted, and when he appeared he was attacked with a loaded whip, received a fracture of the skull, and was left for dead.

A commissioner of the revenue in the neighbourhood, being told of the attack on Bagwell, applied for a company of soldiers from Portumna barracks to take young Burke prisoner, and bring him to Dublin for trial. A civil warrant, he said, would be useless, " for the offender's father, being a magistrate, could procure any number of villains to prevent it from being executed. Were a Burke tried at the Galway Assizes he had so many relations and namesakes that no verdict could be procured against him. Moreover, without soldiers, neither he nor his accomplices could be taken at all, or, if taken, be conveyed to the county gaol."

Bagwell recovered from his injuries, but retained a bitter memory of the Burkes. In 1743 he writes from Tipperary, " I have a large walk in this country, some parts of it being wild and well stocked with the vermin called Papists, who, I fear, will destroy me when I am amongst them upon my collection."

AN ABDUCTION

The Presentments and Informations by Grand Juries in the eighteenth century give quite a lot of informations about abductions. These documents do not, it may be presumed, contain all the crimes that were committed, but they may be regarded as containing the most conspicuous. One of interest which occurred in Galway is not among the Presentments in the State Paper Office. It was told to W. H. Lecky by Henry Ward, Q.C., Crown Counsel of the County of Galway, and concerns the daughter of Dean Dudley Persse, Dean of Kilmacduagh.

The Dean's father, John Persse, had come over from England during the Cromwellian War. Having renounced Catholicism he became a member of the Established Church. By the first of those grants made by Charles II to Dean Persse under date 15th August, 1677, he received 64 acres in the County Roscommon, and 404 in the County Galway. On the 3rd August, 1678, an additional grant of 66 acres in the barony of Leitrim, County Galway, was made to him by letters patent. A still more extensive and valuable grant of lands was made by James II, containing 2,590 acres profitable and unprofitable in the baronies of Longford, Clonmacknowen, Leitrim, Loughrea, Dunkellin, and Kiltartan. Of these extensive grants 1,100 acres were situated in the baronies of Loughrea, Dunkellin, and Kiltartan. They included " the mansion-house at Cregarosta," which Dean Persse used as his residence—the name being changed to Roxboro in 1703.

A major in King William's army quartered at Loughrea, formed an attachment to a rich heiress, the daughter of Dean Persse. He asked her hand in marriage, but was refused by the father, on the ground that having nothing but his commission, he could settle no jointure upon her. Soon after, " a previous arrangement having been made," the major surrounded the Dean's house at Cregarosta with a party of horsemen—the tradition of the county says that they were a company of the regiment he commanded—and peremptorily demanded the hand of the lady. It was stated that he threatened, if his demand was not complied

with, to decapitate her father, but this assertion was afterwards denied. The lady, who very probably knew something of his intention, on being questioned, declared herself ready to be married. The Dean, yielding to necessity, performed the ceremony, and the property so acquired remained in the family of the bridegroom until comparatively recent times.

THE EDITOR.

DUNMORE

(*continued*)

INVENTORY OF THE AUGUSTINIAN ABBEY OF DUNMORE

" The Inventory of the goods and chattels deposited in the hands of Mr. Augustine Bodkin of Cluncoighe by the friers of the Convent of Dunmore videlicet fr. Christopher Dillon pryor of the said Convent, fr. William Egan, fr. Symon Moran sub pryor of the said Convent is as followeth.

" Imprimis 4 cowes whereof 2 are in calfe and the other two milch with their calfs, 4 strappers, 1 Bull of three years, 1 dry Cow, 2 heafers, 1 bullock of 2 yeares, 2 half yearlings, 3 mars whereof some in fole.

THE HOUSEHOLD GOODS

" 1 Copper pan which contains 2 Barrells, and 3 black potts, 1 Iron spitt, 6 brass candle stickes, 1 pewter flaggon, 2 pewter dishes, 3 half barrell casks, 4 Barrell casks, 3 Keews, 3 chesks, 1 long table and a short one, 2 small each to contain half a barrell, 1 wood fferkin, 1 small vessell, 1 payre of stools, 2 table clothes, 3 napkins, 3 towells, a mettle griddle, 1 Iron crowe, 1 pickle axe, 2 spades, 1 wooden shovell with an Iron head, beside some wooden trenches, wooden chambeyrotts and some other small goods.

" Whereas certain writyngs and agreements bearing date 10th ffeby past betwixt me the undernamed Augustine Bodkin and the friers of the Convent of Dunmore videlecit Christopher Dillon William Egan and Symon Moran touching and concerning the foregoing goods and chattels of the said Convent now deposited in my hands in trust as more at large may appear by the said

written agreement—Know all men that I the said Augustine Bodkin do hereby and by these presents acknowledge to have received into my possession the goods and chattels mentioned in the above Inventory on trust for the above named friers and the said Convent and to no other end and intention than to preserve the same for the use of the said friers and Convent aforesaid. We therefore have hereunto putt our hands and fixed our seales the 19th day of April in the year 1698."

" The true meaning of the said Agreement is that whereas an Act of Parliament for banishing all papists exercising any ecclesiastical jurisdiction and all Regulars of the Romish clergy . . . We the said friars have therefore agreed and consented to put our trust and confidence in our well beloved Augustine Bodkin to take into his custody the said chattels and household goods to be kept for us and for our use in manner following that is to say the said Augustine Bodkin is to possess and enjoy the farm of Derrynegran (which now the said friars hold from him under a certain rent) for his own use, provided always that if the Government should dispense with the Catholic clergy so as not to transport us the friars of the said Convent and that we or any of us should come to live together again, the said Augustine Bodkin is to lett us have the said farm of Derrynegran according to our lease to the expirey thereof.

April 19 1698."

THE EDITOR.

KILCONNEL

INVENTORY OF THE ABBEY OF KILCONNEL

" It is agreeded by the consent of the Guardian and discreets of this Convent of Kilconnell that the goods of the Convent be disposed of as followeth :

1. A chestful of books to Mr. Francis Blake of Ballinderry.
2. Chest full of books to Mr. Hugh McKige of Stiregan.
3. All our Vestments to Mr. Charles Daly, Calln.
4. To sell our brewing pan and pewter dishes and brass candle sticks, black potts, spitts and one brass Kittle to Madam A. Daly of Calln.
5. To sell all our tember to James McGuff, our chests, a cupard as also our genmells, beddsteeds, tabells and chayrs.

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6. That all the ffathers may sell theyr oats and have it for to beare theyr charges and same to be divided by the Guardian to eatch of them respectively.
7. To sell all our barells bigg and small to James McGuff.
8. That all the Chattels and provision may be sold and distributed to the fathers respectively with the price of our farm and all the rest of our household stuff which distribution is to be done by the Guardian and discreets.

" All the above acts were agreed on this 14th day of March 1697-8 by us.

fr. John Kelly Guardian of Kilconnell.
fr. Bonaventura Burke, Defr.
fr. A. K. Disc."

THE EDITOR.

"The Galway Coulin or the Old Coulin"

Writing in June, 1863, to the Rev. James Goodman, afterwards Professor of Irish in Trinity College, George Petrie said :

" The tune, of which you have sent me the setting, has been known to me for a long period, and I have always considered it as one of the most beautiful of our melodies. It is generally known in the county of Galway, and is called ' The Old Coulin,' and most certainly it is *not* a tune of Carolan's, but much older. I first set it from the singing of Paddy Conealy, the Galway piper, about five-and-twenty years ago, and shortly afterwards got a set of it very slightly different from a folio manuscript volume of Irish songs and tunes written by Edward O'Reilly, the Irish lexicographer. The volume passed into the hands of the late James Hardiman, and thence to the library of the Royal Irish Academy, in which it is now preserved. The tune was the favourite Irish one of the late Lord Rossmore, who had a strong love and a fine taste for Irish music. I have heard him descant upon its expression of sentiment, with an admirable appreciation of its beauty, for a quarter of an hour at a time. I should also tell you that the tune has been published by Edward Bunting in his first volume of Irish melodies, about the year 1793, with the name of ' bfeaɾ ɫiom no éiɳe,' or ' I would rather than Ireland ? ' But *he* has set it in the minor mode, which makes it appear a different tune, and I doubt that was right in doing so. I certainly never heard it so sung . . . "

THE EDITOR.

Galway Weights and Measures 150 Years Ago

The general weights in use were made of stone which were nominally of equal weight with those made of metal. These weights measured potatoes, and varied in places from 42 stones weight per barrel to 64 stones, and 16 pounds to the stone. At Bunowen, n Connemara, the standard was 40 stone of potatoes to the bushel. A pottle of milk in Ballinasloe was three quarts ; in Loughrea six quarters ; in Eyrecourt four quarts ; in Gort three quarts. In Loughrea eight quarts of oatmeal equalled a pottle, whereas a pottle represented five quarts in Eyrecourt, and seven in Woodford. Butter varied from eighteen, twenty and twenty-four ounces to the pound. Hay and straw were usually sold by the hundred weight, in some places by the bundle. Turf kishes and baskets for horse loads were of all and any size, although the standard turf kishe was four feet six inches long, two feet ten inches deep, and two feet four inches broad. Salt was the only commodity in which measure was assigned for weight. It was usually sold by the quart. The barrel of wheat was twenty stones ; oats fourteen stones ; barley sixteen stones ; rape sixteen stones. As very few people had scales most things were sold by the stone. It was the custom to put into a sack the quantity the sack would hold.

An earlier method of measuring corn was by the *Cronnoge*—a basket lined with a skin, holding the produce of seventeen sheaves, and equal to a Bristol barrel.

THE EDITOR

Catholic Chapels

Dutton after a lecture to parish priests on the keeping of their churches, their indolence in having nothing in their gardens but potatoes and cabbages, wondering why they cannot say their prayers amid good vegetables and sweet flowers, and recommending the College of Maynooth to teach gardening to the students, goes on : " There have been lately several handsome and comfortable chapels erected in this county ; one at Galway, two at Loughrea one at Oranmore ; one at Laban near Ardrahan,

towards the building of which Mr. Lambart of Creggclare gave £50 and the ground rent free ; one at Mount Bellew, in a very superior style of finishing and arrangement. Mr. Bellew gives to the Catholic incumbant 10 acres of land rent free. The old churches, and many of the new, though the elevation may be beautiful, are most uncomfortable in winter, both from want of *studding the walls*, without which no building of limestone can be dry, and from want of fires, and not frequently opening the windows on every fine day . . . I shall only add, that the irritability of the congregation would be much increased in some of our country churches with wet walls and broken windows."

Volume 4, No. 1 Spring, 1953

THE GALWAY READER

INCORPORATING QUARTERLY NOTES

Edited by S. J. Maguire, County Librarian
County Libraries Headquarters, Galway

Issued by Galway County Council Public Libraries

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Editorial

The Galway Reader is directed to what is characteristically Galway, and to the characteristic Galway contribution in many fields. The desire of the contributors and the editor is that it should endeavour to rescue some of the material of the past, and should accordingly be inspired by a general sympathy towards its achievement. But the contributors and the editor have sought to eschew the vice of self-laudation, as well as the fault—or the pose—of grumbling self-depreciation. They have also sought to be serious without becoming ponderous, and to find room for what is curious, eccentric, or even comical, without forgetting the grave, the meditative, and even the melancholy. Not only are the great and famous drawn into evidence, but the general run of ordinary behaviour, and the simple tastes of the mass of the people.

A journal such as this is not always liked by critics who prefer the synoptic view of the single mind. We feel with Aristotle that "feasts to which many contribute may excel those provided at one man's expense."

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Literary Notes

Anthony Trollope, as a post Office Surveyor in Ireland, "was keenly observant, painstaking, absolutely sincere and unprejudiced. with a lynx-like clearness of vision, and a power of literal reproduction of which his clerical and domestic novels, remarkably as they exhibit it, do not furnish such striking examples, writes a story as true to the saddest and heaviest truths of Irish life, as racy of the soil, as rich with the peculiar humour, the moral features, the social oddities, and the subtle individuality of the far west of Ireland as George Eliot's novels are true to the truths of English life."

He places the scene of his novel, *The Kellys and the O'Kellys*, in Dunmore, Co. Galway, at the time of O'Connell's trial in 1844. It is mainly a story of the landlord classes, and contains some clever portraits of actual people of the period thinly disguised under such names as Martin Kelly, the Widow Kelly, and the hero, Frank O'Kelly, Lord Ballindine, It is a picture of a hard-riding, hard-drinking, landlord class. The book is fresh and genuinely humorous, and the human interest is very strong. The life and incidents of the period are well told and much sympathy is shown by Trollope, and, on the whole, deals fairly with the faults and misunderstandings of landlord and peasant.

The purpose of *Language and Intelligence*, by John Holloway, is to relate the nature of genuine thinking, and how it contrasts with blind routine, to the difference between logic and ordinary language. It claims to give an integrated account of two philosophical problems most under discussion at the present time. There is a critical analysis of some widely held theories showing how these have spread beyond philosophy and have distorted thinking in other fields. Then follows on intelligence and habit in mental and physical activity ; communication by non-verbal means ; the simple and more complex uses of language itself ; and finally, various attempts to eradicate vagueness and ambiguity. The author is a Fellow of All Souls College, Oxford.

Out of the economic dislocations that the world experienced in the 1920's and 1930's there grew a revolutionary theory of employment, interest and money propounded by the late Lord Keynes. The revolution that Dr. Lawrence Klein discusses in *The Keynesian Revolution* is a revolution in thought, not in the economic policies of governments. He deals with the historical development of the theory, the structure of the Keynesian system, and the use of the theories to analyse two important problems confronting contemporary society—the inflationary gap, and deflation and unemployment. He also evaluates the influence of the theories of Lord Keynes on the forces of economic and social reform. The book is intended primarily for the general reader in order to relate the abstract arguments to concrete problems of the present day.

Over seventy years have passed since the publication of John Richard Green's *Short History of the English People*, which originally ended at 1815. Professor Keith Feiling, Chichele Professor of Modern History at Oxford, has written *A History of England*, from the coming of the English up to the end of the first World War in 1918, in an attempt to meet the need for such a narrative within the compass of one volume. Green's work, admirable as it is, no longer wholly satisfies the requirements of today. Not only has the original material been multiplied tenfold since it was written, but modern scholarship has questioned some of Green's fundamental conclusions. In Professor Feiling's book the emphasis is laid on the centuries during which Britain became and remained a Great Power. The volume is fully equipped with maps, genealogical tables and short bibliographies. It serves as a full introduction for the general reader, as well as for university students and the senior classes in secondary schools.

" Many low-priced books for children are surprisingly more expensive than in the 'thirties," writes a contributor to the *Times Literary Supplement's* special Children's Books Section. The situation is now inevitably changing, the writer continues, and suggests that other firms may follow the example of one publishing firm which has decided not to re-issue its coloured books for younger children. The children's demand for colour may have to be satisfied by the ' comics ' and shoddy fringe of juvenile toy-books, produced in enormous editions, which are the most persistent competitors of established publishers. Among books for older children, the influence of institutional buying will help to maintain standards of legibility and printing, although the disproportionate increase in paper costs may lead to economies in margin and bulk. Saying that it is to be hoped that some of the general publishers who have contributed much to the content and form of children's books in recent years will not abandon this side of publishing, the writer comments : " But no one who compares an 8s. 6d. novel with a similarly-priced children's book will question which is the greater publishing risk." *The Bookseller.*

A biography of Lady Wilde, entitled *Speranza*, by Horace Wyndham, traces the ancestry and early life of Lady Wilde in Dublin, dispelling some of the common misconceptions about her father. With great enthusiasm she espoused the Irish Nationalist cause and contributed regularly to *The Nation.* One of her articles, the *Jacta Alea Est*, considered by a contemporary to be " . . . without example as a revolutionary appeal. Exquisitely beautiful as a piece of writing, it glowed with fiery invective," led to the prosecution of Gavan Duffy, editor of *The Nation*, and the suppression of the magazine. In 1851 "Speranza," Jane Francesca Elgee (a relative of Sir Robert McClure, discoverer of the North-west Passage), married Dr. (later Sir William) Wilde, antiquarian and oculist. Her marriage, her Dublin *salon* and her literary work under the name of " Speranza " are fully described, and an amusing account is given of the sensational

libel action caused by her husband's lapse from marital virtue. After her husband's death in 1876 " Speranza " moved to London, where she set up another *salon* which was visited by Browning, Ruskin, Bernard Shaw and W. B. Yeats. It was at this time that her son, Oscar, was beginning to become known as a wit and leader of the aesthetic movement. At her house " Oscar's talk varied subtly for every person who had the pleasure of hearing it, and something that shines out from this book is his kindliness to the least distinguished of his mother's guests and the affection that lay between mother and son." " Speranza " contributed copiously to magazines, wrote several books and published a number of translations. In *The American Irish* she attempts to sketch the history of Ireland. This work and her *Jacta Alea Est* are now difficult to obtain but are included in Mr. Wyndham's book. The author considers that " she had too many scraps of talent and none of them was properly developed." She was an ethusiastic but rather over-effusive critic of the work of contemporary Irish Nationalist writers. Her popularity declined during her last years and she died lonely and almost forgotten in Chelsea in 1896. Her biographer is of the view that many of the friends and contemporaries of Oscar Wilde acquired reflected fame or notoriety from their association with him, and that it is odd that his mother, who was more talented than some of them and more interesting than most, should so far have been neglected. The book is an entertaining and scholarly study which gives a fascinating woman her rightful place in a glittering social and literary circle.

In Gene Fowler's *Good Night, Sweet Prince : the Life and Times of John Barrymore*, the author has drawn on his close friendship with Barrymore, and on the great actor's private journals. There is a great deal of humour in the book for Barrymore was a wit. It spans the period from the great figures of John Drew and Maurice Barrymore, to Hollywood in its most spectacular era. The book is illustrated not only with photographs of Barrymore, but with a number of pencil sketches by the actor himself.

The Long Walk Home is the story of Peter Medd's seven-hundred-mile walk across Italy, through Tuscany, Umbria, and Abruzzi to the Allied lines beyond the Sangro river. The author kept a diary of his journey, and began to work it up into a proper narrative after he returned home. Unfortunately he did not live to continue it beyond the twenty-seventh day, as he was killed in an air crash in September 1944. The account of the escape is concluded by the diary of Major Frank Simms who shared the greater part of the adventure.

Dr. George Borodin, author of *No Crown of Laurels*, found himself plunged into one of the most bizarre but true adventures of the war. A colonel in the Secret Service requested that Borodin should operate on certain young men and women who wanted to become " actors." These young men and women were secret agents, destined

to be dropped by parachute in occupied territory. They were Frenchmen, Poles, Norwegians, even Germans were amongst them. So that they could return stealthily even to their home-towns and be unrecognised by friends or family, Borodin had to alter their faces in ways that only the plastic surgeon's skill could devise. Re-shaping noses, regrafting of eyebrows, the insertion of fatty tissue beneath the skin of the cheeks to make the face more plump—all these and many other methods are described in the story. It is more than an account of surgical skill. The author was enabled to piece together the stories of his patients and the adventures that subsequently befell them

Eye Witness at Fatima, by Mabel Norton, is an account of the Fatima story, told by one who has the rare distinction of being personally acquainted with its characters and events, and of being able to depict them in a lucid, straightforward, and dramatic fashion. She gives a description of the phenomena she herself saw at the famous gathering at Cova, long before her own conversion to Catholicism, and her book is sure to be greeted by readers as a valuable contribution to Thomas Walsh's *Our Lady of Fatima*.

Scenery Design for the Amateur Stage, by W. J. Friederick, deals with all the problems that are likely to face stage designers in small, ill-equipped and badly planned theatres. A basic knowledge of building and scenery is assumed, though a brief glossary of the technical terms used is included in the appendix. It shows the beginner what a good setting is, how to design one and how to put his ideas across to the people who will have to execute the setting. There are eighty-four drawings which include floor plans, sight lines, diagrams of colour values, details of frames, furniture models, and representative chair designs through the ages.

Anthony Blunt's *The Nation's Pictures* is a guide to the history and important pictures of every public art gallery in Britain. This volume, which has been compiled by a team of experts, contains 127 illustrations.

Much odd and fascinating information is contained in *London's Underworld*, edited by Peter Quennell, The book consists of a series of selections from the fourth volume of a nineteenth century work of social research—Henry Mayhew's *London Labour and the London Poor*.

Ferdinand Schevill in *The Medici* surveys the years from 1434 when Cosimo seized the control of Florence until 1537 when Alessandra, his last direct heir, was murdered.

Articles on revolutionary China, entitled *New China*, by Otto van der Sprenkel, Michael Lindsay and Robert Guillain, three non-Communists who had good facilities for investigation, are to be recommended.

In his study of the unusual Harry Price came into contact with all manner of abnormal happenings many of which are described for the first time in *The Biography of a Ghost Hunter*.

Among novels and short stories may be noticed a new novel entitled *The Deluge*, by Ian Naill, the author of *No Resting Place*. Fate, in the form of a falling dam, hangs over a lowland village as a mute threat to the inhabitants. James Aldridge's *The Hunter* is a novel of a trapper's problems in the Canadian wilds. It is in line with the author's last book, *The Diplomat*, both in intrinsic interest and in descriptive power. *Loved and Envied*, by Enid Bagnold, is a story of the middle aged leaders of Paris society, inveterately in the public eye, loved and envied for their sophistication, but living in the vague dread of "uninteresting" old age. Georges Simenon, in *Maigret On Holiday*, consisting of two long stories tells in the first how Inspector Maigret enjoys a busman's Honeymoon, and in the second he elucidates the mystery of the murdered fortune-teller. The second novel, *Mary O'Grady*, of the young Irish author, Mary Lavin, who wrote *The House in Clewe Street* tells the life of a country girl in Dublin from 1900. *Murder Will Out*, by Roy Vickers, a sequel to *The Department of Dead Ends*, consists of nine stories in which the "surprise" lies rather in how the murderer is brought to justice than in who he is. C. S. Forester, the author of *Captain Hornblower, R.N.*, introduces a new character, Charles Randall, in *Randall and the River of Time*, concerning whose adventure he plans a series of books. This, the first of them, tells of Randall as a fighting man in the 1914-1918 War, as a lover, and as returned warrior. Seven long stories, *The Simple Art of Murder*, by the author of *The Big Sleep*, are strewn with thrills and corpses. A blend of the thriller with polite literature is *A Tomb With a View*. A discovery made during the rebuilding of London leads, through curiosity, to surprising revelations in Monte Carlo.

African Journey, by Andre Siefried, is an objective and analytical report of the author's extensive tour of the Belgian Congo. Rhodesia, and South Africa.

Ronald Farquharson is a business man who spent the nineteen-twenties in China. His diary, *Confessions of a China Hand*, records alike the charm and the resolute self-sufficiency of the Chinese.

Hugh and Pauline Massingham have compiled *The London Anthology*. "Here are 200,000 words and nearly 700 extracts arranged under more than fifty headings—such as Air Raids, East End, Food and Drink, Prisons, Sport, Suburbs and Traffic. The authors range from Pepys to Shaw and the artists—there are over 100 illustrations—from Hogarth and Rowlandson to Beerbohm and Low. Witty, scholarly, entertaining and finely decorated, this anthology will appeal to anyone . . . "

Lola Child, in *Books of the Month*, writes that Douglas Newton's

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Catholic London is an amply documented and most interesting work, not only for Catholics, but for all students of London. It is, she adds, the kind of book that makes one dream of organizing a coach tour of the town for Catholic visitors from abroad, who tend to get a trifle depressed by guide-book harpings on the Tower, which give them an impression that the Catholic history of our country and capital consists in a monotonuos cutting off of heads after painful inquisitions in dark dungeons. In her review of an anthology entitled *TheWisdom of Catholicism* she states that it contains extracts from Catholic writers whose orthodoxy is above suspicion. It contains all the famous passages : from St. Augustine, St. Anselm, St. John of the Cross ; and the moderns are equally represented—Maritain, Claudel, Dawson, Undset, Belloc and Chesterton. "Two of the extracts have, to the best of my knowledge, never before appeared in any anthology : that from Aquinas' *Summa contra Gentiles* and the *Epistle* of St. Ignatius of Antioch to the Romans on his way to martyrdom at the Colisseum." Referring to Mrs. Parkinson Keyes's *St. Theresa of Lisieux* she considers that it does not compete with *Storm of Glory*. "Nor is it one of those sentimental hagiographies of the Little Flower that can cause irritation even to her admirers. Mrs. Keyes describes her pre-war visit to Lisieux and the scenes of St. Theresa's life as a Carmelite, and a post-war visit after the town had been almost destroyed by Anglo-American bombing. The story of St. Theresa's home life, and of a prosperous middle-class nineteenth-century provincial French family should interest a student of social history, quite apart from any religious considerations."

Nell Heaton is the author of *A Calendar of Country Receipts*. From her book you can learn, month by month, how to make apple ginger marmalade, how to keep the rubber mat from getting hard, how to keep your spectacles from getting steamy while you stir the pot. Should it be February, there is an old receipt for waterproofing garden boots. Preserving vegetables and some poetry are not forgotten.

Big-game hunters, naturalists and famous travellers have co-operated to make *Fauna : Wild Life Illustrated*—a unique book dealing with all the chief species of animals, birds, fishes and insects of the world. Their habits and natural environment are described by authors who have spent much time patiently watching and searching after them. The work is characterized by outstanding photographs, taken under the most dangerous and difficult conditions.

Francis Steegmuller has written a study of *Maupassant*, the French author, whose social circumstances brought him in touch with the literary giants of his day, not to mention the great ladies of the world with whom he was intimate. Yet his tastes led him to the depths of the Paris underworld, and he collapsed physically and mentally at 42—to die in a madhouse. As a novelist he was the last of the naturalists, and though marked by considerable limitations in thought and imagination, he was a master in the vivid and accurate

reproduction of life which he himself had observed with a wonderful intensity. His style is simple, but most effective.

An up-to-date, highly detailed work dealing with modern gardening practice in all its varied phases is *Modern Gardening*, by J. S. Dakers. It is a readable book which is also a full encyclopaedia of gardening knowledge. There are excellent photographs throughout the work.

G. H. Copley in *School Gardening* gives advice and suggestions for the guidance of teachers and students on gardening for schools. It is a fully planned work dealing with all relevant aspects—clearly presented and illustrated throughout.

The famous political reporter, John Gunther, in *Behind Europe's Curtain*, describes his experiences in those European countries which are directly affected by Soviet pressure. Interviews range from a meeting with Marshal Tito to an audience with the Pope, from Communist leaders to the King of Greece, and always, of course, with the man in the street. It is a brilliant account of what lies behind the events, personalities and forces which shape tomorrow's headlines.

A report, *Kravchenko versus Moscow*, of the famous Paris case in which the author of *I Chose Freedom* (an attack on the methods of the Soviet government) brought a libel action against three French writers who attacked him and his book in a newspaper "Les Lettres Francaises." The trial reads like a play and holds the interest throughout.

Let Love Come Last, by Taylor Caldwell, is a novel of family relationships. William Prescott, a wealthy man, but scarred by his experience of poverty, suffers the deep loneliness of a man who longs for love but knows that his friends are friends in name only. Though his wife loves him, it is on his children he lavishes affection, but they exploit their parents pitilessly. At the last, it is only his slighted wife and his adopted son who shield him from disaster and despair.

A colourful and emotionally satisfying story of a theatrical family, Edwardian in outlook and flavour is *The Parasites*, by Daphne du Maurier. The charming actress daughter of a well-known and popular baritone marries a conventional English country gentleman with interesting and eventually disastrous results.

Philip Gibbs in *Thine Enemy* tells of Germany in ruins—its people living in basements, cellars and air-raid shelters. Here are the qualities of compassion, pity for human agony, hatred of cruelty and deep sympathy for the innocent who suffered so much. A courageous and tragic novel ; the human story of the German people suffering terrible punishment for the wickedness of their leaders and the crimes of many brutal men.

Phyllis Bentley's *Quorum* is a series of character sketches of the members of the Textile Pagent Committee at Ashworth, a West

Riding town. This novel, considered the author's best since *Inheritance*, shows how they come to be called to the committee and how their lives, so widely different, were altered irrevocably by the happening of a single day.

As always, Sheila Kaye-Smith's appreciation of social values is keen, as may be seen in her latest novel, *Mrs. Gailey*. Lesley, one of life's misfits, awkward and touching in her desire to run a model farm for the world's benefit, Charles, sturdily sensible if masculinely dense, are delicately and surely a part of their environment. Mrs. Gailey, vivid centrepiece in the rural pattern, focuses attention simply by not knowing her place in a place where everyone else does : it is piece of shrewd observations.

Noble Essences is the fifth and final volume of Sir Osbert Sitwell's autobiography, and brings to an end one of the vivid, subtle and entertaining works of today. He has fully revealed his various traits as a writer, his flair for wit and character, and his use of design, his feeling both for the past and the future, and his sizing of a given moment in a given place. The title is derived from a phrase of Sir Thomas Browne's in *Religio Medici*, and is appropriate to painters, writers and musicians, chosen by Sir Osbert as being characteristic of their age, in themselves, or in their fame or lack of it. In the book we meet with Lytton Strachey, with Gabriele D'Annunzio, the poet-dictator, with Sir Edmund Gosse, one of the chiefs of the Victorian literary men, with Ronald Firbank, that singular character, with Sickert, the painter, with Reginald Farrer, who discovered many new plants in China and Tibet, with Rex Whistler, the illustrator, draughtsman and stage designer, with Bernard van Dieren, the composer, with Violet Gorden Woodhouse, the virtuoso of harpsichord and clavichord, with Arnold Bennett, the Edwardian and Georgian novelist, with W. H. Davies, the poet and supertramp, with Ada Leverson, wit and friend of Wilde, with Wilfred Owen, a poet whose life was tragically cut short.

A Journey to Vienna adds to Mrs. Robert Henrey's successes with her books on her farm in Normandy, and on London in war and peace. The journey was undertaken to take film-star Bobby Henrey to Vienna to play the lead in a new film produced by Sir Alexander Korda. In her book we share with her the lives of children, the simplicity of the countryside, the explosive tension of the city, and a revelaton of the deep Christian faith of a nation on the edge of despair.

More books on biography and travel for children are now available. *On the Bat's Back*, by McEwan Lawson is the story of Robert Louis Stevenson. Written in strictly biographical form the book tells in a vivid and interesting form the struggles of Stevenson against ill-health, against his affectionate but stern father, and his eventual happiness with his little American wife.

Among the many new books for juveniles is *Midsummer Magic*, by a new Irish author, Eilis Dillon, of Galway, which will delight all chidren from six to ten years of age. Brian, a little Irish boy, is given a magic soda cake that will make animals talk. From Malachi, a mouse, Mogue, a donkey, and Finaun, an otter, he learns of a secret treasure, buried by his ancestors in a nearby castle. An old parchment map gives Brian and his friends a clue, and soon they are hot on the trail. But a band of tinkers, also in search of the treasure, are to provide serious opposition.

Anthony A. Nye, still a schoolboy, wrote *The Witch's Cat*—a highly imaginative, and amusing tale when he was fourteen. The cat, and the other characters, witches, fairies, animals, and human beings, are depicted with spirit and credibility, enhanced by the delightful drawings by William Reeves.

The hero of C. J. Neville's *Salifu the Detective* is an African boy whom we meet when he is fourteen. He belongs to a tribe whose home is in the far North of the Gold Coast. He is involved in a series of thrilling encounters with smugglers, coiners, tribesmen who will follow forbidden savage practices, and finally a murderer.

The Ship of Adventure is an Enid Blyton book so it is everything the children want—exciting, humorous, mysterious, and so readable that no boy or girl will want to put it down until the book is finished. This is one of a series—the five earlier books being *The Mountain of Adventure*, *The Island*, *The Castle*, *The Valley*, and *The Sea of Adventure*.

Coral Hope in *The Flapdoodle Who Always Knows Best* makes a story of the adventures of the Flapdoodle as lively and unexpected as it is enchanting.

The Magic Bicycle, by F. R. Evison, is the fascinating story of Reggie's adventures with Joey, the Magic Bicycle, that could fly, talk, and had a mind of its own.

Come, Jack ! by Robert W. McCulloch, is the story of a dog with unbreakable spirit, intensely loyal to his masters, and hating his enemies fiercely. He devotes himself to a new little friend, and guards him through many adventures.

T. Barton Brown in *Peter and Tim on the Trail* starts the cheery couple, Peter and Tim, peacefully enough off on a walking tour but graduallly gets them involved in the activities of a mysterious gang, and gives the boys more excitement than they had bargained for.

A particularly well-written adventure book for girls is *The Blue Mascot by* Margaret W. Griffiths. The setting is Scotland, and the story concerns the discovery and rescue of a boy who has been abducted and imprisoned in an old castle.

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The quest for the lost land in South America which, Hakluyt relates, was colonized by Welshmen in the twelfth century, is complicated by the opposition of a pirate gang and a band of shipwrecked convicts. The author of *And So-Victoria*, Vaughan Wilkins, *The City of Frozen Fire* in the tradition of *Treasure Island*, filled with incidents and characters as extraordinary and vital as any that have figured in the works of this master story-teller.

The events of *Captain Bounsaboard and the Pirates*, by Ian Serraillier, which include storm and shipwreck, capture and imprisonment, an encounter with a whale and its strange consequences, and a terrific fight with the pirates, will appeal to boys and girls between the ages of 7 and 11 with a sense of fun and a taste for thrilling adventure.

John Galsworthy in the Foreword states : "*Bambi* (by Felix Salten) is a delicious book. Delicious not only for children, but for those who are no longer so fortunate. For delicacy of perception and essential truth I hardly know of any story of animals that can stand beside this life-story of a forest deer."

The adventures of the children in Arthur Ransome's *Swallows and Amazons*, *Swallowdale*, *Peter Duck*, *Winter Holiday*, *Coot Club*, *Pigeon Post*, *We didn't Mean to Go to Sea*, *Secret Water*, *The Big Six*, *Missee Lee*, *The Picts and the Martyrs and Great Northern*, whether on Wild Cat Island, in the Caribbean, on a Polar Expedition, adrift in the "Goblin", on the Norfolk Broads, on a pirate junk in the China Seas, or in the Outer Hebrides, never fail to delight boys and girls from eight onwards. Each of the books is complete in itself, but, since the children in them grow older book by book, Mr. Ransome begs parents, aunts and uncles not to buy the later books for readers who have not met the children at their youngest.

Through the country of the headhunters and into the heart of the jungle Hal and Roger guide their expedition downstream from the headwaters of the Amazon, capturing rare creatures one by one to send home to the zoos. Willard Price in *Amazon Adventure* describes the desperate story and the outcome of their struggles against vicious men and hostile Indians, wild animals and the raging flood of the river which is in doubt until the last day.

A series of adventures of that great man, Dr. Dolittle, who can converse with animals in their own language, and his many furred and feathered friends, is *The Story of Dr. Dolittle*, *The Voyages of Dr. Dolittle*, *Dr. Dolittle's Post Office*, *Dr. Dolittle's Circus*, *Dr. Dolittle's Zoo*, *Dr. Dolittle's Caravan*, *Dr. Dolittle's Garden*, *Dr. Dolittle in the Moon*, *Dr. Dolittle's Return* and *Dr. Dolittle and the Secret Lake*.

W. Stanley Moss, author of *Ill Met by Moonlight*, spent five years as a secret agent in the Middle East and he has drawn on his

experience for the vivid background of *Bats With Baby Faces*, an exciting novel of espionage.

Some recent murder stories are : *The Murder of Doctor Grey*, by T. Arthur Plummer ; *The Threat of the Cloven Hand*, by Richard Grant ; *Spy Island*, by Michael Annesley ; *Lonely Lady*, by Mark Corrigan ; *Invitation to Terror*, by Phyllis Hambledom ; *Fire Escape*, by Tony Strachan ; *Just Let Me Be*, by Jon Cleary ; *Battle For Inspector West* by John Creasey ; *Murderer's Moon*, by Richard Goyne ; *Who Killed Rebecca ?* by Michael Halliday ; *Trap the Baron*, by Anthony Morton ; *Always Murder a Friend*, by Margaret Scherf ; *The Man Who Caught the 4.15*, by Andrew Spiller ; *Darkest Under the Lamp*, by James Sandys ; *The Astounding Dr. Yell* and *Dangerous Knowledge*, by L. A. Knight ; *Murder By Experts*, edited by Ellery Queen ; *The Corpse Was No Lady*, by Nigel Morland ; and *The Quick and the Wed*, by Gerald Bowman.

Hank McCoy, himself a cow-hand, drove herds through scorched territory once used as battle-grounds for the outlaws who sought to make money the easy way, has written *Killers of Red Canyon* and *Guns Across the Sholto*. From the author's own adventurous life emerges these gripping and authentic stories of the days when border towns sprang up overnight and a swift gun-arm was the key to survival.

Some standard books on horticulture may be mentioned. G. A. R. Phillips in *Aristocrats of the Flower Border* gives advice on how to cultivate and display hardy plants and shrubs to their best advantage. By relating pure science to practical everyday needs *Botany for Gardeners*, by R. P. Faulkner, provides a good general knowledge for the amateur. A comprehensive handbook on the growing of bulbs, lilies, anemones, irises, etc. ; bulbs for rock garden and greenhouse are included ; is *Bulbs and Their Cultivation*, by A. J. Macself. Gardeners who wish to learn what can be done by soilless gardening should study *The Complete Guide to Soilless Gardening*, by Dr. William F. Gericke. J. L. H. Chase, who has been associated with cloches since their invention by his father in 1912, deals with the many aspects of cultivation under cloches in his *Cloche Gardening*.

An eight hundred page survey of horticulture—*The Amateur Gardener*—by A. G. L. Hellyer, a gardener of long experience, covers soil management, fertilizers, flower and vegetable cultivation, shrubs, lawn and garden pests. *First Principles of Horticulture*, by R. P. Faulkner, explains in simple language the art and science of growing fruit, flowers and vegetable and is illustrated in line and half-tone. Simply and with good illustrations, *Fruit for Small Gardens*, by D. S. Crowther, explains the method of training and pruning dwarf trees ; with descriptions of the most suitable varieties of different fruits for these restircted forms. A workable system of management is explained by T. W. Briscoe in *Orchids for Amateurs* within the range of

possibility for the busy worker to whom horticulture is a spare-time hobby.

The primary aim of W. H. Walsh, Lecturer in Philosophy in University College, Dundee, and author of *Introduction to the Philosophy of History*, is to elucidate the special nature of historical knowledge and historical thinking. To this end the author investigates briefly such questions as those of the relation of history to the natural sciences, the objectivity of historical judgments, and the nature of historical explanation. In the concluding chapter there is a short sketch of the more metaphysical problems raised by traditional philosophy of history, with a critical account of some of the most famous solutions offered of them.

Sociology, by W. J. H. Sprott, Professor of Philosophy in the University of Nottingham, is an introduction to sociology. It deals with what sociologists study and the methods they employ. Social relations and the nature of societies—communities and associations, states and nations—are discussed. The main aspects of social structure are described ; these include problems of population and distribution, the economic and political patterns, the climate of religious and ethical ideas, and the system of social institutions which mark out the accepted channels of social intercourse. The most important theories as to the causes of social change are outlined. The book concludes with an account of recent investigation into social pathology : poverty, crime and war.

E. F. Carritt's *An Introduction to Aesthetics* introduces readers to the main discussions about the nature of beauty, both natural and created by man ; the contributions to it of sense and of intellect ; whether it is really a quality of the thing we attribute it to or only some significance they have for us ; its analysis into form and content ; itsrelation to use, truth and morality ; the formula Art for Art's sake.

The Professor of Geography in the University of London—W. G. East—in *The Nature and Significance of Geography* introduces a relatively new departure among studies of university rank. Geography has no less the ambitious task of describing and interpreting the habitable earth with special reference to its regional differentiation. If it is clear about its objective and its methods, it is none the less at an early stage of its journey. In this book the subject is first approached from physical science and from social science. Then follows a discussion on the historical development of the subject, its fundamental physical basis, its cartographic methods, its human aspect and its many applications and problems. The author submits that geography, the study of country or landscape, as a link study between the national sciences and the humanities, constitutes not only a worthy academic discipline but also part of a liberal education. This work is offered as an introduction to the scope and spirit of geography.

In *The Making of the Middle Ages* R. W. Southern gives a

picture of the main personalities and the influences which moulded the history of Europe during the formation period in the history of Western civilization from about 970 to 1215. The centre of this study lies in the eleventh century, when the chief forms of social and political organization which characterize the Middle Ages were solidly established. Special attention is given to developments in thought and changes in sentiment, and their effects on the outlook of statesmen and scholars. The author seeks to provide an introduction to the closer study of the institutions, literature and learning of the period.

Bernard Lewis of the University of London School of Oriental and African Studies, after looking at the origins and early history of the Arabs, goes on to descrbe, in *The Arabs in History*, the career of Muhammad and the rise of Islam, followed by the expansion of the Arabs and the creation of the great mediaeval Arab Empire. The stages in the growth of Arab civilization are traced, and a special chapter is devoted to the activities of the Arabs in Europe. After a brief survey of the period of decline, the book concluded with a short account of the Arab renaissance and the genesis of modern Arab nationalism.

Tracing the origin of the city-state—the *polis*—into the archaic past of Greece, Professor A. D. Momigliano of the University of Turin in *Greek Political Assemblies*, describes Homer's assemblies, and passes to Sparta and to the evolution of the Athenian assemblies, their constitution, laws and politics. The assemblies of the other states, including Macedon and Epirus, are considered, as well as those assemblies of a federal or religious nature that are characteristic of classical Greece. The history of these institutions and their role in the politics of the great powers of antiquity is followed down throught Hellenistic Times to the Roman conquest and the decline of the *polis* by the end of the third century A.D.

Modern American Literature, by Heinrich Straumann, gives an introduction to twentieth-century American literature up to the present day as seen by a European observer. Based on a survey of modern American thought it describes the corresponding aspects in literature and traces the reappearances of older trends such as Puritanism in modern poetry and drama. Apart from a discussion of well-known authors (Dreiser, Sinclair Lewis, Upton Sinclair, Steinbeck, Thomas Wolfe, Saroyan, O'Neill, Thornton Wilder, etc.) it also characterizes some authors less known in Europe and includes chapters dealing with "The Quest for Tradition," Experimental Writing and Proletarian Writers.

The modest claim of *The Piddingtons*—introduced to the listening public by the B.B.C.—was that they set out to entertain and that the listener was the judge. In spite of repeated tests and the proofs of impartial judges, some newspaper critics claimed that the whole thing was a clever fake. Others were equally sure that the evidence

of genuine mental telepathy was overwhelming. In this book they tell their story, written by Russell Braddon. It tells of their discovery, of their ability, the struggle to gate-crash the world of theatre and radio, first in Australia and then in England. It gives the amusing facts of B.B.C. " red-tape." The story gives the reader an insight into the secret details of their methods.

J. Howard Whitehouse's *The Vindication of Ruskin* is an addition of the greatest importance to recent writings about John Ruskin. It replies to Admiral Sir William James's work, *The Order of Release*, and throws light on the relationship between Ruskin and his wife Effie Bray, so frequently misrepresented.

Andre Maurois's admiration for Proust is profound. His long practice of biography has enabled him to reveal vividly Proust's development as an artist and a personality. In his book *The Quest for Proust* we see Proust the neurotic but in a more charitable light than has generally been stressed by many writers. By the skilful selection and placing of long and fascinating quotations from letters, diaries and notebooks, and by drawing upon the memories of Proust's contemporaries, Maurois "has enriched the texture of his study and increased its value."

In *Reading and Criticism* Raymond Williams is concerned with "the training of discrimination in reading." He believes that *how to read* is an essential study, and that without it no consistent, serious response to literature is posssible. His book is intended both for private readers and for use in groups and classes, and at the end of it there are pages of extracts for analysis and a draft four-year syllabus.

John Heath-Stubbs in *The Darkling Plain* ranges over a wide field and has netted a mixed bag of poets. In his introduction he defines what he means by Romanticism and what aspects of it link his poets. He manages to condense a large amount of critical judgment into his book. His quotations, particularly those comparing two poets such as Tennyson and Patmore striving for the same effect—are well chosen.

Besides his famous voyages round the world in " Saoirse ", told in his book *Across Three Oceans*, Conor O'Brien in *From Three Yachts* tells of many other adventures in his three yachts, " Kelpie," "Saoirse" and "Ilen." These included gun-running into Ireland at the time of the "troubles," and taking " Ilen " out to the Falkland Islands.

Ways of Mediaeval Life and Thought consists of fourteen assorted studies by F. M. Powicke, former Regius Professor of Modern History at Oxford. The studies will appeal to more than the circle of professional teachers and students of mediaeval history. Three famous mediaeval murders, those of Arthur of Brittany, Henry of Almaine and Henry

Clement are reviewed, and in connection with the last the author deals with the history of Lundy Island in the fourteenth century when it was a pirate hide-out in he hands of the Marisco family. Four of the remaining studies deal with mediaeval universities, and the collection ends with a tribute to George Lincoln Burr, the American Scholar, an authority on the history of witchcraft.

W. C. Fields ran away from home at the age of eleven, stole for a living, spent his youth as a juggler in American vaudeville and ultimately became one of the greatest of modern comedians. The story is told by Robert Lewis Taylor in *W. C. Fields : His Follies and Fortunes.*

Naomi Jacob's latest book, *Me Looking Back*, is a volume of reminiscences. It includes amusing stories of the music hall, the theatre and of some well-known personalities of our time.

That Communism can and will be defeated James Burnham, the author of *The Coming Defeat of Communism*, never doubts. That it can be defeated without large-scale war, he firmly believes—if the western nations and particularly the United States follow some such plan of action as he presents. Over a period of years the ideas in the book have been taking shape and they have been hammered into final form on the anvil of discussion with persons of all sorts and nationalities. In preparation for writing, the author travelled through nearly every state of the union, and made two extended trips to Europe (1947-48 and 1949). Besides direct observation of conditions, the primary source for the book consists of hundreds of talks with the world's leading (though often unknown) authorities on Communism, political trade-union activities, exiles and refugees from all the Iron Curtain countries and the Soviet Union itself, members of anti-Communist Resistance groups, etc., as well as prominent and official persons in Britain, France, Germany and the United States. After reviewing the world situation from "the catastrophic point of view" and analysing the struggle that we call a " cold war," the author puts forth a plan of action and organization in successive chapters, some of which are : *The Turn to the Offensive ; A Deal with Russia ; Refugees, Exiles, Liberation ; The Direction of Political-Subversive Warfare ; The Suicidal Mania of American Business ; The Inevitability of Communist Defeat.*

When a historical or literary figure has been long praised but little studied it is apt to become lifeless. Professor Thomas W. Copeland, in *Edmund Burke : Six Essays*, has taken measures to revive curiosity about Burke. The two great talkers of their age were Dr. Johnson and Edmund Burke. Their disagreements and debates were an entertainment for their listeners. Johnson lives and talks in Boswell's *Life*, but of Burke, the brilliant orator, we have no clear image. Professor Copeland adduces some reasons why Burke has so successfully eluded us—Burke's own secretiveness, political expediency,

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the witholding from scholarly examination, for almost a century and a half, of his private papers. In attacking the problem, the author deals with some of the particular mysteries which mark every period of Burke's life. The relations of Burke and Tom Paine and his consequent relations with Thomas Jefferson ; the identity of " Monsieur Dupont " to whom Burke addressed his *Reflections on the Revolution in France ;* his association with Boswell—these are some of the points raised and discussed.

Paul de Kruif has devoted his life to celebrating the achievements of medical science. He has immortalized the past glories of doctors, reported their great advances, and worked with them in the front line of the fight over American public health. Now, he tells his own story in summing up an era in medicine—the past ten years of revolutionary changes—and in reporting the latest news in medicine. In a limited sense an autobiography expressing a personal philosophy of life, *Life Among the Doctors* is a chronicle of the fight by responsible men of medicine against human disease—and against a few irresponsible but powerful human beings who handicap the fighters in their struggle. The longest of the author's books, it has the deepest social implications and may be described as his major work.

G. B. S. A Postscript is a Postscript to the biography of Bernard Shaw by Hesketh Pearson published in 1942. It continues the story from the point at which the biography left off and describes the intimate discussions and not infrequent but always friendly disagreements which took place while it was being written. The author was in constant touch with Shaw throughout the last decade of his life and with Shaw's knowledge kept the biography up-to-date, noting down immediately after their occurrence accounts of their many discussions. Shaw subsequently recalled many things about his past which had previously escaped him and so many sidelights on Shaw and his contemporaries are included. Not the least illuminating feature of the book is the obituary which Shaw himself contributed.

The Year is 1851, by Patrick Howarth, is an attempt to make history stand still in one particular year. The year chosen is the year 1851, and the central event is the spectacle which became known as the Great Exhibition. The Great Exhibition was no more than a symptom of the general prosperity and the equally general spirit of optimism then prevalent in Britain. The author puts it in its context, surveying the years in Queen Victoria's regin that had preceded it, noting the progressive improvement in economic conditions, the steady deterioration in matters of taste, and going on to examine the events of the year itself and of the Exhibition in greater detail. This was an era of extraordinary ebullience, of startling contrasts : a time when a man could make a fortune from writing poetry, " could jog along on £70,000 a year" or hire a furnished room for 4/- a week. Oysters were four a penny, beer 1½d. a pint and coal 18/- a ton. In 1851 bloomers were introduced, the painter Turner died

and Mrs. Humphrey Ward was born. Palmerston's dismissal was celebrated by a ball in Vienna. The author gives a balanced and entertaining account of this period, of its personalities and their way of life as well as of the Exhibition itself.

Erich Kern's *Dance of Death*—an astonishing piece of work—is the first account written by a soldier in the German army of the war in Russia. It is remarkable both as a vivid and skilful piece of reporting and is a revelation of the German point of view during the war and since. At the time of the invasion of Russia the author was a non-commissioned officer in the " Adolf Hitler " Division of the Waffen S.S. and as such he took part in the fighting on the Eastern front from 1941 until the end of the war. He tells of the victorious advance from the Ukraine to Rostov and to the shores of the Caspian Sea ; of the retreat over the scorched steppes of Russia, across the Dnieper, through Budapest to Vienna to an American prison camp. In the early days the German troops were greeted by the Soviet people as liberators, and Kern from his own personal contacts with the people conveys, with good reason, why this should have been so, but the German administration dissipated the people's conception of the Germans as liberators. Nor were the Russians the only people who were disillusioned by the treatment which they received. The author himself found his firmest convictions and deeply held prejudices shaken by German policy. His apologies for fighting a cause which he knew to be wrong, and which he knew to be doomed makes interesting reading. " In this book the reader is confronted with a multitude of contrasts—a war of almost unparalleled horror and savagery fought in a country of haunting beauty : Russian peasants like characters in Tolstoy and Russian soldiers dying like automata from George Orwell's *Nineteen Eighty-four* : and finally the mind of the author which can condemn the Nazi leaders without condemning Nazism itself, and which can deplore the consequences of a war the general purpose of which it applauds . . . "

Antarctic Isle, by Niall Rankin, is the story of a very small expedition which set out to attempt what so few naturalists visiting the South Polar regions have been able to do so, namely to spend an entire summer in a restricted area so that individual animals and birds could be observed. He describes vividly the habits of the vast Elephant Seal, gives a most detailed and graphic sketch of the life of the world's greatest sea-bird, the Wandering Albatross, and he devotes several chapters to that most fascinating of all bird families, the Penguins. Finally, there is an interesting account of modern whaling methods. An eminent ornithologist, and author of *Haunts of British Divers*, his pictures and descriptions are unique.

In *The Wooden Horse* Eric Williams told how Peter Howard and John Clinton escaped from a German prison camp by means of a wooden vaulting horse. In his new book, *The Tunnel*, he tells of their earlier experiences, from the time that Peter Howard first set

foot in Germany, on the end of a parachute, of his capture, escape into Holland, recapture, detention in an interrogation cell, the transit camp in which he first met John Clinton, and finally of their arrival in the permanent camp, Oflag XXI B in Poland. In contrast to the rigours of confinement the prisoners are also aware of a degree of freedom impossible under any other circumstances, freedom from responsibility, freedom from the necessity of even making a decision, freedom to enjoy hobbies and handicrafts for which there is never sufficient time in normal civilian lfe.

Arthur M. Schlesinger in *The American as Reformer* believes that until very recent times the United States has nearly always set the pace for the world in reform zeal. America has pioneered, for example, in such vital matters as extension of the suffrage, liberty of the press, international peace, prison reform, and publc education. The author shows how both the reform impulse and the opposition to reform have operated in terms of America's politics, federal system, wars, depressions, pressure groups, and national character.

Professor R. MacGregor Dawson in *Democratic Government in Canada* has written a clear and concise outline of the system and functioning of governments in Canada. He deals with both federal, provincial, and municipal govenment, and also with the judiciary and civil service. This work is more general than the author's *Government of Canada*, and is designed for the lay reader rather than the specialist.

Father Gerald Vann, O.P., says in his preface that no single theme or thread of thought runs through the essays comprising his book, *The High Green Hill*. Dealing as they do with many aspects of Christian life, they will, nevertheless, be found to have a certain unity of purpose and atmosphere. In his chapter on the Trinity he shows step by step that it is a fact of the utmost importance in everyday life. Prayer, sacrifice, evil and pain are clearly discussed.

Kipling is known for his life-long glorification of British imperialism. His writings show the making of the man who has made the British Imperial World of old listen to him. His fame rests principally on his short stories, dealing with India, the sea, the jungle and its beasts, the army, the navy, and a multitude of other subjects ; and in a less degree on his verse, which is variously judged, and as diversified in subjects as his tales. It is doubtful, say many, if they are literature. They are life-full-blooded, vigorous, rushing life—slangy, slipshod, vulgar, if you will, but full of capacity and zest. Everything he sees is of interest. Everything must be seen, handled, and understood. There is nothing perfunctory about Kipling. Stalky, Beetle and McTurk, the three vividly realised boys who dominate Kipling's *Stalky and Co.*, are just about as brutal, slangy, and tyrannical as schoolboys can be. The stories centre round this terrible trio, their works and their ways, at a school near Bideford. The author does nothing to palliate their ferocious humour, their horrid pranks, their

contempt, verging on cruelty, for their teachers ; yet they will grow up into brave if unintellectual men—frontier men—the men the Empire counts upon in a crisis. It affords an example of his power to project himself into an environment. There can be no doubt that he himself was one of the trio, and that many of the incidents are autobiographical. As in *Captains Courageous* he would rather shock his readers than attract them. He keeps his own point of view always, rough and rugged though it may be. *The Jungle Book* and *The Second Jungle Book* are considered by many to be Kipling's best work. These stories of animal life tell how the child, Mowgli was brought up by wolves and was taught by them and by Bagheera, the black panther, the law and business of the jungle. In his best stories it has been claimed that there is nothing vague or uncertain, and that his language is strikingly adapted to his subject. In *Kim* he tells of Kimball O'Hara, the orphaned son of a sergeant in an Irish regiment, who spends his childhood as a vagabond in Lahore until he meets an old lama from Tibet and accompanies him in his travels. He falls into the hands of his father's old regiment, is adopted, and sent to school, resuming his wanderings in his holidays. The colonel remarks his aptitude for secret service, and on this he embarks under the direction of the native agent Hurru Babu. While still a lad he distinguishes himself by capturing the papers of a couple of Russian spies in the Himalayas. The book undoubtedly presents a vivid picture of India, its teeming population, religous and superstitous, and the life of the bazaars and the road. Kipling's technique has been called a combination of romantic outlook and realistic detail. George Moore said that Kipling "writes with the eye that appreciates all the eye can see, but of the heart he knows nothing, for the heart cannot be observed." Writing of his poetry Robert Lynd stated that " Mr. Kipling's genius blazed upon his generaion in humour and rhetoric."

Robert Louis Stevenson raised a moral question when he declared "that an author who contracts to produce his best work for a given sum forefits his rights to that sum when he produces inferior work. He was offered forty pounds for an article. When the article was written, he decided that is was not worth forty pounds, and refused the money. Mr. Henley, his publisher, told him he was unbusinesslike, and he retorted that Mr. Henley's argument was 'sordid and rank twaddle' and the pleading of " Satan's cause.' "

Brown Men and Red Sand is at once an adventure and travel story, a record of scientific discovery, and the author's expression of affection and respect for a charming, childlike and unique people. Previous expeditions in the Central Desert had led Charles P. Mountford to believe that the closer he came to the heart of Australia the more primitive would the aboriginal culture become, until it represented the simplest now known—a unique survival of the Stone Age. For many weeks he and his party lived among these nomadic desert tribes, collecting legends and folk-lore, studying their culture and

social customs, their ingenuity in winning their hard struggle for existence. The aborigines themselves he found a gentle, industrious, honest and kindly people—with a great love for their children. The portraits of children are particularly attractive.

It is claimed by H. Caudwell that in his book, *The Creative Impulse in Writing and Painting*, a simple explanation of some of the great aesthetic problems would be a help to the general reader, the picture-lover, pupils in secondary schools, and the student of University or Art school. There are chapters on the attitude and activity of writer and painter, on the qualities necessary for creative work, the processes by which the imagination is fed, stimulated and expressed, the parts played by thought and feeling in the writer's or painter's approach to his subject. In the final chapters the importance of the artist to society is discussed, and the position that the Arts should occupy in education. The whole book is a plea for a deeper understanding of the vital importance to man of literature and painting. Twelve plates are reproduced in monochrome from paintings or drawings by well-known artists.

Several times the editor has been asked if old Bibles are of monetary value. Percy H. Muir in a chapter of his work on *Book-collecting* states "that few English Bibles that are dated later than 1611 are of much value. The first part of the Bible in English was printed only in 1525, so that the period of value extends over less than a century. Moreover, within that period there are hundreds of English Bibles of only nominal value." The history of the printing of the Bible in English is interesting and many editions have earned nicknames due to curious misprints. John Baskett's *Vinegar* Bible, printed in 1716-17, was so called from one of its many misprints—the "*Parable of the Vineyard*" is entitled "*The Parable of the Vinegar.*" In the *Breeches* Bible the reading of Genesis III, 7, is "they sewed fig leaves together and made themselves breeches." This Bible was printed in 1560. It was also known as the *Geneva* Bible and contained a preface by Calvin, and the curious reading had already appeared in Wycliffe's translation. W. E. Gladstone had a copy of the *Bishop's or Tracle* Bible in his library at Hawarden. It was printed by Richard Jugge in 1572, and Jeremiah VIII, 22, in it runs, "Is there not tryacle at Gilead ; is there no phisition there ?" And this volume has the variorum rendering, Judges IX, 53, of "All to break his head" as "All to break his brayne panne." In another edition the rendering is, "But a certaine woman cast a piece of mill-stone upon Abimelech's head and brake his braine pan." An early issue of the *Bug* Bible in 1551 gives Psalm XCI, 5, as "need to be affrated for any bugges by night," but the issue of 1560 has "afraid" for "affrated." Of Bibles which are rare, that of 1551 is said to be the scarcest. In 1631, what has been styled the *Wicked* Bible was published, receiving its name from its omission of the important negative in "Thou shalt not commit adultery." Only one thousand copies

were printed, the whole edition was ordered to be suppressed, and the printers were fined. It is rare. A similar error occurs in a small pearl Bible in 1653, in which St. Paul is represented as asking "Know ye not that the unrighteous shall inherit the Kingdom of God." It is interesting to record that a section of Puritan women took upon themselves (following the Breeches Bible literally) to claim the right to wear male attire.

(Note : All references are from the Authorised Version).

In *Defence of the West* a leading military writer, R. H. Liddell Hart, sums up the strategical and tactical lessons of the war. He advocates new reforms (including the abolition of conscription) for the future.

To those with limited means but a love for craftsmanship that has survived the test of time G. M. Vallois's *First Steps in Collecting* and *Antiques and Curios in Our Homes*, with J. Sydney Lewis's *Old Glass and How to Collect It*, will prove delightful and friendly guides. Without befogging the ignorant with specialist terms, the authors discourse easily but expertly on furniture of the 17th and 18th centuries, the Regency period, Old England and Irish cut glass and Jacobite decanters and wine-glasses. All three books contain useful hints on how to detect fakes.

A balance and authoritative report on Russian politics, personalities and general way of life is *Moscow Mission by* Lt. Gen. Walter Bedell-Smith, the United States Ambassador in Moscow from 1946 to 1949,

Through his wife's poignant story of his early life, their courtship and marriage, through dozens of anecdotes never before published, and above all through scores of letters written while on tour, there emerges in *Enrico Caruso—His Life and Death*, by Dorothy Caruso, a new and unforgettable picture of perhaps the greatest singer of all time. Apart from the story and many illustrations there is a complete list of Caruso's records, chronologically arranged.

Military Science Today, by Donal Portway, is an important title in the "Pageant of Progress" Series. The author surveys the latest developments in the field of modern warfare, and includes chapters on the use of radar and on the military aspects of the atomic bomb. The book is claimed to be an expert's concise and readable account of a pertinent subject.

Paul Brickhill's *The Great Escape* is a story of bravery, adventure, imagination and the unusual. In a tiny compound 600 R.A.F. and Dominion airmen worked for a year under the strictest secrecy on the great tunnels Tom, Dick, and Harry. These were hundreds of feet long, with underground railways, workshops, air pumping stations and deep enough to avoid German sound detectors. Under the noses of alert German guards the prisoners organized factories for making German uniforms, compasses, maps and documents and even a studio

for fake passport photographs. The day-to-day progress towards the climax is unbelievably exciting. The author was in the middle of it all, working for 'X', the secret escape organization. Since the war Brickhill has twice been back to Germany. He has scanned thousands of pages of documents and carried out many interviews to complete the picture, and discover what went on behind the Nazi scene after Hitler's order for the mass execution which horrified the world. The photographs which illustrate the book were taken by the Germans themselves, and the drawings are by the artist Ley Kenyon, who was also a prisoner and saw everything he draws so vividly.

Paul Henry has for long been perhaps the best known painter of the landscape of Ireland. In *An Irish Portrait*, his autobiography, he appears for the first time as a writer. He writes of his experiences in the West of Ireland and of the great influence these had on his work as an artist. He writes also of his life and his friends, many of them famous, in Paris and in London where his early years were passed. The book is illustrated with eight colour plates and also with reproductions in black and white.

THE GREEKS—Professor H. D. F. Kitto

(Pelican Books 1/6)

Reviewed by F. Killeen, M.A.

Both on grounds of inherent interest and brilliance of treatment this book might claim to be far the best in the Pelican series on the different nations. Any general work of learning on the Greeks, 'who had a totally new conception of what human life was for, and showed for the first time what the human mind was for,' cannot fail to be interesting ; and in Professor Kitto the series has the one man best suited to give a popular account of the people from whom so much of western civilization is derived. He has learned the Greek lesson well, that depth should not preclude a light and entertaining treatment, a fact perhaps explained by his half-'Celtic' ancestry. No book could be easier to read. It has the charm of all Professor Kitto's writing, which springs from his very personal and un-donnish approach. Yet for all that he is not 'donnish,' his book abounds in just the kind of illuminating interpretation that is of the essence of scholarship. That books of this quality are at the disposal of the very poorest is surely one of the triumphs of our maligned twentieth century. It is not to be expected that a book of this size should contain an account of the Greek achievement in Art, Literature, Philosophy etc., although there are many admirable comments on these subjects scattered throughout the book : how excellent is the remark that "all Classical Greek Art had a very austere standard of relevance" ; or again : "it has been said that a Gothic cathedral is never finished, and conversely Shakespeare has often been cut—but who could add anything to a Greek temple

that would not be an obvious excrescence, or cut a scene from a Greek play without making it unintellligible ? "

The book is rightly described as being rather in the nature of a biography and character-sketch ; it is more concerned with politics than with art—"the ancient Greek," says Professor Kitto, "would have put first among his country's discoveries that they had found out the best way to live." There is an excellent summary of Greek history. It begins with the intrusion into the old Minoan-Mycenaean civilization of the Achaeans and Dorians, who came as conquerors into a civilization superior to their own, a civilization which came to an end after the Dorian conquest of c. 1100. Three centuries of a Dark Age followed. So that the art of the great age of Classical Greece was rather a renaissance than a completely new creation ; but a Renaissance with the difference that a fusion had meantime taken place between Hellenic and Minoan-Mycenaean elements, the Hellenes adding qualities of control, clarity and intellectualism to the brilliance, imagination and passion of the earlier people. Classic art is the resultant. "Nothing," says Professor Kitto in a later chapter, "that does not quiver with controlled excitement is Classical Greek . . ." Refreshingly welcome this to anyone brought up on the Wincklemannian notion of the Greeks as a people serene and passionless.

Professor Kitto writes very well on the "polis," or "city-state," as we inadequately translate it. It was the fact that he himself lived in a polis that made the Greek most feel his superiority to the Barbarians. It was different from a modern state in that all the citizen-body might partake in the government and administration. The government was not something remote and anonymous acting *for* the people : it actually *was* the people. "Public affairs had thus an immediacy and a concreteness that they cannot have for us." This was only possible by reason of the small scale of the state. "The Greeks thought of the polis as an active, formative thing, training the minds and characters of the citizens ; we think of it as a piece of machinery for the production of safety and convenience. The training in virtue which the mediaeval state left to the Church, and the polis made its own concern, the modern state leaves to God knows what." This small scale meant "that there was no danger of the machine taking control. The Assembly consisted of every adult Athenian male citizen. 'The State' was not a fairy godmother, administered by experts ; it was himself (the ordinary citizen) and the men sitting around him and listening to him." This in itself led to grave dangers. "A strong popular impulse . . . . did not exhaust itself in remarks chalked on walls . . . . it could be carried straight to the Assembly and put into action immediately. This of itself encouraged a sense of responsibility." A second and graver danger of the multiplicity of small-scale states was that of invasion from a stronger outside power. To this they succumbed in the fourth century B.C., when they were overcome by the Macedonians. Modern Europeans, ourselves among them, cannot bring themselves to abate anything of the separate sovereignities even in face of a more urgent and terrible threat than the menace of Philip of Macedon

can have seemed to Demosthenes' Athenians. We can hardly, then, reproach the Greeks for cleaving to their separate identities with such passionate devotion. They had more to lose in abandoning it than we moderns would have. "When we realise how many of the necessary, interesting and exciting activities of life the Greek enjoyed through the polis, all of them in the open air, within sight of the same acropolis, with the same ring of mountains or of sea visibly enclosing the life of every member of the state, then it becomes possible to understand Greek history, to understand and in spite of the promptings of commonsense, the Greek could not bring himself to sacrifice the polis with its vivid and comprehensive life to a wider but less interesting unity."

Demosthenes had sought to rouse Athens and get the other Greek states to unite in face of the peril from the North. His wonderfully eloquent speeches deal with a theme that has a very familiar ring to all who lived through the years immediately preceding the late war. "The parallel throughout is close enough to make bitter reading of Demosthenes' political oratory. Recent history might have been very different if we had had a leading statesman who knew his Demosthenes, and a House of Commons capable of thinking that Greek History might have something to say about contemporary problems, and that what happened longer ago than the week before last is not nesessarily irrelevant today." Professor Kitto might have added here that it is in this point ancient history is so potentially fruitful for study as compared with modern : a whole civilization is embalmed in it. All the stages of growth, flowering period and decline can be seen and studied, *sine ira et studio*, without the vision being impeded by the passions involved in modern history, where we are reading of ourselves or our friends or our enemies, and where, in any case, the tale is not yet complete.

Naturally Athens, of all the Greek states, bulks largest in this book. It is of her we know far the most, and it was she who became the teacher of Greece and of the world. It was Athens that first recovered from the Dark Age that succeeded the Dorian Invasion. Art under the enlightened despots of the 6th century B.C. was spread from the narrow aristocratic circle among which, as Professor Kitto points out, a high culture can alone arise. The superiority of Athenian art he attributes to the fact that it did not remain the preserve of the aristocracy but was merged with the people, without any violent political break having set the classes opposed to each other ; so that by the Golden Age of he Fifth century. "Athenian art had the seriousness and solidity of the good bourgeois society, with the elegance, fineness and disinterestedness of an aristocracy." In this point he rightly compares Athens with England. There too, there was no sharp cleavage such as the French Revolution brought about, and the resulting excellence of 18th century English art, with its harmonious blending of aristocratic taste and middle-class good sense he contrasts with the excesses of contemporary French baroque.

In view of Professor Kitto having stressed the importance of

continuity in Athenian tradition as regards Art, it is surprising that he does not appreciate that this continuity, like that of England, gave rise to an ideal of conduct and character, which in both countries partook of more aristocratic elements than the existence of democratic forms might have led one to expect. The Greek 'kalokagathos' like the English 'gentlemen' was distinguished from what seems to more 'democratic' societies a somewhat snobbish point of view. The explanation in both cases is the same : a peaceful progress from aristocracy to democracy. Here Professor Kitto has forgotten his own admirable summing-up of the lesson of Homer, who became the Bible of Greece, and "who taught that habit of mind essentially aristocratic in whatever class of society it may be found, which puts quality before quantity, noble struggle before mere achievement, and honour before opulence."

Just then, as the continuity of Athenian tradition gave rise to an art that included aristocratic elements, so there was a corresponding continuity in the ideal of what constituted a gentleman, and this ideal also included features that were aristocratic. Yet Professor Kitto says "we get the impression that the Athenian was much more open-minded in his appraisal of men than we are . ." "Athenian society was singularly free from the barriers that depended on status . . . . ." "Theophrastus' 'Characters' analyse 30 spearate faults or deficiencies : the pure snob is not among them." He even goes against the literary evidence so much as to say that "only once in the extant forensic speeches is slave-origin used as a taunt . ." It is to be feared that here Professor Kitto is wresting the evidence to suit a picture of an Athens of idyllic equality. What of the frequent taunt of 'beggar' ? What of Aristophanes' appeals for a return to power of the men of birth and breeding, and a riddance of the democratic scum ? What of the jibes at Euripides' mother ?

The same desire to represent Athens as having been marked by an ideal equality seems to lie at the back of Professor Kitto's determination to strain the slight evidence there is for upsetting the conventional viewpoint about the position of women.

On page 33 the author states that " (Greece) was richer in antiquity and supported a much larger population." On *a priori* grounds this is against all analogy, and cannot be reconciled with the figure given on page 66 for the population of ancient Attica, since present-day Greek statistics show *three times* the ancient figure for Greater Athens alone.

It is odd that Professor Kitto should, in treating of Thucydides attribute the speeches to the men they are assigned to by the author. We know this was a dramatic convention of ancient historians to secure more vivid effect ; but perhaps in a book designed for the general public it was no harm to leave this illusion undisturbed.

Lastly, I cannot agree that books and bedclothes were as scarce as the author states. The evidence would take too long to go into at this stage.

Galway Scrap Book

(CONTINUED)

By the EDITOR

RELIGION—EIGHTEENTH CENTURY

It might be supposed that of all the counties of Ireland the Popery laws were impossible of execution in Galway. Two facts are established: firstly, one may see from the Council books and the correspondence of the Lords Lieutenants and Lords Justices that Government spared no effort to enforce the law. There were instructions to Justices of the Assize, mandates to sheriffs and magistrates, requisitions to the military, and rewards and encouragement to informers; secondly, there is ample evidence in the case of the laws disabling Catholics from holding property, and the abundant evidence that the local authorities in Galway in many cases actively co-operated in administering the penal code. Unfortunately, Crown books at Assizes and Quarter Sessions, Bill Books, Presentments, Informations, and Jail Returns have almost disappeared. The documents and newspaper extracts here printed do, however, form a mere selection. They are meant to be read not so much for what they contain as for what they suggest.

1699. Ambrose Madden. County of Galway Lent Assizes.

" Bound over from last Quarter Sessions to appear and answer, being charged for exercising ecclesiastical and foreign jurisdiction."

1701. Robert Blakeney reported to Government a list of the parish priests in the town of Galway:—" Patrick Skerrett popish priest of William gates (who) certifies he has no coadjutor; John Bodkin popish priest of the Kea quarter; Jerome Martin popish priest of Abby gate street; Mathew Lynch popish priest of Newton quarter; Redmond Burke popish priest of Clare Gallway and part or Oranmore; John Bodkin popish priest of Raheen in the liberties (Galway) certifies he has no coadjutor.

1701. To Jos. Dawson att H. M. Castle of Dublin.

Sir—I had yours before the last Assizes in Galway in answer to what I writ about the poor priest my brother and am obliged to you for your favour. He was indicted at the Assizes for high treason on the supposition that he is a Dominican fryer but the Judge thought fitt to putt off his tryal and ordered that he should be in the mean time kept in Gaole. He is a poor sickly man and can't live if he be long in confinement I therefore thought fitt to make an application to the Government to baile him. The Judges had so good a character given them of his life and conversation

by all the Protestants of the County that I hope they will speak a good word for him. Pa French (Galway 12 Sept. 1701

1702. Com. Ville de Gallwey apud Assias ibm tent 10 Martii 1702.

" Danil McDonnell was found guilty the Lent Assizes before of coming into this kingdom contrary to the late Act of Parliament prohibiting the same, he being a Dominican Fryer. Under Judgment to remaine in Gaole a Twelve month and to be transported by order of the Government.

" The Grand Jury for the said County of the said Town of Galway did at the said Assizes present that the Judges of Assize would when the time of his imprisonment was expired lay the case before the Government and Council according to the late Act of Parliament which was ordered by the Court. To which said presentment and order now remaining in the custody of the Clerk of the Crown for the said Town and County.

" Gregory French bound from the last Assizes to appear and answer this Assizes . . . Indicted for that he being a Dominican Fryer in pursuance of a late Act of Parliament was transported out of his Maiestie's Dominions into Parts beyond the seas and that He 19 July Anno 13 nuper Regis Did Voluntarily and Traitorously return contrary to the said Act of Parliament.

" Patrick Hubbane alias McDonnell bound over by the Maior of Galway being committed last Lent Assizes until he should find suretyes de bona gestura . . . being acquitted of the foregoing offence."

1703. " Enacted by 2 Anne, c. 6, that no Papist should after 24th March 1703, take a house or come to live within the town or suburbs of Galway, and that only twenty of the papist ' trading merchants ' duly licensed by the Lord Lieutenant should be suffered to remain."

1708. Galway 30 March 1708. Richard Wall, Mayor, to Dublin Castle.

Sir—I have turned out of this town all the popish inhabitants and ordered that a watch be duly kept. I have alsoe secured six popish priests belonging to this town, there are still two wanting whom I will endeavour to secure. I have also sent for Coll. Dominick Browne who had a Regiment in the late King James' army and Sir Walter Blake who commanded a troop in the said army and tendered the oath of Abjuration to each of them which they refusing to take I have secured them both.

I have also taken care to remove the market outside the walls and have given orders to prevent mass being said in the town

1708. An Act to Prevent Catholics from Acting as Grand Jurors.

The panic about the Pretender was the immediate cause of the forging another link in the penal chain, namely, the enacting of a law in 1708 to prevent Catholics from acting as Grand Jurors,

unless it appeared that a sufficient number of Protestants were not forthcoming; and also to provide that in all trials of issues (by petty juries) on any presentment, indictment, information,or action, on any statute, for any offence committed by Papists in breach of such laws, the plaintiff or prosecutor might challenge any Papist returned as juror, and assign as a cause that he was a Papist.

1708. J. Eyre to Jos. Dawson, Esq., at Dublin Castle :—

" Sir—I find a great number of the County Gentlemen will be confined in this town by the High Sheriff on their refusal to take the Oath of Abjuration. We shall by it make but a bad exchange to take into the town Gentlemen that have been officers in lieu of Merchants who can do us not much hurt. The Sheriff has a Gaol which will be the occasion of their all coming hither and have heard the sheriff will under pretence of the Gaol lodge such as are sent hither in other places. I have told him that if he would take a large house for them I would give him a guard but otherwise I would not admit them into the town.

Edmd. Crow to Jos. Dawson, Esq., Dublin Castle :—

" Sir—The Garrison of Galway who had turned out the Papists were very unwilling to receive the Irish officers and priests that were to be sent in by the Justices. For which reason to avoid there being too many in one place I appointed some in Gaol, some in Loughrea the County Town where we have two troops of militia and dragoons to guard them. Very few either priests or officers sent in yet but I will send a particular account in a post or two."

1711. Report of David Power, High Sheriff :—

" Most of the Constables in this county are Papists and it is hard to trust them in this affair and especially (as regards) the priests who are in great numbers registered and unregistered.

" I have acquainted severall of the Justices of the Peace of the Lord's Justices commands in relation to the priests and their meeting. It is a general rumour that there are several men with scarlet cloaks and that spake ffrench go up and down the country by night. The Gentlemen in the country are in great feare and apprehension."

Report of Vesey, Archbishop of Tuam :—

" There is a great resort of the Roman Catholic Gentlemen out of the other provinces to Galway to avoid the oath of abjuration. The Judges will find much opposition from the Roman Catholic Lawyers and the Gentry of this province.

David Power, High Sheriff to Dublin Castle :—

" Sir—I have seized Doctor Ambrose Madden a regular popish priest from the parish of Loughrea; this man is looked upon to be the chief of them in this County. I send you the enclosed certificate as desired from the Gaoler. I have acquainted severall of the Justices of the Peace of their Lordships resentment in not apprehending the popish priests. If it were not for the assistance

of the Dragoons at Loughrea I should be stoned to death by the mobb on account of Madden for there was two or three hundred comeing about me by night. They (priests) absconded from me and are out upon their keeping and if the Government were pleased to send me directions to gett the Recognizances that were given by severall of the Gentlemen of the County at the time they were registered and to see their sureties upon the said Recognizances they would all come in. Pray lay this before his Grace and their Excellencies.

" This I hope will be lookt upon as a good method to secure them priests that abscond."

(Enclosure)

" Co. Galway. I Doe hereby Certify that David Power Esq. High Sheriff of the said County committed to my Gaole the body of Ambrose Madden Popish priest and registered for the Parish of Loughrea and that I have him now in my custody in the said Gaole. Given under my hand the 7th day of March 1711.

David Power, High Sheriff to Dublin Castle :—

" I have searched diligently but could not seize any more of the popish priests but Collonel Samuel Eyre tooke Dermot Dolan a priest but he made his escape by a rescue. They have all absconded but this day I sent their sureties to bring in the priests."

Robert Blakeney of Castleblakeney to Dublin Castle :—

All our popish priests are in the bottom of this (cattle houghing) and the maine springs of it are absconded and will not come in I know of but very few and am humbly of opinion that if the Magistrates had orders to seize the houses of suspected papists and also their persons in order to oblige them to take the oaths of allegiance and abjuration it would be of great service."

1711. The mayor received instructions to have all priests in Galway arrested. So well did he carry out his instructions that the Government thanked him for his " endeavours to banish the priests those enemies to our constitution, and cause those you have apprehended to be prosecuted at law with the utmost rigour."

1712. Thomas Wilson reported to Government :—

" There is no priest or other clergyman in Gaol except one ffrier who was transmitted from Ballinarobe some Assizes agoe to be transported."

1712. *Dublin Intelligence*, 25 *Sept. By the Lord Justices General and General Governors of Ireland and Council.*

Whereas upon information given us the Lords Justices, that an unlawful society of Popish persons calling themselves nuns, was lately translated from the town of Galway to the city of Dublin to be there settled and established, by the pretended order of a person calling himself Brother John Burke of the order of St. Francis and Provincial of Ireland, testified under his hand and seal. We the Lords Justices gave immediate directions for the apprehension of the said pretended nuns, and of the said John Burke,

and divers of the said nuns have been since taken in the habits of their pretended order, but the said John Burke hath absconded himself and fled from justice. And whereas upon perusal of divers papers to appeared to this board that there are divers Popish regulars in several parts of this kingdom and that Doctor Byrne and Dr. Nary of the city of Dublin, Popish Priests, have presumed to exercise ecclesiastical jurisdiction contrary to the laws of this kingdom, or have respectively aided or assisted in the exercise thereof: whereupon we the Lords Justices and Council give direction for apprehending them in order to their being examined, and further proceeded against according to law: but the said persons have withdrawn themselves from their usual place of abode, that they cannot be apprehended. To the end therefore that the good laws made against Popish archbishops and bishops and persons using and exercising or pretending to use and exericse ecclesiastical jurisdiction, and Popish regulars, may be put into due execution, and to prevent the above-named from escaping the hands of justice, we the Lords Justices and Council, do think fit by this our proclamation, strictly to charge and command the Lord Mayor of the city of Dublin, and all justices of the peace, mayors, soveraigns and other magistrates, sheriffs, bailiffs, high and petty constables, and all her majesty's officers and ministers of justice within the limit of their respective jurisdictions and powers, to use their utmost endeavours to take and apprehend the said John Burke, Dr. Byrne, and Dr. Nary, and to commit them and every of them to safe custody and to give speedy notice to the clerk of the Council, in order to their being prosecuted according to law . . . "

"Given at the Council-Chamber, in her majesty's Castle of Dublin, the twentieth day of September, 1712."

1713. "The House (House of Commons) being informed that several popish regular clergymen convicted who by the laws of this land have been ordered to be transported beyond the seas, have notwithstanding the said sentence returned again into this kingdom and most particularly to the County of the town of Galway and that several other popish regulars have of late come to that place who for want of a sufficient number of Protestant freeholders in the said County of the town of Galway after allowing the prisoners their peremptory challenges, cannot be brought to justice, the popish freeholders there never finding any of the said regulars guilty though on the fullest evidence.

Ordered that leave be given to bring in heads of a bill to enable the protestant freeholders of the County of Galway to serve as jurors in all criminal cases in the county of the town of Galway.

1714. Report of Six County Magistrates from Athenry to Dublin Castle:—

"We most humbly represent that there has been severall of the Popish priests of this County who were registered and had not taken the Oath of Abjuration, taken and committed by the Justices

of the Peace to the Gaol of Galway who were from time to time admitted to baile by the Justices of Assize."

1714. Samuel Eyre to Secretary Dawson:—

Pursuant to your commands some time past I have made diligent search and dispersed the nuns that were in this town but now I am informed that they are gathering again and that by the advice of severall popish lawyers who tell them there is no law against their assembling and that if they be dispersed one day they may assemble againe. I desire your Grace's further commands on this occasion.

James Blakeney to Secretary Dawson:—

There remaine now not any Popish secular or regular popish clergymen or any other person on the Government's account in Gaole here but James French.

I do find that John Brady a Popish Priest lately lived within the liberties of the said Corporation. Sometimes in the house of Patrick Brown in the town of Athenry and sometimes in the house of Charles French of Geethill near the said town, and that he the said Brady lately quitted that neighbourhood but I could not find or learn that any other Popish clergyman live or can be found at any place within the said town or liberties thereof.

1714. H. Arkright, Collector to Robert Blakeney:—

Ignatius Bigg Master of the Three Friends of Gallway His recognizance in £50 to transport Alexander Lynch a secular Clergyman as it is expressed in the recognizance.

John Hillhouse Master of the Hester and Mary Galley of Bristoll. His recognizance in £50 to transport Thomas McDermot Roe alias Lambert a popish Regular Clergyman of the order of St. Dominick, Gallway. The two recognizances above mentioned are in my custody.

1714. Report of Robert Blakeney, Mayor of Galway:—

"One James French a regular popish clergyman has lain in gaol a long time, committed for high treason for returning from beyond seas after being transported. He could not hitherto be tried here for want of a Protestant jury of freeholders."

1715. Galway Grand Jury Presentment:—

"We find and believe that great numbers of Priests and ffriars and other Ecclesiastics of the Roman persuasion have come into this kingdom within these four years last past and we do believe that all such as are not registered have lately come into this kingdom in regard that had they been here at the time of the Registering of the Priests required by Act of Parliament they would have registered themselves as well as those who were in the kingdom did. And we further find that a great number of Priests as well those Registered as those not Registered were at a Quarter Sessions held for this County 7 July 1714 presented upon Informations of their having celebrated Mass and not having taken the Oath of Abjuration their names and places wherein they celebrated mass are contained

in said Presentment now in the hands of the Clerk of the Peace for this County.

" We are credibly informed and verily believe that great numbers of fryars have within these very few years come into this kingdom and settled themselves in the following places in this County, viz.— Kilconell and in another place near Portumna as also in Tomona neare the Abby of Kinelehan, in Ross near Headford, in Loughrea, in the Abby of Milick ,in Keilneschall, neare the Abby of Athenry. And that the great discouradgements that in the close of the last Reign were given by the men in power to such as were active in suppressing all ffryaries have contributed greatly to their settling in this county in defiance of the laws.

" And we futher beg leave to represent that at a Quarter Sessions held the 7 July 1714 and at a private sessions held at Aghrum the 29 June 1714 great numbers of priests were presented for celebrating mass not having taken the Oath of Abjuration, the said presentments are now in the hands of the Clerk of the Peace but no process as yet issued. And we make it our humble request that your Lordships would immediately issue particular directions to the High Sheriff of this County to be diligent in apprehending the said persons.

" The names of such Regular priests of this county as are deceased and such as supply their places.

" 1. Owen Donelan of Killane parish Deceased and cant tell who supplies his place.

2. Gregory ffrench of Down's parish Deceased and cant tell who supplies his place.

3. Walter Costello of Addergole parish Deceased, succeeded by ffergus Kelly Registered for Ballinakill.

4. Hugh Madden of Cloontuskert parish Deceased, succeeded by Bryan Lorkan registered for Bullan.

5. Murtagh ffahy of Ballynacourty parish Deceased, cant tell who supplies his place.

6. Edmund Knavin of Dooniry parish Deceased, cant tell who supplies his place.

7. Thomas Burke of Ardrahan parish Deceased, succeeded by Edmund Lynch and John Cullan.

8. John Dolphin of Killmedeen parish Deceased, succeeded by Jonock mc Hugo registered priest for Killtoskell.

9. Patrick Keoghry of Killconickny parish Deceased, cant tell who supplies his place.

10. Edward ffrench of Spidell parish Deceased, cant tell who supplies his place.

11. Walter Dillon of ffeonagh Deceased, succeeded by Cormack McGuriffe.

12. James Hynde of Killtarton parish Deceased, cant tell who supplies his place.

13. John Concanon of Templetogher and Bungonogh parishes Deceased, succeeded by Andrew Crean lately come into this kingdom.

14. James Boytogh of Killbennet parish Deceased, cant tell who supplies his place.

15. Dennis Bryan of Killisoran parish Deceased, cant tell who supplies his place.

16. John Egan of Killursa parish Deceased, succeeded by Dennis Hynde registered priest for Kilcolgan.

17. Reynald Kealy of Killconry parish Deceased, succeeded by Peter fflanry.

18. Peter Donelon of Killcooly parish Deceased, succeeded by Owen Donelan.

19. Thomas Jounins of Killmordaly Deceased, Peter fflannery officates.

20. Richard Burke of Ballmekelly parish Deceased, succeeded by Myles Welsh.

21. Coagh ffallon of Killrickell parish Deceased, succeeded by Owen Donelan.

22. James Mannin of Grange parish Deceased, succeeded by William Murphy.

1715. Grand Jury Presentments and Informations :—

" The Examination of John O'Mollowny of Ballyheane taken before James Macartney and William Caulfield Esquires Lords Justices of Assize for the Connaught Circuit the sixth day of April 1715.

" This Examinat being duly worn on the Holy Evangelists and examined saith that he knows Francis Burke of the County of Galway to be reputed Vicar Generall and James Lynch Titular Archbishop of Tuam, and that he hath known the said Francis Burke to execute the office of Vicar Generall by divorceing severall couples from the Bonds of Marriage particularly Thomas Paddin and Mary Mannin att Ballheane in the County of Mayo in the house of Edmund Costello parish priest of Ballheane about five yeare agoe and also in the house of Teig Mally at Morisk in the Owles in the County of Mayo. He this Examinat was present when the said Francis Burke did order (ordain) Bryan Mulcroan and Peter Gibolane popish priests, who now officiate as popish priests in the County of Mayo and Peter Gibolane is popish priest of the parish of Cloghwell and the said Francis Burke now dwelleth neare Slewboghteen in the County of Gallway neare Loughrea and that Patrick Duffy Registered Popish parish priest of the parish of Ballinrobe is reputed the other Vicar Generall of the said Diocese of Tuam, and that he came into the said office in the place and stead of Dominick Lynch nephew to the said Titular Arch Bishop and that the said Patrick Duffy and the said Francis Burke together with Patrick Twohill a regular, Bryan Mulcroon, Peter Gibolane, Edmund Nally, Thomas Mulkeeran all popish priests and severall others of the said function not known to this Examinat met at Lane near Aghagower in the parish of Aghagower Barony of Moriske and County of Mayo and being part of the lands of Valentine

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Browne and on or about the twentieth day of November last, the said Francis Burke, Patrick Duffy, Patrick Twohill, Bryan Mulcroon, Peter Gibolane, Edmund Nally and Thomas Mulkeeran did celebrate seven masses from Dawn of Day till 12 of the Clock, and this Examinates cause of knowing is that he saw all the said persons before named except Burke, Mulcroon and Edmund Nally in their surplaces and saw particularly Francis Burke and Patrick Twohill elevate the wafer and the same day the said Francis Burke and Patrick Duffy ordained ffifty popish priests as Patrick Twohill told this Examinat and that in or about the twentieth ffebruary last the said Francis Burke and the other persons before named were to meet on the lands aforesaid and John Mally popish priest of the parish of Barrescarny hold this Examinat it would be an Act of Charity in him if he knew anything of a contract between Richard Walsh and Margaret Walsh and the rest of the said persons in order to divorce the said couple. When this Examinat went to the said place the said John Mally told this Examinat that there would be no meeting that day, that Patrick Duffy aforesaid is now dwelling in Westport in the County of Mayo and that this Examinat saw the said Patrick Duffy on Sunday 13 day of March last at Westport aforesaid in the said street and saw great numbers of people gathered about the house of Thomas Joyce, and the said Patrick Duffy came out of the said house about an hour after the Multitude of people that had been there were dispersed which gave cause to this Examinat to suppose that they had mass the said day in the house of said Thomas Joyce and further saith not.
Jurat coram nobis 7 die Aprilis 1715.

his
John X Mullowny
mark

Ja. Macartney.
W. Caulfield."

1715. Account of persons in Custody in the Circuit (Galway) to be laid before Government :—

James ffrench, Popish frier, Indicted for that he being transported before the 1st of May 1698 did traytorously return into this kingdom. Triall putt off severall times per defect Jurorum. Note he was indicted for coming into this kingdom and not transporting himself and he submitted to that and was ordered to be transported.

Before the Grand Jury of the County Galway, Spring Assizes, 1715, a list of persons was presented who had transgressed the Act against Foreign Education. Of these Luke Ryan, son to Dr. James Ryan of Abbeyland, went out of this Kingdom in last year. (Abbeyland is near Eyrecourt).

1716. Robert Blakeney, Mayor of Galway and Thomas Smith Sheriff of Galway to Dublin Castle :—

We have in obedience to their Excellencies commands drawn summons to all papists within this Town and County thereof to appear and take and subscribe the Oath of Abjruation. But having instructions produced to us by Collonel Barett to turn out all papists

except about twenty merchants who we bound over in Recognizances with Protestant security till they load and unload their shipping and are obliged to appear de die in diem before the magistrates of this Corporation to be dealth with as their Excellencies shall think fitt and on that account we suspended proceeding any further on the summons till we know theirExcellencies further pleasure whether to keepe the Papists in general out of town or suffer them in and proceed against them according to law.

1717. Petition of the Protestants of Galway to the House of Commons 13th September, 1717 :—

For several years past a design had been carried on to support a popish interest within the town ; nunneries and other places of refuge for regular and secular priests, friars and other offenders against the laws had been connived at within the town ; great numbers of papists had been permitted to inhabit ; a sufficient number of Protestant freeholders could not be found in the county of the town to try offenders against the Acts against papists whereby great numbers of popish priests, friars and dignataries of the Church of Rome frequently landed from foreign parts and through the connivance of the Justices were sheltered and from thence found opportunities to disperse themselves into all other parts of the kingdom.

1718. Charles Maddockes to the Mayor of Galway :—

" We hereby direct and require you to take effectual care that James French convicted of being a Fryer now under a Rule of Transportation in the Gaol of Gallwey be forthwith transported to Lisbon in Portugal.

1720. *Weekly Pacquet, 25th March.*

" Galway, March 20. There has been a public thanksgiving in all the chappels of this town and most others in the kingdom, for the rejectment of the bill for castrating priests . . . ".

1725. George Gerry, Mayor, to the Solicitor General.

On the information of one Thomas Bigge I have secured four friers who do not indeed appear to have been transported and though they offer baile till next Assizes I have refused till favoured with the Government's directions. This evening the said Bigge forwarded me the enclosed paper.

1727. Howard's *Popery Cases* :—

" Martin Blake, a Catholic, bought some lands in the name of Sir Henry Bingham, and other lands in the name of Lynch. Sir Henry Bingham, in collusion with Blake, brought an action of ejectment under the Popery Act, for the lands bought by Lynch, and got a verdict. Afterwards Blake became a Protestant, and Sir Henry Bingham conveyed the estate to him openly. But, on proof twelve years later, the Blake had enjoyed the profits of the lands ever since the original purchase, and that Sir Henry Bingham never meddled with them, all the lands were decreed to the discoverers, and Blake was made to account for the rents which he

had received meanwhile, 'there being a manifest combination to elude the act.' ".

1731. On the 6th November, 1731, an order was made by the House of Lords, that Walter Taylor, Mayor of Galway, should return an account of all mass-houses in the town, and which of them had been built since 1st Geo. I and what number of priests officiated in each, and also an account of all private mass-houses and popish chapels, and all commonly reputed nunneries and friaries, and what number of friars and nuns were in each, and what popish schools were within the town. The mayor accordingly issued his warrant to the sheriffs requiring them to apprehend and commit all popish archbishops, bishops, jesuits, friars, nunneries and other popish fraternities and societies. On receipt of their report the House of Lords " could not omit observing, that the insolence of the Papists throughout the nation is very great." The Mayor reported that the sheriffs " searched the reputed friary in Back-street, called the Augustinian Friary, wherein there was a chapel, with forms, but the altar and pictures taken down ; and within which said reputed friary there are seven chambers and nine beds, wherein they apprehend the friars used to be, but could not find or discover any of the said friars ; which said house, they believe, was converted to a friary many years ago, and before the reign of King George I."

" The sheriffs searched the reputed nunnery in Lombard-street, called the Franciscan nunnery, and saw only some servants there ; but found therein twenty-six beds, in twelve rooms, wherein, they believe, the reputed nuns belonging to said house lay, and some young gentlewomen, who lodged and boarded with them before they dispersed."

" The sheriffs searched the reputed Dominican nunnery, and saw some young gentlewomen and girls, who alleged they lodged and boarded in the house ; that they found therein twenty-seven beds, in eleven chambers, in some of which the said young women and girls lay, and the said reputed nuns in the rest before they dispersed."

The Mayor's return was : The Catholic inhabitants then residing in Galway, who had given security, as required by 2 Anne, were 176 ; and the heads of families who had not entered into security were 861. Total 1037 heads of Catholic families residing in the town.

On the information of Mr. Garnett, master of the free school, gave him (the Mayor) his warrant against one Gregory French whom he alleged to be a popish school master, and to keep a Latin school ; and that having called upon Mr. Garnett to know what he had done under the warrant, he said that French had dropped his school ; and being further examined, he declared he knew of no other Latin school, and that he could give no account of any other, or of any English or writing schools, except that some of his scholars went out of school daily to learn to write, but could not tell from

whom. He referred the Mayor, however, to a licensed school-master who returned the names of Lally Birmingham, Thomas Adams, Nicholas Cox, William Caseberry, Thomas Burke, George Foster, Denis Creaghane and Bryan Hynes, popish school-masters and teachers of reading, writing and arithmetic.

Walter Taylor in 1764 was one of the members of the Common Council and resided at Castle Taylor, the lands of which were granted by Cromwell to the family of Taylour or Taylor. The family is mentioned by Dr. Pococke in his *Tour in Ireland*, 1752. Writing of his journey from Galway to Gort, he says, " On my way to this place . . . I had a view of the house of Mr. Walter Taylor, whom I had seen in Galway. He is above fourscore years old, and told me he had seen about 460 descended from his father, and several great-grandchildren. He rode lately from Dublin to Turloghmore in one day, which cannot be less than 60 English measured miles. As his passion has been to encourage a good breed of horses, so at this time he is a constant attender of all diversions in this country relating to the improvement of that noble animal."

Taylor held under lease from the Bishop of Clonfert three quarters of land, or 360 acres, around Kilmacduagh, as shown in a deed dated February, 1780, at the Deeds Office, Dublin. The Kilmacduagh Church lands have become the property of the Taylor family since then. " And as Walter Taylor was eighty years old, or more, in 1752, the purchase was not made by him. But as it is certain that his son, John Taylor, was owner in fee of those lands, it may be assumed that he was the purchaser."

1731. Report of Walter Taylor, Mayor, on the " state of popery " in Galway :—

The sheriffs gave me an account of a reputed popish chapel in Middle street in which chapel there is an altar, a canopy and some forms ; and informed me that one Gregory French and Robert Skerrett two popish priests usually officiated therein ; and another popish chapel in the same street in a warehouse belonging to Anthony Bodkin, merchant, with some forms, and that one Patrick Bermingham titular warden and some other priests or friars whose names I could not learn officiate therein and which said warehouse was converted into a chapel five or six years ago ; and that one Patrick Skerritt a registered popish priest a very old man officiates and says mass (as they heard) in his chambers in Skinner street ; and that one Patrick Hoobane an old registered priest officiates and says mass in the parish of Rahoon in the west suburbs of Galway ; and that one Gregory French (but whether he is a priest or friar I cannot learn) is said to officiate in the house of widow Skerritt lately deceased in Lombard Street near the lower barrack ; and one Bodkin and one Banks (of whose Christian names I have not been informed) officiate in some of the said chapels or private houses. And they giving no account but as aforesaid and finding it not practicable without examining on oath some of the popish

inhabitants to get an account of any other or what mass houses in the said town or what number of priests officiate in each of the said mass houses or of the private popish chapels or of the number of friars or nuns in each friary or nunnery respectively. I cannot be particular therein.

1740. *Dublin News Letter*, 21st March.

" Galway, March 17. Last Sunday fortnight three men broke into a priest's house near Crawhill bridge, and demanded his money ; he declar'd he had but three Thirteens and a barrel of ale, which they were welcome to, being not satisfy'd with this confession they clapp'd down a griddle on a great fire they made, and swore they would broil him to death. A poor man, neighbour to the priest, looking for a lamb that stray'd, observing a great light in the priest's house, listen'd, and perceiving there were rogues there, rais'd the country, which some of them that were at the door perceiving, alarmed the rest, and made off."

1741. *Pue's Occurrences*, 28th July.

" Whereas Edmond Flaharty, the elder, John Flaharty, Edmond Flaharty the younger, Anthony Flaharty a reputed Popish priest, with several other persons all of or near Cunnemara in the County of Gallway, were at a general assizes and gaol delivery held at Castlebar in and for the county of Mayo, the 23d. of March last, indicted on the statute for that they, the eight day of February last, at the Island of Boffin in the county of Mayo, did wilfully, maliciously and felloniously, make a hole in the bow of the ship called the Kitty Brigg, bound from Antigua to London, Thomas Stamper master, laden with sugars, cocoe and other valuable goods, the said brigg being then in distress in that harbour, and did also wilfully, maliciously and feloniously loosen and slip the anchors of the said brigg, and cut the ropes . . . with intent that the said brigg might be thereby wreck'd and lost, by which means the said brigg was accordingly wreck'd and lost ; and whereas the said several persons were also indicted at the said assizes of feloniously plundering and carrying away the cargoe of the said brigg, and other offences, facts so treacherous, detestable and barbarous in their nature, that they cry aloud, and justly demand the resentment and abhorrence of every fair trader and honest man and the rather as the said brigg and her master were brought and conducted into the harbour on sett purpose and with full intent to wreck the said brigg and committ the plunder aforesaid . . . The governors and company of the Royal Exchange Insurance in London offer £30 for the arrest of the three above named."

1741. *Dublin News Letter*, 15th December.

" Galway, Dec. 5. By letter from the county of Galway, we hear that a friar there poisoned a priest, two women, a dog and a cat by flummery ; as the dog and cat could not take melted butter, they died, the rest are recovered. About two months ago the same frair attempted to poison the said priest, by mixing poison with

the wine used in the Sacrament."

1743. Report of Thomas Shaw, Mayor :—

" County of the Town of Galway to wit.

The Examination of Anthony French fitz Martin Merchant.

The said Examinate being duly sworn sayth that he heard mass the last time without Abby Gate at a reputed mass house. That one Lynch was the person who officiated and was reputed a regular ; that Walter Joyse of Galwey, merchant, was present, one Thomas Blake of Turlogh, one Nicholas Bodkin and Walter Joyses wife . . . ; That he know not the Christian name of said Lynch ; he believes him to be a reputed Fryar and a member of the society who live at said Fryery. That one Patrick Brown, Nicholas Lynch, James Moran, Francis French and Francis Martin are reputed to be Friers belonging to said Friery. Believes they are now dispersed. Sayth that there are four or five belonging to the Friery at the West, one Thomas Burke, one Stephen Kirivan ; cannot recollect the names of the others ; are reputed of the order of St. Dominick and believes they are likewise dispersed and knows not where they are gone to. Sayeth he knows another reputed order called the Augustinians. Sayth that there are four or five belonging to said house, one Daly and one Michael French belong to it ; knows not the names of any of the rest ; believes that they are also dispersed. Sayth that there is a Mass house in Middle street and four or five persons reputed to belong to it ; that they are secular priests and are called Anthony Blake who is reputed Titular Warden, Francis Kirwan and Laurence and Nicholas Lynch who are reputed vicars. Sayth that the said Anthony Blake when in town lodges at Walter Blake's, merchant, Francis Kirwan with his sister in Middle street, Nicholas Lynch with one Arthur a brother in law of his without the Gates. He believes they are not now in town ; knows not where they are gone to. There is another Mass house in Middle street but was not there these thirty days ; that one Ambrose French belonged to it ; heard one Andrew Lynch sometimes officiates there ; believes them to be secular priests. Knows not whether they are now in town but believes they are not ; knows one Mark Halloran to be a reputed secular. Saith that there are three nunnerys belonging to the town as he hears, and are called Franciscans, Dominicans, and Augustinians. Knows not how many are in each. Heard some of them are now dispersed. He knows not of any Archbishop or other Clergyman of the Popish religion disguised, concealed or itinerant in said town. Hears that there is one Nicholas Merrick a reputed secular that officiates in the West and one Walter Burke a reputed secular that officiates in the East Libertyes.

Michael Burke of Fahybegg Merchant being Examined . . . One Hobbert Burke officiated at the West Chapple last Sunday ; there may eight friers belong to it but some have not been in town some time. They are called of the Order of St. Dominick. He knows

one Geoghegan ; he was called Arthur when he first knew him but his name was afterwards changed. Knows one Thomas Burke, Walter Burke, one Creagh. He heard them all from time to time say mass ; they are now scattered ; knows not where. Knows a friary without Abbey Gate that goes by the name of St. Francis. Knows not how many belong to it. Knows another Friary called the Augustinian ; that sometimes four sometimes five belong to it, one French, one Blake, one Daly are of the number. Knows of a chapple called the Priests chapple in Middle street. Knows one Mark Hallereran ; is old and thinks he does not officiate.

1744. Report of Richard Croasdaile, High Sheriff, Loughrea, to John Lyons Esq. H. M. Castle of Dublin :—

" Sir—I received my Lord Chief Justices warrants against two popish priests which shall be strictly obeyed by me to the utmost of my power. As the papists who live here has the earliest Intelligence for the priests being taken upp in Dublin they all fled from their convents and fryerys but as the two priests I am to pursue live remote and in the county I hope in some short time to give you a better account of them."

Richard Croasdaile to John Lyons

" Sir—Yours of the 3rd should have been answered some time but I could not inform myself of half the number of Popish clergy in this County At the other side you have the most perfect list I could make."

(Endorsed)

" Peter Donelan titular Bishop of Clonfert lives at Kellmurayn in the parish of Tynagh.

Titular Archbihsop of Tuam one O'Garah. Cannot learn his Christian name nor where he lives.

Kelly—titular Bishop—likewise.

Friary at Loughrea.

John Haghagan, James Coleman, Leacy——., Peter Cullenan, John Lennan.

Friary at Killconnell.

Edmund Kelly, Walter Kelly, John Spein.

Friary at Kellascall—Dominicans.

Dominick Burke, Thomas Dolphin, Patrick Burke, Dominic French, Patrick Moran, Charles French, William Keighay, Pryor.

Friary at Meelick of the Franciscan Order.

James Madden, Dennis Madden, Guardian, John Lorkan, Thomas Brador, John McHugo.

Buoby Friary, Dominicans.

Thomas Madden, Ulick Burke, John dwane.

Friary at Tomona.

Nicholas Walsh, Anthony Burke, —— Madden, Dominick Hickey.

Friary at Clare Galway.

Thomas Morris, Guardian, —— Burke.

1745. *Faulkner's Dublin Journal,* 12th October.

" *A letter of the Rt. Rev. the Lord Bishop of Clonfert, Kilmacduagh and Kilfenora, to the clergy of his dioceses :—*

" I have always thought it my duty to embrace every opportunity of inspiring my fellow subjects with a just esteem and regard for our constitution in Church and State, and have for this purpose, upon all occasions, both in publick and conversation, endeavoured to set forth the many and great advantages which we enjoy under it . . . Papists may perhaps please themselves with the expectation of seeing their religion the established religion of the country under the government of a Popish prince ; and therefore, it may be proper to put them in mind, that if it should happen, it will be at the expense of their civil liberty. Popery and tyranny are inseparable in the present case ; and if the Pretender had it in his power to introduce the one, it is absurd to suppose that he would divest himself of the other. A court of inquisition would probably be introduced, for extirpating the Protestant religion, and then not only every struggle of Papists for liberty, but their very wealth would be a sufficient pretence to bring them under suspicion of heresy, and expose them to all the evils of that wicked tribunal . . . ".

1745. *Faulkner's Dublin Journal,* 15th October.

" The Lord Archbishop of Tuam's letter of advice to his clergy of the diocesses of Tuam and Ardagh :—

" . . . You will easily perceive what I am pointing at. It is, that you exhort your Protestant parishioners, who are but a handful in comparison of the Papists that surround them, to meet together and concert measures for their common safety ; to enter into local considerations and engagements to stand by one another in case of attacks ; and to join in one body upon signals to be agreed upon ; to be provided with arms and ammunition, and to keep a good look-out in order to prevent a fatal surprize, like that which proved the destruction of the incautious Protestants in the rebellion and massacre of 1641 ; for to be secure and remiss, is to invite the danger.

" You will notice that I am not for inciting your people to act offensively against the Roman Catholicks, for they have made ample professions and declarations of remaining quiet and amenable to the government at this time ; and I would in charity hope that they are in good earnest ; however, it is the part of wisdom to guard against the worst, while we hope for the best ; and I am sure they are best to be trusted when they see us prepare for our defence.

" As to your Popish parishioners, since they do not attend upon your sermons, your only course must be to visit them at their houses, and to shew them by friendly reasonings where their true interest lies. You may without offence demand, what advantages they can expect from a change of government. Some few of broken and desperate fortunes will at all times endeavour to trouble the waters, in hopes to fish up something ; they cannot be worse than they are, and have some chance of being better. The Romish

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priests likewise will expect great things by overturning this Church and nation ; all their counsels and insinuations are to be suspected as arising from self-interest and private views ; but excepting these, you may fairly ask them, if their persons and properties have not been in safety ever since they have remained quiet and peaceable ? Are not the courts of justice open to them in common with Protestants for the recovery of their just rights and debts ? Have they not the same liberty of supporting and enriching their families by trade and manufactures of all kinds. Do not their Protestant landlords and masters treat them as kindly as their Popish ones ? And, do not their poor receive more charity from Protestants than from those of their own religion ? Penal laws have indeed been made against them, but chiefly against their priests, for the defence of the government against their dangerous principles and practices ; but what do the bulk of the Papists feel from those laws ? Do they not through his majesty's clemency, enjoy the free exercise of their religion, even at this very conjuncture when they might expect to be restrained ? Do they not resort as publickly in great numbers to their Mass-houses, without the least molestation, as the Protestants do to their churches ? Is not the priest in every parish well known to the Protestant gentlemen, and tho' he be liable to prosecution, yet does any one lay hold of him, or disturb him so long as he behaves himself orderly and decently as becomes his character ? Now, if these are all undeniable facts, what can any modest and reasonable Papist desire more, and how can he be aggrieved ? . . . "

1747. Report of Stratford Eyre, Governor of Galway and Vice-Admiral of Connaught :—

" Alderman Ellis (described by Eyre as a broken dragoon) has let the houses which were friaries to those ecclesiastics, there are in this town and suburbs above 180 of those ecclesiastics and within the Liberties lives Robert Martin a most dangerous and murdering Jacobite."

" There are six friaries and nunneries, two popish chappells, eight popish schools, above thirty papists to a Protestant and at least 200 popish ecclesiastics within the town and suburbs many of whom were agents and emissaries and all of them affected to the interests of France and Spain for whose success they publickly prayed in their chappells. Numbers of popish ecclesiastics arrive daily from abroad by way of Holland to Cork and appear publickly in the streets . . . within the last twelve months three sentinels had been knocked down at the west gate one of them by two Dominican friars named Burke and Geoghegan and the other two by papists. Of late years several old Protestants and the children of such had been perverted to the popish religion by the indefatigable assiduity, diligence and unlimited access these ecclesiastics had to the town and suburbs indiscriminatly."

1749. Upon a remonstrance by the Catholic inhabitants against quartering or billeting soldiers, they were summoned before the

mayor, who threatened that, unless they instantly complied with his orders, he would put the Popery Act (which hindered them from residing in the town) into immediate execution.

1749. *Dublin Courant*, 25th March.

" At the assizes of Galway, Silvester Ridge was found guilty of carrying arms, being a Papist, for which he is fined £50 and to suffer a year and a day's imprisonment."

1750. Stratford Eyre to Dublin Castle :—

" There is a large Popish chappell now building in the Middle street within the town of Galway. As I apprehend this proceeding may in its consequences affect his Majesties service and to be contrary to laws for the encouragement of a Protestant settlement there. I request that you will be pleased to lay this account before their Excellencies.

" Our neighbours flushed with their success and exulting in the destruction of a Hopefull Protestant Simenary which promised itself to be raised emongst us are (to our shame be it spoken) now erecting a large mass house (or chappell rather) in or near the Centre of our town to be Illustrated with Altar pieces, Quiers Organ, paintings and all other ornaments and embellishments which adorn any of the foreign churches."

1755. Stratford Eyre to Secretary Waite, Dublin Castle :—

" Sir—I have reported to his late Excellency the Earl of Harrington and to his Grace the Duke of Dorset that three houses in this toun and within pistol shot of the walls are inhabited by Resident Emissarys and agents of Rome. It is my duty to apprise my Lord Lieutenant that there are three fryarys here to wit, Augustinian, Dominican and ffranciscan in which I am informed there are thirty fryars and I humbly submit it to his Excellency's consideration how impenetrable to my observation these Regulars (who appear like other Inhabitants in the streets and in public places and to do them and all the Papists here justice, behave very quietly and inoffensively to outward shew) may receave and convey intelligenc to the enemy unless some means by Intercepting post letters their correspondence may be discovered. I hear their letters are directed to them as if they were in Lay character and I send you the names of as many of them as I could without suspicion collect. Our assizes is a time that brings severall persons hitherto who has no business in the Courts and may well be suspected of other views.

(Enclosure)

Peter Killikelly Titular Bishop of Killmacduagh.
Robert Murphy, Stephen Kirwan, Robert Browne, Thomas Burke Brother to John Burke formerly sheriff.

and to such a degree of insolence were the Papists grown in the town, that one of them insulted a clergyman of the established church ; other struck the town sheriffs, and many notoriously interested themselves in the election of town magistrates, and appeared in plaid vests. That riots and mobs were frequent ; that

of late years several old Protestants, and the children of such had been perverted to the popish religion, by the indefatigable assiduity, diligence, and unlimited and uncontrolled access these ecclesiastics had to the town and suburbs indiscriminately. That being alarmed and apprehensive for the safety of the garrison, at the great increase, power and influence of popery therein, and the formidable number of Papists in and about the town (considering the defenceless and ruinous condition of the walls and fortifications), the governor thought it his duty to represent those several particulars.

Gregory Joyce, Thomas Geoghegan, Walter Burke, John Bodkin, Dominican Fryers.

Michael ffrench Provinciall Generall of all the Augustinians in Ireland.

ffleming Prior of the Augustian convent Galway.

Thomas Daly, Augustine Blake—the rest of the Augustinians not yet informed of.

Thomas Blake ffrancis Martin and John Martin Brothers of Jasper Martin of Ross formerly in the Commission of the Peace.

ffrancis ffrench was last year in Rome—these ffranciscans. The rest not informed of.

Dr. King a Jesuit, Blake Titular Bishop of Killala, Antony Blake Titular Warden of Galway, Andrew Marcus and ffrancis Kirwan viccars.

Stratford Eyre to Secretary Waite, Dublin Castle.

" Galway 6 September 1755

Sir—At one this morning I secured ffrench and ffleming in their beds in their convent and they are now in my house kept apart and treated agreeable to my Lord Lieutenant's Instructions. All the papers which I could find upon the strictest search I send this express sealed up and they are all (one paper excepted which Sir Thomas Prendergast and I read) uninspected since they came into my hands. There are a number of books in their rooms sufficient to load a car and by Sir Thomas's advice I shall forthwith shut up and fix a seal on the doors where the books are and post a sentry over them. I've strictly adhered to your instructions and it was not known that they were apprehended till this morning at 7 o'c. The astonishment of the people is great and their clamour against me but as I have your leave to communicate my Lord Lieutenant's favourable dispositions to them by your Letter of the 2nd instant I hope in a few hours all will subside.

" The Mayor (John Shaw) is now examining ffrench who seems very open and communicative and is in whose handwriting down. His Examination which with ffleming's shall be sent to you. He suspects a frier named Marcus Mannin and chaplain to Mrs. Daly the widow of Thomas Power Daly who lodges in King street Boarding school to have represented him in the abnoxious light he is. Inclosed is a direction to find Mannin if you think proper to examin him. These people offer vast securityes for their appearance but

till his Excellencies pleasure is known I will detain them in my house.

1755. *Pue's Occurrences*, 29th April.

" Galway, April 24th. On a rumour Tuesday morning last (22), that the French intended to make a descent on some part of the coast, the principal gentlemen and other inhabitants of the Roman Catholic religion of this town, in a body waited on Stratford Eyre, Esq., our governor, to assure him of their inviolable attachment, and sincere affection to his majesty's sacred person and government and their utmost detestation to all his enemies ; which declaration he was well pleased to receive in the most kind and polite manner."

1757. *Faulkner's Dublin Journal*, 6th December.

" On Sunday morning (4) died Mr. Patrick Kennedy, parish priest of Kilcolgan. He was a gentleman of fair character, and very careful of the duties of his function, which makes his death much lamented."

1758. *Faulkner's Dublin Journal*, 8th July.

" Died at Galway, aged 37, the Rev. Mr Nicholas Birmingham, a clergyman of the Church of Rome.

1758. *Cork Evening Post*, 7th October.

" Died a few days ago at Galway, Mr. Thady Cahill, parish priest of Mount Shannon."

1759. Secretary Wilmot, London, to Secretary Waite, Dublin Castle.

" Governor Eyre lately transmitted to the Duke of Devonshire the enclosed memorial, his Grace has directed me to send it to you and to desire as to the service was performed in consequence of orders from England during his Grace's administration, that you will remind their Excellencies the Lords Justices thereof that Mr. Eyre may be repaid all reasonable charges. But the Duke of Devonshire leaves it to the Lords Justices to determine whether Governor Eyre is entitled to the reward which he claims for apprehending such persons. His Grace recollects that what was suggested against the friars was so far from being founded that they proved to be not only very inoffensive men but objects of compassion and were relieved by his Grace accordingly."

1759. *Faulkner's Dublin Journal*, 16th October.

" Died at Galway, the Rev. Mr. Augustine Blake, a Roman clergyman."

" Died at Tuam, the Rev. Mr. William Keaghry, a Romish clergyman."

1760. *Faulkner's Dublin Journal*, 9th August.

" On 1st Aug. as the Rev. Mr. James Barry, a very worthy clergyman of the Church of Rome was riding home from the fair of Turloughmore he was unfortunately thrown from his horse, whereby he received so great a contusion, that he was taken up speechless, and died in a few hours after, greatly regretted by all of every denomination, who had the pleasure of his acquaintance."

1762. In the year 1762 it was stated in the House of Commons, on the part of the corporation, that Galway was mostly inhabited by Papists, and that the population of the town and liberties amounted to fourteen thousand souls, of which scarcely three hundred and fifty were Protestants.

1762. *Pue's Occurences*, 23rd February.

" Galway, 18th Feb. Sunday last (14) the following exhortation was read in all the Roman Catholick chapels in this town. Dear Christians, We think it incumbent on us at this juncture, to remind you of the obedience you severally owe, and which you are indispensibly bound, to pay to his most gracious majesty and his government. Our addressing you at this time proceeds not from any diffidence of your good behaviour, but purely to inculcate those lessons of submission and obedience we have daily taught you : wherefore we now exhort and earnestly entreat and conjure you, by every thing that is sacred, that your whole conduct, both private and publick, may give no offence, nor cause the least jealousy or suspicion of the slightest disaffection in you ; but that your whole deportment and demeanour may demonstrate the grateful sense you have of the lenity and indulgence dispensed to you ever since the accession of the present royal family to the throne of these realms. These are all the returns you have in your power, for the many blessing you have quietly enjoyed for so many years, and which, from the humane and merciful dispositions of his majesty, and his present governor in this kingdom, you may hope to see continue, if not enlarged ; provided your conduct be as peaceable, submissive and obedient, as (thanks to God) it has hitherto been. As ministers then, of the great God, Who delights in peace, harmony and union, we recommend those duties to you, and we expect that you, as becomes good Christians and dutiful subjects, will most steadily adhere to them."

1763. *Sleator's Public Gazetteer*, 13th March.

" Rev Myles Staunton, parish priest of Kinvarra and Killeveragh was found dead on the high road leading to his house, supposed to have been thrown from his horse as he was riding home the night before."

Pue's Occurrences, 26th April.

" Died last week at Tuam, the Rev. Dr. Redmond Hargidan, parish priest of that town."

Pue's Occurrences, 26th July.

" Died at Galway, the Rev. Mr. Thomas Brenan, a very worthy clergyman and a learned divine."

1764. *Faulkner's Dublin Journal*, 7th February.

" Galway, Feb. 2. Sunday morning (29), the Rev Mr Stephen Kirwan, a Roman Catholick clergyman, having left his lodgings in the west suburbs about nine o'clock, seemingly in good health, went to pay a visit to a friend in this town, when in less than half an hour, he was seized with an apoplectic fit, fell forward, and immediately expired."

NOTE ON COLONEL STRATFORD EYRE

In 1747 Colonel Stratford Eyre, who had served at Culloden, son of James Eyre, who had been governor of Galway in 1715, was appointed by the Government to command the town. The Eyre family had great local influence, they all showed themselves to be very vehement and aggressive Protestants. Froude describes Galway as Colonel Eyre found it : " He found himself set to defend a town of which the walls had not been repaired for a quarter of a century ; the castle in ruins ; the very name of military authority forgotten. By law no Catholics ought to have been in Galway at all. There were thirty Catholics there to one Protestant, and the Protestant was becoming Protestant but in name. There were 180 ecclesiastics, Jesuits, friars, and seculars, Robert Martin, owner of half Connemara, resided within the liberties, and was making a fortune by smuggling there. He was described by Eyre as ' able to bring to the town of Galway in twenty-four hours 800 villains as desperate and as absolutely at his devotion as Cameron of Lochiel. The Mayor and Corporation, the fee-simple of whose property did not amount to £1,000 received the tolls and customs duties. By their charter they were bound in return to maintain the fortifications. Being what they were, they preferred to divide the town revenue amongst themselves. The mayor, an O'Hara, was the son of Lord Tyrawley's footman ; the sheriff was a beggar ; of the aldermen one was a poor shoemaker, the other a broken dragoon."

In the Civil Correspondence at the Irish Record Office there is a letter written by Eyre, dated the 27th February, 1747, in which he states, " Last Saturday, the 20th of February, the Corporation of Galway gave their favourite, Mr. Fitzpatrick, for his services

in supporting the rights of the corporation . . .	£900	0
To Mr. O'Hara for do.	120	0
To Mr. Blake for his expenses in taking out a mandamus	45	10
To Mr. Cooke for defending the Corporation against the mandamus	91	0
To Mr. Miles for prosecuting Domenick Lynch for calling him a Papist	27	0
To Mr Ellis for money paid ten years ago on a contested election	27	0
Given to the farmers of the markets in the year 1744 on account of losses that year	72	0
To Alderman Ch. Gerry for his services as chamberlain	192	0

Eyre re-established dicipline in the garrison with a strong hand. He himself closed the gaps in the town walls where they had fallen down ; and gave orders for the gates to be closed at sunset. The Corporation protested and sent a complaint to Government, signed not only by the members but also by the majority of the citizens. The streets of Galway, they claimed, must be free at all hours of the day and night, without sentinels, or inconvenient persons, to

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restrain the citizens in their goings and comings. The Governor sent for the members and in his address to them said, " And now, gentlemen, since you are here in your corporate capacity, I must recommend you to disperse those restless Popish ecclesiastics. Let me not meet them in every corner of the streets when I walk as I have done. No sham searches, Mr. Sheriff, as to my knowledge you lately made. Your birds were flown, but they left you cakes and wine to entertain yourselves withal. I shall send you, Mr. Mayor, a list of some insolent unregistered priests, who absolutely refused me to quarter my soldiers, and to my surprise you have billeted none on them. These and James Fitzgerald, who is also an un registered priest, and had the insolence to solicit votes for his brother upon a prospect of a vacancy in Parliament, I expect you'll please to tender the oaths to, and proceed against on the Galway and Limerick Act. Let us unite together in keeping those turbulent disqualified townsmen in a due subjection. Lastly, gentlemen, I put you in mind of the condition on which tolls and customs are granted to you. Repair the breaches in these walls and repair your streets."

The Government, however, refused to stand by him. His policy was also opposed, apart from the corrupt Corporation of Galway, by the Prime Sergeant, the Protestant Bishop of Elphin, Lord Howth, and Lord Athenry. He was threatened with assassination as would appear from the following anonymous letter which he enclosed with his correspondence to Secretary Wayte, 11th December, 1747 :— " Sir, as I had not the pleasure of seeing you since you came to your government of Galway, I hope soon to see you in the Elysian fields, as I am just going off the stage. And I am sure, if you don't leave that town, you'll lose your life before the 10th of next month. 'Tis all your own fault, for you could not bear the employment which you got, not for your bravery, but for the slaughter you committed on poor people after Culloden fight. You'll be served as Lord Lovat's agent was. God be merciful to your soul."

Eyre was insulted with impunity throughout the town. Froude tells of a Connemara boy, named Brennan, a follower of Robert Martin of Dangan, who walked passed the sentinel at the bridge carrying a gun and pistol. The boy, being a Catholic, was disarmed, but Eyre returned the seapons to Martin with a message that if he was sending arms into the town he had better for the future send them by persons qualified to carry such things. On Martin refusing to receive back his property Eyre confiscated the weapons. The assizes coming on Martin served a summons on Eyre to appear before the judges and answer to a charge of larceny. Enclosing the following document to Secretary Wayte Eyre wrote, " If the law was to be thus openly insulted, Government would become impossible, and neither the Popery Act, nor any other act, could be enforced in any part of Ireland :—

" Robert Martin, Esq., Pr. Stratford Eyre, Esq., Dt.

" By the Lords Justices of assize for the Connaught circuit.

" The defendant is hereby required personally to appear before us at 8 o'clock in Galway on the 6th of April next, to answer the prosecutor's bill for £5 sterling, being the value of one gun and one pistol, being prosecutor's property, which defendant took and converted to his own use. Dated March 30, 1748. Signed by order, E. Butler and L. Mears, registrars.

In a letter to Secretary Wayte, dated 19th August, 1755, Eyre again complains that, " A party of Frenchmen came to Galway on an unknown errand, and lay for some time concealed in a convent. They had landed without passports or credentials. I sent for them to come to me. They refused, and I arrested them. The mayor immediately took them out of my hands, and in the presence of the prisoners threatened to commit me if I interfered further."

Eyre was a man full of violent personal and religious animosities, intolerant of opposition, " and much more fit for the command of a regiment than for the difficult task of governing a Catholic town."

In the Deeds Office, Dublin, there is a document date 1st May, 1711, which refers to money transactions between a Mr. Burke of Dublin and " Thady Fahy of Clooningare, Co. Galway, gentleman." It is a deed of lease and re-lease of a considerable part of Fahy's estate to Dominick Burke of the city of Dublin, and Joseph Burke, late of Ballylee, County Galway. By the deed Fahy obtained from Burke a loan of £147, for which he was to pay interest at the rate of £11 18s. yearly " in pure silver and gold of the same weight and value that silver and gold now are in the kingdom of Ireland." This mortage was taken by Edmund Eyre of Galway—the deed of transfer being dated 6th December, 1712. Meantime, Burke pressed his claim for the payment of the original mortgage. Fahy being unable to meet it, Burke confirmed to the " said Edward Eyre, his heirs and assigns, the said townlands of Cloon, containing 114 acres profitable land, lying in the parish of Kilbecanty . . . " on condition that Eyre should satisfy the claim and give in addition £50. Cloon House was then taken over by the Burke-Eyre family and remained in possession of that family until the beginning of the nineteenth century.

The Eyres were Cromwellian adventurers. Colonel Eyre, a native of Wiltshire, accompanied Ludlow to Ireland, obtained a grant from the crown in 1662 of the manor of Eyre Court and other lands, and represented the county of Galway under Charles II in the Irish House of Commons. A document preserved in the Rolls Office casts a curious light on what Eyre regarded as *his privileges* as member, and on the irresponsible manner in which he was permitted to assert them, to the ruin of a member of the Fahy family. It is dated the 12th August, 1697. Eyre had rented some lands from a Colonel Burke which he had sublet to other tenants. The land agent, Patrick Fahy, having had to seize some cattle for unpaid

rents, took by mistake some that belonged to Eyre, the county representative in Parlaiment. The cattle were at once restored and the agent on the order of Eyre was arrested by the Sergeant-at-Arms for " breach of privilege." Fahy was dismissed by his employer Colonel Burke.

" Petition of Patrick Ffahy to the Honble The Knights And Citizens and Burghers in Parliament.

" That the petitioner by order of the honble house lately taken into custody of the Sergeant-at-Arms for breach of privilege committed against Coll. John Eyre, a member of this honble house.

" That the petitioner was . . . 1691 servant to Coll. Thos. Burke and rec of his rents, and the said Coll. Burke being then in Dublin the petitioner did by mistake distraine some cattle belonging to the under tenants of Coll. Eyre on the lands of Oghill beg in the Co. of Galway, which the said Coll. Eyre held by lease from said Coll. Burke under . . . yearly rent.

" That the said distraine was taken by mistake and without the least intention of disrespect to the said Coll. Eyre the petitioner finding the said lands mentioned in a rent-roll delivered to him by Coll. Burke a year before the distress was taken and the petitioner had no other power or authority from the said Coll. Burke for taking said distress ; and as soon as the said Coll. Burke had notice thereof he ordered the petitioner to go back and restore the said distress, which the petitioner did accordingly, and the said Coll. Burke for this unhappy mistake dismissed the poor petitioner his service, so as he hath no way left to maintaine himself and his distressed familie.

" In tender consideration thereof the petitioner most humbly preys the said Coll. Eyre's pardon and the mercie of this hon. House to be dealt with as to his libertie fees with regard to his poore condition as the Coman will think.

" And the petitioner will prey. Patrick Ffahy.

" Delivered at the table, 1697 "

GALWAY IN 1614

Sir Oliver St. John, President of Connacht in 1614, described Galway as he saw it that year : " The province Connaght has only two Corporations, the ancient monuments of the English conquerors, and is inhabited only by English families and surnames ; the one is Gallway, a walled town and port of the sea, lately made a county, and governed by a mayor and two sheriffs. The town is small, but has fair and stately buildings. The fronts of the houses (towards the streets) are all of hewed stone up to the top, garnished with fair battlements in a uniform course, as if the whole town had been built upon one model. The merchants are rich, and great adventurers at sea. The commonalty is composed of the descendants of the ancient English founders of the town, and rarely admit any

new English to have freedom or education among them, and never any of the Irish. They keep good hospitality and are kind to strangers ; and in their manner of entertainment and in fashioning and apparelling themselves and their wives they preserve most the ancient manner and state, as much as any town that ever I saw. The town is built upon a rock, environed almost with the sea and the river, compassed with a strong wall and good defences, after the ancient manner, such as with a reasonable garrison may defend itself against an enemy."

GALWAY AND THE ARMADA

A pamplet of 1588 in Marsh's Library, Dublin, gives the list of the ships of the Spanish Armada lost off the western coast as :—

" In Sligo Haven, 3 great ships, 1500 men ;
In Tirawley, 1 ship, 400 men ;
In Clare Island, 1 ship, 300 men ;
In Finglasse, 1 ship, 200 men ;
In O'Flartie, 1 ship, 200 men ;
In Irrise, 2 ships ; and
In Galway Bay, 1 ship, and 70 men."

John Lynch, author of *Cambrensis Eversus*, in his *Vita Kirovani*, relates : " The men who sailed in those ships having in many instances, escaped the dangers of the raging sea, met, on their landing, a more implacable foe in the person of the viceroy, William Fitzwilliams, by whose order many of them were basely butchered. The Queen of England censured this unjustifiable cruelty. The viceroy was intent on seizing whatever of the Spanish property was cast on shore, and having instituted a rigid search, committed many persons to prison as abettors of the Spaniards, and thus was given occasion to many of the turbulences which afterwards ensued. The Spaniards cast ashore at Galway were doomed to perish ; and the Augustinian friars, who served them as chaplains, exhorted them to meet death bravely, when they were led out, south of the city, to Saint Augustin's Hill, then surmounted by a monastery, where they were beheaded. The matrons of Galway piously prepared winding sheets for the corpses, and we have heard that two of the Spanish sailors escaped death by lurking a long time in Galway, and afterwards getting back to their own country."

Rev. C. P. Meehan, translator of *Vita Kirovani* in a note states : " Sir William Fitzwilliam visited the city in 1589, and did the atrocity described by Lynch. The Deputy commissioned one Fowle to hunt out the unfortunate Spaniards and Portuguese from their lurking places, and caused about 200 of them to be put to death. The pious conduct of the matrons of Galway offers a splendid contrast to the cold-blooded cruelty of the refined English Viceroy. It is scarcely necessary to observe, that Fitzwilliam perpetrated these murders because he could not find gold or silver in possession of

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the sailors or native Irish. Ware says he undertook a journey in hopes to finger some portion of the treasure ; but to no purpose."

Hardiman writes that this summary execution so terrified the remainder of the shipwrecked sailors that, though sick and half-famished, they chose sooner to trust to their shattered barks, and the mercy of the waves, than to their more merciless enemies, in consequence of which multitudes of them perished. Fitzwillam himself also journeyed through Connact. Sir Murrough O'Flaherty, William Burke and several of the principal inhabitants of Mayo and Iar Connacht submitted, and were put under conditions to give hostages, disperse their forces, deliver up all the Spaniards and Portuguese to whom they had given shelter, pay fines, and hand up all the spoils which they had taken.

LICENSING LAWS IN OLD GALWAY

By 5 and 6 *Edward* VI, when the Puritans controlled Galway, it was provided, " That no man should keep an Ale House, without being licensed ," under penalty of three days imprisonment and a fine of 20s. It was added : " But because many Ale House keepers in those Days were not able to pay that Forfeiture, and it was seldom levied by reason of Poverty, which made People unwilling to prevent the offenders ; " therefore a further punishment was added by the Statute, 3 *Charles*, which not only inflicted the Forfeiture of 20s. to the use of the Poor, to be levied by the Constable or Church Warden, by Warrant of a Justice before whom the offence was proved, and which Distress may be sold three days afterwards ; but it provided that if no Distress could be taken, the Justice should deliver the offender to the Constable to be whipped. For the second offence the offender was to be committeed to the House of Correction for a month. A married woman who kept an Ale House, without license, made her husband liable to punishment.

A GALWAY ROYAL PAVILION

The people of Galway, after the many miseries they had suffered under Cromwell's officers and soldiers, placed great hopes for better times after the Restoration of Charles II. Such was the optimism that the citizens erected for the reception of Charles, who purposed paying them a visit, a palace—the largest structure in Ireland under one roof—extending from the corner of Shop Street opposite Lynch's Castle, generally called the Upper Four Corners, to a house where the Amicable Society met. It is evident that the building was constructed of materials easily put together as it was meant only to be a temporary structure.

Annals of Galway quoted by Dutton in his *Survey of County Galway*.

TYRELLAN CASTLE

The dispossessed Irish, as their hopes of restoration began to fail, with wives, sons and daughters around them starving, were furnishing recruits to the bands of Tories that, since Cromwell's time, had gathered in wilds and woods avenging their wrongs on the possessors of their former properties. " These men deprived of all that makes life valuable, are seen either resigning themselves to the sight of strangers sitting as masters at hearths that had been lately theirs, or frantic with despair and rage, rushing to the mountains or the forests to live there in rapine, murder and independence."

Sir Charles Coote, first Earl of Mountrath, and son of the first settler of that name in Ireland, Provost-Marshal of Connacht, already largely rewarded by Queen Elizabeth and King James I with the richest pasture land in Roscommon, obtained through oppressive purchases from the unfortunate Connacht transplanters, while he was the Chief Commissioner of the transplantation, some of these transplanters' lands at a shilling an acre, none higher than half-a-crown ; and among other purchases, the Castle and Demesne of Tyrellan on the river near Galway.

In 1659 Coote invited Colonel Sadleir, Governor of Galway, and his officers to drink a cup of wine at Tyrellan. Leaving his guests, under some excuse, he went by boat with Colonel Sadleir to Galway and induced him to order the gates to be opened. Sir Charles had a party there ready to cry, " A Coote, a Coote," and " A Free Parliament," the secret rallying cry of the Royalists.

Tyrellan Castle was built by the Burkes, Lords of Connacht and Earls of Ulster, and was the residence of Lord Bophin. In 1560 Conor O'Brien, third Earl of Thomond, the victim of many raids by Sir Morough na d-tuadh O'flaherty, raised a strong force of his kinsmen and marched through the Clanricarde territory to the ford at Tyrellan Castle. Here he was opposed by a body of Galway citizens who were defeated with heavy loss. Thomond crossed the Corrib, passed through Oughterard, and entered Joyce's country. Sir Morough O'Flaherty fled to the mountains of Connemara beyond Thomond's reach. The victorious Munstermen returned to Ennis with much booty after laying waste a great part of Iar-Connacht and slaying many of the O'Flahertys.

GALWAY CORPORATION SALARIES IN 1820

Galway, like other corporations, was one of the last and favourite retreats of prejudice, intolerance and patronage. The patronage was very considerable : the several offices and places in the immediate gift or recommendation of the head of the corporation, with their annual value or income were :—

(1) Parliamentary representation ; (2) Warden of the Collegiate Church, £1,000 ; (3) two vicars, £75 each ; (4) Governor, £400 ;

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Mayor £550 ; (5) Recorder, standing salary, £45 10s. with all the perquisites which could not be ascertained ; (6) two Sheriffs, standing salary £15 each, and the annual value of the office estimated at £200 ; (7) Clerk of the Peace, standing salary £20, with annual perquisites estimated at £100 ; (8) Deputy to the Clerk of the Peace with £300 per annum ; (9) Port Collector, £600 and a Deputy at £100 ; (10) Port Surveyor, £500 ; (11) Land Waiter, £600 ; (12) Tide Surveyor, £140 ; (13) Collector of Excise, £600, and Deputy, £80 ; (14) two Surveyors of Excise, £400 ; (15) Supervisor of Hearths, £200 ; (16) Gaugers, £400 ; (17) Tide Waiters, Boatmen, etc., £400 ; (18) Distributor of Stamps, £400 ; (19) Superintendent of Fisheries, £150 ; (20) Weighmaster for kelp, butter, etc., £150 ; (21) Pilot and Dockmaster, £200 ; (22) Clerk to Collect Lighthouse Duty, £80 ; (23) Town Major, £100 ; (24) Barrack Master, £300 ; (25) Coroner and Jailer, £200 ; (26) Four Sergeants at Mace, £4 each ; and (27) Sword and Mace-bearers, £4 each. The salaries of the Mayor, Recorder, Sheriffs and Town Clerk, together with £22 15s. for bread to be distributed in the church, and the lodgings of the Judges of Assize—£11 7s. 6d. annually—were defrayed out of the produce of the tolls and customs, which were set for £700 a year.

A GALWAY THAUMATURGIST

James Finaghty, or O'Finaghty, a native of County Galway, was servant to a Father Moore, a Jesuit, who was known for his powers as an exorcist. Father Peter Walsh, O.S.F., author of the *History of the Remonstrance*, and *Irish Colours Folded*, describes Finaghty as " illiterate and undiscerning ; one who never had studied, not only anything to be considered in either natural or rational philosophy, but not one word in divinity, which might enable him to discern or try his own spirit." He is first heard of publicly during the time of the Federation of Kilkenny as an astrologer. He forecast the rehabilitation of the Catholic Church in Ireland and the defeat of Cromwell and the Puritans. There is no record of how or when he received Holy Orders but his portents and miraculous interpositions so impressed Sir Richard Bellings, secretary to the Confederated Irish, and Geoffrey Browne, ancestor to Lord Oranmore and member of the Confederation of Kilkenny, that they believed that God's providence was signally manifested in the person of Father Finaghty. Leaving Galway he travelled throughout Munster and Leinster, " followed by thousands of the population, some of whom believed themselves to have been cured of various diseases by his ' rubbings and touchings.' " Bellings asserted that he cured him of the gout, although the attack returned less violently. Browne declared that " in Cromwell's time, when O'Finaghty began to be first cryed up, he had himself been present when, in a wood in Connaught, whither a multitude came to the Father, he had cured a cripple, who for many years before had been

always a cripple, and as such living with the Augustinians of Galway."

Finaghty's fame spread to London. He was invited to try his miraculous powers at the Court of King Charles II. Commissioned to restore the sight to a Portuguese lady-in-waiting to the Queen, he failed, and soon after returned to Ireland. In spite of his failure he was treated handsomely—" he was honourably conveyed in a coach of six horses through Oxford to Chester, and thence to Holyhead, whence he sailed and landed at Ring's-end, in the year 1665."

Rev. C. P. Meehan, in reference to the thaumaturgist, states : " that it should be borne in mind that O'Finaghty had been ordained priest previous to his visiting England ; and if we reflect on the circumstances of the period at which he was admitted to holy orders, we need not be surprised that a bishop could be found to ordain him, or one like him ; for the bishops at that period had no alternative, and were forced by necessity to confer orders on many persons who, however distinguished for morality, did not possess as much knowledge, as would *now* entitle them to a middle place in a grammar-school." " Father Caron, he adds, " a celebrated Franciscan, than living in London says : ' That O'Finaghty was (even through fear conceived by the Protestant Clergy of England, he would, by his miracles, convert their flocks to the Roman Church), dismissed London, and subsequently patronised by Lord Dillon and Gerrot Moor, Esq.' "

Thousands visited Finaghty on his arrival in Dublin. These credulous people believed that he had wonder-working powers. They looked on him as a saint, that he could heal the blind, the lame and the dead. His devotees were not limited to the illiterate and poor classes. He numbered Lord Fingall, Sir Richard Bellings and Geoffrey Browne among his notaries. Lord Fingall's belief in him was shattered when " a Lancashire woman came with the Thaumaturgist to Ireland, and he gave out that she was a demoniac, and proposed to disposses her in the house of the Earl of Fingall. Amongst the company assembled to witness the performance was the celebrated Father Peter Talbot—Archbishop of Dublin, 1669-1680—who insisted that the dispossession should take place *signo visibili*, but O'Finaghty, after all his adjurations, failed to make the devil give any sensible proof of his exit ; whereon many began to doubt the veracity of the Father."

Father Peter Walsh met Finaghty for the first time on his return from England at the " Chapel of Father Ailmer, a secular priest, who officiated at Saint Owen's arch." Walsh, an ally of Ormond in the political complications of the time—especially in the matter of the *Remonstrance*—promised to obtain Lord Ormond's permission for a public trial of his miraculous powers. Warning him " to consider seriously and frequently of the scorn and laughter to which he would expose himself and others of his religion if, upon such a license granted and such a public trial made, he chanced

to fail," the permission of Lord Ormond was obtained. It is recorded that before the demonstration Ormond observed to Bellings: "Look you to it, that instead of converting Protestants to your own religion, by bringing that miraculous man of yours hither and exposing him to more prying, more narrow searching than any he hath met with amongst men that are themselves willing to be deceived, you find not quite contrary effects, and make him an object of scorn for montebankery, and yourselves for laughter."

Finaghty lived with Peter Walsh in Dublin, where a few days before the trial he was visited by Sir William Petit and Sir Robert Southwell. Petit having told Finaghty that he suffered from defective vision and that if he succeed in curing him he would conform to Catholicism. The miracle-man then put on a stole, read several prayers out of a book called *Flagellum Daemonum*, and rubbed the eye-lids of Sir William. The experiment failed and Finaghty fearing to risk his reputation further pleaded that his state of health required a speedy return to his native Galway air and on the morning of the day of the trial before Ormond, took horse for Loughrea leaving behind him the reputation of a clumsy impostor.

Before taking up residence with Walsh the impostor' house in Dublin was besieged by cripples, idiots, hypochondriacs and all types of diseased persons. Young girls, "troubled with fairies, boys with closed eye-lids" and others suffering from "supernatural illnesses" crowded about him, and by adjurations, breathings and rubbings, he expelled the devils that existed only in his imagination. Some fancied they were cured, others that they were partially cured, but Finaghty accumulated horses, watches, gold, silver, pieces of linen and woollen cloth—a rich harvest indeed.

The healer received little encouragement from the clergy, secular or regular. Father Dempsey declared in the Franciscan Convent of Clare, "that the said O'Finaghty's pretence of exorcising and dispossessing devils, was to his knowledge, a lying cheat." Against the advice of the Jesuits, however, Archdeacon Lynch allowed himself to be imposed on, and it was not until John De Burgo, Archbishop of Tuam interfered that an end was put to the career of the charlatan, and he sank into obscurity.

In Portumna a number of people allowed themselves to be shut up in a tower by Finaghty where they went mad through the treatment they received at his hands.

It is to be noted that a competitor of Finaghty's in the field of miracle-healing was Valentine Greatrakes, the "Touch Doctor." At thirty-four he began to develope those powers of curing scrofula and other diseases for which he was afterwards famous. Some of his notable cures were certified by the Royal Society. "All he did was only to stroke the patients with his hands, by which all old pains, gout, rheumatism, and convulsions, were removed from part to part to the extremities of the body, after which they entirely

ceased, which caused him to be called the stroker—of which he had the testimonials of the most curious men in the nation, both physicians and divines." Like Finaghty his powers fell into disrepute and he into oblivion.

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The Terry Alts

Fundamentally the Terry Alts—an offshoot of the Ribbon Society—was an organisation against rack-renting and evictions. As it developed it also affected to be a political society for national purposes as well as dictating its orders and enforcing by its vengeance the employment and dismissal of workmen, stewards, and even domestic servants. It would seem to have been wholly confined to small farmers, cottiers, labourers, and in the towns to small shop-keepers, particularly small publicans, in whose houses the "lodges" were held. Its documents, correspondence, rules and passwords show the greatest illiteracy. The construction and management, on the other hand, exhibit cleverness, activity, vigilance and resource. The Catholic priests denounced the organization from the altar and refused the sacraments to members. Under no circumstances would a Protestant be admitted to membership as the body was exclusively Catholic. The general features of the oath seemed to be to keep the secrets of the society, implicit and blind obedience to its officers, willingness to assemble and to carry out commands "at two hours' notice," and to assist any fellow-member being beaten or ill-treated.

It is one of the evils of oath-bound secret societies of this knd where implicit obedience to secret leaders is sworn that they may become associations for the carrying out of mere personal vengeance. There was a period when Terry Alt outrages in County Galway had conceivable provocation, but there came a time when they sickened the public conscience by their wantonness. The vengeance of the organisation was ruthless. The excessive penalties, the uncalled for severity of the law as administered at the time, the vengeful spirit in which they were inflicted had much to do in driving the rural population into this lawless state. From 1835 to 1855 the Terry Alt organization was at its greatest strength. By 1860 it gradually disappeared from the County Galway. For a while it had adapted itself to the necessities of the class from which its rank were recruited, and affected to right the wrongs of tenants and farm labourers against landlords and bailiffs, but as a healthier public opinion grew up it ceased to exist.

Galway's Early Association with the Theatre

By C. TOWNLEY

While theatrical performances, as we understand the term today, were given in Ireland from as early as the beginning of the 15th century, it is not until about the middle of the 18th century that Galway appears to come up for notice. Licensed companies began to fan out from Dublin to places like Kilkenny, Wexford and Youghal and other eastern and southern towns. By all accounts those early players were a reckless and irresponsible lot and not over-given to the virtue of civic spirit. In the records book of the Corporation of Youghall there is an entry on the 16 February, 1619-20 :—

> " William Durant, glazier, was admitted to his freedom, on condition of his glazing the Tholsel, fitting the windows with iron bars, newly painting the King's Arms, washing the walls of the court with Spanish white, &c., . . . Except at such times when the Mayor may give permission to the Players to Occupy the House, and they break the battered windows."

In 1635 this same Corporation ruled that,

> . . . no Mayor or Bayliffes shall give license to stage players or any other of that kind to make use of the Town Hall, and . . . "

These strolling players came to be regarded as an essential feature of all festive gatherings. Their presence was usually sponsored by some local Lord or important official ; all performances, of course, being directed at the time to the intellectuality of the district. The type of play performed was of the classical or semi-classical vintage. The early Classical tragedy of Gorboduc was done at the Castle in Dublin in 1601, the charge for admission being " one and twenty shillings and two Groats." Nevertheless, the works of Shakespeare were not performed within the country during the poet's lifetime, or in fact, until many years after his death.

From about 1700 onwards reliable groups like the crack permanent company at the Smock Alley, began to go on tour during the summer months. Drogheda, Kilkenny, Belfast, Cork, &c., were visited. There is no mention of Galway, until 1742 we read that, " the famous Jemmy Whiteley, having made some rapid progress, (in Dublin theatrical circles) left suddenly to join the widow Parker and her company in Galway. On receipt of her offer

of first cast parts he left for the renowned capital of Connaght at that time notorious throughout the whole kingdom for being the local residence of the 13 families, particularly dreaded by their peaceable neighbours on account of their ferocity and implacable resentment of every supposed affront which nothing but death of the devoted victim of their ruthless animosity could in any shape atone for. But it is with infinite pleasure I am able to certify, that on some examples being made of many of the toughest branches of the 13 distinguished families by the salutary laws of their injured bleeding country the whole province is in a fair way of following the examples of their praise-worthy neighbours of Ulster." Whiteley's first appearance was in " Cure for a Scold," adopted from Shakespeare's Taming of the Shrew, and, Christopher Bullock's " Cobler of Preston, made into a ballad farce. He had, we are told, a " good and pleasing voice ". Soon a strong friendship developed between the widow and her leading man, and there was little surprise among the other members of the company when their marriage announcement was made ; she being 26 and he 18. But soon dissentions crept in, players deserted, and in a short while, due to low numbers and poor receipts Whiteley and his bride bade adieu to Galway and travelled to Carlow, where, he related, he " lived many days (though a manager) on bread and buttermilk." Among their players at Galway was Mr. William Hovard, later of Drury Lane Theatre, London. The later history of James Augustus Whiteley is interesting, for having sold most of his theatrical wardrobe—the only realisable asset of the 18th century actor—in Waterford he left with his bride for Liverpool to pursue the business of theatrical management. So successful were his efforts that within a short time the English towns of Manchester, Wolverhampton, Doncaster and many others were acclaiming his genius. Before coming to Galway this colourful personality was in receipt of an actor's salary of seven shillings a week.

It is not quite clear as to where exactly these early performances were given. From the middle of the 18th century onwards travelling companies visited the town at fairly regular intervals, in the course of their tours of the principal towns of Ireland. The practice then, as now, was to tour the provinces in Summer. In addition individual actors of repute paid special visits. It is established that in 1765 the Irish comedian, Thomas Ryder, brought his company to the town. Included among the players was John O'Keefe, poet and author of many successful plays. In places where suitable halls or rooms were not available it was usual to hold the performances in whatever private accommodation might be made available by resident well-wishers of the art ; though as often as not, barns, sheds, stables and derelict buildings were the play-houses of the day.

The audience for the greater part consisted of the hard living aristocratic gentry, the members of the legal profession and the

army. Much ceremony attended each performance and criticism was severe. There was no short cut to fame in those days. The round of the provinces had to be made, and more often than not under the most gruelling conditions. Some players served an apprenticeship of as much as 20 years before attaining distinction. An afternoon's performance would consist of at least two or three full-length pieces, e.g., an opera, a tragedy and a farce. So one player on tour had to play many parts. It was usual to have a fortnight run of plays during the periods of the assizes in Galway with a change of programme every second or third night. Everything from Shakespeare to popular comedy was played. Hamlet and the Merchant of Venice were highly popular with our 18th century audiences. And a player who had an established reputation in a particular part was always held in the highest esteem. In between visits which he made with his company to Garrick in Drury Lane, Mr. Ryder and company performed in Galway on several occasions between 1765 and 1771. His repertoire included Trueborn Scotsman, The Romp, 'Tis Well it is no Worse (comedy), Love a la Mode. An outstanding actor of this period, both in England and Ireland, was the essentric Henry Mossop who was born in Tuam in 1729. This unusual character rose to the top of his profession in an exceptionally short time, and, like all celebrities, was not unmindful of his artistic capabilities. But he underestimated the perseverance of managers like Garrick, who turned him down because of his unreliability in fulfilling engagements. He protested strongly against this attitude to one of the profession by fellow-members and in order to further substantiate his point of view, he went on hunger strike and died at his lodgings at Chelsea. Hardiman, the Galway historian, records his having performed in the town. Following the visit to the town of the former Smock Alley actor, LEstrange in September 1774, the following Prologue is reported as having been spoken by him on the eve of his departure to take up an engagement in Covent Garden.

" To be or not to be ?—ay, there's the pause
The grand decision of my tender cause
Allured by interests and by promises bound,
Your grateful Servant visits British ground ;
A lasting surety hurries him away,
While heartfelt gratitude would have him stay,
Oft thro' his breast in quick successive roll,
Those leading passions that afflict his soul,
Each in its turn demands my candid ear,
And there alternate pleadings, I must hear,
First your benevolence with silver tongue
Sweet as the Muse's Lyre, when newly strung,
Proclaims the vast, vast debt I owe to all,
And charms my ears from every other call,
Pleased with those dulcet accents I remain,

Wrapped in Lethargic state till roused by gain,
Stentorian lungs assist her loud dispute,
And point out fortune, certainly repute ;
She marks the future settlement and ease
Which never fails the lab'ring mind to please
At length the tender struggle's at an end
And reason tells me fortune is my friend.
If my weak efforts then in any parts
Have happly reached the feelings of your heart
If the tear followed when I was distressed,
My ends obtained, and all my fears at rest
For all your favours, take what I've to give,
While in my memory they shall ever live
A sigh of tribute from a grateful heart
Compelled to go ; unwilling to Depart,
May Galway ever, as for Beauty fam'd
The seat of Arts and Elegance, be named
While all like me who visit this kind land
Proclaim the bounty of your fost'ring hand,
Taste and true virtue in one's soul you blend,
The actor's patron and the stranger's friend."

A valuable reminder of those early theatrical ventures in the town of Galway is a play-bill which was in the possession of the late Mr. Philip O'Gorman, Galway, and an actual facsimile of which is reproduced overleaf.

In addition to establishing the fact of the existence of a permanent theatre in the city at this date, the playbill also contributes ample evidence that Galway was beginning to move in line with Kilkenny, Cork, Limerick, Drogheda, and many other provincial towns, by fostering the growth of amateur theatricals. It is difficult to place the actual site of this theatre, but from the information available it is highly probable that its location was at the lower end of the Cross Street entrance to Kirwan's Lane, with its entrance facing the side wall of the old Dominican Convent. It was in this same year that Mr. Richard Martin, M.P., more widely known as " Humanity Dick " of Ballinahinch castle, and lately called to the Irish bar, began his practice on the Connacht circuit. His first wife, Elizabeth Varey, acknowledged some pretensions towards the histrionic art. It was with a view to enabling her to exercise her latent talents that Martin took a short lease of a building in Kirwan's Lane and had it suitably altered and converted into a theatre. A previous writer on this subject is inclined to the belief that Martin's theatre and the structure in Kirwan's lane were separate establishments. The present contributor thinks this to be an unlikely possibility. Martin himself was Colonel of the county volunteers and he is the Colonel Martin mentioned in the cast of

also known as hair-trigger Dick, as he was a noted duellist

the two plays. The fashionable practice of sitting on the stage is to be noted and the fact that no hoops were to be worn meant that a larger number could be accommodated. It was not usual at this time for ladies to sit in that part of any theatre known as the 'pit'. The name of Mr. Owenson is of more than usual interest. He was father of Lady Morgan, author of many well-known novels. He was born in Sligo and in his early years was taken under the patronage of Mr. Blake of Ardfry. Mr. Blake brought him to Dublin and thence to London where he had him taught music by the best music masters available. Later he struck up an acquaintance with Goldsmith and was introduced to Garrick, who gave him some parts to act. Later still, in Dublin he was made a share-holder and deputy manager of the Theatre Royale in Crowe Street. On the invitation of the Marquis of Ormond and some other neighbouring young lords he organised the building of a theatre in Kilkenny. He organised theatres in many other places, including Limerick, Colraine, Innis-Killen. He was also successful as an actor and received the personal thanks of Sheridan for his playing of Sir Lucius O'Trigger. It is likely that his presence in Galway was directly connected with the establishment of the Kirwan's Lane venture. There were times too when, due to awkward financial upheavals, he was obliged to quit the limelight and avail of the hospitality of more trusting friends. His visit to Galway appears to be uneventful. It is not certain how long he stayed, but at least he paved the way along solid lines for greater efforts. The remainder of the cast of this play-bill consists of members of well-known county families and officers from the local garrison.

During the May Assizes week, 1786 " Rowe's famous tragedy of the " The Fair Penitent " was produced, and one Lieutenant Legard played Horatio and Mrs. Richard Martin Callista.'" Evidently, this little theatre was a success from the very beginning. In 1792 we read that "great improvements are being carried by the then proprietor, Mr. McCartney. Part of the House has been unroofed and the walls risen near 7 feet for the purpose of building a regular Gallery, and an elegant circular set of Boxes, new Pit, and higher Stage, with proper accesses to each place, etc." Previous to this there was seating accommodation for no more than 100 persons. The opening performance in the newly reconstructed theatre took place on August 16, 1792. The local press announcement reads, " (13 August 1792). Mrs. Garvey's Night. On Wednesday next, Aug. 16th, will be performed the Comedy of the *Country Girl* with (by very particular Desire) the Entertainment of the *The Romp ; or A Cure for the Spleen.* Tickets to be had of Mrs. Garvey, at Mr. Finn's shoemaker, Middle Street. Regular performances were given throughout the remainder of the year and likewise in the following year by different professional groups. One announcement adds—" 'Tis requested that Ladies and Gentlemen will send servants to keep their places in the boxes, as there is no other mode

At the THEATRE, KIRWAN's-LANE.

ON Friday Evening, the 8th of Auguſt, 1783, will be preſented the celebrated Tragedy of

DOUGLAS.

Douglas,	Captain NUGENT.
Old Norval,	Major TRENCH.
Lord Randolph,	Mr. TONE.
Officer,	Lieutenant MOOR.
And, Glenalvon,	Colonel MARTIN.
Anna,	Mrs. SOPHIA CHEVERS.
AND, LADY RANDOLPH,	Mrs. R. MARTIN.

To which will be added a Farce call'd

ALL THE WORLD's A STAGE.

Sir Gilbert Pumpkin,	Colonel MARTIN.
Captain Stanly,	Captain NUGENT.
Harry Stukely,	Lieutenant MOOR.
Simon,	Lieutenant COSTELLO.
Watt,	Lieutenant DALY.
And, Diggory,	Mr. TONE.
Miſs Kitty Sprightly,	Mrs. SOPHIA CHEVERS.
And, Miſs Bridget Pumkin,	Mrs. R. MARTIN.

By particular Deſire of the Ladies and Gentlemen,

STAGE 1l. 2s. 9d. PIT 4s. 4d.

Tickets to be had of Mrs. R. MARTIN; and of Mr. Owenſon at the Theatre.

The Ladies and Gentlemen requeſt that no Hoops may be worn at the Theatre on the above Occaſion.

To begin precilely at Seven o'clock.

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of securing them." It seems to have been a practice with the amateurs to engage the services of an occasional professional. For on October 22, 1792 the Tragedy of *Percy, Earl of Northumberland* was staged; the principal characters by gentlemen of the Town and Neighbourhood; and the part of Elwina by Mrs. Garvey. The Theatrical announcements as printed in the Connaught Journal for the years 1792 and 1793 are included in an article by the late R. J. Kelly which he contributed to *Vol. xliv*, 1914, *of the Journal of the Royal Society of Antiquaries of Ireland*. These announcements are exceptionally interesting and afford ample evidence of the type of play that was in popular demand at the time. The names of many of the artists were familiar to Dublin and London audiences.

It may not be amiss to recall that on January 11th, 1792 a grand miscellaneous concert is announced to be held at the Long-room, Mitre Inn, Tuam. Performers in the band included several from the 40th Regiment, quartered at Galway. After the Concert—a Ball. Tickets 5s. 5d. each, to be had at Mrs Bradley's Post-Office, Tuam.

Among the players who enjoyed popularity in the town around the turn of the century was the Dublin tragedian, Warde, an ex-military officer. The following lines from "Familiar Epistles to H——H——, Esq." pub. Dublin, 1821, tilt at the nature of his many visits:

"The Captain, then, despising dangers
Moves Westward with the Connaught Rangers!
And from his lofty state descends
To entertain his Galway friends.
Forsakes the poison'd bowl and dagger,
In comedy to strut and swagger;
And (sure it cant be called a crime)
To sport in Farce and Pantomine!
In heroes, lovers, clowns and fops,
Ballets, Quadrilles, or "Simple Hops"
In which he capers with agility,
To show his wonderous versatility!
So that, what ever be your plan,
You'll find him still a useful man!"

"When the old Fishamble Street Theatre in Dublin reopened its doors in 1809, a new satirical piece dealing with current theatrical affairs, and called, "The Sock and Buskin," was performed there by way of prelude. As all the allusions seemed based on actuality, notice may be taken of some gentle girding at the weaknesses of Galway playgoers. Claptrap, an actor and poet, is introduced as late of "The Galway Theatre,' 'I always make it a rule,' he says, to assist my author with my own jokes. I am the person who, perhaps, you have heard prepared the play of *Pizarro* for representation at the theatre in Galway. I altered it, Sir, in such a manner

as to heap all the original abuse of the Spaniards upon the plundering Gauls and gave the Spanish Nation the lavish praises of the Peruvians." Asked by Sinecure, what was the necessity to make such an extraordinary alteration in Sheridan's play, Claptrap replies, 'I'll tell you, Sir, The Western inhabitants of Ireland, as everybody knows, pride themselves upon their Spanish blood!'" Thomas Huddart, a Shakespearian actor of distinction was here in 1809. Four years later we read of his being selected to play Shylock at Drury Lane, in preference to the great Edmund Keane. Another top-ranking star of the day was Miss Wallstein who in 1813, fulfilled a nine nights engagement, and "on her benefit night she played Belridera in 'Venice Preserved," and Mrs. Kitty in 'High Life Below Stairs."

During the last week of August 1816, the celebrated Charles Macready, then at the beginning of his career, played the part of Octavian in George Colman's "The Mountaineers" and that of Bertram in Charles R. Maturin's tragedy of that name, at the theatre. His next engagement was at Covent Garden, London, where he made his debut as Orestes on the 16th Sept., the same year. As a result of a performance of Morton's comedy, Speed the Plough, and a farce, The Irishman in London, in the Theatre on Monday, July 7th, 1817, the proceeds which amounted to £26 2s. 4d. were given for the relief of the distressed poor of the town. The characters were by "Gentlemen of the Town and Garrison." In February of the same year the comedy, "The Heir at Law" and a farce, "Raising the Wind" were performed for a similar charitable purpose. In the press notice we read, "... The House was crowded at an early hour by a most brilliant assemblage of Beauty and Fashion ... the entertainments were marked by Ease, Elegance, and Point. No amateurs—no, nor even the 'Sons of Thespis' ever manifested stronger proofs of merit than fell under our observation on that night ..." The sum donated on this occasion was £30. It was further announced that the entire house would be at Box price for a performance, on 14th April, 1817, of Sheridan's 'The Rivals' and the musical entertainment of 'The Poor Soldier.' The characters by gentlemen of the town, and the proceeds to be given in aid of the rebuilding of the Parish Chapel. The leading Irish comedian Webb, paid a week's visit in the course of a tour with his company during the year.

Hardiman, in his History of Galway refers to this theatre in Kirwan's Lane and names many of the leading players who visited Galway in the past. He regards the house as being confined and inconveniently situated. The scenery he considers elegant. He makes a strong appeal for a new theatre to be erected in a more central situation. Still, in 1828 we find that the citizens are "happy to learn that the famous manager and actor, Mr. Talbot has engaged the Galway Theatre and means to take down (from Dublin) a superior company for a few weeks. Mr. Talbot is assured of reaping

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a happy harvest in Galway—the town was never more crowded than at present, nor can be seen any period more calculated to forward the interest of dramatic representation."

" Some time after Hardiman wrote there was another theatre built in Lombard Street, on a site facing the old church of St. Nicholas. Its ruins, like the ruins of so many other things in Galway can still be seen (1914). It bore the pretentious name of the Galway Theatre Royal, and seems to have run its course for about fifty years." (R. J. Kelly)

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FRANK McGLOIN GORT

In connection with the following note taken from the *Catholic Encyclopaedia* the Editor would be thankful for any information on the McGloin Family of Gort :—

" Frank McGloin, jurist and publicist, was born at Gort, Co. Galway, on the 22nd February, 1846, and died in New Orleans in September, 1921. The son of Patrick and Nora (Comber) McGloin, he was brought to New Orleans in early childhood, and fought in the Confederate Army, after which he was admitted to the bar. He was one of the chief assistants of Chief Justice White in his fight as an attorney against the Louisiana lotteries. In 1880 he was appointed Justice of the Louisiana State Court of Appeals. A zealous Catholic, he was one of the great forces in upbuilding the Church in Louisiana. He was editor of *The Hibernian*, *The Holy Family*, the founder and president of the Society of the Holy Spirit, the builder of St. George's Chapel, Siegen, Louisiana, and one of the founders of the Catholic Winter School . . . Among his writings are : *The Story of Norodom :* a romance of the Far East ; *The Conquest of Europe ; The Light of the Faith* (1905) ; and *The Mystery of the Holy Trinity in Oldest Judaism* (1916).

Galway Profiles

No. 7

WILLIAM JAMES MAC NEVEN, M.D.

By the EDITOR

William James MacNeven was born at Ballynahowna, near Aughrim, Co. Galway, on 21st March, 1763. His ancestors were driven by Cromwell from the north of Ireland, where they held a great amount of property, to Connacht. The family of MacNeven possessed in fee-simple a small landed estate about a mile south from Aughrim and Kilcommodan Hill. His mother Rosa was a daughter of a neighbouring landowner named Dolphin. William James was the eldest of four sons. Until the age of ten he attended the nearest schools, at Ballinasloe and Archreagh, where there were good English and Latin teachers, and where he acquired the rudiments of English and Latin grammar. He was then sent to his uncle Baron MacNeven at Prague, for further education—a custom very general in Catholic families, and necessary at the time owing to the incidence of the penal laws. This Baron MacNeven was William O'Kelly MacNeven, an Irish exile physician, who for his medical skill in her service had been created an Austrian noble by the Empress Marie Theresa. He lived in good style, occupying a handsome residence in Prague during the winter months, and during the summer at an old castle on the river Sazva or Seva, about sixty miles from the city. Young MacNeven made his collegiate studies at Prague, his medical studies at Vienna, where he was a favourite pupil of the distinguished Professor Pestel, and took his degree in 1784. The same year, with his brother Hugh, he returned to Dublin to practise.

The Catholic Committee, originally organized by Wyse, O'Connor and Dr. Curry, still held its meetings in Dublin, and numbered among its members almost all the influential Catholics of Ireland. MacNeven was in constant attendance at these meetings. A division arose on the subject of a remonstrance to be offered to the Government, which the merchants and citizens—the democratic party—opposed as too submissive and slavish in its tone ; and the other party, including most of rank and fortune, upheld as discreet and loyal. The aristocratic Catholics to the number of sixty-eight presented their address to Government. The secession of Lord Kenmare and his party from the Catholic Committee took place owing to Tone's actions as secretary. In 1792 a great convention of Catholics was called and representatives were chosen from the different towns and cities, and MacNeven was elected by the Catholics of Galway (and those of) Navan. As a member of the con-

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vention he (first) distinguished himself as an advocate of the claims of the great majority of his countrymen.

The convention concurred with their Ulster Protestant supporters in adopting resolutions asking for the complete repeal of the penal code, and it resolved an address to the King in London. The committee appointed their own delegates and Tone, a Protestant, accompanied them as secretary. The British ministers, instead of giving a rebuff, as Dublin Castle wished, showed them favour, and the King himself received them graciously. Plowden in his *History, vol. III*, records that the Catholic Committee, on the return of the deputation, voted £2000 for a statue to the King; £1500, with a gold medal value thirty guineas, to Wolfe Tone; £1500 to W. Todd Jones; £500 to Simon Butler for his Digest; and a piece of plate, value one hundred guineas, to the Catholic delegates, who had refused to accept their expenses.

In his *Pieces of Irish History* MacNeven states that an offer was sent from the French Convention, directed "to the popular leaders in Ireland," stating that they would deposit in any bank in Europe the pay of 40,000 men for six months, on the condition that the Irish would declare an absolute independence of England. The agent, however, appears to have met with no encouragement. MacNeven dates the occurrence as "the summer of 1793."

In the same year the old Ascendency junta at the Castle obtained from a secret committee of the Lords a report against armed volunteers, conventions, and Catholic committeemen, whom it tried to mix up with agrarian rioters. The Convention Act was passed to stifle all organized expression of popular desires, and by gagging grievances, it converted reformers into conspirators. The wrongs committeeed ,particularly in the north, by orders of the Castle, caused the Catholic peasantry to band themselves by all means, lawful or not, under the name of Defenders. The Defenders were exclusively Catholic and were professedly, as their name implies, a purely defensive body. It ultimately merged into the United Irishmen. In MacNevin's and Emmet's *Essay Towards the History of Ireland* it is stated: "The Defenders likewise, in 1794, began to entertain an idea that possibly the French might visit Ireland, and that from thence benefits would result to them and their country; for in some places it was made a part of the oath, and in others well understood, that they should join the French in case of an invasion. There is not, however, any reason to believe that this expectation arose from any communication with France, but only from the strength and ardency of their own wishes." Lecky states that it was not until the December of 1795 that an invasion of Ireland appears to have been seriously contemplated in Paris.

It was not until the autumn of 1796 that MacNevin, a firm friend of Tone, first formally joined the United Irishmen. About this time the society began to show leanings towards a military organ-

isation. This military slant was grafted on the civil one, and it was fully elaborated at the close of 1796 and in the beginning of 1797.

About the middle of 1796 a meeting of the executive of the Society took place, more important in its discussions and its consequences than any that had preceded it. "On this solemn and important occasion a serious review was taken of the Irish nation at public mind." A resolution in favour of parliamentary reform had indeed been passed in 1795 by the House of Commons, but after several successive adjournments all hope of its attainment vanished. The friends of reform everywhere were proscribed, the Volunteers were put down and all power of meeting by delegation for any political purpose was taken away at the same time. The provocations of the year 1794, the recall of Lord Fitzwilliam, and the resumption of coercive measures that followed it, were strongly dwelt on. Nothing, it was contended, could more justly excite the spirit of resistance, and determine men to appeal to arms than the Insurrection Act. "There had sprung up in our own time a mighty republic (France) which, by offers of assistance to break the chains of slavery, had drawn on itself a war with the enemies of our freedom, and now particularly tendered us its aid." These arguments prevailed, and it was resolved to accept the assistance offered.

The year that MacNevin joined the Society of United Irishmen saw the passage of the Insurrection Act, inflicting crushing penalties on the taking of seditious oaths, authorizing the search for arms, and empowering Justices of the Peace to send men to the British Navy without trial. In December a French fleet sailed into Bantry Bay; but Munster was far from Dublin, and its loyalty had not been affected. In March, 1797, General Lake, by order of the Viceroy, issued a proclamation which came near to a declaration of martial law in Ulster; and the search for arms led to terrible oturages by the yeomanry. A final attempt at reconciliation was made by Grattan, who proposed a far-reaching Reform Bill, admitting Catholics to Parliament and the great offices of state, and introducing household franchise. Only thirty members, however, supported him. Inside and outside the House of Commons his influence was gone. Together with George Ponsonby, Curran, and a few other reformers, he retired from Parliament. Grattan disapproved both the conduct of the United Irishmen and that of the Government, and refused to encourage one by attacking the other. Sir Ralph Abercromby, appointed Commander-in-Chief in December, 1797, strongly disapproved of the system of repression, and condemned the licence of the troops. His proclamation was a direct censure of the Government and he was compelled to resign.

In June, 1797, MacNevin was sent as a second agent with the necessary credentials to the French Minister at Hamburg urging the necessity for assistance in men and arms from the French

Directory, and instructing him to negotiate, if possible, a loan of half a million, or at least £300,000. The force asked for was not to exceed 10,000 men, nor less than 5,000 with 40,000 stand of arms, and the assistance of such Irish officers as were then in the French service. The identical memorial presented by MacNevin to the French Minister, and a copy of which exists in the French Foreign Office, was shown by Lord Clare to MacNevin on his examination before the Committee of Secrecy of the House of Lords. From Hamburg, MacNevin went to Paris where he conferred with Tone.

Disappointed of French co-operation the Directors of the Society of United Irishmen resolved to defy the whole power of the Government. Thomas Reynolds was induced, in March, 1797, to reveal all he knew of the designs of his associates to Government. The consequence was the arrest of four members of the Directory: Dr. MacNevin, Arthur O'Connor, Oliver Bond and Thomas Addis Emmet. Speaking of Reynolds, MacNevin said: "That villian did all he could to get evidence from me to convict me, but I distrusted him, knowing him to be given to falsehood and inclined to gluttony. I never knew one who was a sensualist who was good for anything in public business. I knew the mother of this man Reynolds well—she was a Geraldine—a shrewd, intelligent old lady. I was her physician, attended her in her last illness, and believed she did not die a natural death."

MacNevin, with other state prisoners in Kilmainham, to stop further bloodshed, and especially to save the life of Oliver Bond then under sentence of death, entered into an agreement with Government to reveal the plans and organization of the United Irishmen without, however, disclosing the names of those implicated in the conspiracy. Of the views and movements of the Society details appear in the statements of MacNevin, Thomas Addis Emmet and O'Connor, in August, 1798. Further information was supplied by the examination of MacNevin before the Select Committee of the Houses of Lords and Commons in the same year. He declared, *inter alia*: "that the minimum force asked for from the French Government was 5,000 men, the maximum 10,000. With this number, and a large quantity of arms and ammunition, we knew that an Irish army could be formed and disciplined. This aided by the universal wish of the people to shake off the yoke, we had no doubt would succeed, and we were always solicitous that no foreign force should be able to dictate to our country. Liberty and national independence being our object, we never meant to engage in a struggle for a change of masters. It was a measure we were forced into, inasmuch as I am now, and always have been of the opinion, that if we were an independent republic, and Britain ceased to be formidable to us, our interest would require an intimate connection with her . . . I have not, I own, any idea of sacrificing the interests of Ireland to those of any other country; nor why we should not, in that and in every respect, be as free as the English

themselves. If once Ireland were her own mistress, she would be invincible against English and French together." Stating that he was averse to beginning the rebellion before the arrival of French aid. Such action would tend to make the revolution less bloody, by determining many to join it early, who, while the balance of success was doubtful, would either retain an injurious neutrality, or even perhaps oppose it . . . The extent of the organization was less perhaps in Connacht than in other places. It got later into Connacht, but great numbers had taken the test. From the misery of the poor people, and the oppressiveness of landlords in many parts of the province, he had no doubt but if the French ever landed in force there, they will be joined by thousands, probably by the whole of the population." (Professor Hayes in his *Last Invasion of Ireland* contradicts MacNevin in his reference to the strength of the United Irishmen in Connacht. *Editor*).

Castlereagh writing to Wickham under date 30th July, 1798, stated: "In going over Dr. MacNevin's Memorial with Mr. Cooke, I doubt not I shall be able to render it sufficiently correct; indeed, I am not without hopes that, in the course of this day, we shall receive the best possible assistance for this purpose—Dr. MacNevin himself being now employed in preparing a statement of his foreign communications for the information of Government. It may reasonably be hoped that the report of the Committee of Secrecy may contain every circumstance at all material for the public information, without in the least compromising the secret intelligence, which is so great an object to use as sparingly as possible. The few lines I had the honour of addressing to you by Saturday's mail will have, in some measure, explained the communication we are about to receive from Dr. MacNevin and the other State prisoners. I acceded to the interviews requested by Mr. O'Connor, Mr. Emmet, and the Doctor; and the Chancellor was kind enough to be present. They expressed an anxious desire to save Mr. Bond's life, as also to rescue the country from the Rebellion, which it was evident must be destructive to all parties. They admitted that they had *intended everything we knew they did*, but most positively denied they were ever prepared to accept French assistance to an extent which might enable them to interfere as conquerors instead of allies."

In his *Account of the Treaty between the United Irishmen and the Anglo-Irish Government* in 1798, MacNevin states: "that the confidential friends of the British Government were known to boast of having plunged the nation into this scene of horrors (the Rebellion). Nor was the executive committee of the Union unacquainted with the intention of reducing Ireland to depend on the will of a foreign power, and that power an ambitious rival." So little was the policy of the British on the subject a secret even out of Ireland that the Director, Carnot, told MacNevin in August, 1797, that a Union was Mr. Pitt's object in his vexatious treatment of Ireland, and that it behoved the United Irishmen to be aware of his schemes.

Eighty-nine prisoners in Kilmainham were affected by the Treaty with Government, but they were not all released.e Twenty of the leading men including MacNevin were sent to Fort George in Scotland where they were confined until the Peace of Amiens. Books were the doctor's greatest resource during his imprisonment. Besides being a good classical scholar he was proficient in German, French and Italian. He committed to writing observations on the various books he read, devoted much time to the writings of Ossian, and translated many books from the original Irish—a language with which he was quite familiar. Incidentally, he was one of the few leading Irish reformers interested in Gaelic culture. Through conversations with the Scottish soldiers and staff of the Fort he collected many traditions of Scotland. MacNevin also taught French to the children of Thomas Addis Emmet, who had come with their mother to the Fort, and compiled a French grammar for their use. After an internment of three years and three months he and the other state prisoners were put aboard a frigate, sailing from Fort George on 30th June, 1803, and were landed at Cruxhaven on 4th July.

On his arrival in Germany MacNevin visited his relatives in that country and then travelled through Switzerland on foot. He wrote an account of his tour under the title *A Ramble through Switzerland.*

In 1803 MacNevin went to Paris where he entered the French Army as a surgeon-captain in the Irish Brigade. Resigning his commission he sailed from Bordeaux for New York in June, 1805. Five years after he married Mrs. Jane Margaret, widow of John Tom, merchant of New York and daughter of Samuel Riker, Long Island, a descendant of the early Dutch settlers. In 1807 MacNevin delivered a course of lectures on clinical medicine in the recently established College of Physicians and Surgeons. Here he received in 1808 the appointment of Professor of Midwifery. At the reorganization of the school in 1810 he became Professor of Chemistry, and in 1816 he received the additional appointment of Professor of Materia Medica. With six of his colleagues he resigned because of a misunderstanding with the New York Board of Regents, and accepted the Chair of Materia Medica in Rutgers Medical College. This school was a branch of the New Jersey institution of that name, established in New York in opposition to the College of Physicians and Surgeons. After four years it was closed by legislative enactment on account of interstate difficulties. The attempt to create a school independent of the Regents resulted in the reorganization of the University of the State of New York.

MacNevin was a member of nearly every society formed in New York having for its object the interests of his countrymen. In 1816 he was chairman of a committee of distinguished Irishmen for the settlement of Irish farmers and farm labourers on American lands, but this effort failed. In the same year he was instrumental

in opening an office for the purpose of obtaining employment for Irish emigrants, who were arriving in New York in large numbers. In 1827 he opened a free registry office for the benefit of Irish domestic servants. This service also included directions for naturalization. He held his interest in Irish affairs until his death at the home of his son-in-law, Thomas Addis Emmet, Junior, on 12th July, 1841, at the age of 78.

The striking feature in MacNevin's character was his extraordinary coolness and self-possession combined with the most remarkable simplicity of mind and singleness of purpose. There was a kind of stoic attachment to his fidelity to his principles. His patriotism was the widely extended benevolence of a Catholic philanthropy.

His published works are :—

An Argument for Independence in Opposition to a Union.
A Ramble through Switzerland.
Pieces of Irish History.
Brande's Chemistry.
Exposition of the Atomic Theory.
Nature and Functions of an Army Staff.

GENEALOGY

The genealogy of the MacNevins is given in O'Donovan's *Tribes and Customs of Hy-Many :* " MacCnaimhin, now anglicised MacNevin, and among the peasantry shortened to Neavin and Nevin. This family were originally settled at Crannog Meg Cnaimhin, now Crannagh-MacNevin, in the south-east extremity of the parish of Tynagh, Barony of Leitrim, and County of Galway, and the name is still numerous in that and the adjoining Barony of Loughrea. The first notice of this family to be found in Irish history occurs in the *Annals of the Four Masters* at the year 1159, where it is recorded that Athius, the son of MacCnaimhine (MacNevin), was slain at Ardee, in the now County of Louth, in a battle fought between Muircheartach MacLoughlin, senior of the Northern Hy-Niall, the legitimate heir to the throne of Ireland, and Roderic O'Connor, King of Connaught. The head of the name in the reign of Queen Elizabeth was Hugh Mac Knavin : he was hanged on the 4th June, 1602, as appears from an inquisition taken at Galway, on the 10th October, 1605 : ' Quod Hugo MacKnavin, alias dictus MacKellie, intravit in actionem Rebellionis et captus et suspensus fuit, 4 Junii, 1602 ; et fuit seisitus in Ballilie, Cranach MacKnavin,' etc. In a grant to the Earl of Clanricarde, dated 19th July, 1610, mention is made, among various other lands granted to him, of parts of the lands of Cranach MacKnavin, parcel of the estate of Hugh MacKnavin, otherwise O'Kelly (an error for MacKelly), of Cranagh MacKnavin, executed in rebellion."

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DANIEL O'CONNELL IN GALWAY

Major M'Dermott, of Ramore, in this County, accompanied by a deputation from the Town, waited upon Mr. O'Connell, on Thursday last, and in the following card of invitation which they handed to him, communicated the gratifying approbation of the respectable body who deputed them, of his principles, his politics, and his public conduct :—

" The Gentlemen of the County, and Town of Galway, request the honour of Mr. O'Connell's company, to a Public Dinner, at Kilroy's Hotel, on Saturday the 29th instant, at six o'clock.

Mr. O'Connell's Answer

" To the Gentlemen of the County and Town of Galway, who have been pleased to invite Mr. O'Connell to a public dinner to-morrow, he returns his most respectful thanks, whilst he regrets that his professional avocations, requiring his presence elsewhere, render it quite impossible for him to avail himself of that distinguished honour.

" He cannot, however, suppress, and he will not conceal, the sentiments of pride and pleasure with which their kindness has inspired him. He feels very proud at receiving from such Gentlemen, such attention ; and he feels great pleasure at the participation which they thus evince in the principles, which, as a Catholic and an Irishman, have governed his political conduct—Principles, which would establish perfect freedom of conscience in every clime and country ; and, whilst they protected the Catholic, in Ireland, from the bigotry of an Orange faciton, would equally shield the Protestant, in Spain, from the bloody persecution of an odious inquisition—Principles, which would revive and invigorate the British Constitution, in Ireland, and restore the beloved land of our birth, from the condition of a pitiful province, to her state (as before the union) of a nation and a kingdom—Principles which, whilst they bind the subject in unalterable fidelity to the throne, enforce equal allegiance to the popular branch of the Constitution, and equal devotion to Liberty.

" To a perseverance in those principles, he pledges his humble but honest and earnest exertions. It is by the manifestation of them that he can best prove his deep gratitude to the Gentlemen of the Town and County of Galway.

" High-street, Galway, 28*th March*, 1817." C.T.

Oisín ag Baile agus i gCéin

caint le seán de brúc

Is deacair a rá cathain a tosnaigh scéalta agus filíocht na Fiannaíochta. Bí " Fiana " riamh in Éirinn, sé sin le rá, bíodh buine ceithearnach ann a bíodh ar fán in Éirinn agus is iad a deineadh cuid mhaith do choigíocht na haimsire sin. Bí ana-chuid scéalta le h-innsint mar gheall ar na Fiana so, ní nárbh iongna. Tuigtí ainm an taoisigh nó an rí-fémnidh ar an mbuín ar fad agus mar sin tá Fianna Finn againn. Duine dos na taoisigh so ab' ea Fionn, agus a athair Cumall leis is dócha, ach is fiú a thabairt fé ndeara nárbh eisean an t-aon rí-fémnidh amháin d'ár mhair riamh. Do lean an scéal ar an gcuma san go dtí an dara haois déag nó b'féidir an tríú haois déag agus annsan bailead isteach in aigne duine éigin nárbh fearr rud a déanfadh sé ná na scéalta go léir a bailiú le chéile, eagar a chur orra, agus iad a chur i leith duine amháin. Chuir an crann ar Fionn Mac Cumaill. Cuimnigh an t-eagarthóir ar seipt chun a saothair a chur i dtuiscint, mar atá, Caoilte agus Oisín a choimeád 'na mbeathaidh tharéis Cath Gabhra go dtí aimsir Phádraig Naofa agus " Agallamh na Seanórach " beit mar bhun leis an bhfiannaíocht aige. Tá's agaibh go léir is dócha gurb é rud atá san ' Agallamh ' ná cúntas ar conas mar do bhuail ar beirt sin le Pádraig agus mar do gaibeadar timpeall na tíre leis ag cur síos dó ar eachtraí na bhfiann. D'éirigh chomh maith sin leis an eagarthóir gur bhuaidh an Fiannaíocht ar an Rugraíocht in aigne na ndaoine agus nár mhór ná gur imigh Cúchulainn agus an Craobh Rua as a gcuimhne ar fad. Ar fead na gcéadta bliain 'na dhiaidh sin bíodas ag cur leis na scéalta 7 leis an bhfilíocht go dtí go raibh litríocht na Fiannaíochta ann fé mar a thuigimíd anois í.

Ós rud é gurb é aidhm na cainnte seo a thaisbeáint conas mar do chuir muinntir na hEorpa aithne ar an litríocht so agus mar do chuir sí tús le modanna scríofa a bí bun ós cionn ar fad leis an bhfior-fiannaíocht tá sé comh maith agamn súil-féachaint a thabairt ar a príomh-tréithe. Stíl díreach símplí atá ins na laoithe. An dán díreach meadaracht an chuid is mó aca, agus is ionann san is a rá ná raibh aon mí-chruinneas ag baint leo agus gur mó an baint atá aca, na bhfuirm ach go h-áirithe, le litríocht an Chlasaigais ná le litríocht na Rómhánaíochta. Deineadh tráchd ar dhaoine a chaith a saol ag troid agus ag seilg agus a bhain ana-shásamh as an saol san. Agus na filí a chum iad is léir gur thuigeadar an saol san agus gurb aoibhinn leo é mar níl aon mhodh bréige iomnta ná aon chuntaisí mhór-chúiseacha do'n tsaghas úd is breá le filí gur mó aca bhfuil a bhfocal ná cruinneas na smaointe. Léigeadh daoibh dá rann a

léiriúdh an tsimpliúcht díreach atá ionnta—dar ndóigh déanfadh aon dá rann an gnó :—

"Níor eitigh Oisín fear riamh
Um óir ná am airgead ná am biadh
Ní mór d'iarr sé rud ar neach
Díoth gurb fiú a oineach."

nó

"Mian Mac Cumhaill fá mait gnaoi
Éisteacht ré faoidh Droma Deirg
Colladh fá síodh Easa Ruaidh
Fead Gaillimhe na gcuan do sheilg."

Nuair cuimhnímidh, Éireannaigh, ar Oisín sé duine tá i gceist againn ná mac Finn Mhic Cumhaill, an curadh calma, an file binn agus go mórmhór an seana-laoch a mair i ndiaidh na bFiann agus a séasaimh an fód ag cosaint an tsean-nósa ar cealgaibh Pádraig. A malairt do chuirim ar fad atá ag na hallmhuraigh d'Oisín, áfach. Albanach ab' ea é dar leo. Scríobadh sé filiocht ceart go leór ach cad i mar filiocht i le mí-chruinneas, le bladhmann na caointe agus le maoitheachas na smaointe.

James McPhesson an duine ba chionntach leis sin. Múinteóir scoile ab' ea é ach do scríobadh sé filiocht leis. Bí Gaolainn na hAlban aige, ach i mBéarla seadh cumadh sé a chuid filiochta. Annsan sé bliain seacht gcéad déag seasca is a haon cuireadh cló ar "Finghal," an "Ancielt Epic Peom" aistriche mar deadh ó Gaolainn Oisín, file ársa Albanach. Cun a thuiscint ná fuil ann ar fad ach bréag níl againn ach a tabairt fé ndeara go bfuil Fionn Mac Cumhaill agus Cúchulainn sa scéal céanna. Cad na thaob mar sin go ndúirt McPhesson gurb amhlaidh a d'aistrigh sé ó'n nGaolainn é, agus cad 'na thaob leis gur chuir sé i bpeidhm chomh mór san ar na daoine ? Cun freagra a thabairt ar an dá cheist sin ní mór féachaint ar mheon na ndaoine agus ar staid na litrioctha le na linn.

Le ceithre scór bliain anuas bí an clasagas fé réim. Ba tháchtaí an intinn ná an croí, an réasúnaioch ná an pearsantacht, rialacha Aireastatail ná an tsamhlaioch. B'é aidhm na n-údar ná dealbh agus smaointe a saothair beith go cothrom rialta agus d'á barr san is mó do scríbneóiri prós ná d'fili bí ann agus dob' fearr iad leis. Ach ní féidir an tsamhlaioch a brú síos go deo agus fé'n dtaca so ní raibh uaithi ach leath-scéal b'é leath-scéal ;cun brúchtaoil anios na caise bréa láidir, a fuair sí ná 'Oisín'—'Saothar Oisín an ainm a tugadh ar chuasach a deineadh **d'aistriúcáin** McPhesson sa bliain seacht gcéad déag seachtmó is a trí. Thaisbeáin 'Oisín' go raibh filiocht ársa ann seachas filiocht na Laidne agus na Gréigise. Uaigneas i ndiaidh na laethanta bréa atá imithe, éadóchas an lae inniu, eachtraí iontacha i dtír uasail diamhair. Sin a bfuil ann agus é scríofa i bprós fileata atá do-léite go maith ánois ach a chuir draiocht ar leitheóiri na haimsire sin. Bí an comhthromacht agus réasúnaiocht báite ar fad ag srután na samhlaiocha.

Is é is dóighi ná a chéile ná gur thuig McPhesson go mait conas

mar bí an scéal agus cad a bí ag teastáilt ós na daoine. Is mór an chreidiúint atá ag dul dó mar sin is a rá gur éirigh leis an litrioct san a thabairt dóibh, agus ní beadh do mhileán againn air ach gur thug sé le tuiscint gurb aistriúcáin ó'n nGaolainn a bí sa leabar. Bí daoine ann a thug an t-éitheach ó tosach dó, agus orra san bí an Doctúir Johnson, fear an foclóra. Do chuir seisean caibidil fé leith le leabar a bí aige á scríob chun a thaisbeáint náraibh sa scéal ar fad ach feall is caimiléaracht. D'á deascaibh san d'fógair McPhesson comhrac aonair air, ach, d'réir deáraim, níorbh aon fear trodha an doctúir léanta. Níor bacadh le tuairimi Johnston áfach mar bí fios ag an saol go raibh an dearg-fhrán ar Albanaigh aige agus ná feillfeadh sé coice go bféadfadh éinní fónta teacht as Albain. Ar an dtaobh eile de ní raibh aon drochionntaiobh ag William Blake as agus deim sé aithris ar a phrós tomhaiste ins na leabhra Tairngireachta. Thuig Byron mait go leor gur as na nua a ceap McPhesson Oisín ach mar sin féin mhol sé mar filiocht é agus tá a rian san le feiscint sa céad leabar d'ár scríobh sé "Hours of Idleness."

D'é an scéal céanna sa bFrainnc é. Bí fealsúnacht Rousseau tar éis greim daingean a bheith ar an dtír sin agus bíodhas ullamh ar gach éinní ba mhaithe ná a chéile a ghlacadh. Do mhol Lamartine é ; do deim Chateubriand aithris ar an bprós ; b'é tuairim sé 'á léamh agus é ag dul thar fairrge go dtí an Éigipt cun an domhain Choir a chuir fé smacht, agus arist nuair bí sé ar a thuras deireannach tí Oileán St. Helena. Deirtear gur shrois an leabar an Fearmáin féin mar ar chuir sé gaehe fé dhraiocht agus go bfuil a rian le feiscint i Werther.

Ní bíonn ar éinní ach tamall, áfach. D'imigh Oisín as cuimhne na ndaoine ach má d'imigh d'fág sé a rian ar an litrioct agus ar mhodanna smaointe na h-údar. Sa chéad dul síos chuir sé tús leis an náisiúnachas sa litrioct. Ó sin i leith ní litrioct amháin a bí 'á cumadh ach litrioct Fhrancach nó litrioct Sasanach nó litrioct Rúiseach. Agus maidir leis an Rúis dob' fiú féachaint cad é an baint atá ag Oisín le fás na litrioctha san ach caithfimid plé na ceiste sin a chuir ar ath-ló. Sa dara dul síos múscladh suim sa cine ceilteach. Tá's agam go maith ná h-admhaitear anois gur cine na Ceiltigh in ao' cor, ach sin tuairim nua. Do deim Matheé Arnold i Sasana agus Ernest Renan sa bFrainnc iarracthaí ar na tréithre ceilteacha a léiriú agus a mhiniú, agus má's ait linne luct na Gaolainne, cuid dos na tuairimi bí aca níor mhar sin do luct a n-aimsire féin. Anso is annsúd i bfilioct an Béarla sa naoú aois déag féin. Anso is annsúd i bfilioct an Béarla sa naoú aois déag cimid comhartaí an cheilteachais bréige seo agus má luaim Tennyson agus an Rí Artúr anso ní h-ionann san is a rá gurb eisean an t-aon file amháin a géill d'á draoidheacht.

Ba suimiúil an rud a déanamh amach cad é an baint a bí ag an gceilteachas bréige so le h-aithbeochaint na Gaolainne in Éirinn.

Bí cumainn Gaelaċa ann sarar cuireaḋ Connraḋ na Gaeilge ar bun aċ is mó an ḋúil a bí aca sa tseana-litríoċt ná i nGaolainn an lae inniu. D'féidir nár miste a luaḋ annso gur ag taiġdeaḋ ar "Oisín" McPhesson a ṫáinig Windish go londain, agus is é a ċuir ar ċasán na Gaolainne é; agus b'é Windisch an ċéad ollam ḋos na hollúna Gearmánaċa úd a ḋein an oireaḋ san oibre ar son na Gaolainne. Ins na cumainn Gaelaċa san bí préaċa na sluaiseaċta úd ar a ḋtugtar "The Celtic Twilight" sa Béarla, cé go bféadfaí a rá leis gur buinneán do ċrann an ċeilteaċais i Sasana é. Do scriob W. B. Yeats "The Wanderings of Ossian" sa bliain oċt gcéad déag oċtó is a naoi. Tá an dán san mar a beaḋ droiċeaḋ idir an dá fiannaíoċt, idir fiannaíoċt McPhesson agus fiannaíoċt na Gaolainne. Tá sé bunaiṫe ar laoi Oisín ar Tír na nÓg, aċ mar sin féin is mó do spriḋ an Béarla ná do spriḋ na Gaolainne atá ann. Aċ níorḃ fada go raiḃ aiṫbeoċaint na Gaolainne fé lán-tsiúl agus an fíor-fiannaíoċt d'á ċur i gcló.

Bí Oisín tagaiṫe abaile aríst ó'n dturas so a bí ċom h-iontaċ le haon turas eile d'ár ċuig sé le linn a óige. Má lean sé d'faisin na n-allúraċ agus é i gcéin fuair sé a ċló féin ar ċeaċt abaile ḋó. Gurab fada a fanfaiḋ sé againn.

Notes on Tuam in Olden Days

By J. A. O'CONNELL

There is no record of the date of Jarlath's death but it must have occurred towards the end of the sixth century; and the historical sources contain very few references to his Church during the next five hundred years.

A series of tales have come down to us from ancient times which are known as 'Imramh' meaning expeditions by sea and one of these stories; 'Imramh Ua Corra,' may be deemed of some relevance to these notes.

Conal Dearg Ua Corra, a Connaught man, had been married for some years to the daughter of the Airchinnech of Clothar. Notwithstanding endless prayers to the Almighty they were childless and their discontent grew until eventually they decided to sell their souls to the devil in the hope that he would provide them with an heir. Their prayers were answered threefold as shortly afterwards there were born to them three sons at the same time.

The three children grew up sturdy and strong but instead of assisting their parents in farming the lands, they gathered around them a gang of ruffians and set out to murder every holy man and

to destroy every church in the province. They commenced by destroying the Church at Tuam nor did they stop until they had wrecked half of the Churches in Connaught.

Eventually they arrived in Clothar where they planned to pillage the Church and to kill their grandfather the Airchinnech. They were both received kindly by the old man who offered them food and lodging which they accepted in order to lull his suspicions. They arranged, however, to rise up during the night and to murder him and his household. But Lochan the eldest brother had a vision during the night wherein he was shown the joys of heaven con trasted with the torments of hell and, summoning his brothers, he told them of his experience. Apparently he convinced them that they should all repent of their evil ways for soon afterwards we find them seeking admission to St. Finnen's Monastery at Clonard.

St. Finnen placed them under spiritual guidance of one of his monks for a year and then ordered them to go and repair every Church they had destroyed. They complied with this instruction beginning with Tuam and ending with Kinvara at the head of Galway Bay. They then presented themselves before St. Colman and on his advice, they decided to set out on a pilgrimage into the Atlantic.

They had built for themselves a large curragh covered with hides and capable of holding nine persons and as they were about to set out, they were approached by a Bishop, a priest, a deacon, a musician and the man who had made the curragh, and all requested permission to accompany them on their adventure. The request was granted and they set out on a voyage which was full of the most fabulous and fantastic adventures imaginable.

Further details of Imramh Ua Corra would be out of place in these notes but the reader is referred to The Book of Fermoy and to O'Curry's *Lectures on the Manuscript Materials of Ancient Irish History*, p. 288.

St. Mary's Cathedral.

After his defeat of Amalgaid O'Flaherty King of West Connaught in 1049, Hugh O'Connor, King of Connaught made Tuam his principal stronghold and this event was directly responsible for the subsequent rise in importance of the town. We find no reference to the Cathedral, however, until 1134 in which year Tighernach states that "The Cathach of St. Iarflaith was desecrated by the Dalcassians." *The Annals of Lough Ce* also refer to this incident which evidently occurred during the campaign against the Northern half of Ireland by the armies of Irish and Danes lead by Conor O'Brien and other chieftens. The party who actually plundered Tuam were lead by Cumea-mor Macconmara, King of Ibh. Caisin in Thomond, who was killed the following year when the Desmonians under Cormac Mac Carthy invaded Thomond.

This Church was replaced by a great cathedral built by King Turlough Mor O'Connor but the actual date of the erection is not

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known. What evidence there is, however, suggests that it was built between the years 1128 and 1150. Ware states that it was built " about the year 1152 by the Archbishop Edan O'Hoisin by the aid and assistance of Turlough O'Connor King of Ireland." Petrie disagrees with this date, however, and he bases his argument upon a consideration of the inscription on the High Cross standing in the market place in Tuam and of which he states : " That this cross was of contemporaneous age with the church and was intended as a memorial of its founders or rebuilders, there can be no reason to doubt. Such was the cross of the Scriptures at Clonmacnoise which . . . was designed as a memorial of the erection of the great church there ; and such also was the triple-shafted cross at Cashel."

The inscriptions on the base of the Tuam Cross indicate that it was erected during the reign of King Turlough O'Connor (1128-1156) and one inscription in particular asks for " A prayer for O'Ossin ; for the Abbot ; by whom it was made." This Abbot was, of course, Hugh O'Hoisin the successor of Maurice O'Nioc who died in 1128. He subsequently became Bishop upon the death of Maurice O'Duffy in 1150 and first Archbishop of Tuam by enactment of the Synod of Kells in 1152. This definitely places the date of the cross during his abbacy which terminated in 1150 and if we accept the suggestion that it was made to commemorate the building of the cathedral, the latter edifice must have been erected some years earlier.

Fortunately, the chancel of this cathedral still stands and it is possible from it to appreciate the magnitude and beauty of the whole edifice which was destroyed not very many years after its erection. In fact, this portion is still in use, having been incorporated in the modern cathedral erected in the last century.

The semi-circular chancel arch is accepted as being the finest example of Hiberno-Romanesque architecture now extant. It consists of six concentric arches decreasing in width at the base from 20′ 6″ to 15′ 8″ and in height from 19′ 5″ to 16′. The column shafts are plain but the rectangular capitals are beautifully carved with patterns of interlacery and fantastic faces. There is also some excellent work on the imposts and the arch mouldings are decorated with chevron, diamond frette and nebule designs.

In the East wall are three windows with circular tops each 5′ in height and narrowing from a width of 5′ on the inside to 1′ 6″ externally. These are also elaborately carved in zig-zag and other designs.

The walls are four feet thick and the chancel itself is a square building with an external measurement of about 26′. Petrie in his *Round Towers and Ancient Architecture of Ireland*, page 317, refers to this interesting relic as follows : " Of the ancient church of Tuam the chancle only remains ; but fortunately, this is sufficient to make us acquainted with its general style of architecture, and to show that it was not only a larger, but a more splendid structure

than Cormac's church at Cashel, and not unworthy of the powerful monarch to whom it chiefly owed its erection."

Aod O'Hoisin the Archbishop, died in 1161 and was buried in his cathedral. A monument with an Irish inscription is said to have been placed over his grave but there is now no trace of it nor is the location of the grave known.

Archbishop O'Hoisin was succeeded in 1161 by Catholicus O'Duffy, an Augustinian, and the *Annals of the Four Masters* report his presence at the Council of Athboy when in 1168 Roderick O'Connor was proclaimed High King of Ireland. Four years afterwards, O'Connor conveyed a synod of the clergy and laity of Leath-Cuinn at Tuam and on this occasion, three churches were consecrated by Archbishop O'Duffy. The *Annals of Leinster* also refer to this event but neither authority specifically mentions the Cathedral.

The twelfth century appears to have been a stormy period in the history of Tuam. In addition to the destruction done by the Dalcassians in 1134 it was again pillaged in 1137 during a war between the men of Meath and the men of Breifne. The *Annals of the Four Masters* state that in 1155, Tuam, Cill-dara and Kilmain were burned and a further burning of the town in 1164 is referred to by Langan.

Tuam was again destroyed in 1177 when Murtagh the son of Roderick O'Connor having fallen out with his father, went to FitzAdelin in Dublin and invited him to invade Connaught. A force of knights, archers and cavlry was despatched under the leadership of Milo de Cogan and having reached Tuam without opposition they burned the place. The Connaught men then adopted a ' scorched earth ' policy with the result that the invaders had to withdraw to avoid death by starvation. They were pursued by King Roderick who eventually attacked them near the Shannon, and few of them survived the encounter. Murtagh O'Connor was captured and his father caused him to be blinded in both eyes as a penalty for his mutiny. This burning of the town is mentioned in the *Irish Annals* (TR. Th. p. 634).

O'Flaherty refers to another burning of the town in 1179 but there is no record as to whether this was malicious or accidental. (See Knox *History of the Diocese of Tuam*). The Cathedral survived these vicissitudes however until 1184 in which year the *Annals of Lough Ce* record that " The great church of Tuam-da-Ghualann fell in one day, both roof and stone."

Dynamic Atoms

By A. A. FRANKLIN, B.Sc., M.I.C.I.

In a first instalment of this article we traced the early stages of speculation on and research into the ultimate constitution of matter.

Shortly after the discovery of the radioactive elements three types of radiation were recognised as being emitted. Their nature was at first unknown and they were named alpha (*a*), beta (*b*) and gamma (*g*) rays after the first three letters of the Greek alphabet. The nature of these radiations was disclosed, mainly as a result of the researches of Lord Rutherford. The a-particle was a particle of mass 4 and charge 2 and was in fact, a helium nucleus ; that is, as soon as it could acquire two electrons it would become a helium atom. b-particles were fast-electrons emitted by the active nucleus. g-rays were rays propagated at the speed of light and akin to X-rays, but of shorter wave-length.

The laws which govern radioactive decay or transmutation were found to be very peculiar. They are similar to the statistical laws which state how many in a given population will die in a specified time, without naming the individuals who are to do so. Each radio-element has associated with it a characteristic half-life. This is the period after the elapse of which one-half of the atoms in any piece of the element will have been transmuted, by expelling radiations, into the next lower element in the series. This half-life, or rate of decay, cannot be accelerated or retarded by any of the devices of heating or cooling or compressing common in laboratory practise, and which so profoundly affect chemical reactions.

By way of illustration, the transformations of a uranium isotope, which includes radium in the series, are set out in Table 1. Some other radio-elements are tabulated similarly to show their charge, half-life, atomic-weight and the type of radiation which they expel.

Uranium, the heaviest naturally-occurring element, with atomic weight 238, has 92 protons of mass nearly 1 in its nucleus and has 92 planetary electrons of negligible mass. It is evident that we require another particle to make up the observed atomic-weight. This missing particle, the neutron of mass 1.0089 was discovered by Chadwick in 1932.

TABLE I.

Radio-element series	Atomic-weight	Nuclear-charge	Radiation	Half-life
–Uranium	234	92	a–	3.4×10^5yrs.
–Ionium	230	90	a–	8.3×10^4 yrs.
–Radium	226	88	a–	1590 yrs.
–Radon	222	86	a–	3.8 days.
–Radium A	218	84	a–	3 mins.
– ,, B	214	82	b–	....26.8 mins.
– ,, C	214	83	a–	19.7 mins.
– ,, D	210	82	b–, g–	22 yrs.
–Polonium	210	84	a–	140 days
–Lead	206	82	Inactive	Inactive
Uranium	238	92	a–	4.4×10^9 yrs.
Thorium	232	90	a–	1.34×10^{10} yrs.
Actinium	227	89	b–	13 yrs.

Note.—Emission of an a-particle lowers the atomic weight by 4 units and the nuclear-charge by 2 units. Emission of a b-particle leaves the atomic weight unchanged but increases the nuclear-charge by 1 unit.

The discovery of the neutron was of the first importance for three reasons.

Firstly ; it permitted a simple and rational explanation of atomic constitution. Every atom is composed of protons of charge 1 numerically equal to the atomic number, surrounded with electrons arranged in shells also numerically equal to the atomic number. The balance of mass necessary to make up the atomic-weight is made up by the requisite number of neutrons. For instance, carbon (12) has 6 protons and 6 neutrons in its nucleus and has 6 electrons to balance the nuclear charge.

Secondly ; the discovery explained a chemical puzzle, the existance of isotopes. The term has been used here already without explanation. Isotopes are atoms which differ in mass *only* from the majority of the atoms of the element. Their positive nuclear-charge and election configuration are identical with all other atoms of the element. Hence in all chemical situations an isotope is indi tinguishable from the mass of reacting atoms. Hydrogen has two isotopes, the first of mass nearly 2 consititutes 0.02% of normal hydrogen ; the second of mass nearly 3 is present only in minute amounts. When isotopes are taken into account atomic weights approximate much more closely to whole numbers. For instance, chlorine with atomic 35.46, had long been outstanding as a deviation from any possible whole-number rule. It turns out that chlorine is composed of two isotopes of masses 35 and 37 in the proportion

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of 75.4 to 24.6, which accounts for the observed atomic-weight.

Thirdly; and most important of all, the neutron as its name implies, is an uncharged or neutral particle. Before we consider the implications of this it is advisable to digress a little on the equivalence or interconvertability of mass and energy.

In 1905 Albert Einstein, a mathematical-physicist, propounded his theory of relativity. According to this the speed of light, 3×10^{10} cms./sec., was the same for all observers irrespective of their motion relative to the direction of propagation of the light. This was a mathematical formulation of and explanation for previously obtained experimental results. A logical consequence of the theory was that mass and energy should be equivalent and interconvertible and that this equivalence could be expressed by the formula $E=m.c^2$; where E=energy in ergs, m=mass in grams and c^2=the velocity of light squared . . . 9×10^{20} approximately. Since the velocity of light squared enters into the expression, it is evident that if even milligram amounts of matter could be destroyed the energy equivalent would be prodigious.

The theory of the mass-energy relation remained a scientific curiosity until physicists discovered how to utilise the neutron to produce energy by the destruction of matter.

To return to the events which followed the discovery of the neutron in 1932. Means had been devised before this date to split the atom by bombarding it with accelerated particles. Lord Rutherford had employed a-particles to bombard nitrogen atoms in an evacuated apparatus. He had succeeded in turning the nitrogen into oxygen and had found that protons, or hydrogen nuclei were produced in the process. Apparatus was later developed in which positively charged particles, protons or a-particles, could be accelerated to great speeds under potentials of millions of volts and focussed on atomic targets to produce other nuclear transmutations. In some of these nuclear reactions there was a small, a very small, gain in absolute energy output. But any such tiny gain was negligible in comparison with the enormous energy input necessary to accelerate the particles in the first place.

It has been said earlier that atomic nuclei are very highly resistant to changes imposed from without. The nuclei are positively charged and so are protons and a-particles. Like charges repel: hence the need to accelerate such particles to great speeds before they can be forced to penetrate into an atomic-nucleus. Now the essence of the situation in regard to the neutron is that, since it carries no charge, it is not repelled electrically by a nucleus. Indeed neutrons travelling at certain speeds have a tendency to lodge in atomic-nuclei or by collision with a nucleus to disrupt the atom with a large release of energy. Since neutrons are uncharged they cannot be accelerated to or focussed on a target as can protons or a-particles. On the other hand it is possible to ensure a high density of neutrons in the target area, for instance by allowing a stream of

a-particles to impinge upon a suitably placed plate of beryllium.

This tendency of neutrons to lodge in nuclei led the German physicist Otto Hahn to subject uranium to neutron irradiation. If neutrons should lodge in the uranium nucleus, he hoped to produce new elements beyond the natural range of atomic-weights. Natural uranium consists of three main isotopes of masses 238, 235 and 234. In later work it was found that ' transuranic ' elements were indeed formed, neptunium and plutonium, of atomic numbers 93 and 94. These were formed, by neutron capture and subsequent b-particle emmission, from the U 238 isotope. A further new phenomenon occurred when the U 235 isotope was struck by a neutron moving at a moderate speed. The uranium atom disintegrated with a large release of energy. Among the products of the fission were an atom of the rare gas krypton (83) and an atom of the alkaline-earth metal barium (137). In addition, for every uranium atom destroyed there were on the average two neutrons produced. This was the crucial point. As well as being a nuclear reaction producing far more power than had ever previously been obtained, uranium fission also produced fresh neutrons which could continue the fission process in other uranium atoms. A ' chain reaction ' had been made possible. Usable and, as will appear later on, controllable energy had been tapped from atomic nuclei.

(*To be concluded*)

Ballinasloe Town and Parish 1585-1855

By Rev. PATRICK K. EGAN

The town of Ballinasloe lies athwart the river Suck, which is the boundary of Counties Roscommon and Galway and the dividing line between the parishes of Creagh and Kilclooney, which form the joint parish of Ballinasloe.

The river ford always existed, but the town is of modern origin. Turlough O'Connor built the Castle of Dunlo in the twelfth century on the site of the present church of St. Michael and De Burgo built the Norman castle in the heart of the O'Kelly country in 1245. It still commands the river.

The Composition of Connaught in 1585 reveals the whole barony of Clonmacnoon and the parish of Creagh in the possession of a local magnate named Sean na Maighe O'Kelly, who lived at his castle of Creagh near the railway bridge on the Taughmaconnell road and Killeen near the present Perssepark house. The character of the area had, hitherto, remained Irish in spite of Norman attempts to

establish claims there. The seventeenth century however brought a change and we must first view the families, who established themselves here during this period.

De Burgo had maintained his castle at Ballinasloe as a strategic outpost on the main road to Leinster. Elizabeth now took it over and built the present bridge or at least the old portion of it. She granted it to Sir Nicholas Malby, Governor of Connaught and by the marriage of his daughter to Anthony Brabazon it passed to that family. They remained in the parish until recent times when their possessions passed by marriage to the O'Shaughnessys of Birchgrove. We still have the name Beagha Brabazon in Creagh.

The Brabazons were descended from Sir William Brabazon, an Englishman who was appointed Vice-Treasurer and General Receiver of Ireland in 1534. He was Henry VIII's principal agent in the despoliation of the monasteries. Anthony Brabazon was a younger son of his and he married Malby's daughter in 1597. The eldest son was the ancestor of the Earls of Meath. The castle holding included one and a half quarters (180 acres) of land, which Anthony's son, Malby Brabazon inherited from his father. He died in 1637 and was buried in Creagh. His son Anthony succeeded him. Lodge's Peerage has the following in reference to the latter: "Upon the beginning of the commotions in 1641 (he) forsook his religion and became a Papist, his father and grandfather having been good Protestants; was chosen one of the committee, and a Captain for the regulation and better encouragement of the Connaught forces and was excepted from pardon by Cromwell's act of parliament, passed 12 Aug. 1652." Strangely enough the memory of this is still preserved in the parish of Creagh where it it is said that his conversion was due to the influence of his wife. She was Ellice Dillon of Killynyneen in County Westmeath. The family remained Catholic.

The Country of the Trenches

Another family appeared on the scene at this time—the Trenches. They were French Huguenots, who came here by way of Northumberland. The first to appear in Ireland was James Trench, a Protestant Divine, who married Margaret, daughter of Viscount Montgomery of the Ardes and was presented with the rectory of Clongell in County Meath. The first member of the family to settle in Garbally is said to have been Frederick Trench, who came to Ireland in 1631 and married his first-cousin Anne, daughter of James in 1632. His interest in Garbally castle and lands is said to have arisen by purchase, but was confirmed by patent from Charles II. Frederick died in 1669. His son, Frederick, who was born in 1633 succeeded his father at Garbally and added to the estate by purchase in 1678. In the 30th year of Charles II he passed patent for the lands of Derryvoilen, Caltraleagh, Kilclooney, Liscappell,

etc. The land thus acquired would comprise the whole parish of Kilclooney including the present town of Ballinasloe and a large area in the parish of Clontuskert.

This acquisition of land must have been at the expense of the old Irish owners, the descendants of Sean na Maighe O'Kelly. The Cromwellian confiscation was in part responsible. In theory the Settlement set aside the barony of Moycarn (including the parish of Creagh) for Cork and Wexford transplanters and that of Clonmacnoon (the parish of Kilclooney) for those from Carlow, Waterford and Limerick. In actual fact one notable grant was made to William Spencer, grandson of the poet Edmund Spencer and this grant was confirmed by the Acts of Settlement and Explanation in Charles II's time. The patent is still in the hands of the Clancarty estate trustees, as Spencer afterwards sold his interest to the Trenches. It shows that the present town of Ballinasloe did not exist in 1676. The lands involved were Caltrahard quarter, 348 acres profitable land Irish plantation measure; Cartunmay 3 cartrons, 70 acres profitable land like measure; the cartron of Back 23 acres of profitable land, like measure, all lying in the barony of Clonmacnoon. Also the quarter of Kilgarrow alias Ballinasloe 307 acres profitable land, Irish plantation measure; Tulrush half a quarter, 160 acres profitable land, like measure; the meadowing of the quarter of Drumshrura 92 acres profitable land of like measure, all in the barony of Moycarn in the County Roscommon. They are stated to be lands forfeited by the rebellion of 1641.

The total amount of land involved was 1619 acres, and the crown rent was £10 2s. 6d. It is clear that Ballinasloe was then on the Roscommon side of the river, but it seems also that Back was a built-up area because the crown rent on the 37 acres statute was £3 2s. 2½d., whereas the rental of the whole lot was only £10. An interesting point also is that in this patent the interests of the bishop of Clonfert in Drumshrura and those of William Brabazon in the lands he held in 1641 are safeguarded. Tuaimsruthra or Ashford was church property before the Reformation belonging to the Monastery of Clonmacnois and was transfered to the Protestant Bishop of Clonfert. Dudley Persse also had crown grants or leases of Tuaimshrura, but his interest appears to have been acquired by the Trenches.

The net result at the end of the century was that the Trenches had acquired at the expense of the native Irish O'Kelly stock the whole of the parish of Kilclooney and a large part of Creagh. The Brabazons retained a large estate and the O'Kellys remained in possession of the northern, less fertile and wooded portion of Creagh.

We can guess at the population of the parish of Creagh in that century from a census made in 1659. The barony of Moycarn contained 472 people, 469 Irish and 3 English, presumably the members of the Brabazon family then situated at Attyrory. From

this a rough estimate of the population of Creagh would be perhaps 150 or less. Unfortunately there is no such census for the Galway side of the river. The principal landowners or 'tituladoes' as they were called included Daniel Kelly at Ardcarne, Owen Kelly at Creagh, Bryan Kelly at Atiferaie, James Fitzgerald at Culleen and Edward Brabazon at Attyrory. The population of Ballinasloe was 36 people and it was in County Roscommon.

The Origin of the Fair

Over a hundred years ago Hely Dutton recorded that it was then generally believed that the Ballinasloe fair grew up as a result of the provision trade at the port of Galway in the sixteenth and early seventeenth century. At that time the trans-ocean sailing ships made for the nearest port to replenish their supplies of salted beef and Galway became very prosperous. Ballinasloe provided a convenient centre for the purchase and sale of cattle from Leinster and North Connaught for this trade. The claim made in the Clancarty Memoir that this fair was established by the Trenches by Royal Patent in the early 18th century is not substantiated. No record of such a patent can now be found.

The Church in the Seventeenth Century

What of the church in the parish? The end of the sixteenth century had seen the churches of Clonfert still, in spite of the suppression, in Catholic hands, but in the early years of the seventeenth century the old churches of Creagh, Kilclooney and the Teampoilin at Poolboy passed into the hands of the Established church. The parish had before the Reformation, been served by the Canons Regular of Clontuskert who held the rectory and vicarage. There was no church at the present Ballinasloe. The lack of a sufficient Protestant population meant that the Church at Kilclooney and the Teampoilin fell into ruin. The Church in Creagh was kept in repair and used by the Protestants. The Catholics had to retire elsewhere. In Creagh it is the tradition that Mass was celebrated in Loughil. As one would expect there are few records of the names of the clergy of the period, which for our purpose ends with the battle of Aughrim in 1691.

The Eighteenth Century

The penal laws which followed (unlike the earlier penal code, which merely forbade the clergy the exercise of their office) now included all the people. The whole Catholic population was crushed by the government party to an extent hitherto unknown Only by lying low did the few Catholic landowners in the neighbourhood survive. The sixty or seventy years which followed were years of bitter persecution, which only eased off gradually towards 1760. Although the Trench family were the most powerful upholders of the new regime in this area there is little indication that they

were harsh in the enforcement of the penal code during this century. On the contrary, the presence of a Mass site within view of their mansion seems to suggest that they turned the blind eye to the activities of the Catholic priests. Old Garbally retainers will tell you that there were strict orders from Clancarty that the tree in the Mass field marking the old Mass site was not to be interfered with. It may be added that up to the eighteenth century when the Charter Schools were established there was no official attempt to make converts to Protestantism. That was a nineteenth century departure. The government minority were content to enjoy the fruits of conquest and establishment and keep the Catholic population in subjection by the enforcement of the penal laws.

We have no records of the church in Ballinasloe during that century. The law compelling the parish priests to register in 1704 provides the names of two priests at the beginning of the century. They were: (1) Teige Kelly, parish priest of Kilclooney, who lived at Killeen, near Perssepark and was then about fifty years of age, being ordained in 1681 in Creggin or Marblehill by Bishop Teige Keogh; (2) Thady Kelly, who lived in Corhine, also aged fifty and ordained at Creggin by Bishop Keogh in 1681. His sureties for good behaviour are given as Redmond Fallone of Ballynebane, and Thady Naughton of Athlone. These two priests were apparently descendants of Sean na Maighe O'Kelly and lived quietly with their families at the two O'Kelly homes of Killeen and Corheen.

Towards the seventeen-sixties the enforcement of the penal laws was gradually relaxed. A more liberal spirit grew up and Grattan's Parliament recognised the right of the Catholics to live even if they denied them a share in the government of the country. In Kilclooney a Catholic Church had been built at Ardnagreena, probably in 1729. The remains of it are still in Mr. Ward's yard there. This church probably continued in use until about the end of the century when another church was built in Ballinasloe town and on the site of the present St. Michael's. This could not have come about without the permission of the Trenches who owned the property. It was a thatched chapel to which later a slated addition was added making it cruciform. Galleries were put in. This church was certainly in existance in 1818, being shown on the Grand Jury Map of County Galway. The old church in Creagh was in existence before 1767 when Anthony and Catherine Brabazon erected the altar there, which was later transferred to a newer church built in 1824 and now also unroofed.

The only other priest of that century whose name survives was the Rev. Thomas Kenney who died on May 7th, 1792. His tombstone lies before the site of the high altar in the old church in Creagh. He was succeeded by the Rev. Garrett Lorcan. Creagh and Kilclooney had become a joint parish at some time during that century with the parish priest residing in Creagh.

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The Earls of Clancarty

To return again to the family which made Ballinasloe—at the time of the battle of Aughrim Frederick Trench had become a substantial landowner, but without political importance. His brother, John was a Protestant divine. Their great opportunity came during the Williamite War. John had been acting as a spy, even crossing to England in May 1690 with others in an open boat to give full particulars to King William of the conditions in Ireland. Fate willed it that the line of retreat from Athlone lay through Ballinasloe and the battle of Aughrim was fought in sight of the hills of Garbally. Frederick Trench according to the family tradition threw open his house as a hospital to the Williamites and he and John gave active assistance on the day of the battle, pointing out the pass where the Williamites were enabled to attack the left flank of the Irish army. For his services John was made Dean of Raphoe and is the ancestor of the Barons Ashtown. Frederick Trenche's son, Frederick, who succeeded to Garbally on his father's death in 1704 became politically one of the strongest men in County Galway. In 1803 he was High Sheriff of the County ; in 1715 Colonel Commandant of one of the regiments of military dragoons there and in the same year one of the Knights of the Shire for County Galway, which post he held till his death in 1752. His son, Richard, who succeeded him, already since 1734 sat in Parliament for the borough of Banagher and from 1761 to 1768 as a Knight of the Shire for County Galway. He married in 1732 Francis, only daughter of David Power of Coorheen and by her the Trench family acquired all the Power estates in the baronies of Leitrim, Dunkellin and Loughrea as well as the Keating estates in Kilkenny, Carlow and Dublin, which she inherited from her mother. The Power alliance was of great consequence to the Trench family, for in addition to the vast increase in wealth, it brought them ancient titles to Norman and Irish nobility. Her father, David Power of Coorheen was a descendant of the Norman Sir Geoffrey Le Poer of Dunisle in the County Cork and their Cromwellian grant in County Galway included some of the territory of the original grant of Kenmoy in the barony of Leitrim to Eustace Le Poer the Munster baron in 1301. The great-great-grandmother of Francis Power was the daughter of Cormac McCarthy, Viscount Muskerry, a descendant of Dermot McCarthy Mor, King of Munster and a sister of Donough, second Earl of Clancarty, who was outlawed in the time of Charles II. On that slender connection the Earldom of Clancarty was regranted to the Trench family after the Union.

Richard Trench was succeeded by his son William le Poer Trench in 1770. He sat in Parliament till 1797, being one of those rewarded for government services after the dissolution of Parliament in that year. He was created Baron Kilconnell of Garbally, was Commandant of the Galway regiment of militia and opposed the French landing at Bantry in 1797. Voting first with the whigs

in Parliament he had come over to Pitt about 1791. He had married in 1762 Anne Gardiner, sister of Viscount Mountjoy.

His son, Richard, born in 1767 was educated in Cambridge, called to the bar in 1793 and became M.P. for County Galway in 1797. He married Henrietta Staples, daughter of John Staples of Lissane in County Tyrone and a relation of the Earl of Castlereagh. He supported the Pitt administration and in 1799 voted against the Union, but in 1800 he voted for it, influenced it was said by Castlereagh and the promise of an earldom. He gained his reward. His father who was also active in the house of Lords was made a Viscount in 1801 and Earl of Clancarty in 1803 and his brother became the last Protestant Archbishop of Tuam.

Thus within two hundred years did the family which began with the humble parson of Clongell reach the highest ranks of the peerage. This they achieved through their easy acquisition of confiscated lands, through judicious marriage alliances and indeed to some extent by chance. The Cromwellian confiscation gave them their first opportunity. Their adherance to the Williamite cause gained them preferment. Francis Power of Coorheen brought them wealth and a semblance of ancient nobility, while their alliance with Castlereagh and their betrayal at the union gained them an earldom.

The Growth of the Town

What of their effect in Ballinasloe during that century ? There is no doubt that they laid the beginnings of the prosperous town that now exists. Great encouragement was given to the linen industry in the early part of the century. The following is in Pue's Occurrences for 1747 : ' To be let for three lives from the first day of May next, several plots in the town of Ballinasloe in the County of Galway, with a sufficient number of acres near said town very convenient for parks to said plots : and also for any term not exceeding 35 years the lands of Drumsule within half a mile of said town, containing about 400 acres, and the lands of Cloonlongfield within three miles of said town for any term not exceeding twenty years, very convenient to persons inclined to carry on the linen or woolen manufacture in said town of Ballinasloe, who may want land in the farming way.'

That the Trenches controlled building is clear enough from the straight streets which now exist. During part of the eighteenth century the town was very small on the Galway side and only gradualy crept out from the river. The old mail coach road forded the river from River St. to St. Michael's church. The bridge was doubtless too narrow then for these vehicles. The old Garbally Kilconnell road ran through Garbally, crossing the present broad walk near the garden. The Ahascragh road did not exist. The Cleaghmore road ran from Dunlo Hill past the Garbally gates and the top of Mount Pleasant and must have followed the esker to Kilclooney.

Leabharlanna Connrad na Gaillimhe

Much of that esker disappeared in the building of the railway.

There are very few details of the social life of the town in that century. The hotels were concentrated near the river, showing that that was the centre of the town. There is mention of Cuffe's hotel near the bridge and Corbett's hotel where Wolfe Tone stayed towards the end of the century. When Dean Swift passed through the town in the early part of the century he stayed at the Sign of the Cock and Hen. This may have been at Dean's in River St. where a sign displaying two fighting cocks hung until recently.

Shortly before 1742 a new racecourse was established near Ballinasloe and a County of Galway Plate was given by the Sheriff and Justices of the Peace of the County to be run for on Tuesday 19th October in that year. It was confined to inhabitants of Galway or any county putting up a like plate. Nine stones was the limit. On Wednesday a purse of £20 was run for, ten stone being the limit and on Thursday a purse of £25 and twelve stone the limit. A guinea was the entrance fee on the two first days and a moydore on the third and no *scrub* admitted ! There were balls and entertainments for the ladies on the three nights.

The Development of the Fair

In 1757 Frederick Trench was granted a patent for fairs on the 15th May and 13th July, but no patent exists for the October fair.

It was towards the year 1730 that the movement towards pasture began to take shape in Ireland and graziers began to consolidate holdings. Until 1785 pasture predominated as the source of the export trade and about the middle of the century threatened to oust corn growing altogether. From 1785 on however the value of cereals exported began to be an important item and continued so until the famine. The reasons for increased pasture were frequent wars and disease among cattle on the continent. England's wheat export was helped by bounties whereas Irish wheat was hampered by duties. In 1735 pasture land was exempted from tithes. Catholics could not take long leases therefore pasture with short period outlay and quick returns suited them.

Farmers were prosperous between 1770 and 1776, but an alarming fall in prices set in and cattle prices by 1779 had decreased fifty per cent. For twenty years before the Union Ireland's prosperity increased enormously. There was a large increase in tillage at the expense of sheep farming because mutton could not be salted for the provision trade. The modern livestock trade with England dates from 1785.

Although there are no figures for the Ballinasloe fair before 1790 it was for long the principal cattle mart of the British Isles and a tremendous source of revenue to the Trench family. During the ten years before the Union the number of cattle which changed hands there varied from 7,782 in 1790 to 5,100 in 1799 and sheep from 68,095 to 74,175.

Language and Education

Up to this time and long after—probably until the famine—the ordinary language of the people was Irish. Education for Catholics was provided by the so-called hedge schools and doubtless the Protestants ran private schools for their children. Hely Dutton speaks of the Latin schools which gave a good education up to the seventeen-sixties, but had almost disappeared. For half a century it was in fear and trembling that the Catholics provided schooling for their families. There was a price on the schoolmaster's head. The old Irish ecclesiastical and lay universities were swept away in the sixteenth century and with them more or less disappeared the written Irish tradition, but the oral tradition clung on. The MacEgan school of Duniry disappeared about 1600, but strangely enough we find their most treasured possession, the Book of Duniry as well as the Book of Hy Many in the care of Edmund O'Kelly of Castlepark (or Tonelig) in Creagh about 1730 showing that some of the Irish landowners had not forgotten their heritage.

The Nineteenth Century

In the nineteenth century the Clancarty family were at the top of the wheel in wealth and influence. Richard of Union fame became successively Commissioner for the affairs of India, Postmaster General, Master of the Mint and President of the Board of Trade, Ambassador to the Hague (1813-23) and a Plenepotentiary to the Congress of Vienna in 1814. The town of Ballinasloe was growing fast and improving. His estates were well managed and grants were given for improvements. The population was on the increase . Unfortunately the census of 1831 does not survive except in summary, but the baptismal register of St. Michael's goes back to 1820, while the register in St. John's also survives through the lucky fact that it was not transferred to the public record office where many of the Protestant registers of Ireland were destroyed in the explosion of 1922.

In 1659 Ballinasloe contained thirty six persons, while the two parishes might have a population of 200 or 300. Wakefield in his survey of 1812 gives a return from the parish priest of Ballinasloe, who had been keeping a register since 1791. The Catholic births in that year were 95 but in 1810 they were 126. In 1791 the number of Catholic houses was 313 and in 1811 they were 401 and each house had an average of at least six persons, which would give the population figures as 1878 in 1791 and 2406 in 1811. Wakefield says that the Protestant population seemed to be stationery and it is probable that it was very small as they had only a small room for Service which is stated in the life of Archbishop Trench to have been too small for him to preach in. The old Church in Creagh was in Protestant use at least up to 1780, but must have fallen into ruin. However a large edifice with a Doric portico and

obelisk-like spire was built on Knock-a-doon, now Church-hill somewhere about the beginning of the nineteenth century, which in turn gave place to the present Gothic church of St. John, which was burned, rebuilt and enlarged towards the end of the century.

In 1824 the population was 2843. By 1831 the town contained 4615 inhabitants. There were 632 houses of which 265 were built in the preceeding ten years. Thus the population almost doubled itself in forty years. Brackernagh was built in the seventeen-nineties. It was a long line of thatched houses most of which have since been replaced.

The Ballinasloe Horticultural Society for the Province of Connaught was founded in 1833 under the patronage of Lord Clancarty and held three public shows of fruit, vegetables and flowers in the year. A market house was in existence before 1824 built by the earl and about 1846 the great agricultural hall now known as the town hall was also built by him.

The Farming Society of Ireland

As early as 1800 the Farming Society of Ireland was established and held its shows at Ballinasloe and Smithfield Market in Dublin. Its showyard was in Garveys premises in Main St. and the inscription on a door lintel is still there. This society continued until 1827 to give prizes in the various classes of live-stock during the October fair. To detail its activities would take too much space, but it is relevant to mention the kind of stock which appeared in Ballinasloe in those days. The longhorn breed of cattle were the dominant strain. They were commonly called " black cattle " though not necessarily black in colour, and were divided into the Bakewell or English breed and the old Irish type ,the latter being the principal breed up to about 1840. They grew to a great size but took four or five years to come to perfection. Their hides were of great value, being when tanned up to half an inch thick. They were bad milkers. Lesser breeds were the old Irish cow of small stature, long in the back and with moderate sized wide spreading horns slightly elevated ; colour principally black or red. They were famous milkers. Secondly there was the Kerry Cow and thirdly the *maol* which was dun in colour. There were no shorthorns in Ireland in 1827 but between that and 1842 they became Ireland's premier breed. All that and much more is part of the history of Ballinasloe fair which continued to increase in size until the sixties. The enormous figure of 20,000 cattle and 99,658 sheep was reached in 1856. After this time due to the depression of the late seventies, the increased transport and the establishment of smaller fairs the great October fair became the ghost of its former self. Nevertheless it still remains the most important fair in Ireland.

Industries

During the first half of the nineteenth century the town made

great strides towards prosperity. The population was on the increase and industries were growing. In 1837 there were a flour mill and three oatmeal mills on the river and the corn trade expanded due to the extension of the Grand Canal to the town in 1828. There were a large coach factory, one for farming implements, two breweries, tanyards, a large bacon curing establishment and a felt hat manufactury.

Branches of the National Bank, the Bank of Ireland and the Agricultural and Commercial Bank were established in 1836. During these years also a Loan Fund (begun in 1823) was in existence, having a capital of £1432. In 1842 it circulated £11672 in 3462 loans, clearing a net profit of £130 and expended £120 for charitable purposes.

The limestone quarries were opened in the first quarter of the century and many of the beautiful buildings were built of that material. The Lunatic Asylum for the Province of Connaught was erected in 1843 at a cost of £27000 ; the Union Workhouse in 1841 at a cost of £9600. Later in the century the Catholic church of St. Michael and the Protestant church of St. John were built from that source. One hundred and fifty stone-cutters were employed and the cut-stone was exported to England and the United States. In 1865 the O'Connell statue in Ennis was carved by James Cahill, a pupil of Hogan's from an eleven and a half ton block from the Ballinasloe quarries. Likewise the General Teeling memorial, Colooney, County Sligo, the Manchester Martyrs memorial, Manchester ; Lough Cutra Castle, Gort ; Garbally house and Lord Ashtown's mansion, Woodlawn ; a street of shop fronts in New York ; the Ulster Bank, Dame St., Dublin and many others. This industry flourished until the end of the century to be expanded again in our own time.

A dispensary was in operation in 1824 and continued, but a fever hospital deriving support from subscriptions lasted only twelve years.

The Town Commissioners

The Town Commissioners came into being in 1841 and the first meeting was called by order of the Lord Lieutenant at Craig's Hotel on February 22nd of that year. Rear-Admiral William Le Poer Trench was in the chair and the members included Father Lawrence Dillon, P.P., Rev. Mr. Traves Jones and representatives of the professional and business interests in the town. Their first responsibility was the public lighting of the town and a gas works was immediately erected at a cost of £1421. On the 16th of March 1880 Ballinasloe was constituted an Urban Sanitary District and in 1897 the Urban Council was established.

The Ballinasloe Union Agricultural Society

Lewis' Topographical Dictionary mentions in 1837 the existence

of an Agricultural Society which held its annual meetings in October. It was formed by the advice and aid of Lord Clancarty and was the first of its kind established in Ireland. It affiliated itself to the Royal Agricultural Society of Ireland on the formation of that body in 1841. The Ballinasloe Society had a model farm and a paid agricultural instructor, who went on the farms, gave advice and arranged for grants in aid of improvements. It became the exemplar for the activities of the Royal Society. Lord Cloncarty had medals struck by William Woodhouse of Dublin which were given as premiums to his tenants for superior farming. One which is extant bears the date 1845. The Ballinasloe Agricultural Society also had a medal struck by the same firm in 1882.

Education and Religion

About the beginning of the nineteenth century Lord Clancarty established schools all over his property for the education of the children of his tenants. Throughout the first half of the century they were a bone of contention between him and the Catholic clergy. They were under Protestant control and the reading of the Bible was included in the programme. Moral compulsion under threat of eviction was used to compel the Catholic children to attend. While there was no doubt a genuine anxiety on the Earl's part to provide education, it is also clear from the evidence given before the Devon Commission, the speeches of Richard Lalor Shiel and other sources that Protestant indoctrination was an underlying motive. He was aided in his efforts by the Kildare Place, the Church Mission and other societies and at times, especially in 1826, the struggle came to a head, but the advent of the National Schools brought his efforts to an end. In the parish of Ballinasloe there were at one time four or five of these schools in operation.

In the parish of Creagh the population in 1834, numbering 3162 was almost entirely Catholic. There were only 135 Protestants, but the parish of Kilclooney including the town of Ballinasloe was about one sixth Protestant, the total population there standing at 6842. The partial famines which occurred during the early part of the century were taken advantage of by the agents of 'souperism' and some Catholics perverted, but recanted when times of stress were over. On the material side the Trench family were to their tenants all that landlords of the time could possibly be and the town was a model of prosperity and cleanliness. The anomaly is caustically referred to by Maxwell (himself a minister of the established church) in the phrase that all seemed welcome in Ballinasloe except pigs and Papists!

In Creagh the old Catholic church of the Penal Times was replaced by a new one in 1824, which itself has been replaced in our own time. The old church of Ballinasloe was insufficient and the building of the present St. Michaels' was begun on the same site, to the designs of McCarthy, revised by Pugin. It was consecrated

on August 25th 1858 by Cardinal Wiseman of Westminster. Father Dillon was parish priest of Ballinasloe at the laying of the foundation stone in 1852, but had passed away before its consecration. After his death Creagh and Kilclooney became a mensal parish.

The Famine and After.

The famine of 1847, the most catastrophic event of the century had its affect on the parish of Ballinasloe, but not nearly so much as in the surrounding areas. In 1841 there were over ten thousand people in the parish, half of whom lived in the town. By 1861 the population was reduced to 7205, of whom only 3296 were in the rural area. Three hundred and two families disappeared from the countryside in those twenty years, but while the population of the town fell from 5080 to 3909 the number of houses there increased by thirty two. The flight from the land and the clearances in the nearby estates, especially in that of Alan Pollock, who dispossessed a thousand families, contributed to this slight increase, but the birth-rate had reached a low figure during the famine and immediately after and it never recovered fully.

The minutes of the Union Workhouse in Ballinasloe reveal more clearly than any other source the appalling havoc wrought by the famine. It was built to accommodate 400 people, but for instance on the 30th June 1849 there were 4098 inmates there and forty one had died during the previous week. In addition 4686 people had received relief in their homes. On the 14th of July following it housed 4075 of whom forty five died and 4820 had been relieved in their homes. By the following October the numbers had dropped to 1821 with few deaths, but the census returns for 1851 show that there were then 2487 inmates in the institution.

The town itself, if affected by the famine, recovered quickly. Its industries were intact. The local landowners remained solvent. There were contracts for supplying the institutions. The Ballinasloe fair, the largest single source of revenue to the town continued, if somewhat diminished in size.

A Galway Engineer in Assam

By Professor W. H. PRENDERGAST, D.S.O., M.I.C.E.

The East Calling.

Some thirty years ago, I sat one evening in London considering whether I should accept an offer of an appointment as assistant engineer on the construction of a railway from India to Burma. On the one side adventure in a new and almost unexplored land, good prospects, valuable professional experience; on the other separation from all one loved, the risks of malaria and other unknown ills, the loneliness of a strange land. While I pondered these and many other considerations I remembered the old adage "Sleep on it." Next morning a cold dense fog overhung London; anything seemed better than this murky prospect. That afternoon I signed a three years' contract and some weeks later I joined the head quarters of the Assam Bengal Railway at Chittagong, a former Portuguese settlement in the North Corner of the Bay of Bengal.

East Bengal to Assam.

On arrival I found the construction of the railway was still only a project and that I was booked for work in Assam.

For twice the distance from Galway to Dublin I travelled over a vast plain of parched earth, dull, monotonous, with every village seeming to be the same in its cluster of bamboos and palms. At last the train started to climb the first of the great ranges of hills that divide Upper from Lower Assam. The country became wilder and more picturesque, precipitous hills on one side, a deep river valley on the other, in the distance mountain ranges, wooded right up to a 6,000 foot peak. Alighting at a small station 1,800 feet above sea-level, there was a further climb of 500 feet to my destination at Haflong Hill, a small settlement of bungalows and offices commenced about 1895 as the headquarters of the construction of the railway over the hills.

Snakes.

For the newcomer to India all the old stagers have varied and fantastic tales to tell of the dangers from snakes and wild beasts. 'The man who put on his shoes without first shaking them'—'The man who did not look under the pillow'—'The man who was seized by the arm and dragged by a tiger into the jungle.' I was thus well informed, when one evening on returning to the bungalow, I found a snake on the verandah, tail coiled, head erect, striking out at two 'mynah' birds that tried to peck at it. Among the innumerable stories, no one had explained how to kill a snake. I threw the odd walking stick from a safe distance but

without scoring a hit, the servants came to the rescue with long bamboos, shouting "Be careful that is a very bad snake." I learnt afterwards that all snakes were invariably "Very bad." The bamboos were too long and unwieldly for an effective blow, so there seemed nothing left to do but to shoot. The shot carried it some twenty feet on to the lawn and along its riddled length could be discerned the bones of the mynah nestlings. Evidently it had robbed the mynah's nest, hence their audacity in attacking. The mynahs are as perky as our robins, and a familiar sight around houses. They are about the size of thrushes and akin in species to the magpie. The 'Hill Mynah' is larger than the common variety, and is a better mimic and more talkative than a parrot.

After this first encounter I found the simpler and more effective way was to walk up boldly to a snake and strike it with a light cane. Another method, which was actually used by an English doctor, was to catch a snake by the tail and, with a quick flick of the wrist, dislocate its neck. Presumably considerable practice in shaking a thermometer is required. In after years I saw many snakes; on the golf course slinking up to a ball; the harmless, long, black grass-snake swiftly slithering away; the dangerous banded krait suddenly appearing from a heap of ballast; the vicious little green bamboo snake, which looks like a tender leaf. Once I watched a cat having a sparring match with a cobra. Although most people had tales to tell of narrow escapes very few were actually bitten.

Assam—Land of Hills and Hollows.

From the Bay of Bengal for 600 miles to the Himalays great ranges of hills, the Arakan Yomas, the Lushai Hills, the Barail Range, the Naga and Patkai Hills, run roughly North and South. About midway the Khasi and Garo Hills run as spurs about 100 miles wide westwards to the broad Brahmaputra River. There was no way of going from Assam to Burma, except by jungle paths or from Upper to Lower Assam, at that time, except by the single line of railway, known as the 'Hill Section,' which was opened by Lord Curzon in 1904. It was my duty to maintain this vital link. The survey and construction of the railway through this wild unmapped and malarious country was reckoned as a great pioneering feat. There was a story that it cost a man's life for every sleeper laid. In 1916 it had been severely damaged by an earthquake, and, engineering materials having been difficult to obtain during the 1914-1918 war, there was still in 1921 some big bridge-building and much repair work to be done.

Elephants.

On both sides of the 'Hill Section' were hundreds of square miles of dense forest, the haunt of elephants, tigers, leopards, bison, bear, deer and smaller animals of many species. The proverbial hide of the elephant is not immune from irritation by

insects. These great beasts therefore appreciate the light breezes which blew through the forest clearings opened up by the railway and frequently paraded there at night. Every mile and gradient post had to be armed with sharp steel spikes, to prevent them from being torn up. Every now and again train met elephant, and, if the victims body lay across the rails, it was a difficult and troublesome job to shift the huge bulk.

One morning a wire announced that an elephant had been killed during the night and was lying by the side of the track. Some hours later, I saw the elephant lying at the foot of the bank, then to my amazement a naked man emerged from its hind quarters. No sooner was he out than another wriggled in and disappeared. He came out with a great junk of meat. The men belonged to the ' Kukie ' tribe, who lived very miserably in small clearings in the jungle.

Capturing Elephants.

Every few years there was a big round up of elephants known as a ' Keddah.' A very strong stockade was built in a clearing in the jungle, from this projected two long substantial fences. By an encircling movement, extending over several miles, the elephants were herded very slowly but very steadily towards the stockade and, when in, the trap door was dropped. Then ensued terrific excitement, the great beasts stamping, jostling and trumpeting. The big tuskers had to be shot. When the excitement had somewhat subsided, two powerful tame elephants were driven in ,the riders ' mahouts ' had the highly skilled and dangerous task of securing one of the elephants. Firmly held, like a dangerous prisoner between two stalwart Gardai, the wild animal was escorted out and tethered by fore and hind legs between trees, there it starved until it had learnt that the mahout bringing food was a friend. Lessons soon started and in a remarkably short space of time it was docile and obedient. Thirty years ago elephants commanded a ready market, no young lady could have a stylish marriage unless escorted by a long train, but fifteen years later Henry Ford had ousted Jumbo.

Nights in the Jungle.

There were bungalows, at about 20 mile intervals, where the inspecting engineers could stay for the night. There was little twilight, but the sudden darkness was stabbed by myriads of pirouetting fireflies ; mosquitoes hummed ; elephants trumpeted ; occasionally a tiger roared or a deer barked ; more rarely there was a fiendish shriek that made every nerve tingle, as some animal was chased to death. Just after dawn, while breakfast was being prepared it was generally possible to shoot one or two jungle fowl, but it was always advisable to carry ball cartridge, lest bigger game were still afoot. In the tall trees the gibbons howled " Hulla, hulla,

hulla " whence the Assamese name ' Hoolock.' Gibbons make amusing but rather treacherous pets. When trolleying along one might see a colony of Rhesus monkeys cross the line in front, the little toddlers held by the hand and helped to surmount the rails ; or one might meet a party of tribesmen, cheery and triumphant, with a wild boar slung from a spear. Gaily coloured birds flitted in the trees, the blue jay, the kingfisher, the golden oriole or the brilliant but tiny honey suckers. While one was absorbed in technical detail or in the enjoyment of nature, a leech might quietly exercise its powers of attachment and evening would reveal a sock soaked in blood.

The Tigers

Tigers were often heard but rarely seen. Among the unwritten laws of the jungle is one, that you must not shoot a tigress in cub or you will be dead before the next moon rises ; a second, that you must not shoot a cub or vengeance will be swift and terrible. On one occasion the second law was broken by two week-end ' sportsmen ' from Calcutta. A few days later, when they, no doubt, were boasting of their prowess in Firpos, a woman was killed within a few yards of her house. Then started a reign of terror. Two men were killed in the course of the next few days. Some of the Anglo-Indian engine drivers, who were expert shikaris, were sent to patrol and guard the area. One rode everywhere with the elephants, that dragged in timber for the railway, but the tigress sprung and dragged down the mahout from an elephant alongside of him. The elephants were terrified and in the confusion the engine driver could not shoot. The doctor with the supple wrist already mentioned built himself a cage and sat up many nights inside, but the tigress was too wary. A platoon of the Indian Army was rushed to the area, only to have one sepoy siezed and killed. The experts were baffled, for by this time eleven people had been killed then a Kuki, clad only in a loin cloth and carrying an ancient muzzle-loading musket, mentioned casually that a tigress had got in his way as he was coming to market and that he had shot it. He got a pleasant surprise when he found he was entitled to a handsome reward.

The Earth Trembles.

One morning, while waiting for a train, I felt as if some one had suddenly siezed the chair and rocked it to and fro. The roof timbers creaked. The waiting passengers keened " Ram, Ram, Ram." Living in one of the most unstable provinces of India, I experienced many such earthquake shocks. Older people still spoke with awe of the great earthquake of 1897, when more than 1500 people were killed, within an area as large as the whole of Ireland, all brick and stone buildings were practically destroyed. There was also a heavy shock in 1916, but nothing on a really shattering scale

in Assam until the 15th August 1950. From a recent letter I learn that about 1,000 people were killed : the bed of the Brahmaputra River, in one place where it is a mile wide, was raised seven feet : a range of hills 10,000 feet high was sheared from crest to plains level and is now one vast landslide.

The explanation of these upheavals—as given by the hillmen—is simple. Round the earth is curled a great python, he falls asleep and as he relaxes his tail meets his head, he wakes angrily to see what has disturbed his slumbers, he bites and the shiver of pain runs round the world. He falls alseep again.

The Monsoon

From November to March the climate in Upper Assam is delightful, bright, clear days and cool evenings. During April and May the temperature rises, the atmosphere becomes more humid and oppressive. In June the heavy moisture-laden clouds roll up from the Bay of Bengal and deliver their contents over Assam. At Cherrapunji, where the ground rises a sheer 4,000 feet from the southern plains to the central East-West plateau, the heaviest rainfall in the world has been recorded, 500 inches a year. Thackeray, father of the novelist, had a summer residence here, to escape from the heat of the plains of Sylhet. In the days of the East India Company there was a summer barracks for troops, but so many committed suicide, by throwing themselves over the cliff, that it had to be abandoned. Having myself experienced 24 inches in one day there, I could appreciate their feeling of depression.

In the ' Hill Section ' of the railway, the rainfall averaged from 80 to 120 inches, concentrated in a few months. Often six inches fell in as many hours, at times a whole hillside would slip bringing hundreds of tons of earth and boulders crashing on to the line ; little streams became cascading waterfalls ; the rivers came rushing down in swirling torrents of silt and debris.

Home Again.

Doubtless ' there is a pleasure in the pathless woods ' but exiles in India argue that the finest sight in the world is the view of Bombay from the stern of a ship. After some years abroad the fushsia hedges of Connemara are a more thrilling sight than the most exotic orchids of the jungle.

When I returned from leave in the autumn of 1925, I was posted to the construction of a railway to serve a number of tea gardens. The project necessitated acquiring some garden land, uprooting some of the bushes, and many meetings with garden managers. I therefore learnt something of the cultivation and manufacture of tea.

How Tea Gardens Originated.

To understand why tea plays such an important role in the economic life of Assam, it is necessary to take a fleeting glimpse at the historical background.

The North East frontier of Assam has been invaded again and again by people of Mongolian origin, but we have no connected historical account until 1228 A.D., when Assam was invaded by the Ahoms, who gave their name to the province. Knowledge of earlier days has been obtained from references in the ' Mahabarat ' and other Hindu epics and from place names. The route was generally by the Hukong Valley, since made famous by the construction of the Burma Road. The inhabitants of Assam, having become soft and easygoing in a damp and relaxing climate, fell easy victims to the incursions of hardier tribes from the Far East. They were driven into the more remote and inaccessible valleys, where today numerous tribes with their own language, folklore and customs, live isolated in the mountains.

The Ahoms in their turn were exposed to the impact of great world movements, when the Mahommedans, who had invaded India by way of the North West frontier, endeavoured to complete their conquest by the annexation of Assam. All the attempts failed, mainly owing to the difficulties of maintaining the Lines of Communication. A ' war correspondent ' of 1662 reported that " Assam is a wild and dreadful country abounding in danger—the air and water of its hills are deadly poison—narrow are the gates by which an outsider can enter or issue from this country."

In 1816 the Burmese raided the country both through the Hukong Valley and through Manipur, the route followed by the Japanese in the last war. No less than thirty thousand Assamese were taken away as slaves, nearly half the population was destroyed, famine and pestilence carried off thousands that had escaped the sword or captivity. The incursions of the Burmese into territory ceded to the East India Company after the battle of Plassey, led to the first Burmese war of 1824. By 1826 the invaders had been driven back, but as the Government of India were reluctant to absorb more territory, Assam was handed over as a native state to a descendant of the Ahom kings. He proved so bad a ruler that he was deposed in 1838.

The historical fact, that Assam has often been invaded from the Far East, is significant today when Chinese armies are on the warpath and have already advanced into Tibet.

In 1823 it was found that the tea plant grew wild in Assam, but nothing was done until 1832 when a Government Committee was appointed to consider the possibilities of development. Seven years later the still active Assam Company was formed, with a capital of half a million sterling. The years of invasions and internal strife had left vast areas of unpopulated jungle, which the pioneering tea companies now commenced to clear, importing indentured labour from the overpopulated areas of India.

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The Manufacture of Tea.

An average sized tea garden has about 800 acres under tea in addition to 1,200 to 1,500 acres of rice, thatch-grass and forest land. A big company, such as the Assam or Jorehaut, owns several such gardens. The output varies considerably, depending on whether the garden produces coarse or fine leaf, but 700 to 800 pounds of good quality tea per acre is probably a fair average. A garden thus producing about 600,000 pounds of tea a year, has a manager and two or three assistants, before the war nearly all Scotsmen. The requisite labour force was generally reckoned at two to two and a half workers per acre of tea. Each garden has a dispensary and some hospital accommodation under an Indian doctor, the work of several gardens being supervised by a European doctor, usually an Irishman. The industry, as a whole, maintains a research and experimental station, where several scientists are engaged.

The first ' flush ' occurs about April, when the women commence plucking by hand ' two leaves and a bud.' The leaves are transported to the withering sheds, where they are exposed on netting shelves for from twelve to twenty-four hours. Thence they are brought to the factory, where they are machine rolled. The rolled leaf, which looks rather like tobacco, is fermented for a few hours under very carefully controlled conditions, then passed through a ' firing machine,' which dries the leaf and prevents further fermentation. Finally it is sifted into fine, medium, and coarse grades, packed and dispatched to market. For all that, the worst possible place to get a cup of tea is on a garden, the reason being that the leaf is not yet blended.

Plucking usually ends in October, then follows pruning, hoeing, replanting, draining and the many other activities familiar to anyone with knowledge of work on a large farm.

Human Sacrifice.

In the first few months of railway construction the centre line and boundaries were pegged out and, according as land was acquired, earthwork was commenced in the cuttings and embankments ; a temporary bungalow for the engineer and offices and housing for the staff were erected ; a brickfield was laid out and the manufacture of bricks started. There was time to enjoy the hospitable planters' tennis and bridge parties, to watch the garden coolies' sports and native dances. I knew many of the ' sirdars ' or foremen by sight and got a friendly ' salaam,' as I drove along the garden roads.

As the coolies watched the sinking of the foundations of a large bridge, memories of ancient customs revived and the rumour spread rapidly that a male child was to be buried in the foundations . . . No longer friendly smiles and greetings, but dark angry looks. The ' cold war ' went on for months, nothing could be done to allay their deep-rooted suspicions ; mothers went frantic if they missed

a child even for a few moments ; managers and assistants could not leave the gardens but had to remain always on guard against some untoward incident. Then one evening a howling and excited mob surrounded my bungalow, alleging that a child had been captured ; a garden manager leaped from his bath and, clad only in a towel, saved the life of a railway messenger who had already had his arms broken ; a Bengali clerk faced instant death to bring the mob to reason ; they were only convinced when the bungalow was searched. At last they realised that they had behaved foolishly and afterwards all was quiet and friendly again.

During the next few years on construction projects, technical and administrative problems left little leisure for jungle life. Stalking ' mugger,' hunting leopards, sitting up for tiger, watching birds are described in many books more adequately than can be attempted here. My next and most exciting entry into Assam was by an unusual route.

Retreat from Burma.

In December 1941 Rangoon was bombed by the Japanese, several hundred people were killed, many thousands fled the city. In January 1942, I was sent over with a small advance party to investigate what assistance was required by the Burma Railway administration, which was then struggling under immense difficulties to keep the railway working. The Japanese were advancing from Siam, British and Indian forces, stubbornly resisting overwhelming forces, were being driven back. As the armies retreated, hundresd of thousands of Indian civilians sought every means of escape. Trains were packed to suffocation ; men stood on the couplings, on the running board or lay on the roofs of the carriages ; many died on the way. In the streets of this great thriving city nothing was to be seen but the scurrying jeeps, the criminals, the looters and the insane. No one was left except a small band of ' Last Ditchers ' and garrison troops who had volunteered to remain until the end. In March they also were ordered to leave ; the ground shook as port and other installations were blown up ; the sky darkened with the smoke from the inferno of a great oil refinery. The last train steamed slowly out into the night leaving a wake of destruction—and behind it pathetically followed, the spaniels, the airedales, the terriers, all the big and little pets with their appealing eyes saying " Surely you can not abandon US."

Followed grim days of defeat and withdrawals, at one station alone eighteen people were found one morning dead from cholera. Mandalay station was a mass of wreckage, when fifteen tons of bombs exploded after an air raid. Station after station was bombed, patched up, and finally abandoned. In May 1942 the last of the devoted band of railwaymen, who for four months had kept trains running in the face of appalling difficulties, who had provided transport for thousands of refugees to the frontier, and could now

do no more, were ordered to escape to India as best they could. It took fifteen days to cover 220 miles to Imphal, 4,000 feet above sea level, the capital of the native state of Manipur. Thousands of refugees were also painfully toiling along what was but a jungle path, winding up steep slopes to 6,000 feet, descending into deep valleys, only to climb up again in the broiling sun. Their only food was what they were able to carry, their resting place the bare ground. Many fell exhausted, or succumbed to dysentry or malaria. The Manipuris offered us unrefined sugar, which I had often seen made in the villages from sugar cane and had thought a filthy mess. I was glad then to accept their generosity.

Manipur State.

Before the war Manipur was one of the most picturesque States of India, remarkable also for its dancers and strange customs. They were, at one time, animists, like most of the hill tribes, but advancing into civilisation had been absorbed into Hinduism. There is a Bengali proverb " Twelve Manipuris, thirteen ovens." meaning they were so ultra orthodox that each man cooked and eat separately. The duck shooting was famous, with a record of five hundred birds to one gun in a day.

In 1944 Manipur was invaded by the Japanese and bitter fighting ensued before they were driven back.

It was thus twenty-one years after I had gone to India to assist in building a railway to Burma that I returned from Burma, weary and nearly starved, over one of the three possible alignments for a railway.

Assam a Battleground.

Eighteen months later I returned as Engineer-in-Chief of Construction in Upper Assam. The railway, which had been designed to carry tea, could not meet the demands now placed upon it. In August 1943, at a Conference in Quebec, it was decided that the Assam lines of Communication were to be developed to carry 7,500 tons a day, excluding petrol, for which a pipe line was to be laid. This meant increasing the capacity sevenfold, or transporting for twice the distance from Kerry to Antrim more traffic than is loaded daily on the whole of the C.I.E. The construction programme involved large marshalling yards and doubling 350 miles of line. The water supply for the additional engines and staff was, itself, a formidable undertaking.

An American Transportation Division was sent to operate the traffic. With new methods, more intense supervision, and with the assistance of a greatly increased Indian staff the extended facilities were used to the utmost capacity.

Military supplies and rations had to be carried for the British and American troops fighting in Manipur and the Hukong Valley ; for the airlift over the famous ' Hump ' to China ; for the construction

of the Burma Road ; for the great number of airfields and depots of all kinds ; and for the doubling of the railway.

On the double-engined trains half a mile long were aircraft engines and parts, mechanical excavators, Bailey bridges, pontoons, tanks, guns and ammunition, pumps and pipes for the oil line, rails and sleepers, pigs and goats, all the immense paraphernalia of a modern war. With everyone straining to the utmost to push the supplies through, in addition to troop, ambulance, and civilian passenger trains, risks had to be taken and accidents were bound to occur. When wagons were derailed the Americans sent out a bull-dozer, shoved them bodily off the line, and trains were soon running again.

On one occasion a train was held up at a station, to my enquiry as to the cause of the delay, the American station master replied that there had been a head-on collision between two stations.

" How did that happen ? "

" There is a fine young fellow down there, but he don't know much about trans-port-ation " was the reply.

Somehow these thousands of men, of different races, classes and creeds, serving under different authorities, managed to work together with remarkably little friction.

The Pipe-Line.

The pipe-line was laid, mainly alongside the railway, for 750 miles from Calcutta to the Burma Road. At Ledo, the Assam end, was a sign post :

Mitkynia 275 miles.
Kuomting 1,078 miles.

Peace at Last.

When the atom bomb was dropped at Hiroshima, the tumult and the shouting died and the captains and their companies departed. Assam gradually returned to its quiet and easy going way of life, but the scars of war were left.

My last visit, paid in 1946, was to make arrangements for dismantling the redundant track and pulling out the pipeline.

The Province Divided.

In August 1947 when India gained her independence the province was divided, Lower Assam, which was mainly Mahommedan in religion and Bengali in race, became part of Pakistan, while Upper Assam and the Hills, the ancient kingdom of the Ahoms, was allotted to India.

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Bernard Ferguson : *The Wild Green Earth.*
E. Candler : *The Unveiling of Lhasa.*
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(Perhaps something like Railway Workers of the World . . .).

NOTES

AHASCRAGH AND CASTLE GAR

Sir Richard Morrison, the notable Irish architect, brought up under the influence of the grand classical tradition, from which he departed later, engaged in the building and remodelling of country mansions. The style which he adopted was in accordance with the taste of the time. " In his exteriors he imitated mediaeval castles and abbeys, or preferably Tudor mansions, and sometimes combined the two. His interiors were richly decorated with ornamental carvings, the walls were wainscoted in oak, tracery windows were filled with stained glass, ceilings ornamented with carved beams and gilt pendants. The halls were large and in the baronial style ; musicians' galleries were often added. One of the most noteworthy of Morrison's creations was Castle Gar, possessed by the Mahon family."

Dutton in his *Survey of County Galway* mentions the Rev. Dean Mahon and Lord Clonbrock as among the few gentlemen who cultivate green crops. He adds that the gentlemen he mentions cultivate Norfolk, Swedish, and other kinds of turnips, generally in drills. They also usually plant rape, vetches, and may have begun to propagate mangle wurzle, but little or no carrots or parsnips for cattle.

Bryan Mahon possessed in 1665 considerable property in the neighbourhood of Loughrea. His wife was Maggie Power. James the elder of their two sons, became ancestor of the Mahons of Beech-hill, Co. Galway ; their son Bryan was Lieutenant in Clanricarde's Regiment. He was ancestor of the Mahons of Castlegar and his commission as Captain, date 5th of April, 1690, is at present at Castlegar.

Otway in his *Tour in Connaught*, 1839, wrote, " In the neighbourhood of Ahascragh there are two fine demesnes, one Castlegar, the mansion of Sir Ross Mahon ; the other, Clonbrock, the seat of the lord of that ilk (as the Scotch say). They are both very different indeed from the middleman's demesnes I have lately described. As far a great extent, full grown timber, and roomy but not handsome houses, kept in excellent order will go, they are fine establishments. Both owners were from home, as indeed I may now say *for once* was very owner of a fine demesne, except one, that I passed during my whole tour. I observed that the soil was poor and hungry in their demesnes. Though it was the latter end of May, the surface was covered with a thick vesture of moss. I had, before I visited this quarter, imagined that the central plains of Galway were of a finer quality of land than what I now found them. The finest oak-wood I have seen in Connaught is at Clonbrock ; the timber

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seems to stand in its natural *habitat*, and is full grown. Part of it was being cut down, and observed that, contrary to the Irish practice, the bark was stripped off before the tree was felled; this, I believe, is the practice in the royal forests in England, and improves the quality of the timber. I saw here pheasant running along the skirts of the wood. This rare species of game being abundant here showed that his lordship was careful of manorial rights. I confess I would rather have seen a fine peasantry than a pheasantry; and I am not sure that I saw any thing like the former. In the immediate vicinity of the great house, I saw some pretty porter's lodges, etc., etc., but outside of the demesne (on land, which, no doubt was still his lordship's property) I did not observe any great improvement in the dress, the houses, or the tillage of the people. No doubt there is a slow process of improvement going on here, as in every other part of Connaught, and a change is coming over the language, and dress, and the habits of the people. Respecting this very district and property of Lord Clonbrock's, I remember being told a circumstance which occurred half a century ago, and was witnessed by a relation of mine then on a visit at Clonbrock. The then lord was getting home his year's full, and as was the custom, the tenantry, according to their villages, took it in turn, day after day, to draw home, with man and horses, the lord's turf; and during the process, each set of villagers got their dinners in the servant's hall; but when it came to one set, which were located far off in an island, surrounded by red bogs, and when they were called to come in to the house to dinner, nothing could persuade them to do so—in Irish, their only language, they declared that they dared not do so, lest the big building should fall upon their heads, while under it. Such barbarian ignorance, if ever it was shown, could *not now* at least be exhibited. Lord Clonbrock is, I am told, a great improver of red bogs, and I regretted much that my time and engagements did not allow me to go and inspect what he had done—but when I asked was the improvement finished, is the red bog become good pasture, meadow, or tillage land, I was told that it was not so yet, and it was more than hinted that his lordship was growing tired of his speculation."

The Editor.

HODSON v. LORD CLONBROCK

Galway Assizes. Summer, 1831, before Mr. Justice Vandelure.

The following is an outline of an interesting case which occupied the court for two days.

In 1765 Lord Eyre leased to John Donelan, of Ballydonelan, certain lands called Clonkeen, containing 93 acres, for three lives, of whom Malachy Donelan was the survivor.

Some years afterwards—in 1773—a Mr. Hodson, the ancestor of plaintiff, purchased the lands from Eyre, subject to the lease.

There were several other denominations of land adjoining called Clonkeen also, of which four or five were granted to the Donelan family at different times and were in 1831 called "Clonkeen Donelan," another called "Clonkeen Lorcan" were at that date in the possession of Lord Clancarty. Mr. Hodson's was called "Clonkeen Eyre."

A road leading from Ballydonelan to Aughrim, by Ballyeighter (as was contended by plaintiff) ran directly through "Clonkeen Eyre," leaving about one half on the south side of the road going towards Aughrim, and for that half defence was taken in the name of Lord Clonbrock, but really by Mr. Donelan, as a sale lately made of part of the Ballydonelan Estate the acres so in dispute to the number of 47, were conveyed to Lord Clonbrock as being a part of "Clonkeen Donelan," and of another denomination called Lurga.

By a consent entered into, title was admitted on both sides, and the simple question for the Jury was "whether these 47 acres were the estate of Hodson or of Lord Clonbrock."

A writ of view was had, and previously to the Assizes some of the Jury were on the lands, and the mearings were pointed out to them by persons nominated for the purpose by the parties respectively.

There was, as is usual in such cases, evidence of a conflicting nature produced on both sides, but the great weight of it lay on the side of the defendant, but a number of the Jury, however, were of a contrary opinion, and after a discussion lasting two hours in the Jury Room, the Jury was discharged by consent.

In reporting the case *The Western Argus* stated: "Should the Plaintiff again try a Galway Jury we think he will find it difficult to procure one in the County (famed as it unquestionably is for the honour and intelligence of its Jurors) who will agree in thinking that Malachy Donelan and our respected, valued, and most lamented friend the late John Donelan, would have sold to Lord Clonbrock 47 acres of another man's estate for valuable consideration, *knowing it to be such*—for to such conclusion in fact must they come if they find for Mr. Hodson."

The Editor.

KILCONNEL—THE POPERY ACTS

Grand Jury Presentments

At the Galway Summer Assizes of 1822 the last known case of the prosecution of a priest under the Popery Acts was that of Father John O'Connor, Parish Priest of Kilconnel and Aughrim. He was indicted: "he, on the 17th of February last, did in Kil-

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connel celebrate marriage between Thomas Curley, a reputed Papist, and Mary Parry, who had professed herself to be a Protestant, within the space of twelve months previous to the date of her marriage, contrary to the peace of our Lord the King, his Crown and dignity."

The Crown Prosecutor stated that the accused was a clergyman of position in the Roman Church, respected by all who knew him ; and the crime he stood indicted for was a violation of that law which makes it criminal for a Roman Catholic priest to perform the ceremony of marriage between a couple, either of whom had within twelve months been a professed Protestant. The defendant, counsel said, might have not intentionally violated the law, but the Hon. and Most Reverend Doctor Trench, and the Rev. Mr. Martin, Rector of the Parish, who had originated this prosecution, thought otherwise. The Jury must be aware that the 32 and 33 George III, chapter 21, sub-sections 12 and 13, restricts " Romish priests from performing the service of marriage between Protestants, or between those who had been Protestants within twelve months previously, and Papists, unless first performed by the Protestant clergyman." The young lady admittedly had been a Protestant in this case, in which she was an unwilling witness. She had become a Catholic and married, and she will now be examined as to the state of the facts, as also will be the Rev. Mr. Martin, whose church she was wont to attend. He (counsel) would put his witnesses on the table, and he ventured to hope that it would be the last time in his life that he would be employed in such a prosecution.

The facts having been proved, the knowledge of the priest as to whether he knew the lady had been a Protestant within the twelve months became the object of serious inquiry.

Counsel for Father O'Connor were Messrs. North, K.C., Blakeney, Fallon, Donelan and Everard.

The Judge, Mr. Justice Burton, charged for an acquittal, and the Jury accordingly acquitted Father O'Connor.

The Editor.

LOUGHREA

From "The Western Argus." Galway, Saturday, August 20, 1831.

A few days since a party of peasantry were drinking in a public house at Poppy-hill, between Ballydonelan and Gurtymadden, some armed vagabonds came in to swear them—whereupon a man named Michael Dolan, a tenant of Mr. Donelan's, declared that he often heard his late master John Donelan, advise the people against the Terries ; and that by God he had too much regard for his master (the Lord have mercy on him) to act against his orders tho' he was

now in Heaven. The Captain of the Terries replied that Dolan was the first man should take the oath. The wind of the word was enough—Dolan a stout, determined, active fellow, jumped instantly over the table and seized the ruffian—the women who were present rushed in and collared Dolan, attempting to draw him away lest *the Captain* should shoot him. *The Captain did fire* at Dolan, but missed him, upon which the latter, his hands being engaged by the women, hit Terry a couple of kicks in the seat of honour, and the company interfering the Terries made of.

The consequence was the people were not sworn, and feel most grateful to Dolan, for but for his conduct the system would have been forced upon them.

A neighbouring gentleman brought Dolan to Ballinasloe and introduced him to Captain Warburton, our most efficient and active Chief Magistrate, who gave him three pounds as a reward for his determination. Dolan declared that if his master, our much regretted friend John Donelan were living, he would have seized the captain of Terries and brought him before him.

If poor John Donelan were spared to his county ; or if the gentry would do *their* duty as we have oft heard *him* advise them, the system would long since have met its downfall.

The Editor.

PORTUMNA

County Galway Grand Jury Presentments— The Assizes, August, 1831

Owen Glorer was indicted for appearing armed by day, with others, on the 20th July last.

James Clarke—lives at Addigan, near Portumna ; saw prisoner on 20th July—(would know him in a blanket)—witness was weeding parsnips in his garden in the forenoon ; prisoner and another man came into the garden : prisoner had an umbrella under his arm ; asked witness what men he had working ; answered none ; his man had retired from work in consequence of a notice served on the Chapel ; prisoner pulled out a pistol and said—" you must raise wages to a shilling per day, or 10d. with diet ; that he should follow the *laws of the country*, according to Terry's rules ; " witness said he could not afford it ; prisoner said he should, and that he should send a message to the same effect to *his father* and the Rev. Mr. Armstrong, and if Mr. A. would not submit that he (prisoner) would *meet him either in Gig or Carriage ;* prisoner was spokesman : the other was apart, behind the other, armed also with a pistol ; the country is very disturbed ; identifies the prisoner ; saw him after at Captain Singleton's in company with several others ; would know him among a thousand ; the men remained

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half an hour ; James Cafinane was drawing stones in a field opposite his door, to Lord Clanricarde's deerpark, to build a wall ; the men were not disguised ; witness was very civil because prisoner had a pistol levelled at his breast.

Mrs. Clarke corroborated the statement, but did not hear the conversation.

William Coffey, Esq., C.C.P., saw Clarke three weeks ago in Mr. Lynch's yard at Portumna, who stated the occurrence, swearing informations and giving description ; arrested prisoner subsequently, was not present when Clarke identified prisoner.

Captain Singleton, Chief Magistrate, was present when Clarke was brought to identify ; placed six men together ; Clarke was at a back window, and *pointed out* prisoner among the *six* ; he sent for Clarke without informing him that the man named in his information was in custody.

For the defence, James Cullinane deposed that he was drawing stones to Lord Clanricarde's deerpark on 20th July : was throwing a load when he saw *two strangers* go into Clarke's garden ; did not know them ; prisoner was not among them ; Clarke was nearer to prisoner, and had a better opportunity of seeing them ; their faces were not turned towards witness ; saw an umbrella and pistol with them.

Thomas Hynes and Pat Laundry were produced to prove an alibi, that they were cutting turf with prisoner on the day mentioned.

The Rev. Mr. Curtin gave an excellent character of prisoner : heard of bullets and swan drops found in his house.

The Jury brought in a verdict of guilty. He was sentenced to be imprisoned 12 months.

The Editor.

LOCAL TRADITIONS OF THE BATTLE OF AUGHRIM

As Related by SEAN CANNING

With the fall of Athlone, through the obstinancy of St. Ruth, there was nothing left but to order a general retreat to a more favourable position, and leaving the gallant Colonel Richard Grace with many of his comrades, all put to the sword and now lying dead within the walls of that town, St. Ruth passed into Galway. He crossed the Suck at Ballinasloe and halted on the slopes of Aughrim, about three miles further on. Sarsfield with the more able officers advised him against giving battle ; he preferred to prolong the campaign over winter.

The soldiers of William's Army were composed of at least ten nationalities, they were foreign to a winter campaign in Ireland. Disease and pestilence, with shortage of food for man and beast,

would decimate them. The Irish army with a good command, would harass them by avoiding giving battle and striking when the opportune moment would arise. St. Ruth could not be moved, he was afraid that word would reach the French King, and that he might be recalled in disgrace, and perhaps end his days in the Bastille. He disregarded the advise of his officers, and gave a general order to the whole army, under his command, to hold themselves in readiness. He awaited on the historic slopes of Aughrim, an admirable position. Here he hoped to give battle to the enemy; he would revenge the error of the Boyne, and retrieve the error of Athlone ; he may fall in battle with an external halo of honour to surround his name . These vain thoughts urged him on.

Ginkle with his army followed in the footsteps of St. Ruth, and on the evening of the 11th July, some Irish troops were scouting and spotted an advance guard of Williamites approach from the Ballinasloe direction. They entered a small field nearby and were in the act of replenishing their water supply from a well, when the Irish opened fire on them. A short, sharp, engagement ensued, and both parties withdrew to their lines. It was now only a matter of time when the decisive blow would be struck, and sentinels on both sides kept a vigilant watch during the night. As the dawn broke and the first rays of light appeared from the east it was evident that a great blanket of fog was casting its massive folds over the plains below, even Kilcommedon heights were invisible.

Now the position taken up by St. Ruth gave him marked advantage over the enemy. The Hill of Kilcommedon extended to a distance of almost two miles from north to south, at places it inclined to a height of about 400 feet, and it varied from base to summit, to a quarter of a mile. In front was a morass of bog. At the extreme north end was the Castle of Aughrim, approached by a narrow pass between two bogs. To the south end lay the Pass of Urrachree, guarded by sand dunes or small hills. The hill of Kilcommedon was intersected by fences and thrown up trenches. Breaches were cut in places to allow cavelry to pass through. St. Ruth's main body manned those heights, and trenches ; his left was extended to Aughrim Castle ; his position at the right rested at Urrachree.

Ginkle, an Officer of experience and a man who would listen to the good counsel of his officers saw that his chances of success were not too bright, especially against such troops as he had previously met at Athlone. Unlike St. Ruth, he would not act on his own initiative, so he went into council of war with his Officers. Mackay and Talmash advised him to give battle, as they saw danger in delay, and on their advice he agreed, rather reluctantly, we are told. One thing certain Ginkle had on his side reliable officers, well disciplined, and with a first class training. It is unfortunate to state that on the Irish side the same could not be said. Tyeconnell the Viceroy, was doubtful and weak ; it was said that he was more interested in himself than his country. He interfered in military

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affairs, when he should not, and was almost lynched at Athlone for undue interference. He disliked Sarsfield, and slighted him whenever he got the chance. Then he had such traitors as Luttrell, Clifford and Maxwell. Sarsfield remonstrated with these and previously accused them of corresponding with the enemy, but Tyrconnell would not listen. With such men as these, St. Ruth went into battle. Of course he had with him devoted and trustworthy men who were honourable and above reproach, but a few traitors such as I have mentioned would have been shot out of hand before their ill designs were effected.

It was on Sunday morning and Masses were said and sermons were preached in the Irish Camp, the soldiers were called upon to defend their country, their Altars and their homesteads; defeat would mean extermination, confiscation and ruin. They would become the serfs and slaves of a relentless foe. Brave words and brave deeds were the order of the day. Most of the Officers and men were true to their dear country and fought bravely that memorable day at Aughrim, but fate entwined with treachery turned victory into defeat.

The strength of both armies was about the same, the English 23,000, the Irish 22,500, but the English had 24 guns, the Irish having only 10. St. Ruth had gone into position at an early hour and only awaited the disappearance of the fog from the moors below. At 12 o'clock the sun's rays pierced through, and both armies, in full view faced each other. St. Ruth placed five guns on his right, with De Tesse his second in command. On the left was Sheldon, with Henry Luttrell, Purcell and Parker as reserve supports. At Aughrim were placed two guns with Colonel Burke and a regiment of foot. The centre, and along the slopes were manned by infantry under Hamilton and Dorrington. The cavalry slightly to the rear were in charge of Galmoy. A battery of three guns was in position on the slope of the hill, and covering the bog and narrow pass leading to Aughrim Castle. The gallant Sarsfield, the hero of Ballyneety, was relegated to an inferior command, and was sent with the reserve cavalry two miles to the rear. St. Ruth could not then cast away his prejudice against the greatest soldier of that time.

Ginkle had for his second in command the Duke of Wurtembur. At the centre were Mackay and Talmash, with the cavalry under Scavemore and De Ruvigny. Near the bog, at the centre, were two batteries, and two more at an advanced position covering the pass where it widened to Aughrim. To the left were the Danes, the Dutch and the French Huguenots commanded by La Melloniere, Tetteau, Nassau, and the Prince of Hesse. The cavalry to the extreme left were placed with La Forest, Eppinger and Portland in charge.

The first engagement took place at Urrachree, where some Irish outposts advanced to a stream and were fired on by a party of Danes. Fighting developed at this sector, and reinforcements were

rushed by both sides but the English were driven back. There was a lull in the conflict and Ginkle held a further council of war. He was in doubt as to the advisability of giving battle. Again the strong hand of Mackay carried sway and after two hours' silence the guns from the English lines boomed forth. The battle renewed, Ginkle led the way towards Urrachree. The Danes made an attempt to manoeuvre a flanking movement but the Irish extended their line of defence and stemmed their advance. The Huguenots advanced to attack the hedges near the pass, and the Irish according to plan, retired and drew them on. With terrible effect a flanking fire was opened on them and they fell back in disorder, the Irish horse attacking as they retreated. Again Ginkle brought up reserves, but yet again the Williamites were beaten back and driven into the bog below. To hold this position intact, St. Ruth moved a regiment from near Aughrim, with fatal results later. It was said that he carried out this movement on the advice of Luttrell. Mackay felt the weakened pulse at this sector, and took full advantage of it; he at once sent his Infantry across the bog. An hour and a half of hard fighting had now elapsed, and the Irish had held their ground with great gallantry. It was at 6.30 p.m. that 3,000 English advanced once more through the morass under cover of their artillery, and faced the hill in a vigorous attack on the Irish positions there. Again the Irish enticed them on until they were almost at the summit of the hill; then with lightning rapidity and heroic dash faced about and opened a deadly fire on them and with the cavalry coming on they were cut to pieces and hurled into the bog once more. In this attack they suffered a severe reverse, losing many officers. At one place only did the Williamites make any advance that seemed dangerous. A couple of regiments converged, and gained a foothold among some walls and fences near Aughrim Castle. Colonel Burke's turn now came but to his dismay, he found that the ammunition given to his men was too large; they were compelled to use chapped ram rods, and even buttons from their tunics. Here we find another act of unwarranted treachery. However, word was quickly conveyed to a body of cavalry in the immediate vicinity, and after a daring coup, and a stiff engagement, the English were driven back. It is told that Mackey in all those defeats insisted in one last stand. He advanced with a body of cavalry through the pass at Aughrim, with only a couple of horses riding abreast at the time. St. Ruth watched the advance from the position above, and exclaimed " Pity to see such brave fellows throw away their lives in this way." He sent word to Sarsfield to send up 400 horse but stay on with the remainder, and await further orders. On the arrival of the body of cavalry, St. Ruth placed himself at their head. He was in great heart and stated he would drive the English to the gates of Dublin. As he charged down the hill and veering towards one of his gunners to convey an order, a burst of chain shot got him, and his headless body rolled from the saddle.

I would like to add here that this seemed like fate, but tradition has it otherwise. A couple of days prior to the great battle a pedler named Mullin arrived at the Irish Camp, he sold laces and spent long enough to get the information he desired to convey to the enemy. He heard St. Ruth was to ride on a grey charger, as this was one of his favourite mounts. In that fatal charge the Williamite gunner picked on him as he sped across the plain to meet Mackay. The first shot missed and a young ensign named Trench took the gun in hand and fired. The gunner remarked to Trench " his hat is knocked off Sir." " Yes," said Trench " but you will find his head in it too." The cavalry in their dash were halted with no responsible officer to lead them. St. Ruth's body covered with a trooper's cloak was carried to the rear and an attempt was made to conceal his fate, but the true facts leaked out. The result was, his regiment of Blue Guards (French cavalry) retired from the field, followed by the Irish. No assistance came to calmoy in his endeavour to hold up Mackay and the English made a flanking movement at Aughrim Castle. At the same time, Ginkle pressed at the centre and broke the front line of defence. The Irish infantry under Dorrington, made a brave stand, but were compelled to fall back in broken formation. At one place known as the *Bloody Hollow* about 2,000 Irish were encircled, and trapped ; the remainder retired in hot haste. Sarsfield galloped to the scene of battle but too late, and with a heavy heart, he gathered together the remnants of a defeated army. The slaughter was great, the English lost 2,700 killed and wounded, the Irish about 5,000. Included in this would be those surrendered in the bloody hollow.

In the early hours of the morning of the 13th after torrential rain during the night, the English in savage fury, murdered those prisoners. It was said that the little stream at the base of the hill ran red with the blood of the slain. The dead were left unburied, and Story, the Williamite historian said that a human being was not to be seen for miles around. Great packs of roving dogs took possession of the battlefield and devoured the bodies of the dead, and for months it was unsafe for the traveller to pass that way.

Sarsfield retreated through Limerick ; on his way he passed through Woodford and, according to tradition, at that town he buried some pieces of artillery at Derrycregg wood. The enemy must have harassed him on the way, as at Woodford he reversed the shoes on his cavalry.

On the night of the 14th, we find that Ginkle, with a body of cavalry, arrived at Eyrecourt, and bivouacked in the grounds of Eyrecourt Castle that night. Eyre received him with great pomp and splendour.

So much for the slogan that caught the eye of the visitor who entered the entrance door of the castle. It read—

" WELCOME TO THE HOUSE OF LIBERTY."

To this we pass by with a smile. So ended the battle of AUGHRIM, with bitter memories to follow.

Remarks :—

1. St. Ruth arrived in Ireland on the 9th May, 1691, and was not long enough on Irish soil to judge the sincerity and advice given to him by the officers under his command. He was unable to calculate between the good and the evil.

2. His failure at Athlone forced his hand at Aughrim, as I have already stated, but his own personal ambition was at stake.

3. Three responsible Officers with the rank of colonel were unreliable. They were previously caught holding correspondence with the enemy—how could they be trusted at Aughrim ? One of them, Luttrell, was assassinated on the streets of Dublin, undoubtedly for his past treachery.

4. The deploying of the regiment from near Aughrim seemed to be rather exposed as immediately the English probed the line at that sector and massed their infantry on it.

5. The death of St. Ruth seemed to paralyse the French cavalry —they lacked discipline or leadership, or perhaps both. If they had even made a stand the tide of battle may have changed.

6. The fact that when Mackay was forcing the pass at Aughrim, and the time that elapsed before word was conveyed to Sarsfield, and the coming up of the cavalry a great number of the English must have got through. If Sarsfield was allowed to come up with the whole of his cavalry and take command there is little doubt but the tide of battle would be changed. Mackay's flanking movement would have been broken, and the Irish infantry would have held the heights of Kilcommedon.

7. When St. Ruth was killed the whole plan of battle seemed to have been lost, as even the second in command De Tesse failed to take control. There was no united command, the cavalry retreated while the infantry fought on for almost two hours.

8. To allow a spy to enter and get away from the Irish camp with valuable information was to be deplored. This one man may have been responsible for the disaster that befell the Irish army at Aughrim.

THE BODKIN MURDERS

By JARLATH A. O'CONNELL

This shocking massacre took place in 1740 at Carrowbawn House, about four miles from Tuam on the Headford side of the town. The house was then the property of one Oliver Bodkin, a landed gentleman whose family could boast of being one of the

oldest in the country and could claim a common ancestry with the Earls of Kildare and of Desmond.

In or about 1720 Oliver Bodkin had married and there was one child of the marriage, a son christened John but who was usually known as John Bodkin FitzOliver to distinguish him from other relatives of the same Christian name.

Oliver Bodkin's wife died in 1730 and two years afterwards, he married again. Of this marriage there was also only one child, a son christened Oliver and always subsequently referred to as Oliver Bodkin FitzOliver.

Both children were treated with great affection by the father and the elder boy in particular is said to have been pampered in an extravagant fashion by him. It is of relevance to this article to refer to the fact that Oliver, the younger son, had been sent out to foster parents for the first three years of his life. This was a usual custom of the time and in this case the foster parents were John Hogan the herd on the property and his wife.

Eventually it was decided that John FitzOliver's education should be taken seriously in hand and he was sent to Trinity College, Dublin, to study law. Whilst there, however, he entered upon a life of dissipation and, notwithstanding appeals from his father to mend his ways he eventually abandoned his studies entirely and had to be brought home to Carrowbawn.

Naturally, his behaviour was frowned upon by his father and his step-mother and, at the same time, tended to increase their affection for the younger boy a fact which young John FitzOliver noted with increasing resentment. He developed an intense hatred for his step-mother and such jealousy of his step-brother that eventually, in 1737, he decided to leave Carrowbawn for good. He was then seventeen years of age.

About a mile to the west of Carrowbawn stood Carrowbeg House, a property belonging to John Bodkin who was a brother of Oliver and an eminent Counsellor well known on the Western Circuit at that time. He had two sons known respectively as John FitzCounsellor and Patrick FitzCounsellor, the latter being married and the father of a family.

Neither John Bodkin nor his sons appear to have taken much interest in the Carrowbeg property and apart from a few week's holidays each year they seldom visited the estate. The house, however, was looked after by another member of the family, Dominick Bodkin, who was a brother of Oliver and the Counsellor. This gentelman was a notorious character in the locality and his pock-marked face and blind eye added to his unsavoury reputation. He was known as ' Blind Dominick ' to the tenantry and, in fact, tales of his evil doings may still be heard from the older people around Carrowbeg.

It was to this house that young John FitzOliver removed when he left Carrowbawn in 1737 and for the next three years his constant

companion and confident was his uncle, ' Blind Dominick.'

In 1737, the Counsellor's two sons came to Carrowbeg for a short visit. They remained there for some days and everyone appeared to be on the friendliest of terms and Patrick FitzOliver seemed to be in excellent health. But one morning he was found dead in bed and there was apparently no evidence to show that he had died otherwise than from natural causes. It may seem irrelevant at this stage, to refer to this minor tragedy but it was an event which had a direct influence on the subsequent conduct of John FitzOliver.

This young man continued to nurse his grievance against his family and his resentment knew no bounds when in 1740 he learned that his father had altered his will and had decided to leave his estate to young Oliver. He then conceived the horrible idea of circumventing the terms of the will by murdering his father, his step-mother, and his step-brother. In ' Blind Dominick ' he found a willing ally and John Hogan the herd also agreed to assist him in his awful plan. In describing the conspiracy, Oliver J. Burke (*Anecdotes of the Connaught Circuit*) states that another man named Roger Kelly was involved but the Newgate Calendar gives the name of this fourth man as Burke.

The conspirators met at Carrowbeg House on the night of Friday the 18th September, 1740, and it was there they planned the details of the crime. They agreed to meet on the following night near Carrowbawn House but when the appointed time arrived the fourth man lost his nerve and ran away. The local account of the crime states that they met at Carrowbeg House on the night of the crime and that whilst they were debating as to whether guns or knives should be used, Roger Kelly went out to the yard on the pretext of looking after his horse and did not return.

They entered the premises through the yard at the rere and their first victims were two sheep dogs whose throats they cut lest they might give warning of their presence. They then went into the servants' quarters and enquired if the Counsellor had arrived for the Assizes. Having thus put them at ease, they proceeded to cut the throats of the three men and two girls. Upon entering the main portion of the house they came across another servant and his wife and they also cut their throats as they lay asleep. Next they murdered one Marcus Lynch, a Galway merchant who had come down for the Tuam races earlier in the week and who had the misfortune to be staying in Carrowbawn that night. It was John FitzOliver who butchered him and meanwhile John Hogan cut the throats of Oliver Bodkin and his wife. This left only young Oliver alive and it was Hogan who set about killing him. It is said that as he approached the bed, the child awoke and, recognizing his foster father, cried " Daddy, daddy, don't kill me." The appeal touched Hogan and he proceeded to smear the boy with blood in the hope that the others would think him dead. But Blind Dominick saw

through the ruse and threatened to kill Hogan if he did not complete his ghastly task. Hogan then killed the boy in a most brutal fashion and actually cut off his head in the process.

Having thus butchered every inmate of the house, eleven persons in all, the three murderers quietly left Carrowbawn.

The crime was discovered early the next morning and a large crowd of the local residents gathered at the scene. Amongst them was John FitzOliver who displayed every symptom of grief at his loss. But it was noticed that there were several bloodstains on his clothes and upon interrogation by Lord Athenry, a Justice of the Peace, his replies were so unconvincing that he was arrested on suspicion and removed to Galway Gaol. Upon arrival there he made a full confession and a statement as to the parts played by his two accomplices.

Hogan and ' Blind Dominick ' immediately fled but they were apprehended on the following day and brought to Galway. At the same time John FitzCounsellor was arrested on suspicion of being implicated in the crime.

The four prisoners were brought to Tuam on the 6th October and lodged in the Bridewell that night. On the following day they were charged with the murders and true bills were found against John FitzOliver, Hogan, and ' Blind Dominick. The Grand Jury threw out the bills against John FitzCounsellor and the three murderers were then put up for trial. When charged, Hogan pleaded guilty and told how he had killed three of the victims including young Oliver whom he would have spared were it not for ' Blind Dominick.' When charged, the latter also pleaded guilty and admitted having murdered six on the night of the crime. John FitzOliver also pleaded guilty and without more ado Mr. Justice Rose sentenced the three of them to be hanged on the following day.

On the following morning, the prisoners were brought to Claretuam in a cart and there, in sight of the scene of the crime, they were hanged from a tree. Hogan was hanged first and then ' Blind Dominick.' When John FitzOliver's turn came he asked permission to make a statement. He then astounded the onlookers by stating that the death of Patrick FitzCounsellor two years previously at Carrowbeg House had not been from natural causes but that John FitzCounsellor had murdered him by placing a pillow over his face and sitting on it until he was dead. He further stated that the ease with which his cousin had escaped punishment for the crime had influenced him in his decision to perpetrate the crime at Carrowbawn. Having made this statement he was then executed and his body and that of ' Blind Dominick ' were gibbeted at the place of execution. John Hogan's head was removed from his body and was placed on a spike on top of the market-house in Tuam.

John FitzOliver was present at the executions and upon hearing his cousin's accusation, he admitted his guilt by going into hiding.

He evaded arrest by posing as a farm labourer for a few days but eventually on the 22nd October he was caught in a bog near Belclare.

The accused was imprisoned until the following March, in Galway, when he was tried there and found guilty of fratricide. On the same day he was hanged on Gallow's Green beside the walls of Galway and his head was removed from his body after death.

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Incorporating Quarterly Notes

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Editorial

In the field of Galway history—political, social, economic and religious—a great task remains to be completed. This journal attempts in a modest way to help complete that task. Colour and individuality have inevitably been sacrificed, but a compressed and factual statement covering two and a half centuries is being offered within the conditions limiting the editor and his contributors. The curious reader may, for example, find set out facts relating to many diverse historical subjects. He may consider the decay of Galway since Cromwell, or the career of a famous Galway character. He may find himself in the Galway of the squire and squireen. He may glance at the persecution of religion and education and at their resurgence.

It is not to be expected that the treatment could be in any sense exhaustive. The journal presents as truly as possible the facts obtained from diaries, letters, books, newspapers and from official and other documents.

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Literary Notes

By THE EDITOR

Dr. Arthur Bryant in *Literature and the Historian* considers that history should be written in such a way as to make it not only true and informative but readable. The work of making intelligent men and women aware of the past was not, as people sometimes felt, a work of little importance. It might not be a very creative form of literature, but it is a work of utility and importance. It involves hard work, and the collection of a vast array of facts from a great variety of sources, and like other occupations, the exercise of judgment. It does not matter whether the sources from which the facts are drawn are from original manuscripts of books already published, since the latter are, in fact, manuscripts that are already printed. The historian has to weigh his sources, and to observe a certain professional integrity and rules which experience has shown to be necessary in the assessment of historical material.

What is infinitely harder is to make the result of these researches so readable that the reader finds it hard to put the narrative or argument down. This entails writing and rewriting, and reducing ill-arranged and undigested material to simple logical prose. Out of the dead hand of the past the inspiration of genius comes to the historian's rescue. As soon as the reader finds a book tedious, he puts it down. The writing of history must like all literature be "the soul of wit which is brevity."

Great writers have unconsciously created material for history by communicating contemporary experiences: the first-hand account of some great public event; it might be a lightning sketch of some great historical figure; or an historical figure who happened to be a born writer revealing himself in a phrase.

What books cannot Catholics read? Why does the Church regulate reading? Who has the authority to impose such regulations? How comprehensive is the *Index* of forbidden books? What modern books are on the *Index*?

In *What is the Index* the Rev. Redmond A. Burke, Librarian at De Paul University, provides the answers to these recurring questions in an analysis of the Church's position in regard to the obligations of book readers, publishers, sellers and librarians as prescribed in Canon Law. The author begins with the historical background of the Church's control of reading and discusses the development of the *Index of Forbidden Books* in the light of the Church's duty to safeguard faith and morals. The origin of ecclesiastical prohibitions dates from a very early period in the history of the Church, and the earliest known instance is the *Notitia Librorum Apocryphorum qui non recipiuntur,* a catalogue of forbidden aprocryphal works, issued by Pope Gelasius in 494. What may be regarded as the first Roman Index was published by Pope Paul V (1557-59) through the Inquisition at Rome, and was confirmed by Clement VIII in 1595. The preparation of the *Index* was, in the first instance, committed to the care of the Congregation of the Roman Inquisition, but later Pope Sextus V organized a special Congregation, consisting of a prefect, cardinals, consultors, and examiners of books, the proceedings being governed by rules laid down by Pope Benedict XIV in a constitution issued in 1753.

In his book Father Burke explains the characteristics of books subject to censorship. He distinguishes between books demanding pre-publication approbation in the form of an *imprimatur* and *nihil obstat* and those subject to condemnation after publication. The persons authorized to censor are cited, and the process involved in condemning a book is shown. Of special practical value is the author's discussion of 'individual responsibility' as the ultimate criterion in the case of books, not specifically listed in the *Index*. The writer shows that the Church's position on reading does not necessarily mean suppression. He specifies conditions and procedure for obtaining permission to read forbidden books. A short analysis of the Great Books programme and the attitude of Catholics towards certain authors on the *Index* are outlined. It is a welcome volume of valuable information and instruction to publishers, writers, librarians, editors and general readers, and is the first clear English explanation of the Catholic Church's position on reading. A list of books in the English language which are on the *Index* is appended.

Oystein Ore, the Sterling Professor of Mathematics at Yale University, has produced a book, primarily a life of the renaissance personality, Gerolamo Cardano, entitled *Cardano : The Gambling Scholar*. It includes, however, Sydney Henry Gould's translation from the Latin of Cardano's *Book on Games of Chance,* a study of the laws of probability that predated Pascal's by a century.

Cardano, an Italian mathematician was born at Pavia in 1501 and died in Rome in 1576. He studied at the University of Padua, where he took his doctor of medicine degree. The medical profession not proving lucrative enough for him, he succeeded in obtaining the chair of mathematics at Milan in 1534. He afterwards continued the practice of medicine at Pavia and at Bologna till 1570. While there he studied astrology, and pretended to cast the horoscope of Our Lord, for which he was imprisoned. After leaving Bologna Cardano went to Rome, where he died.

Biographies of some 500 composers, each with a brief bibliography, has under the title of *Biographical Dictionary of Composers* (Dobson) been compiled by Percy M. Young. The series of appendices makes it possible for the book to be used chronologically so that the contribution of any country will be seen as a whole, or as an aid to the choice of works for performance.

The science of the mind enters into everything we do, all we feel, think and say, and an introduction for the general reader is *Psychology Without Tears* (Rider), by Dr. W. A. O'Connor. Every 'ism' is explained. The book is up-to-date and it claims to be authoritative.

An authentic tale of the Sioux Indians is John G. Neihardt's *Eagle Voice* (Melrose). Richard Church writes : "This is a most uncommon piece of work. I know of no book so revelatory of the real life, character and customs of the Red Indians before their civilisation was finally exterminated by the white man."

A first-class background volume of chess for the beginner is *The First Book of Chess* (Faber), by J. A. Harowitz and F. Reinfeld. The book contains 328 diagrams and half-tone illustrations.

In *Head Hunting in Ecuador* (Burke), Carl Eskelund gives a personal account of his travels down the mountainous jungle-covered spine

of South America, amid ruins of the ancient Inca civilizations and Spanish conquests. Part of the volume deals also with his adventures among the savage head-hunting tribes of Eucador.

An easy to understand guide of essential information for the general motorist is *Everyday Automobile Repairs* (McGraw-Hill), by William H. Crouse. Over 200 illustrations simplify the description of parts and upkeep and repair techniques.

Bernard de Voto in *Westward the Course of Empire* (Eyre and Spottiswoode), tells the story of the exploration of North America from its discovery to 1805. Author of the saga of the fur-trappers —*Across the Wide Missouri*—de Voto begins in the early sixteenth-century and presents all the excitement and grandeur of the still unchartered wilderness.

A comprehensive history of perhaps the most remarkable sailing ship from the time of her building at Dumbarton to the present day is *The Cutty Sark* (Hodder and Stoughton), by Alan Villiers. The book contains 16 pages of illustrations.

Ladies' Hairdressing (Pitman), by M. Tracey, is a book for the apprentice or trainee, written in simple lines and dealing with the basic elements of the various branches of ladies' hairdressing.

Popular Book of Botany (Ward Lock), edited by J. Ramsbottom, is a work for students, gardeners and naturalists. It explains all the stages in the life of a plant, and contains 200 diagrams and 30 illustrations.

Since the end of the last war, books on religion have been best-sellers in the United States and in Great Britain. Lloyd Douglas's novel about St. Peter, *The Big Fisherman;* Thomas Merton's *Seven Storey Mountain,* and Henry Morton Robinson's novel *The Cardinal* have run into hundreds of thousands of copies.

A visual survey of costume from ancient times to the present day, containing 1,800 line drawings and 12 colour plates, is Douglas Gorsline's *A History of Fashion* (Batsford).

Painting for Pleasure, by R. O. Dunlop, R.A., gives philosophical advice of the best approach to painting and drawing. A new volume in the "Teach Yourself" series, the book has 4 colour plates and 28 black and white illustrations.

The argument in Dudley Stamp's *Our Undeveloped World* (Faber and Faber), centres round food, the first need. In the 1930's North and South America became aware that owing to ruthless burning and cutting down of forests and destructive methods of agriculture, half of the once fertile land had been seriously damaged by soil erosion. Reports from other continents revealed that except in North-West Europe with its more equitable rainfall and conservative methods of agriculture, in all parts of the world soil erosion had destroyed the fertility of large areas and was still continuing.

While food resources have been decreasing human needs have been increasing. In this rapidly changing world, the advance of science, or some political event or a third world war may change the whole picture. The most acute food shortage is in South-East Asia where land hunger is really food hunger. Some believe that the world food shortage can be relieved by bringing into cultivation vast areas of undeveloped land. It is not an easy task. Pilot experimental projects are needed to determine the potentialities of these areas.

The author says he only states the facts and offers no solution to the world food problem. This well-documented book makes a valuable contribution to a better understanding of the difficulty of developing the resources of the earth to meet the needs of its rapidly growing population.

A modern translation of one of the most remarkable documents of the Elizabethan period is *John Gerard: the Autobiography of an Elizabethan;* translated from the Latin by Philip Caraman. It is the life of a Jesuit in England in 1588, his adventures and escapes from prison, including the Tower of London. His contacts with the Earl of Clanricarde are of interest to Galway readers.

The name of Sir Hans Sloane is a great name in science. A physician, born in Killyleagh, County Down in 1660, he studied at Paris and Mountpellier and became an M.D. of Orange. As the secretary to the Royal Society he revived the publication of the *Transations* of the Society. He was one of the most illustrious of the European savants of the eighteenth-century. His real claim to fame is that his collections of books, manuscripts, and

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natural history specimens were the foundation of the British Museum. G. R. de Beer's *Sir Hans Sloane and the British Museum* (Oxford University Press) celebrates the bicentenary of the foundation, and by recounting the life of Sloane explains how that foundation came about.

Biographical studies of five people : Mrs. Fitzherbert, Edmond Warre, Sir William Butler, Leo Tolstoy and Sir Mark Sykes, is *Salutation to Five*, by Sir Shane Leslie.

Professor Cyril Falls refers to Walter Gorlitz's *The German General Staff* (Hollis and Carter) : " A book of great interest and value . . . I can recommend it warmly to intelligent people who take an interest in the great problems dealt with in its pages . . . " The book is the first comprehensive history of a remarkable and unique institution.

Technique, training and tactics in Lawn Tennis are dealt with by D. W. Gresham and A. E. Millman in their book, *Lawn Tennis* (Bell). The authors ,with Dan Maskell, founded the Professionals' Schools of Tennis Instruction. In the book, containing 45 action photographs, their specialized knowledge is made available to students and teachers.

P. Fitzgerald O'Connor describes in *Shark-O* (Secker and Warburg) his pursuit of the giant basking shark in the Hebridean waters. The book is illustrated with photographs and maps.

A great lover of dogs, C. R. Acton, has much sound advice to give those who are about to choose a dog, in *Dog Sense* (Ward, Lock). Weighing up the merits and demerits of many different breeds, he has much to say on the care and training of dogs in health and sickness, on the training of gun dogs, breeding for show and on many other points which arise in connection with owning a dog. The book contains the information necessary for dog-owners and prospective dog-owners.

Camping for All, by Jack Cox (Ward ,Lock) is intended for those who have little or no experience of camping, also for old hands anxious to improve their technique. Main types of camp, camp sites ; pitching and striking camp ; appropriate kits ; routines ; clothing, food and water, and many other aspects of camping are

dealt with. A valuable feature of the book is the large number of instructive photographs.

V. S. Pritchett in *The Bookman* says of *Inuk* (Macmillan) by Roger Buliard : " Father Buliard is a French Catholic priest who went to live in the Canadain Arctic among the Eskimos . . . He became less the conventional idea of a priest, and more something resembling a dock-labourer, a wandering Jew ; a hunter, fisherman, dentist, surgeon, carpenter, and mechanic . . . His reward was the liberty of the Arctic . . . His account of all this is simply set down, but every page is startling."

Pinehurst and the Ryder Cup Match, Niagra Falls, Detroit and San Francisco, Honolulu, New Zealand and Australia, and home via Ceylon. Henry Longhurst in *Round in Sixty-eight* (Werner Laurie) takes his readers on his round-the-world tour. It is vivid and contains amusing word-sketches of people and places.

Scientific poultry breeding and its future developments are discussed in *Poultry Breeding : Theory and Practice* (Crosby, Lockwood) to which each of the two authors, A. L. Hagedoorn and Geoffrey Sykes, contributes a section. Dr. Hagedoorn, as a geneticist, writes from the theoretical standpoint, Mr. Sykes, as an English poultry breeder, of the practical application of the theory.

There is no inside story of the activities to be found in C. T. Stoneham's *Mau Mau* (Museum Press). The author has had more than 20 years' experience of the Kikuyu, but offers no acceptable answer to the problem of the source of the movement. The book provides a moving description of what it means to be a settler in a remote farmstead in Kenya.

A picture of contemporary China as seen by a doctor who was living and working there until recently is Dr. Ernest Lippa's *I Was a Surgeon for the Chinese Reds* (Harrap).

Captain J. Y. Cousteau, an authority on modern deep-sea diving, tells in *The Silent World* (Hamish Hamilton) how he invented and developed the famous " aqualung " which makes free swimming possible at a depth of 300 feet. The book is illustrated with submarine photographs, some in colour, showing something of the hazards and the occasional tragedies of the deep.

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The thrilling autobiography of Lawrence of Arabia's Chief of Staff, Colonel W. F. Stirling, D.S.O., contains a foreword by Siegfried Sassoon and has the title of *Safety Last.* It is published by Holis and Carter and carries illustrations.

L. A. G. Strong writes in *Personal Remarks* (P. Nevill) a number of essays ranging from pantomime to psychic research and includes Cardinal Newman, W. B. Yeats, J. M. Synge, Henry James and James Joyce.

The strange and varied characters that make up Britain's lawless community are described by Jim Phelan in *The Underworld.* It would seem that the author knows from personal experience and contact, what he is talking about. The book is published by Harrap.

Genealogy, the science by means of which the descent or pedigree of a family may be ascertained, has made great advance during the last generation, and its study at the present time is growing rapidly. A host of works have been published on the subject at the head of which stands Dugdale's, but there existed a dearth of popular-written books on genealogy.

The editor of *Burke's Peerage*—L. G. Pine—author of *Trace Your Ancestosr* makes a fascinating book about an unusual subject and one that answers, clearly and concisely, all the questions likely to be asked by the amateur genealogist. He describes the thrills of tracing one's ancestors as a combination of " a hunt and detective problem.

London Calling North Pole, by H. S. Giskes, the former Chief of German counter espionage, received wide-spread publicity when published. *Inside North Pole Story* (Kimber) is the story from the British angle written by P. Dourlein, a wartime British Secret Service Agent.

Parents and teachers have nearly always disapproved of what children read. *Robinson Crusoe* was denounced in 1802 as demoralizing as it was likely to give boys " an early taste for a rambling life and love of adventure." *Cinderella* was referred to by the same

denouncer " as perhaps one of the most exceptionable books that was ever written for children. It paints some of the worst passions that can enter into the human breast—envy, jealousy, vanity, a love of dress." Mrs. Sherwood, the author of *The Fairchild Family* considered that " All children are by nature evil." Carlyle declared that *The Arabian Hights* were " downright lies and would not have such unwholesome rubbish in the house." An American lecturer a century ago laments that boys wasted their time on sensational trash like Dickens, Scott and Fenimore Cooper. An increasing number of intelligent people—not only teachers and librarians—but parents and others are beginning to realise that ' give the children what they want and let them pick and choose without interference ' is just not good enough. It is not just a question of bad print and bad grammar. In their stories they get pictures of the world, false or true ; values, standards of behaviour, attitudes. Some of the most popular of present-day children's authors realise this. " We who write for the men and women of tomorrow have great responsibilities and must recognise them," states Malcolm Saville. Enid Blyton, best-seller with the under-tens, believes strongly in " sound moral lessons." W. E. Johns, creator of the popular *Biggles* and *Worrals,* points out that " I write, first of all for the entertainment of my readers. I teach at the same time, under a camouflage." The writer and editor of the *Puffin* story-books, Eleanor Graham, asks : " Are we still satisfied with the familiar pre-war formula for a ' good modern story '—to get rid of the parents, divorce the children from home surroundings and influence, and, in an atmosphere of artificial freedom, to project them into a succession of thrilling adventures very unlikely to occur in real life ? " Geoffrey Trease, well-known children's author and radio-writer states that in a letter to him the principal of a London girls' school wrote : " We find the general trend of their reading encourages that attitude that all foreigners are uncivilized and peculiar, that all history took place at some unspecified date called ' the olden days ' and that a book is not interesting unless it provides exciting and improbable incidents in every page."

We can, by filling our homes and schools and libraries with the better kind of story, give children the chance to develop good taste. How many good stories remain in the unwritten category

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can be estimated when we contrast the infinite variety and drama of real life with a typical pile of 'juveniles' available with their flat characters and stock themes. If we acquired books as critically as we acquire clothes, rubbish could be driven off the market, and children would get only the books they deserve—which means the best. There are many reasons why juvenile fiction should as a literary form, be better written than, say, the novel for the adult reader. For one thing the relation between author and reader is simpler.

Like its predecessors, *Writings on British History*, 1939, compiled for the Royal Historical Society by A. T. Milne, is designed to facilitate the work of students by enabling them to find publications on their particular subject which they might otherwise have missed. The work is a scrupulously compiled bibliography of books and articles on the history of Great Britain from about A.D. 450 to 1914, which were published during the year 1939.

Primarily a biography of Arthur Newton Treadgold who developed the Klondike Goldfields when the mad stampede ended is Francis Cunynghame's *Lost Trail* (Faber). The author was the first President of the company which now controls all mining operations.

Scenes from university life by a famous Oxford character is *Fred of Oxford* (Evans), by F. J. Bickerton. The author was for nearly fifty years head porter of University College, and these memoirs provide glimpses of college life and personalities from an unusual angle.

Consuelo Vanderbilt Balsan who married the 9th Duke of Marlborough in 1895, and was hostess to all the notables and crowned heads of Europe during the 'nineties and before the first world war, gives in *The Glitter and the Gold* (Heinemann) a vivid picture of the highest society during those years.

A simple approach to the story of arms and the man, arms and the family, arms and the people, arms and the crown, and arms and the rule and finally arms and you, is *Simple Heraldry*, by Ian Moncreiffe and Don Pottinger, and published by Nelson. The book contains many illustrations.

The history of the immediate past often appears stranger and more remote than events which took place a hundred or more years ago. The cars and aeroplanes of the period immediately before the First World War, the clothes which women were wearing in the 'twenties, even the plays and films of fifteen years ago, are now not quite credible. In *Our Times: a Social History*, 1912-1952, Vivian Ogilvie reminds us of what we were like and of the way we lived during the years since 1912. He describes the food we ate and the clothes we wore; how we travelled and communicated with each other; and how differently in many ways we occupied our leisure. In recalling to him the social history of these recent years the reader may feel almost that he is being reminded of a dream rather than of the events of a period through which, if he is in his early middle age, he has himself lived. Perhaps it is for this reason that the story is worth telling, for the changes of the past forty years have been great. The contemporary photographs and illustrations form a visual counterpart to the author's written history. Even more than the text they bring home, often very amusingly, the extraordinary changes which have taken place in everyday life during this short period. The book is published by Batsford.

A new edition of an indispensable handbook for writers, artists, playwrights, film-writers, photographers, and composers, is *The Writers' and Artists' Year Book*, 1954. The work has been carefully revised and brought up to adte. It is a Black publication.

In 1925 Colonel P. H. Fawcett, D.S.O., disappeared in the Brazilian jungle, and his fate has been a source of speculation and controversy ever since. The full story: *Exploration Fawcett*, of the most intrepid explorer of modern times, a man whose name has become a legend all over the world, has been told by Brian Fawcett, and published by Hutchinson. The book is Colonel Fawcett's own story—told for the first time in his own words. Last of the old pioneers, Fawcett's fate has been the subject of conjecture for more than twenty-five years since he vanished into the wilds of the Matto Grosso, Brazil, in 1925. The myths woven around the twentieth-century Prester John are brought down to earth by the man himself, and the reality excels the myth. It is a narrative packed with action that would make a dozen films, adventure

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that stirs the blood, but also gruelling perils from jungle animals, monstrous serpents and crocodiles, man-eating fish and venomous insects, ape-men and Stone Age savages, to say nothing of the hazards of rapids, sub-tropical weather, disease and hunger. The story begins in 1906 and ends with the Colonel's last letter home before he disappeared. His first experience of South America was when he took on the job of delimiting the remote and dangerous frontiers between Peru and Brazil. There was talk among the Indians of an old race behind the veil of the primeval forest, and of ancient cities hidden there. Fawcett collected these accounts, he accumulated cross-bearings, and in due course he located the whereabouts of these ancient cities. His researches in Bolivia and Brazil throw clear light on the ethnology and early history of South America. The detail is rich and documentary value is as great as Darwin's *Voyage of the Beagle*. The epilogue by Brian Fawcett brings the reader up to date with all the happenings, rumours and reports bearing on the mystery of his father's disappearance.

David Mathew in *History Today* alluding to Christopher Dawson's *Understanding Europe* (Sheed and Ward) states : " This new book by the leading English scholar in the field of the history of culture is a most valuable contribution to any survey of the present position of western civilization . . . The whole book indicates one of the great merits of Mr. Dawson's approach. He is the least insular of scholars."

In Communism and Man, F. J. Sheed examines Marxist teaching, and then shows why it is incompatible with Catholic belief. He says in his introduction : " The sociological principles involved in man's nature, brought out here for the testing of communism, will still be valuable for the testing of any other social system. And they are the real theme of this book."

Heinrich Oberjohann, the author of *Wild Elephant Chase* (Dobson) has come as close as any human being to understanding elephants. Oblivious to discomfort and fatigue, reckless and obstinate, he has followed the wild elephants of the Lake Chad region of Central Africa, trailing them to their most remote retreats. He has observed their life and habits in every season, captured their young and tried to rear them, often with heart-breaking results.

He communicates the excitement generated by the presence of an elephant herd—the sounds and smells, the atmosphere of tension and threat, the overwhelming quality of the powerful, intelligent, unpredictable beasts. There are scenes of high drama ; the capture of young elephants, the sudden attack by a disorganized herd, and many other hairbreadth escapes. Along with this report on the Lake Chad elephants are vivid descriptions of the hardships and complications of travel and life in Central Africa.

One hundred years ago saw the popularization of the English novel and the start of what is now described as a best-seller list. High on the list were sketches of the ordinary country folk. Lord Lytton's *My Novel or Varieties in English Life* gave a faithful picture of the village of Hazeldean. The main story is that of the career of Leonard Fairfield, a self-taught poet, who spends his infancy in a peasant household, suffers poverty and hardship, and turns out to be the son of Audley Egerton, a distinguished politician. With this is woven the tale of Dr. Riccabocca, an Italian refugee, who ultimately recovers his rights as Duke of Salerno ; of Harley, Lord L'Estrange, who has been ousted by his friend, Audley Egerton, from the affections of Nora Averel, Leonard Fairfield's mother ; and of the complicated intrigue by which the villains of the plot, the ambitious young Randal Leslie and Levy the money-lender, endeavour to effect the ruin of Audley Egerton, Frank Hazeldean (the squire's son), and Violante, the daughter of Italian exile. *The Heir of Redcliffe* by E. M. Yonge, is a simple romance in which Sir Guy Morville, the generous young heir of Redcliffe, falls in love with Amy, his guardian's daughter, but is suspected of gambling by his malevolent and conceited cousin Philip. In fact, he has paid the debts of a disreputable uncle, but rather than betray the latter, sacrifices his own character. He is banished from his guardian's household, until his gallant rescue of some shipwrecked sailors, and his uncle's intervention, rehabilitate him. Guy and Amy are now married, and on their honyemoon in Italy find Philip severely ill with fever. Guy forgives the injury done him by Philip, nurses him through his illness, catches the fever himself, and dies ; and Philip, reduced to contrition by his adversary's generosity, inherits Redcliffe. Elizabeth Gaskell's *Cranford* reached popularity as a serial. *Cranford* is a prose idyll, in which the authoress, drawing

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in part on her experiences of Knutsford, describes with much tenderness, and a just blend of humour and pathos, life in a quiet Cheshire village. Gentility is the predominant note in *Cranford*, and the ladies—there are few gentlemen—practise "elegant economy."

1853 was the year that saw the first production and distribution of the inexpensive books of real value. Bohn's Classics, one of the first of these, was described by Thomas Carlyle as one of the 'usefulest' things he knew. *English Humourists of the Eighteenth Century*, by Thackeray, proved to be an interesting sketch of the literature of the period, and in that same year his *Newcomes* was serialized. The story, which purports to be told by Pendennis centres round the career of young Clive Newcome. It is a novel of English upper and middle class life. Dickens and Thackeray were the two leading novelists of the time. Dickens's contribution to the best-seller list a century ago was *Bleak House*, a book containing a vigorous satire on the abuses of the old court of Chancery, the delays and costs of which brought misery and ruin on its suitors. The tale centres in the fortunes of an uninteresting couple, Richard Carstone, a futile youth, and his amiable cousin Ada Clare. They are the wards of the court in the case of Jarndyce and Jarndyce, concerned with the distribution of an estate, which has gone on so long as to become a subject of heartless joking as well as a source of great profit to those professionally engaged in it. Apart from the principal characters, there are many minor characters, among whom may be mentioned Harold Skimpole, who disguises his utter selfishness under an assumption of childish irresponsibility. Mrs. Jellyby, who sacrifices her family to her selfish addiction to professional philanthropy ; Jo, the crossing-sweeper, who is chivied by the police to his death ; Chadband, the pious, eloquent humbug ; Turveydrop, the model of deportment ; Guppy, the lawyer's clerk ; Guster, the poor slavey ; the law-stationer Snagsby ; Miss Flite, the little lunatic lady who haunts the Chancery courts ; and Jarndyce's friend, the irascible and generous Boythorn.

Many of the books at the start of the Victorian age dwelt in the realm of imagination. Outstanding were *The Collected Works of Thomas De Quincey*. Walter Savage Landon's work, *Imaginary Conversations*, a series of 100 prose dialogues, was followed by

Imaginary Conversations of Greeks and Romans. The conversations are between characters of all the ages, from classical to recent times. They are, some dramatic, some idyllic, some satirical, while others treat of political, social, or literary questions. Action and incidents are occasionally interposed, which add to their variety. Landor made use of them to express his personal views, which were sometimes ill-judged, on a multitude of subjects. They show a wide range of learning and make for delightful reading. Books of travel and the sporting life held a great attraction. Representative examples that year were *Travels on the Amazon and Rio Negro*, by Alfred Russel Wallace, and *Captain Digby Grand*, by George Whyte-Melville, the laureate of fox hunting. Scholarly works were not overlooked. Volumes II and III of John Ruskin's *Stones of Venice* was published in 1853. Its purpose was to glorify Gothic and expose "the pestilent art of the Renaissance" by attacking it in its central stronghold, Venice. Ruskin also traced the relation of the rise and fall of Gothic art to the moral temper of the State. He explained the principles of Byzantine architecture exemplified in St. Mark's, and the union of Gothic and Renaissance in the Ducal Palace "the central building of the world." He attempted to show that Renaissance architecture led to chaos, whereas the Gothic tradition glorified law and order.

To all hunting men and women it must be a matter of satisfaction to know that the periodical, *The Field*, with which they are so familiar was inspired by Surtees, the creator of Jorrocks. Even Surtees, however, could hardly have foreseen the extent to which his efforts would expand in other directions : how an interest would be developed in all aspects of country life, from the tilling of the soil to the planting of a garden, from the training of dogs to the observation of wild life all over the world. Surtees was the author of a number of humorous sporting novels, and in 1853 *Mr. Sponge's Sporting Tour* appeared, with John Leech's illustrations which added greatly to their interest.

In one hundred years there has been a tremendous addition to the number of books published. Today the reader must mix discretion with desire, picking that which he feels is most interesting.

This practical manual, *Keeping Pigs* (Hart-Davis), by Connery Chappell, has been designed for the large number of beginners

now keeping pigs for the first time. It deals also with the latest developments of pig-keeping practice and is completely up-to-date in all respects.

Of the Irish natural sentiments towards James II and his descendants, no better proofs can be adduced than the poems and songs in which these sentiments are so forcibly expressed in Irish literature. History has recorded the struggles of the Irish people, and the chivalrous loyalty and patriotism by which they were activated, and are described in our many Jacobite productions, with all the characteristic warmth of national feeling. A new version of the picturesque character of Charles, grandson of James II, and those who followed him in his ill-fated but gallant venture has been written by Winifred Duke entitled *In the Steps of Bonnie Prince Charlie* (Rich and Cowan). The rising of 1745 marked the virtual end of Jacobitism as a political force. The claims of the ill-fated Stuarts are forgotten, and the songs and poems, once so popular, are now considered only as curious literary fragments.

Field-Marshal Kesselring became a specialist in land-air co-operation, and one of the first advocates of the dive-bomber. Having learned to fly he took command, in 1939, of the first German operational air-fleet, and in the war co-operated with von Bock's army group in Poland, in Flanders, and in the advance towards Moscow. In 1940 he became field-marshal. It fell to his lot to command the German armies in three of the most crucial battles of the war against Britain : the battle of Britain, the battle of Malta, and the battle of the Salerno beaches. He was tried in 1947 before a British military court, at Venice, for war crimes : for the massacre of 335 Italian civilians in March 1944. The trial began on the 10th February and closed on the 6th May, Kesselring being found guilty and sentenced to death by shooting, this being later commuted to life imprisonment. His conviction created widespread controversy. His *Memoirs*, published by W. Kimber, is the first, and perhaps the last, autobiography to be written by a foremost military leader of the Third Reich.

Philip Diole, the author of *The Undersea Adventure* (Sidgwick and Jackson), has successfully perfected compressed air diving equipment, and in this volume the secrets of the ocean bed are

revealed. It is magnificently illustrated with 32 full page photographs and 4 colour plates.

Richard B. Morris, Professor of American History at Columbia University, in *Fair Trial* (Macdonald), writes of the trials of fourteen notable American criminal cases from Anne Hutchinson to Alger Hiss, and propounds the query : " Did the accused receive a fair trial ? "

A full and informative account of the growing sport of hunting fish under water, together with details of the weapons and equipment used is *Underwater Hunting* (Allen and Unwin), by Gilbert Doukan. The book is well illustrated.

Translated from the Swedish by Maurice Michale, Alfred A. Vogel's *Papuans and Pygmies* (A. Barker) is an account of the Papuans and the Pygmy natives of New Guinea, and should be of interest to the general reader and of considerable value to the scientist.

The Business Side of the Amateur Theatre (Macdonald and Evans), by Alan Nelsen-Smith, will assist all organizers of amateur theatrical productions, drama and opera groups to save both time and money and avoid the pitfalls into which they are liable to fall.

O Rugged Land of Gold (Macmillan), by Martha Martin, is the courageous story of an Alaskan gold-miner's wife, who completely alone and seriously injured survived the winter. It is described by the *New York Times* as " A frank, emotional and deeply moving record of a remarkable woman's lonely battle with the forces of nature . . . a narrative of spiritual as well as physical triumph."

The first volume in a new play omnibus series is *Famous Plays of Today* (Gollancz). The book contains *Waters of the Moon*, by N. C. Hunter ; *Deep Blue Sea*, by T. Rattigan ; *Dragon's Mouth*, by Priestley ; and *Dial M for Murder*, by F. Knott.

Haroun Tazieff in *Caves of Adventure* (Hamilton), tells the story of the hazardous expedition which discovered the remarkable Caves of Pierre Saint Martin in the Pyrenees in 1951. The book contains many illustrations.

An up-to-date guide and reference work to the ancient trade of plastering and profusely illustrated with photographs and draw-

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ings is *Plastering—Skill and Practice* (Technical Press), by Van den Branden.

In *A Name to Conjure With* (Collins), Miss G. B. Stern analyses the delights of the work of G. K. Chesterton and his childlike wisdom. It would seem, however, that she disapproves of his defence of beer, skittles and the drinking of good red grape-juice. She tries to explain away, " I don't care where the water goes, if it does'nt get into the wine," as due to influences on Chesterton as a child. Chesterton was one of the traditional cafe society, the writers of Fleet Street. Miss Stern's book does, without doubt, add another fine tribute to this great journalist.

An authoritative history of the Mint of England, from the earliest times to the present day by the former Deputy Master and Comptroller of the Royal Mint and Engraver of the King's Seals, Sir John Craig is *The Mint : A History of the London Mint from A.D. 287 to* 1948 (Cambridge University Press). The author follows the development of the Mint as an institution from the numerous crude workshops of the early Middle Ages to the establishment of a central and nationally recognized organization with statutory safeguards. Throughout his chronological narrative all aspects of the organization are given full prominence. Several factors are involved : the statutory measures which control the Mint as an organ of national finance, the important people of the past who had an influence on the growth of the Mint, the development of monetary theory, and the technical aspects of coin making. The book will be of interest to historians—social, constitutional and economic—and also to economists and numismatists. The illustrations are of important personalities, machinery, buildings and a selection of coins produced at the Mint.

Once Britain held the borders of the Holy Land with a few dozen armed constabulary, unhelped by a single soldier or by any grants-in-aid. For five years of the first decade of the Mandate there were less than 150 British officers and men in the armed service of the Government of Palestine. *Bailing With a Teaspoon* (J. Long), by Douglas V. Duff, is the tale of one man who rode with that 150 in their hard and dangerous task. It was a life that called for great individual resource and initiative, for swashbuckling

courage, the partial ignoring of cut-and-dried regulations, for understanding of, and sympathy with, both Jew and Arab, as well as a love for the Holy Land. The author has written a book which, while it does not tread the weary old road of partisan history, politics, nationalisms, or economics, affords a picture of what " might have been " in the Holy Land and of what things actually were.

The adequate and intelligent use of liming materials must play an increasingly important part in farming practice and *The Use of Lime in British Agriculture* (Hutchinson), by H. W. Gardner, and M. V. Garner, tells how and when to make use, and the best use, of lime. It has been specially written for practical farmers and students of agriculture.

A chronicile of travels in Peru, and of an adventuous voyage on a balsa raft down the almost unexplored headwaters of the Amazon—*The Land of Three Worlds* (Melrose)—is told by the author, Everild Young, with quiet restraint and with no straining after dramatic effect.

" . . . Crowds gathered once if she but showed her face,
And even old men's eyes grew dim . . . "

These were two of the many notable lines in which W. B. Yeats recorded the beauty of Maud Gonne. Ernest A. Boyd in *The Contemporary Drama of Ireland* writes : " It is an interesting fact that the most intensely dramatic play which Yeats has written for the Irish Theatre should be the little ' one-acter,' *Cathleen ni Houlihan* . . . A further interest is . . . by reason of its being Yeats's first prose play . . . The poignancy of this little tragedy never fails to touch an Irish audience, and the play enjoys the distinction of being the only work of Yeats which is more effective in the theatre than in the printed book. Its appeal was greatly enhanced, on the occasion of the first performance, by the presence of Miss Maude Gonne in the title part. Her personality lent a particular significance to this poetisation of a political history with which she was so intimately and passionately associated. Yeats has placed on record a touching tribute to this interpretation of his thought : ' Miss Maude Gonne played very finely, and her great height made Cathleen seem a divine being fallen into our mortal infirmity.' ' It was a fine thing,' he wrote in *Samhain* after the performance, ' for so beautiful a woman

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to consent to play my poor Cathleen, and she played with nobility and tragic power . . . The most beautiful woman of her time, when she played my Cathleen, ' made up ' centuries old, and never should the part be played but with a like sincerity.' "

The exclusion of drama (reserved for treatment elsewhere) enables C. S. Lewis in *English Literature in the Sixteenth Century, Excluding Drama* to present a fuller picture of literary development in the Sixteenth Century than would otherwise have been possible. Pains have been taken to prevent the concept of ' the Renaissance' from imposing a false unity on this complicated period. The great mediaeval literature of Scotland and the work of Sidney Spencer, and Hooker naturally provide the high lights, but More and Tyndale are revalued and many inferior but more typical authors are shown to be of importance for the literary historian. This work forms Volume III of *The Oxford History of English Literature*. The Oxford University Press announces that the series will be completed in twelve volumes. Each volume or half-volume will be an independent book, but the whole series will form a continuous history from the earliest times to the present day. The aim is to interest not only the scholar but also the ' general reader ' who has no special knowledge of English literature but is interested in it for its own sake or as a part of social, economic or political history. Mainly a history of literature, it does not neglect the other arts, and it is also a history of ideas political, philosophical, scientific, and social, in so far as these are expressed in the literature or assist the understanding of it. All the contributors are acknowledged authorities on their periods, and each volume incorporates in text and bibliography the results of the latest research.

Cecil S. Webb, Superintendent of the Dublin Zoological Gardens, writes of his experiences in *A Wanderer in the Wind : the Odyssey of an Animal Collector* (Hutchinson). In his travels in Africa, Indo-China, India, Australia, British Guiana, Madagascar and Ecuador, often by way of unexplored territories, the author has observed and collected everything from echidna to Tamandua anteaters. The book with its excellent photographs and glossary, will give full value to readers with a taste for travel and especially

to those who, on the way, like to note the wild life about them.

Alexander Lake, the well-known South African big-game hunter recounts in *Killers in Africa* (W. H. Allen) the thrilling episodes in his long career.

Behind the scenes of the newspaper that shocked conventional Britan is Hugh Cudlipp's *Publish and Be Damned* (Dakers). It is the story of *The Daily Mirror*.

The full story of the 24 conspirators of the International I. G. Farben Cartel, their trial and conviction at Nuremberg is told by Josiah E. Dubois in *Generals in Grey Suits* (Bodley Head). The late President Roosevelt stated : " The evidence on the activities of I. G. Farben reads like a great detective story."

The C.I.D. and F.B.I. (Muller), by Percy Hoskins, is a comparative study of two detective systems including a description of the best six cases of each force, from the point of view of deduction and practical police work.

Raymond Maufrais disappeared during an exploration trip in the borderlands of Brazil and French Guiana in 1950. His diary was found among the recovered equipment and *Journey Without Return* (Kimber), forms a permanent record of his daily adventures.

A companion volume to J. H. Williams's *Elephant Bill* (Hart-Davis) is *Bandoola*—primarily the life story of an elephant in the Burmese jungles.

Raymond F. Yates in *Antique Reproductions for the Home Craftsman* (Whittlesey House), gives detailed descriptions and directions for the amateur.

The increasing volume of books available for reading in this year of 1953 makes one realize the shortness of life and the difficulty each new generation faces in choosing those which will endure. Book title upon book title tempt the reader. Voltaire in his *Philosophical Dictionary* stated that " it is with books as with men : a very small number play a great part, the rest are lost in the multitude."

" May blessings be upon the head of Cadmus or the Phoenicians,

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or whoever invented books ! . . . an art that carries the voice of man to the extremities of the earth . . . "

THOMAS CARLYLE.

Of worthy books wrote Philip James Bailey : " We lose ourselves in them and all our cares."

" He hath never fed of the dainties that are bred in a book ; he hath not eat paper, as it were ; he hath not drunk ink."

WILLIAM SHAKESPEARE.

" The Bookshop has a thousand books, all colours, hues and tinges ; and every cover is a door that turns on magic hinges."

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STEPHEN VINCENT BERET.

Romanticism and Classicism

By F. KILLEEN, M.A.

The first difficulty in the way of a discussion of the Romantic and Classic is the ambiguity in the use of these words. The great established authors are called classic whether they are properly speaking classic or romantic. The term is sometimes used in a restricted sense of the great Greek and Roman authors, although even in them there are romantic elements, just as there are classical writers in the modern world.

The word ' romantic ' is subject to more misunderstanding still. Love stories are called ' romances,' although love is not a monopoly or even a central preoccupation of romantic literature. Similarly a story of high and colourful adventure like the Odyssey is spoken of as romantic ; although the term romantic as well as classic is more properly applied to the spirit in which the subject is approached, the mood from which it springs. Homer is romantic only in the more popular sense of the term.

Goethe's striking dictum that " classicism is health, romanticism is disease," has reference to the serenity that is a central feature of the classic spirit and the troubled soul, anxious to escape into a dream world, that is equally central to romanticism.

The romantic note is first heard, I believe, in Greek literature in Euripides. Consider this from the " Hippolytus " (Gilbert Murray's translation) :

> Could I take me to some cavern for mine hiding,
> In the hill-tops, where the sun scarce hath trod,
> Or a cloud make the home of mine abiding
> As a bird among the bird-droves of God . . .
> To the strand of the Daughters of the Sunset,
> The Apple-tree, the Singing and the Gold,
> Where the mariner must stay him from his onset,
> And the red wave is tranquil as of old . . .
> Where a sound of living waters never ceaseth,
> In God's quiet garden by the sea,

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And Earth, the anceint Life-giver increaseth
Joy among the meadows, like a bee.

If Euripides first strikes the romantic note in Greek, it was Virgil who might be called the first who had something of the romantic spirit in Latin. If we ask what it was that this writer introduced, we must say that it was a certain note of undefined longing, of brooding melancholy, of piognant pessimism (" Thou majestic in thy sadness at the doubtful doom of all mankind," is Tennyson's expression),—so different from the bright untroubled spirit of the Odyssey ; a 'looking before and after.' Homer was the favourite of the classic eighteenth century, (for Johnson he was the 'prince of poets'). Virgil's fame, always,great reached its climax in the nineteenth. His hero, the man 'multa putans,' is of a more modern, Hamlet-like, type and somewhat 'sicklied o'er with the pale cast of thought.'

Among philosophers Hegel, (a notable Grecian, it is worth remarking), said that the essence of consciousness is reason, and " that reason is the very stuff of which the world is made." This might serve an expression of the classic spirit. Schopenhauer, denying Hegel's viewpoint, said that " much the most important part of ourselves is not reason but that very unreasonable thing called Will,—that aimless, hopeless, infinite insatiable craving which is the source of all our activity, and of all our misery as well." It is this " unreasonable thing called Will " which is the essence of romanticism ; and its typical expression is one of pain and of longing to escape to a dream-world,—some Innisfree, some " island valley of Avalon / Where falls not hail or rain or any snow / Nor ever wind blows loudly . . . Where I will heal me of my grievous wound."The world to the romantic is a place " where but to think is to be full of sorrow." To the classic it seems possible by the aid of reason to live like the gods :

illud in his rebus videor firmare potesse
usque adeo naturarum vestigia linqui
parvula quae nequeat ratio depellere nobis,
ut nil impediat dignam dis degere vitam.

The same positive and optimistic spirit, which recommended him so much to Goethe, is expressed from the classic eighteenth century by Sterne in the famous passage :

" Inconsistent soul that man is ! languishing under wounds which he has the power to heal !—his whole life a contradiction to his knowledge ! his Reason, that precious gift of God to him, serving but to sharpen his sensibilities, to multiply his pains, and to render him more melancholy and uneasy under them—Poor unhappy creature that he should do so ! Are not the necessary causes of misery in this life enow but he must add voluntary ones to his stock of sorrow, struggle against evils that cannot be avoided, and submit to others which a tenth part of the trouble they cause him would remove from his heart for ever ! "

Classicism exalts thought, Romanticism feeling. Classicism is logical, Romanticism intuitive. Classicism loves clarity, Romanticism the hint of mystery. Bergson even called precision a Greek invention. Of Greek art in general Professor Charles Picard says that it is " partout occupe de pure raison ; " and one always finds the rational exalted in the classic ages. Consider the orations of Demosthenes, delivered to a popular audience, but nonetheless full of vehement reasoning, and where feeling is, as Hume said, involved in a continuous stream of argument, and well answering the description of " logic on fire."

Classicism prizes self-control above all ; Romanticism is indulgent of its moods. Consider this typically classical approach to a typically romantic malady : " You are always complaining of melancholy," wrote Johnson to Boswell ; " and I conclude from these complaints that you are fond of it. No one complains of that which he is anxious to conceal, and everyone is anxious to conceal that of which he is ashamed . . . make it an invariable and obligatory law to yourself never to mention your own mental illnesses ; if you are never to speak of them, you will think of them but little, and if you think little of them, they will molest you rarely . . . from this hour speak no more, think no more of them." This application of Reason, " the Queen and Mistress of the world," as Cicero, called her, to control the affective life is essentially classic, and the famous statue of Apollo, god of Light and Reason, with his outstretched arm majestically quelling the turbulent Centaurs, typifies the ancient world's ideal of the proper relationship between the reason and the affects.

But the God of Romanticism is Dionysus, the god of the affective life, of " enthusiasm " in the literal sense, of abandon, of intoxica-

tion. " Il faut etre toujours ivre," wrote Baudelaire ; " tout est la ; c'est l'unique question . . . Mais de quoi ? De vin, de poesie, ou de vertu, a votre guise. Mais enivrez-vous."

Classicism is mature, Romanticism is youthful. The troubled romantic is striving for classic harmony and serentiy. Romantics often become classic, but the opposite process hardly occurs. Goethe is the great example. Romantic by nature, he became classic by intellectual conviction and self-discipline. His short poem beginning " Vergebens werden ungebundene Geister " and ending with the words " das Gesetz nur kann uns Freiheit geben "—" Freedom is only to be obtained by adherence to Law," is an excellent account of the classic aim.

Romanticism is aspiration, Classicism is attainment. The one deals with things as they are, the other longs for the rich and strange. Hence the Romantic interest in the mediaeval, in things Oriental—in " the Golden Journey to Samarkand," in " old unhappy far-off things, and battles long ago," in the supernatural, in travel. The classic mentality is more philosophic, holding that more important than one's surroundings is the proper condition of one's own mind. Patriae quis exul Se quoque fugit ? "

But it is just this difference that shows the vitality of Romanticism and its significance, for where classicism is static, romanticism is dynamic and progressive. " We are the movers and shakers of the world for ever, it seems," said the romantic, not without some justification. Much of what has been done in the world has been due to the lack of harmony in the spirit which is characteristic of the romantic. Men as far apart as Columbus, who as Emerson says, " found no isle or creek so lonely as himself," Lawrence of Arabia and Frederick the Great have had the boon or curse of a personality that drove them into activity by way of release from spiritual conflict. Did not Napoleon confess that he was set on his course by the oppressive frustrated feeling that affected him at home among his brothers, where he felt " like a plucked fowl." Very illustrative of the dynamism of the restless romantic spirit is the famous reply of Lawrence of Arabia to the Emir Feisal when asked : " And how do you like our place here in Wadi Safra ? " —" Well ; but it is far from Damascus." " The word," he writes, " had fallen like a sword in their midst. There was a quiver.

Then everybody present stiffened where he sat, and held his breath for a silent minute." When Lawrence's period of greatest activity was over, he was again subject to the romantic discontent and morbid self-dissatisfaction, and would indulge in speed as a drug.

Horace is a Classic of Classics, and Professor Housman, at any rate would seem to consider Blake the Romantic of Romantics, holding that meaning is not essential to poetry, and that Blake is the " purest " of poets on the ground that in him you have poetry divorced from meaning. Housman quotes Coleridge with approval : " Poetry gives most pleasure when it is only generally, and not perfectly understood." But this is romantic poetry. Clarity is a quality of the classic. The misleading impression of simplicity which this gave, together with the classic emphasis on form, seeming to imply that anyone could write poetry if he took the trouble, has caused the classic periods to be afflicted with multitudes of poetasters. " Scribimus indocti doctique poemata passim." It was to one such, asking him if he approved of his verses, that Dr. Johnson gave the tactful answer : " Why, Sir, I do not say that they may not be *made* into very fine verses." But even the good Doctor himself probably over-valued finish. Consider his awe-struck exclamation that " it might be a thousand years before the appearance of another poet of the powers of Alexander Pope."

Classicism is social, Romanticism exalts the individual. The moral and political preoccupations of classic literature have helped to make it central in the education of the young, a position it is difficult to imagine a purely romantic literature occupying . . .

What would be the use of culture," asked Goethe of Eckermann, " if it did not enable us to overcome our natural tendencies ? " How different this is from the Romantic notion as expressed by its high-priest, Rousseau, of the original and sufficidnt virtue of the savage ! The classic ages were marked by association and discussion among men of letters and philosophers, not, as in romantic times by the intuitions of the solitary dreamer . . . The contrast is very clear in the case of Wordsworth's " One impulse from the vernal wood . . . " on the one hand, and on the other, Socrates' remark in the *Phaedrus* of Plato, explaining why he never went into the country : " Now trees, you know, and fields cannot teach me anything, but men in the city can."

The social nature of the classic mentality is also shown by the

way in which people in the classic ages sought to bring beauty into material manifestation before their eyes. The age of Pericles, the classic age, par excellence, saw the wonderful adornment of the city of Athens, and the eighteenth century in these islands was marked by splendid architecture. Similarly, the classic ages were the great ages of drama, which is essentially social, and a branch of literature in which the romantics have been mostly failures. The fact that satire has formed a part of literature in the classic periods shows the social preoccupations of the classic ; the satirist is interested in improving society. The romantic tendency is to reject it utterly : " Fie on it ! it is an unweeded garden ; things rank and gross in nature possess it merely . . . " The romantic is as Gilbert Murray says of Euripides, a man at variance with his kind, a solitary rebel.

" The laws of God, the laws of man, / Keep he may who will and can, / Not I . . . Please myself, say I, and they / Need only look the other way. / But no ! they will not, they must still / Wrest their neighbour to their will ; / And make me dance as they desire / with jail and gallows and hell-fire. / And how am I to face the odds / Of man's bedevilment and God's ? / I, a stranger, and afraid / In a world I never made." This isolation of the man of letters is a feature of romantic times and countries. Somerset Maugham once commented on the great contrast between the honour paid to writers in France, and their neglect in England. In the classic ages literature and public life were intimately connected, and eminence in letters was greatly prized by the rulers. Julius Caesar found time, even in an intensely active life, for the study of literary theory and the niceties of grammar ; and all the emperors were deeply interested in literature.

Classicism is aristocratic, believing as men of ancient and Renaissance times did, that rari quippe boni,or as Emerson says that " the calamity is the masses." The greatest romantic age was one of republican and revolutionary aspirations. Dionysos in Euripides ' *Bacchae* is a democratic god who dispenses delight no less to the the poor than to the rich ; and Euripides in Aristophanes ' comedy boasts of having " most democratically " given the humbler characters in his play a significant part to render.

The preoccupation of the romantics with Nature and the personalization of it, (" . . . and full of shade, the pillared forest / Would

murmur and be mine . . . ") was often a reaction from a society one was not in harmony with. " I too survey the endless line / Of men whose thoughts are not as mine." How little nature appealed to Johnson and his contemporaries ! The man who should tire of London, he said, was tired of life. In the same way " He was always happy in Athens," says Gilbert Murray of Sophocles, " and displays little of the divine discontent."

Romanticism is sentimental, classicism keeps everything at an equal distance from the mind. People brought up on the predominantly romantic literature of Germany and England find French and classical poetry vaguely unsatisfying when they come to read it. In a great many cases it is probably the glow of sentiment which they miss. In the same way neither the ancient world nor that of the renaissance in Italy seems to have cared to represent credible children. Their children are simply diminutive adults. Writing of a modern Roman poet, Eleanor Clarke says that " it is indicative of the Roman lack of interest in stages of personal development that Belli's enormous cast of characters includes no children or adolescents except as appended to their parents." It seems to be in the more sentimental North that childhood is most idealised.

Classicism with its distaste for all that is ' folkish,' is cosmopolitan rather than national in spirit. This is noticeable in music among other things, where the romantics have followed national themes the classics, general ones. Greek culture in the ancient world was universally acceptable, as was that of France in more modern times. Neither was rendered less assimilable by an insistence on national idiosyncrasies. Nationalism hardly appears in the ancient world except, according to Professor Hermann Bengtson, in the case of Israel and Egypt. Ubi bene ibi patria.

The use of an elevated poetic diction, avoiding everything folkish is a feature of writing in classic periods. The avoidance of calling a spade a spade, of which there is an amusingly literal version in Tacitus, is one aspect of this. Euripides was pilloried in ancient times for lowering, as it was considered, the dignity of tragedy by the introduction of everyday matters. Wordsworth's break with the kind of diction illustrated in Gray's " chase the rolling circle's speed / Or urge the flying ball " was, similarly, a marked feature of romanticism.

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Galway Scrap Book

(*Continued*)

RELIGION

By THE EDITOR

The eighteenth century and the period ending with the death of George IV, in Galway, was an age of lawlessness and religious bigotry. Society was channelled and congealed into fixed, durable forms in which the Protestant gentry put themselves above the law and placed the Catholic labouring class below it. There was "extraordinary arrogance on the one side, and on the other a deference which had in it much servility." It was a society neither brilliant above or stable below. It was certainly not an "age of enlightment."

1703. "The Act ,8 Anne, c. 3, s. 39, for explaining and amending the Act to prevent the further growth of Popery, after reciting that Oliver Martyn of Tullyra, County Galway, Esq., was during the rebellion a person who behaved himself with great moderation, and was remarkably kind to numbers of Protestants in distress, many of whom he supported in his family, and by his charity and goodness saved their lives . . . ." 'enacted that he the said Oliver Martin might enjoy his estate to him and his heirs, and settle and dispose of the same to his eldest son and his heirs male.'

HARDIMAN. *History of Galway.*

1724. The abbey chapel was repaired, and mass publicly celebrated, which gave offence to the heads of the Corporation. The friars, four in number, were arrested by order of the mayor, and tried on capital indictments at the ensuing assizes, but were severally acquitted.

HARDIMAN. *History of Galway.*

1738. Died in Rome, Edmund de Burgo (Bourke), a Dominican friar, who began his studies in the convent of Galway, which he finished in Spain. In 1706 he became principal regent of the Irish school of his order in Louvain.

FAHEY. *History of Kilmacduagh.*

1746. Eyre, Governor of Galway, made many attempts to enforce the penal laws. Protestant settlers increased in wealth, while the Catholics, hemmed round by penal laws were deprived of place and power. Abduction of the daughters of wealthy Protestant neighbours by Catholics became common occurrences.

LECKY. *Ireland in the Eighteenth Century.*

1752. "We, the mayor, recorder, clergy, and the rest of the Protestant gentry of the town of Galway, do certify that Mr. Richard Simcockes, of this town, mariner, is descended from an ancient Protestant family of this place ; that so after the late happy revolution of King William III of glorious memory, his grandfather, alderman Thomas Simcockes, the mayor of this town two years successively, as was also his father, alderman Samuel Simcockes, soon after the occasion of his late majesty, King George I when, for their well-known loyalty and warm affection to his illustrious house in the preceding critical times, both his grandfather and father were, at the same time, appointed justices of the peace for this town, in the first commission that was ever granted, pursuant to an act of parliament then made for strengthening the Protestant interest therein, and were honored with commands in the militia in every array since that happy aera ; in which stations they acquitted themselves with integrity and credit, agreeable to the true Protestant principles, which they always professed, and which are still retained by their descendants now living here, as we verily believe they are by the said Richard, who is married to the daughter of an old Pro-

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testant, and during his abode here, made constant profession of them. Given under our hands this 25th February, 1752."

Original MS signed and quoted by Hardiman.

1756. John Wesley, the founder of Methodism, records in his Diary under date "Galway, 25th June, 1756 . . . pretty well tired." He adds that he could find no room in the inns, but was fortunate to secure suitable lodgings in a private house. Describing the old city, he then writes: "five or six persons who seemed to fear God visited them and they spent a little time in prayer."

1761. "*The Black Petition:* The mayor, sheriffs and sundry resident free burgesses and freemen write to John Eyre and Richard Fitzpatrick, representatives of the town in Parliament, dated 10th November, 1761, stating that several shopkeepers and dealers of the Roman Catholic communion assumed a privilege of selling, and exposing to sale, divers commodities and manufactures, to the manifest prejudice of the Protestant tradesmen and artificers, freemen of the town; that they employed journeymen, and carried on branches of handicraft business, which they exposed to sale in their shops without being competent judges of the goods so manufactured, and without serving any legal apprenticeship to any such art, craft or mystery, contrary to the real intent and meaning of the Galway Act, and the royal charters granted to their ancient corporation; that they heard that Mr. Perry, one of the representatives of Limerick, had promised his constituents to employ his best endeavours in obtaining an act of parliament for redress of the aforesaid grievances, and therefore requested that they would concur in promoting such an act, and also to add such clause or clauses in favour of the freemen of Galway as might effectively restrain such shopkeepers and dealers from the like practices for the future, to the furthering and promoting the Protestant interest among them in general, and encouraging the tradesmen and artificers of the town to make necessary and useful improvements in the manufacture of their several callings."

HARDIMAN. *History of Galway.*

1762. Wesley's second visit to Galway was on the 17th May, 1762, where he attempted to preach in the Exchange, "but after

a little the beasts of the people (just as I expected) roaring louder and louder . . . and walked to my lodgings accompanied by a gaping crowd."

WESLEY. *Journal.*

1762. In the year 1762, it was stated in the House of Commons on the part of the Corporation, that Galway was most inhabited by Papists, and that the population of the town and liberties amounted to 14,000 of whcih scarcely 350 were Protestants.

Commons Journal, Vol. VIII.

1765. The preaching-room being small, some of the friends prevailed on him (Wesley) to preach in the Exchange; "but as he feared, "the beasts of people made such an uproar that I was compelled to desist, and walked through their midst to my lodging without let or hindrance.

WESLEY. *Journal.*

1767. Galway, February 2. A letter from Paris, dated the 12th ult. received here last post, brings advice that Dr. Murray, a native of the county of Clare in this kingdom, and a most eminent physician of that city, died there a few days before in a very advanced age, possessed of a very considerable fortune, which he acquired with distinguished reputation. Among the many worthy actions of this truly good man's life, he is said to have left a foundation to the Irish community of Lombard, for the education of 25 students, natives of Ireland, for ever.

Pue's Occurrences, 10th February, 1767.

1767. Died 12th Aug. at Galway, the Rev. Thomas Kirwan, parish priest of Claregalway.

Sleator's Public Gazetteer, 22nd August, 1767.

1768, 16 April. Died, a few days ago at Galway, the Rev. Mr. John King, a Romish clergyman.

Pue's Occurrences, 16 April, 1768.

1768. Died at Gortinarragh, Co. Galway, the Rev. Mr. Patrick Roch, parish priest of Killanin in Eyreconnaught.

Freeman's Journal, 28 May, 1768.

1768. James D'Arcy of the county of Galway, Esq.; read his

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recantation from the Church of Rome and embraced the Protestant religion in the parish church of St. Mary's, Dublin.

Dublin Mercury, 22 November, 1768.

1769. Died at Tuam, the Rev. Mr. Richard Burke, a Romish clergyman.

Freeman's Journal, 23 September, 1769.

1769. Wesley again preached in Galway in the Session's House to a "tolerably civil congregation. Next evening I had many officers and genteel people at my service."

WESLEY. *Journal.*

1770. Died in Galway, the Rev. Mr. Francis French, a Romish clergyman.

Sleator's Public Gazetteer, 29 May, 1770.

1770. Died a few days ago at Galway, Mr. Peter Browne, a Romish clergyman.

Pue's Occurrences, 30 June, 1770.

1771. Died at Drumgriffin, Co. Galway, the Rev. Patrick Gallagher, a Romish clergyman.

Freeman' Journal, 21 March, 1771.

1771. Died a few days ago at Galway, Mr. Francis Kirwan a Romish clergyman.

Pue's Occurrences, 6 April, 1771.

1771. Galway, April 29. Last Thursday Mr. Bartholomew Dillon of Rockfield, in this county, renounced the errors of the Church of Rome, and was the same evening married to the widow Hains of Tuam.

Hibernian Journal, 6 May, 1771.

1771. In May, 1771, Wesley preached in the Court-house. Here he had in his audience, what he describes as a rare sight in Ireland: "five or six men to one woman. Next day the Mayor and several people of fashion were present."

WESLEY. *Journal.*

1771. Died at Galway, Mr. Myles Burke, a Romish clergyman.

Dublin Chronicle, 13 June, 1771.

1771. Galway, Sept. 9. Last Thursday (5), Malachy Haneen was apprehended and committed to the town gaol by James Shee, Esq; deputy mayor, for rescuing and carrying away from one of the carriers of the Incorporated Society of the Protestant Charter-Schools, one Nicholas Haneen, a charter school boy, whom the carrier was conveying to Dublin, by virtue of an order of the committee of fifteen for that purpose.

Hibernian Journal, 16 Sept., 1771.

1771. Died at Tuam, Mr. Walter Bourke, assistant parish priest of that town.

Freeman's Journal, 27th Sept. 1771.

1771. Died at Galway, Mr. Mark McDermott, a Romish clergyman.

Hibernian Journal, 18 November, 1771.

1771. Catholics allowed to take on lease a certain number of acres of unwholesome and unprofitable bog.

LECKY. *Ireland in the Eighteenth Century.*

1772. "A town (Galway) in which were 20,000 Papists and 500 Protestants. But which of them are Christians, have the mind that was in Christ, and walked as he walked? And without this, how little does it avail whether they are called Protestants or Papists?"

WESLEY. *Journal.*

1772. "Great rejoicings in Galway on Ladie Day in August, to thank God Almighty for passing ye Act of Parliament for to enable ye Catholics to take out leases of 50 acres of land. The Warden read High Mass in ye Parish Chappel, and Father Mark Skerrett, the bishop out of Tuam, gave holly water, and preached a grand sermon in English for ye counsellors who are here in great stock for ye assizes, although 'tis too little they have to do in this place, thanks be to God."

BURKE. *The Connaught Circuit.*

1772. Last Friday evening (28), as the Rev. Mr. Patrick Whelan, parish priest of Craghwell, was returning from the neighbourhood of Seefin in this county (Galway) he was thrown from his horse and killed on the spot.

Hibernian Journal, 11 March, 1772.

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1772. Died at Galway, Mr. Valentine Fleming, a Romish clergyman.

Hibernian Journal, 23 Sept., 1772.

1772-1773. Catholics enabled to recover by law moneys lent by them to Protestants on mortgage.

BURKE. *The Connaught Circuit.*

1773. Died at Galway, occasioned by a fall from his horse, Mr. Francis Kirwan, a Romish clergyman.

Hibernian Journal, 21 July, 1773.

1774. The Oath of Allegiance modified to meet the religious objections of Catholics.

LECKY. *Ireland in the Eighteenth Century.*

1774. Died a few days since at Grange, in the county of Galway, Mr. Martin Brady, a Romish clergyman.

Sleator's Public Gazetteer, 25 Jan. 1774.

1775. Died, at Galway, Mr. Ambrose D'Arcy, a Romish clergyman of Oranmore, in the Co. of Galway.

Hibernian Journal, 31 July, 1775.

1777. Arising out of the penal laws, a case of considerable interest was tried at the Summer Assizes for County Galway in 1777. The local newspapers while reporting the case withheld the names of parties.

One of the landed gentry residing on his estate had in early life become a Protestant, "attended church, and took the sacrament every Christmas Day and Easter Sunday. On all other Sundays and holy days throughout the year he heard mass in his castle. Never seen at mass in his castle he assisted at the service kneeling in the drawing-room and observing through a hatch. Reaching old age and being confined to his room he had a section of the floor cut out and hinged over the room where mass was said. Nearing death he sent for a Dominican friar, was readmitted into the Church, received the last sacraments after he had made his will."

The questions before the jury at the Assizes were : :—

(1) was the will the last will and testament of the deceased ?

(2) was the deceased competent, being a relapsed Papist ?

(*Note :*—No person could make a valid will if he became a Catholic either before or after making the will.—THE EDITOR).

Counsel impugning the will proved "beyond all doubt that a Popish priest, dressed in black, had a pair of candles lighted, and that a white cloth was put under the chin of the dying man, and he administered to him the Communion." The judge summing up told the jury : "this being a penal statute, the burden of proving by reputation, if no higher proof was required, that this gentleman who administered something to the deceased was a priest at all, lay on the party impugning the will. The jury were bound to assume, until the contrary was proved, that everything was properly done according to law ; and, for all they could tell, the so-called priest might have been an apothecary or a doctor (doctors usually dressed in black), who was administering some medicine to him. They all knew how sick persons taking medicine were in the habit of having a towel under their chins. It also might have been that the person in black was a barber ; for nothing relieves a sick man more, when his hair is matted in sickness, than to have himself cleanly shaved. As for having lighted candles, why, he might have wanted to seal a letter, or an apothecary might have required them for his chemicals, or a barber to see what he was about. He would not offer any opinion other than what he had stated. It was a question entirely for the jury."

The jury without leaving the box found that there was no proof that the testator was a relapsed Papist, and consequently that the will was duly executed.

It is evident from this case that public opinion was beginning to act strongly against the penal laws.

Quoted by Burke in *The Connaught Circuit.* (*Note by the Editor*).

Those who nominally changed their religion privately received the rights of the Catholic Church at their death. If this could be proved, their acts would be nullified. Several lawsuits, like the one described took place. Such persons were described as "Relapsed Papists." Many of the Catholic landowners throughout the penal times fearing that informations would be lodged against them, and not wishing to lose their property read their recantations, though not believing in Protestantism, and attended the Protestant churches.

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Many were known to stuff their ears during the sermon, and while the *Book of Common Prayer* was being read, they perused the *Roman Missal*. The Dominicans of Galway earned quite a reputation for the number of " 'Lapsed Catholics' they attended. Anne Blake, daughter of Sir Valentine Blake of Menlough Castle, stated that her father was attended by Father Bonaventure Burke on his death-bed. Charles ffrench Blake-Forster records that at this time Blake of Oranmore Castle fearing that he would lose his property, went with reluctance to be received into the Protestant Church according to law. When the parson before putting him through the 'necessary forms' remarked that it was very favourable to Protestantism to see a gentleman of his respectability joining their communion, Blake replied that his reason for becoming a Protestant was " to save Oranmore." One Burke who had an estate at Barnadearg, near Tuam, hearing that his cousin was about to conform in order to get his estates, rode off to Dublin, sold his lands to a banker there, and so baffled his kinsman.

Even so late as 1779 the property of a Catholic proprietor was unsafe unless he conformed. On the Convert Roll, in consequence, the names of many Galway gentlemen appeared in the Rolls Office.

1781. " The abbey chapel was rebuilt, before which it was a small thatched edifice, both narrow and inconvenient. Its external appearance was plain, but 'it presents within a spacious, convenient and handsome place of worship, 120 feet long and 30 feet broad, as is capable of accommodating upwards of two thousand people. The devotion called the stations of the Holy Cross, which is confined solely to the Franciscans, is observed here.' "

HARDIMAN. *History of Galway.*

1782. " By 21, 22 George III—an Act 'for the further relief of his majesty's subjects of this kingdom professing the Popish religion,'—repealed the law which subjected to certain penalties those Catholics who took any house, or came to live in Limerick or Galway, or their suburbs.

State Papers, quoted by Burke.

1785. Gregory French of Aggard renounced the errors of Popery.

Convert Roll, quoted by Fahey.

1791. Gideon Ouseley, a member of a respectable and distinguished family, was now twenty-nine years of age, and resided at Dunmore, in the county of Galway. Having been intended for the Church, he received, for the time and place, a liberal education . Living in uninterrupted familiarity with bog and cabin, with mountain road and secluded lake ; with frieze coats, shoeless feet, and beggars' wallets ; with the Irish tongue, or English spoken with a glorious brogue ; with two or three fields for a farm, and for a table the potato basket, set on an iron pot ; with the wake and the 'berrin,' the weddings and the stations, the village market, the rollicking fair, the hurling matches, the patrons, and the rows which made up the sum of peasant life, there was laid the basis of that quick sympathy between him and the common people.

CROOKSHANK. *History of the Methodists in Ireland.*

1791. " Very Rev. Augustine Kirwan, D.D., Warden of Galway, Vicar of St. Nicholas, who, on the 7th of August, 1791, closed a life of 67 years, whereof 40 and more were spent in the apostolical labours of the Church of Christ.—Of gentle manners, unaffected piety, unbounded benevolence. The father and friend of the poor. Founder of the Charity School. By all beloved when living ; now dead, by all regretted.—As a tribute of affection this Monument is erected by his Nephew, N. French, in the year 1796."

HARDIMAN. *History of Galway.*

1792. At a Post-Assembly of the Lord Mayor, Sheriffs, Commons, etc., held at their house in William's-street, Dublin, the 11th September, 1792, adopted an address to the Protestants, " . . . Resolved—A Protestant king of Ireland."

Burke's Connaught Telegraph.

1793. By the Catholic Relief Act of 1793, Martin ffrench Lynch of Renmore and Donelan of Ballydonelan were called to the bar. Previous to that Act Catholics could not be called, but they entered the Inns of Court, continued their legal studies, and became qualified to act as conveyancers—a calling in which many of them earned large fees.

BURKE. *The Connaught Circuit.*

1794. " On the 29th of April, 1794, a list of 300 Roman Catholics who had been admitted as Freeman of the Corporation

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of Galway, under the provisions of 33 George III, c. 21, was certified by Elias Tankerville, Secretary, and John Bradley, Notary Public, at Galway."

HARDIMAN. *History of Galway.*

(*Note :*—It is interesting to read that 20 of the names belong to the ' Tribe ' families, and the remaining 280 names are of the ' Non-Tribe ' families. *Editor*).

1794. " Messrs. Averell and Tidd spent most of December in travelling through Tipperary, Limerick, Clare, and Galway . . . At Galway the evangelists preached morning and evening to a considerable part of the Protestant inhabitants, about twenty of whom were members of the Society (Methodist)."

CROOKSHANK. *History of Methodists in Ireland.*

1795. " At Galway, where it was said one hundred and seventy had gone over to the Church of Rome in the previous ten years, the Lord had still a seed to serve Him, there being fourteen zealous and consistent members of Society (Methodist)."

CROOKSHANK. *History of Methodism in Ireland.*

1796. " Mr. John Hamilton was appointed to Connemara, a mountainous country, west of the county of Galway. Here his journeys were long and wearisome, and his fare often very scanty ; but he persevered in his work until he sank into a low fever, in which he was almost destitute of care and medical skill. On regaining consciousness, he found himself alone in a hut, where he had sought an asylum, lying on a pallet of rushes with a mug of water at his side. When a desire for food returned, it is related, a dog came in with a large fish in his mouth, which he dropped beside the invalid. Thus a timely supply was afforded, in a way the more remarkable as the place was two miles from the lake where the fish must have been caught."

REILLY. *Memorial of Ouseley.*

1798. Died ,Christopher French, husband of Margaret, daughter of Irael O'Farrell of Roscommon. He professed himself a Protestant though his son was a Roman Catholic priest.

FAHEY. *History of Kilmacduagh.*

1798. " August, 1798. During their absence (of the garrison and the Kilkenny Militia) at Castlebar, the town was left without military protection, and the Catholic clergy were undefatigable in their exertions to preserve the public peace. On this occasion, one of the regulars of St. Augustine presented a novel spectacle—a friar standing sentinel on the west bridge, to prevent the entrance of disaffected persons to a place where, within the memory of many then living, he would himself have been doomed to transportation or death for daring to appear or return ; thus affording a striking example of the mutability of human opinion, and of the happy change which had taken place in the public mind during that period."

HARDIMAN. *History of Galway.*

1800. The Dominican Chapel was erected on the site of the former. This neat and commodious building, which is 100 feet long, and 28 feet broad, contains a spacious gallery, with a well-toned organ."

Burke's Connaught Telegraph.

1804. Correspondence published between Lord Redesdale, the Irish Lord Chancellor, and the Earl of Fingal, the leader of the derided party of Catholics, who were beginning to reassert their claims to civil justice, shows that the Chancellor in placing Fingal on the Commission of the Peace, had thought it necessary to read him a long lesson on the errors and dangers of theCatholic religion.

The Annual Register for 1804.

1805. The Reverend Valentine Bodkin was elected Warden.

HARDIMAN. *History of Galway.*

1808. Grattan in his speech in the House of Commons on 15th May, 1808, declared : " The counties of Clare and Galway have had meetings convened by their Sheriffs, at which they passed resolutions expressing their ardent wish for the admission of their Catholic brethren to the benefits of the Constitution . . . "

BURKE. *The Connaught Circuit.*

1812. The Reverend Edmund Ffrench, O.P., was on the death of the Reverend Valentine Bodkin elected Warden. He became Warden in the same town in which his father had been for many years Protestant Warden.

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1815. This useful order of religious females (Presentation Nuns) was established here on the 27th of October, 1815, under the patronage and protection of the very reverend Warden Ffrench. In 1819 they removed to a spacious, elegant and well-situated building—the former charter school, which they hold by lease for 60 years, at 80l. annual rent, in the west suburbs of the town.

HARDIMAN. *History of Galway.*

1816. The foundation of the new collegiate chapel of St. Nicholas was laid on 1st July, 1816 (being the old anniversary of the battle of the Boyne) by Hyacinth Daly, esq., mayor of the town.

HARDIMAN. *History of Galway.*

1818. The Protestant clergy and gentry gave freely, and even many Romanists, including some priests, were amongst the contributors (for the erection of a Methodist Meeting-house). The Catholic Warden subscribed a large sum, and appended a strong recommendation to his clergy and people to follow his example, giving as his reason, that it would prevent Mr. Ouseley from preaching in the streets.

CROOKSHANK. *History of the Methodists in Ireland.*

1822. The last prosecution under the Popery Acts was that of The King v. O'Connor heard at the Galway Summer Assizes of 1822. The interesting feature of the case was the ridiculing by the Town Council of the originators of the prosecution. The Rev. John O'Connor, Parish Priest of Kilconnel and Aughrim stood indicted that "he, on the 17th February last, did in Kilconnel celebrate marriage between Thomas Curley, a reputed Papist, and Mary Parry, who had professed herself to be a Protestant, within the space of twelve months previous to the date of her marriage, contrary to the peace of our Lord the King, his Crown and dignity."

Daniel, K.C., prosecuted, and stated that the accused was a clergyman of position in the Roman Church, respected by all who knew him. The crime he stood indicted for was a violation of the law which makes it criminal for a Roman Catholic priest to perform the ceremony of marriage between a couple, either of whom had within twelve months been a professed Protestant. The reverend defendant might not intentionally have violated that law, but the Hon. and Most Reverend Doctor Trench, and the Rev. Mr. Martin,

Rector of the Parish, who had originated this prosecution, thought otherwise. The jury must be aware that the 32 and 33 George III, Chapter 21, ss. 12 and 13, restricts Roman priests from performing the service of marriage between Protestants, or between those who had been Protestants within twelve months previously, and Papists, unless first performed by the Protestant clergyman. The young lady admittedly had been a Protestant in this case, in which she was an unwilling witness. She had become a Catholic and married, and she will now be examined as to the state of facts, as also will be the Rev. Mr. Martin, whose church she was wont to attend. He would put his witness on the table, and he ventured to hope that it would be the last time in his life that he would be employed in such a prosecution.

The judge charged for an acquital. The *Freeman's Journal* in reporting the proceedings states: "The jury accordingly acquitted the traverser, Mr. Daniel, K.C., expressing his disgust at holding such a brief."

1825. "... I should not wish to see any settlement of the Catholic question effected in which the rights of the Established Church were not preserved. I gave expression to the same feeling when I was examined before the House of Lords. I think what I stated then in substance, was that I should not be favourable to any settlement, or that I should object to any settlement, which went to disturb the Protestant Establishment; that I considered it a main link in the connexion between Great Britain and Ireland, and that with that connexion I was satisfied the interests of Ireland were essentially identified. I understand it has since been imputed to me, that in uttering this sentiment I indulged in a peculiar latitude of expression in order to make a show of liberality. I wish, therefore, now most unequivocally and most solemnly to reiterate the same feeling ... The Protestant Church is rooted in the Constitution; it is established by the fundamental laws of the realm; it is rendered, as far as the most solemn acts of the legislature can render any institution, fundamental and perpetual; it is also declared by the Act of Union between Great Britain and Ireland. I think it could not now be disturbed without danger to the general securities we possess for liberty, property, and order; without danger to all the blessings we derive from being under a lawful government and free consti-

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tution. Feeling thus, the very conscience which dictates to me a determined adherence to the Roman Catholic religion, would dictate to me a determined resistance to any attempt to subvert the Protestant Establishment, or to wrest from the Church the possessions which the law has given it."

Some observations of the Right Hon. Richard A. Blake to the effect that the Establishment should be preserved . . .

NOTE ON BLAKE

By THE EDITOR

The legal education of a barrister was not in the first half of the nineteenth-century considered complete unless he had studied at chambers in England. Blake (known as "Blake the Remembrancer") was a shrewd individual with a singular history. He began as an officer in the Galway Militia of which he became adjutant. On the exchange of militia, Blake went to England where he raised the reputation of the Galway regiment to the highest of any militia regiment, Irish or English. He made there a useful matrimonial alliance, and going to the English bar but having no qualifications as an advocate specialized in equity pleadings. Becoming legal adviser to the London Board of Catholic Noblemen and Gentlemen he soon acquired great influence, and became intimate with the chief Catholics of England. Many of the solicitors who had employed Blake had also Protestant clients on whose behalf they also consulted him. In this way he was introduced to the Marquess of Wellesley who formed the highest opinion of his abilities. The Marchioness of Wellesley being a Catholic may have influenced the Marquess in seeking Blake's advice on matters connected with his property. Of distinguished appearance, elegant manners and a raconteur of no mean order, the Catholic lawyer became the intimate of many famous people, including Lord Eldon, the Lord Chancellor of England. In Ireland, however, save by some members of the bar, and by his County Galway friends, he was unknown, so that it was quite a sensation when towards the end of 1821 the approaching arrival of the Marquess of Wellesley as Lord Lieutenant, with his friend and counsel, Mr. Blake, was announced. It was soon seen that Blake was a person

of great importance and a dispenser of fortune at the Viceregal Lodge. William Saurin was at that time, and had been for fourteen years, Attorney:General, and principal of the Executive in Ireland. In the Dublin Castle Cabinet he was almost supreme. His authority was the more readily submitted to as it was exercised without being openly displayed. Saurin's anti-Catholic prejudices were distasteful to Blake as much as were the Catholic sympathies of William Conyngham Plunkett pleasing to him. One example described as trivial clearly showed the power now possessed by Blake. Soon after his arrival Wellesley was invited by the Dublin Corporation to a public dinner and the Catholic lawyer was among the guests. Having come over with the Lord Lieutenant his health was proposed by the Lord Mayor but before Blake could stand to reply Wellesley started up to return thanks on his behalf, but to the astonishment of all he was interrupted by Blake who expressed his gratitude himself. Through his influence the Government began to show marked sympathy with the Catholics. Saurin was dismissed from the Attorney-Generalship and replaced by Plunket in 1822. Blake, although the dispenser of favours to the bar, was himself until the Catholic Emancipation Act of 1829 inadmissible to the Bench. However, in 1823 he was made Chief Remembrancer of the Court of Exchequer which then had an equitable jurisdiction.

The office of Chief Remembrancer has long since been abolished. Blake was the principal officer of the Court, and all bonds for the King's debts, for appearances, and for observing orders, were entered or lodged, and he made out all the necessary reports on these. All informations on penal statutes, on forfeitures and escheats, either at law or in equity, all informations on commissions out of the Court to find out the King's title to any land forfeited or escheated to the Crown, especially to those which were forfeited in 1641 and 1688, as also several of the proceedings on the Acts of Settlement and Explanation, were filed in his office.

Blake, the wily politician, was also an educational idealist.

1833. The Wardenship of Galway was in the patronage of the Bishop of Tuam. The Church Revenue from glebe, rent charge, etc., amounted to £555. The statute acres of glebe amounted to 34; the cost of the Churches was £1,000, and pro-

vided accommodation for 5,000. The returns to the Commission appointed by the Crown showed that 978 members of the Estab lished Church were in the benefice as against 45,225 Catholics.

SHEE. *The Irish Church.*

(*Note by the Editor*).

A Commission was, in 1833, appointed by the Crown to make a "full and correct inquiry" respecting the revenue, patronage, see-houses, demesne and mensal lands, belonging to the several archepiscopal and episcopal sees, cathedrals and collegiate churches, and to all ecclesiastical benefices, with or without cure of souls, in Ireland, on an average of three years ending on the 31st December, 1831, and to report from time to time thereon under the hands and seals of the Commissioners.

By the Bill introduced by Lord Morpeth on 25th May, 1836, it was proposed that in all parishes where the number of resident Protestants was below 50, the incumbent should have an income of £100 ; one of £200, where the number of Protestants was below 500 ; one of £300, where the number of Protestants was below 1,000 ; one of £400, where the number did not exceed 3,000 ; one of £500, where it exceeded 3,000 ; and in every case 30 statute acres of glebe.

1853. The Commissioners of National Education discontinued as offensive to Catholics, certain religious books, which had been in use in the schools, and which had been presumed to be of a non-controversial character, and Archbishop Whitely, Lord Chancellor Blackburne, and Baron Greene at once resigned their places on the Board of Commissioners.

Commissioners of National Education. *Report* 1854.

1869. Speech of the Rev. Nash Griffin : "They would not suffer themselves to be robbed of their blood-bought rights. They were animated by the same spirit as broke the boom, as closed the gates of Derry ; by the same spirit as chased the craven followers of James like timid sheep into the Boyne ; and if one of the two parties should go to the wall, it would not be the Protestants."

Freeman's Journal, June 15, 1869.

Galway Profiles

No. 8

JOHN DE BURGH, ARCHBISHOP OF TUAM

By THE EDITOR

John de Burgh was a descendant of a junior branch of the house of De Burgh and was born near Clontuskert in 1590. With his younger brother Hugh he received the rudiments of his education from a distinguished teacher named O'Mullally who resided with the De Burgh family until his pupils had acquired quite a considerable knowledge of Greek and Latin. The two brothers left for the continent in 1614, Hugh to Louvain, where he joined the Franciscans in St. Anthony's, and John to Lisbon where he was entered in the secular college. At the age of twenty-four John was ordained priest, and returned to Ireland about 1624 to the diocese, under Boetius Egan, where he worked for two years. On the recommendation of the bishop he was in 1627 appointed Apostolic-Vicar of Clonfert. De Burgh's appointment took place during the Deputyship of Lord Falkland whose persecution of the Catholics was intense. On the accession of Lord Strafford his anxiety for the proprietors of the province involved him in great difficulties, as he made himself decidedly obnoxious to the Viceroy by opposing, as far as he could, the projected confiscation of Connacht to the Crown. When the Parliament of 1634 was summoned he exerted all his influence with the Catholic members urging them to resist the scheme of spoliation under the pretext of inquiring into defective titles. This so enraged Strafford that he issued warrants for De Burgh's arrest. He remained in hiding until the Viceroy's recall. On the recommendation of his earlier patron, the Bishop of Elphin, he was appointed to the vacant see of Clonfert on 16th October, 1641.

A large congregation, among them Ulick, fifth Earl of Clanricarde, witnessed De Burgh's consecration in the Abbey of Kin-

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alehan on 19th May, 1642. Malachy O'Queeley, Archbishop of Tuam, assisted by Egan, Bishop of Elphin, and O'Molloney, Bishop of Killaloe, performed the ceremony.

In obedience to the summons of the Irish Primate presiding at the general assembly of bishops and priests at Kilkenny, in the month of his consecration, De Burgh subscribed the ordinances agreed upon for persecuting war against the Parliament. From that time he resided almost constantly in Kilkenny where he assisted David Rothe, then in his seventy-second year, and in some respects unable to carry out episcopal duties. De Burgh represented him at all the functions solemnized in the cathedral where he was engaged confirming and ordaining. Towards the close of 1643, the Bishop of Clonfert was elected a spiritual peer of the Supreme Council of the Confederates, which appointed him Chancellor. About the same time his brother Hugh was made the Council's agent and representative at the Court of the Netherlands.

Notwithstanding the duties he had to discharge in Kilkenny, De Burgh looked to the administration of his own diocese. He reformed many abuses inseparable from the state of the times. He had many of the churches repaired, and supplied with the necessary requirements, presided at synods of his clergy, and established schools. He favoured the policy of Ormond, as against what were termed 'extreme measures,' at the Confederation, being influenced by his kinsman Lord Clanricarde who maintained strict neutrality during the early progress of the Confederates.

De Burgh had been three years Bishop of Clonfert when the archbishopric of Tuam fell vacant by the death of O'Queely. Without consulting the Primate or any other metropolitan, the Supreme Council recommended him as successor to the dead archbishop. The Papal Nuncio, Runuccini, who was then in Kilkenny, while deprecating the right of the Supreme Council to interfere in such matters—ancient privileges claimed by the English Crown—wrote to Rome a qualified recommendation of De Burgh whom he described as a man "of honest views, slow in speech, and suffering from an attack in the eyes, which might ultimately damage his sight." In the same letter he bore ample testimony to the fitness of Hugh De Burgh, whom he had met in Paris, stating that "he was a man of greater energy and activity, whose nomination was simply meant to reflect honour on the already consecrated."

Between the contemplated translation to the see of Tuam and the rejection of Lord Ormond's peace by the synod of Waterford in 1646, it would seem that the Nuncio had no greater friend or more active helper than the Bishop of Clonfert. In fact, of all the bishops and archbishops who declared against the Viceroy's overtures, none denounced them more than De Burgh. At that time Tuam was still vacant, and the Nuncio was more anxious for De Burgh's translation. He urged the Vatican to lose no time in sanctioning it. About the time of the Waterford synod he wrote to Rome: "That he had nothing more to say concerning the Church of Tuam save that six months' experience of the Bishop of Clonfert had convinced him that he deserved promotion." Early in April, 1646, De Burgh was translated to the Archbishopric of Tuam.

On his induction De Burgh's first care was to restore the ancient Cathedral of St. Mary, which had suffered great dilapidation while occupied by Protestants and of which the architectural symmetry of its beautiful exterior had been destroyed. He re-erected the altars, replaced the furniture, and rebuilt the palace from the foundations. On the gospel side of the high altar of the Cathedral stood the sacellum or oratory in which the relics of St. Jarlath were kept, but which during the Anglican occupation had been unroofed and stripped. The relics, however, had been preserved in Catholic custody, and they were deposited in the restored resting-place.

De Burgh's hospitality was unbounded as was his taste for books, of which he made a great collection with a view of founding an extensive library in Tuam. A great admirer of the Jesuits he advanced them a large sum for maintaining their seminary in Galway, and in which town he built for himself a stately residence three storeys high.

Clonfert being now vacant De Burgh was anxious to have it conferred on his brother Hugh in preference to Walter Lynch, Vicar-capitular of Tuam. Lynch, however, was strongly recommended by the Nuncio who had heartily come to dislike both De Burghs describing them as "hot-headed, and wishing to have everything their own way . . . that it would be unwise to have two brothers collated to the two best dioceses in the province . . . that the Archbishop of Tuam was the most unmanageable and

refractory of all the Irish prelates with whom he had to deal. He blames me for recommending Lynch, and what is worse, he blames another who is superior to us all." From this trouble over Hugh De Burgh began that mutual antipathy which influenced the Nuncio and the Archbishop in their future relations. A crisis was now approaching when the two were to meet face to face in the Council of the Confederates. During the whole of the year 1647 the Confederate armies were defeated in battle after battle. There was a great scarcity of money throughout the country ; agriculture was neglected, and famine and disease was rampant. The Nuncio was aware of this but he counted on money and munitions from abroad, and on the support of O'Neill's army, which was wholeheartedly behind him, and which he thought would sooner or later retrieve all losses, and put him and the clergy in the ascendent. The Supreme Council, on the other hand, could see no other solution than to make peace with Inchiquin and bring him over to their side. A meeting called at Kilkenny resolved that French, Bishop of Ferns, & Nicholas Plunkett should travel to Rome and appeal to Innocent X to expedite the supplies which the Nuncio had already promised in his name. In the meantime the spiritual and temporal peers, together with the representatives of the Lower House, had been summoned to Kilkenny on 23rd April, 1648, to consider the measures already taken to forward the end of hostilities, and to effect, if possible, a union of Inchiquin's army with that of the Confederates so that both might act jointly against the Parliamentarians. Before the assembly fourteen of the bishops met in the Nuncio's house, and having examined the proposed treaty, a large majority declared " as it gave no certain guarantee for the free and open exercise of the Catholic religion, and total abolition of all penal enacments against Catholics, they could not in conscience subscribe it." Among those who condemned the cessation was the Archbishop of Tuam. His action astonished the Nuncio as he had already signed the instructions given by the Supreme Council to the Commissioners whom they had empowered to treat with Inchiquin. Inconsistent as it may appear De Burgh afterwards subscribed the articles of the cessation, and followed the policy of the party opposed to the Nuncio. He justified himself in a public statement : " that he never repudiated the agreement with Inchiquin, but only certain clauses

of it, which were subsequently altered and amended." The greater number of the bishops followed the Nuncio, and of the eight who opposed him the most formidable was the Archbishop of Tuam, whose influence was much appreciated by the party of Lord Ormond.

Apprehensive of his personal safety the Nuncio left Kilkenny, soon after the cessation had been concluded, and joined Owen O'Neill's army at Maryborough. He used every means possible to crush the Ormondists and prevent the Catholics from joining Inchiquin and Preston, who both hated O'Neill and the Nuncio. Sentence of excommunication and interdict against all abbetors of the truce with Inchiquin, and the members of the Supreme Council was issued by the Nuncio. The opening of churches was forbidden as well as the celebration of Mass in all cities. All bishops and priests were commanded to proclaim this ordinance throughout the country, & chaplains of regiments specially ordered to read it aloud in camps.

The Supreme Council argued that the Nuncio had not jurisdiction, and appealed to Rome that the interdict must necessarily be null and of no effect. The minority of the bishops, including De Burgh, with two of his suffragans, considered the sentence as uncanonical and unjustifiable. Nowhere were the censures so faithfully observed as in Galway, where the Nuncio lived before leaving the country. In Galway, however, the Archbishop of Tuam, with one of his suffragan and two friars of the Discalced Carmelites, preached openly against the Nuncio's authority and interdict. They were opposed by the Mayor, Warden and people. The Archbishop continued his resistance, had the doors of the Collegiate Church of St. Nicholas forced open, and there officiated publicly despite all remonstrances. Another charge made against him to Rome by the Nuncio was that he had celebrated in the church of the Calmelites in Galway, who refused to observe the censures and were under excommunication, in a full congregation of eight bishops and thirty theologians, assembled within the walls of the town. Hoping to resolve the problem, the Nuncio convened a synod in Galway, but Clanricarde and Inchiquin, acting for the Supreme Council, intercepted the bishops on the way, laid siege to the town, which after surrendering, was compelled to pay a large indemnity.

Divided as it was between the two factions, one maintaining

the Nuncio's censures, and the other insisting on the 'cessation' with Inchiquin, the state of the country was appalling. French, Bishop of Ferns, says : " Altar was arrayed against altar, the clergy inveighing against each other, and the bishops and best theologians in the land maintaining different views of the validity of the censures. As for the populace, they hardly knew what side to take, or what guide to follow, for in one church they heard the advocates of the censures proclaim, " Christ is here,' and in another, 'He is not *there*,' but here with us who stand by the dissentient bishops, and the appeal to Rome against the Nuncio's conduct."

Early in February, 1648, as the Nuncio was awaiting a ship in Galway Bay to take him home from a country, to use his own expression, where " the sun is hardly ever seen," Ormond returned to Ireland as Viceroy. The Archbishop of Tuam and the Bishop of Ferns met him at Carrick, and on their invitation he took over government at Kilkenny. Ormond had De Burgh and French duly sworn as members of his Council on the distinct understanding that they were to subscribe themselves under their surnames and not under their titles. This was an undignified compromise as on this occasion Ormond guaranteed the open exercise of the Catholic religion, possession of the churches with their revenues, and other advantages in the event of the success of the Catholic forces. The Irish bishops, found, however, that Ormond was not to be trusted, and they met at Jamestown at the beginning of August, 1650, and decreed that they would reconstruct the old Confederacy, and hold themselves independent of the Viceroy, whom they now regarded as an enemy of themselves and of their religion. The declaration was signed by fifteen bishops including the Archbishop of Tuam. Six Commissioners were elected to treat with the Duke of Lorraine and invite him to land troops in Ireland then almost entirely in the hands of Cromwellians. In November of the same year the bishops adjourned to Loughrea where they pledged their loyalty to the King, and petitioned Lord Ormond to transfer the Viceroyalty to a Catholic. The Archbishop signed this document, and towards the close of 1650 he had the satisfaction of seeing Ulick De Burgh, Earl of Clanricarde, his kinsman, installed in place of Ormond as Viceroy. The negotiations with Lorraine came to nothing, due to the imprudence of the Irish agents, headed by the

Bishop of Ferns, or to Clanricarde's dislike of the idea of foreign troops in Ireland. Sir Charles Coote, however, put an end to the whole scheme by marching on Galway into which he drove Clanricarde's outposts on 12th August, 1651, and then encamped within a few hundred yards of the walls. During the siege the bishops from every part of Ireland took refuse in the town and among them the Archbishop of Tuam. Galway surrendered on 12th April, 1652, and the Archbishop made his escape to Ballymote near which he remained until 1654 when he was arrested and brought back under escort to Galway. Here he was robbed of his ring and other valuables, and imprisoned with the clergy and the chief nobility of the country. He was detained there until August of the following year, and with many others he was put aboard ship and landed on the coast of Normandy. He then made his way to Nantes where he lived for five years, maintained by the French committee formed for the relief of distressed and expatriated Irish. From Nantes he removed to St. Malo—a port then much frequented by Irish merchants—and within a year there left for Ireland reaching Dublin after a voyage of fourteen days, saying to Walsh, the Franciscan who rated him for returning without permission, " that he had come back to Ireland to lie down at rest in his grave and native soil." Ormond ordered the Archbishop to leave Dublin, and owing to his infirmities he had to be carried in a litter, till he reached the neighbourhood of Tuam. Exhausted by illenss and old age he seldom left his house. He had the oratory of St. Jarlath, situated on the right of the Cathedral, but detached from that building, re-roofed with tiles. He died on Holy Thursday, 4th April, 1667, and was buried in the Oratory of St. Jarlath. Eight days previous to his death by virtue of a special privilege he obtained from Rome, after having first sought and received, *ad cautelam*, absolution from the Nuncio's censures.

Hardiman, in referring to the Nuncio, writes : " In this dilemma he sought refuge in Galway, where he had some abettors, particularly the warden and others, whom his presence and exhortations stimulated to open acts of violence and commotion. The mayor was desirous to proclaim the cessation, but was prevented by the populance, who forced their way into his house, and wrested the ensigns of authority from his hands ; but this insolence occasioned

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such a tumult, that, had they not been immediately restored by the very hand that took them, the consequences would have been lamentable ; and, even as it was, two or three men were killed. The carmelite friars shewing some resistance against this proud ecclesiastic, their dwelling was assaulted by night and their persons abused. In a fit of rage he ordered their bell to be pulled down, and placed two priests at the entry to their chapel, to keep the people from resorting there to prayers. Those who favored the cessation were declared under censure ; the churches were closed, and all divine offices interdicted. In this state was the town, when the archbishop of Tuam, who declared against these measures, arrived. Having desired to see the nuncio's power for assuming such authority, he refused to produce it, whereupon the prelate told him to his face that he would not obey : '*Ego*,' answered the nuncio, '*non ostendam*:' '*et Ego*,' replied the archbishop, '*non obediam*,' and he immediately after caused the church doors to be opened by force . . . The Nuncio who, thus finding all his measures frustrated, took shipping at Galway, on the 23d of February following, and departed from the kingdom."

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Galway's Loyalty to George III

By THE EDITOR

A new era in Irish political and economic history was signalized by the accession of George III. He was full of good intentions, if his first speech delivered to his ministers, be taken as such :

" Born and educated in the Country I glory in the name of Britain, and the peculiar happiness of my life, will ever consist, in promoting the welfare of a people, whose loyalty and warm affection to me, I consider as the greatest and most permanent security of my throne."

The gentlemen, clergy and freeholders of County Galway certainly showed their loyalty and affection as recorded in *Burke's Connaught Journal* of 1792 :

" The Gentlemen, Clergy, and Freeholders, of the County of Galway are requested to Attend at the Mitre Inn, in Tuam, at one o'clock, on Thursday, the 8th December next, in order to consider of a proper Address of Congratulation to our beloved Soverign, on the happy Event of the Marriage of His Royal Highness the Duke of York.

Hyacinth Bodkin, Sheriff."

A large attendance of these loyal people of the county drew up the following address which was duly conveyed to the King through the Lord Lieutenant :

" To the KING'S Most Excellent MAJESTY.

The humble Address of the Gentlemen, Clergy, and Freeholders, of the County of Galway.

May it please your Majesty.

WE your Majesty's loyal subjects of the County of Galway, beg leave to approach your Majesty's Throne, with the sincere Attachment to your Majesty's sacred person, Family, and Government.

Deeply interested in whatever can afford satisfaction to your Royal mind, we beg leave to congratulate your Majesty on the Nuptials of his Royal Highness the Duke of York with the Princess

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Royal of Prussia ; as this auspicious Event affords every prospect of an increase to your Majesty's domestic happiness, and promises additional stability to our happy Constitution, by an increase of the Illustrious House of Brunswick, it consequently interests most sensibly, the feelings of your Majesty's loyal Subjects of the County of Galway."

Unfortunately George III was an unsatisfactory ruler. He aspired to govern entirely as he thought his dominions ought to be governed. In 1761 he tried the experiment of ruling as well as reigning. A mild form of Catholic emancipation was proposed but rejected by the king, who demanded a promise that the question should not again be raised during the reign. The promise was not given. In 1780 a Bill, to repeal the most oppresive of the penal laws, was passed but did not allow the franchise to Irish Catholics. A protest is voiced by the Catholics of Galway :

" At a numerous and most respectable meeting of the Roman Catholic Inhabitants of the County of Galway, held at Glantane, October 20, 1792, the following Resolutions were unanimously agreed to :—

Sir THOMAS FRENCH, Bart. in the Chair.

In the present situation of affairs in this country, which interested and designing men affect to call—alarming—we would rather incur the imputation of apathy in the cause of Freedom, than leave it in the power of such men to bias the minds of the ignorant, to awaken the fears of the timid, or even to disturb the prejudices of some whom we respect. But the variety of publications which have appeared, charging our body at large with an intention to subvent the quiet of that State, in the prosperity and good order of which, we have at least as great an interest as any other description of citizens, makes it an indispensable duty on us thus publicly to declare our deliberate and decided opinions.

1. Resolved, That we have been taught by theory and experience, the preference so justly due to this Free Government.

2. Resolved, That, in the Constitution of this country, the Exercise of the Elective Franchise, we conceive to be the essential characteristic of Freedom.

3. Resolved, The Roman Catholic Body forming so considerable a part of the people, the with holding from them the Elective Franchise, is a grievance.

4. Resolved, That the Roman Catholic Body having publicly and solemnly renounced all opinions and systems inimical to the Constitution (some of which the tenets of their Religion were erroneously supposed to inculcate) have an irresistable claim on the liberality, wisdom, and justice of the Legislature, for a complete redress of grievance.

5. Resolved, That we cannot conceive any danger should arise to the State from our admission to a share in the Elective Franchise, because, at the period of the Revolution, and long subsequent thereto, the Roman Catholic Body were permitted the full enjoyment of this invaluable right ; and as our conduct for the past, is the best security for the future, it expresses our gratitude, and gives us the justest claims to further Benefits.

6. Resolved, That we will persevere in our supplications to the Legislature for Redress ; because, we should deem ourselves unworthy of Freedom, if, by our silence we seemed indifferent to the attainment of it.

7. Resolved, That to deny our right to etition the Legislature. for the obtainment of a rational and constitutional Freedom were to proscribe us from the rights of citizens, and therefore an intolerable grievance, Resolved, that the sincere thanks of this meeting, be given to the twenty-seven members, of the House of Commons, who, in the last Session of Parliament, opposed the rejection of the Roman Catholic Petition ; because, in so doing, as we conceive they supported the best privileges of the people.

8. Resolved, that abhorring confusion in every shape, we do not hesitate to express our regret for the calamities of a foreign land, and to declare, That, in the pursuit of a necessary and rational liberty, we can neither be seduced by their example, nor deterred by their misfortunes. Considering Freedom as an intrinsic good, we will calmly and firmly seek the acquisition of it.

9. Resolved, That, determined to resist the dreadful horrors of anarchy on one hand, and the silent cruelty of despotism on the other, we reserve the proffers of our lives and fortunes for such trying occasions ; convinced, they can never arise from OUR temperate pursuit of a just and honourable object.

10. Resolved, That it would be extrordinary indeed, if the Roman Catholics of the County of Galway should close this subject

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without expressing their obligations to their Protestant Brethern, for the liberal intercourse which always subsisted between them, yet, when we reflect on their rank, education, fortune, and ancestry, we are led to believe they could not act otherwise.

Thomas French.

Sir Thomas French having left the Chair.

Resolved, That the unanimous thanks of this meeting are hereby voted to Sir Thomas French, Bart. for his very polite conduct in the Chair.

Resolved, That the unanimous thanks of this meeting are hereby voted to Mathew Lynch, Esq. ; Counsellor at Law, for having so fully met the sense of this meeting, in the foregoing Resolutions.

James Egan, jun."

Law and Order in Galway

By THE EDITOR

The administration of the law became atrociously severe after 1688. From reading the Galway newspapers of the Georgian period one is led to believe that the number of people who perished on the gallows was only a portion of those offenders against whom the law enforced capital punishment. If one examines the calendars of crime—these calendars are frequently printed in the papers—one is amazed at the numbers which were raked together for the assizes. Many of the jurors seem to have been more merciful than the law. They refused to find more than a low value on goods stolen, when the law inflicted the death penalty on stealing over 1/10d. from a dwelling-house. In consequence, the administration of the criminal law became exceedingly uncertain, and crime was stimulated rather than checked by severity. The forgery of bank notes and Exchequer Bills was made a capital felony. In other offences of the same kind, such as wills and deeds, the offender was left to the statute of Elizabeth which prescribed the pillory, mutilation and branding.

The following story is recorded of the merciful act of a Galway jury. Knowing the penalty following a verdict of guilty they against the weight of evidence found the prisoners not guilty:—

A story is told of Judge F'etcher before whom two notorious Galway characters were being tried for highway robbery at Galway. To the astonishment of the court, as well as the prisoners, they were found not guilty. As they were being removed from the dock, the judge addressing the jailer, said, " Mr. Walsh, you will greatly ease my mind if you would keep those two respectable gentlemen until 7 o'clock, or half-past 7 ; for I mean to set out for Ennis Assizes at 5, and I should like to have at least two hours start of them." It is also related that when trying a case involving a right of property to a number of pigs, he said : " Gentlemen of the jury, there were just twenty-four pigs in that drove—just twenty-four, gentlemen—exactly twice as many as there are in that jury-box."

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Let us glance at the administration of law and order up to the end of the first quarter of the last century.

Parliament went on adding statute after statute to the code of English law in Ireland enlarging the long list of offences punishable by death. By 1830 they numbered 200. Not only were horse and sheep stealing and coining capital crimes, but stealing in a shop to the value of five shillings, and stealing anything privily from the person, were it only a handkerchief. The administering of unlawful oaths was also punished with death. The governing class added new felonies. Judges and magistrates, with few exceptions, regarded themselves as the policemen of the existing order. The law put unlimited powers into their hands, and in using these powers they looked on the plain men and women as a body of rebels dangerous to society. It may be claimed from the following extracts from contemporary newspapers that the law was treated as an instrument not of justice but of repression, and the courts as instruments or a machinery of a class supremacy.

The *Connaught Telegraph* of November 8, 1792, reports : Early this morning was committed to the County Jail, by Mansergh St. George, Esq., (who may be described as a truculent magistrate) ; John Enaghan and—Ushan, charged with violently assaulting Mr. Carroll of Headford, sometime ago, and making their escape for said offence out of the County Hall, at Lent Assizes, 1791.—Too much praise cannot be bestowed on Mr. St. George for his spirited and perservering exertions on all occasions.

The magistrate sought credit for his ability to commit as many people as he could. He had the glory of being congratulated at the Assizes before the Judge, the Sheriff, and the Grand Jury, and all who read the Crown Calendar, He gained favour among his neighbours into whose pockets he put money by making them prosecutors and witnesses in petty criminal cases. The people, on the other hand, were " unfortunately true to each other," and the magistrates had consequently to resort to craft to surprise them into disclosures. One method was to arrest a number of men, and then try to make them compromise each other. The use of unscrupulous characters as spies by the law stamped the poor as a population amenable to no influence but that of terror. As already

stated the sentences were out of all proportion to the offences. For example, in 1791-92-and 93, the following were some of the sentences : Richard Powell, for a highway robbery on Robert Cassidy—sentenced to be executed ;

Rose Leonard, for stealing a double cased silver watch, value £1 ;

Mary Reilly, for stealing a pinch-beck watch, the property of Thomas McDonough ; and

John McDonough, for stealing a pair of shoes, the property of James Brenan—all sentenced to be transported for seven years.

Henry Nowlan, for stealing a pair of shoes, to be burned in the hand and imprisoned for a week.

William Pigott, for stealing a saddle and bridle to be transported for seven years ; and

William Gibbons, a returned transport, for stealing a pair of boots, to be transported for seven years.

Whipping—publicly and privately (in the jail) was quite common.

Thomas Flaherty found to be a vagrant was sentenced to be whipped and to be transported immediately.

Andrew McGuire and William Tierney, under rule of transportation in the County Jail, were transmitted hence to Cork, guarded by a party of the army quartered here, in order to be shipped off for Botany Bay.

One Francis Shanley was rather lucky. For fraudulently obtaining from James Daly, 58 pounds and three pence, under false pretence that he had the power of changing base metal into gold, by means of certain liquors ; and that for every guinea expended on such preparation he could make a metal of the similitude, nature, and quality of pure gold, to the value of two guineas, was sentenced to be pilloried for two days, and to give security for seven years.

By the end of the first twenty years of the last century the use of the stocks and pillory had fallen into neglect, and one could not be found in the town as shown in the following case :

A poor man was summoned for selling apples on a Sunday. The members of the Bench were for punishing him under the Statute 3 and 4 William III. John Andrew Kirwan, a witty and popular man, and known as ' the poor man's magistrate,' being in the

Leabharlanna Connoac na Gaillimhe

chair was obliged, though dissenting, to pronounce judgment of the Court : " My good man, you have been found guilty by the majority, and not the minority, of the Bench, under a statute of William III, of the very desperate offence of selling apples on a Sunday. You are not aware, very likely, of who William III was because you are only a common appleman ; but if you were an orangemen you'd know it. You must understand that their worships don't like people eating apples on a Sunday, although 'tis likely that some of them, however pious, will have an apple-pie for dinner next Sunday. And now, as you have been summoned under a certain Act, you'll be punished under that Act, and I sentence you under that Act to be put in the stocks for the next two hours ; and I don't think there are any stocks in the town ; and if there are not, you must be discharged."

When a jury disagreed carts were provided to carry the jurors to the bounds of the county, where they were discharged. They were attended by the Sub-Sheriff and escorted by a troop of cavalry. As most of the carriages in use in the county to the end of the seventeenth century possessed wheels which revolved on wooden axels and which were seldom, if ever, oiled, such journeys must have been painful.

Another curious custom existed of the presentation of black gloves, by the High Sheriff, to the bench and bar, on a criminal receiving sentence.

Our authentic materials such as State Papers, Grand Jury Presentments and newspapers are scanty. Many of the newspapers of the time are so steeped in party and sectarian animosity that one has difficulty in bringing together with impartiality the conflicting statements.

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Drink and Drunkness

By THE EDITOR

The dreadful drunkness which prevailed must be acknowledged to have belonged far more to the landlord and labouring classes than to the merchants, although it is evident that even among these there was too much drinking. The sleek faces and fat figures of the portraits of the century speak of much meat and drink. Many of them could drink their six bottles. Sir Walter Besant surveying the age asks : " Is there a man now living who could drink his six, or even his three, bottles of port ? " Whiskey remained the Galway drink, morning, noon and night. Porter and stout came into popularity as the century went on. Throughout the country an average of 2,800 stills a year were seized, but the Commissioners of the Revenue were afraid that not one in fifty of those operating were seized. Poteen was preferred to " Parliament " whiskey. On the whole, it was free from adulteration, and had a smoky flavour which many drinkers liked. The distilling was carried out in cellars and yards in the town, and to a great extent openly. When caught, the £50 fine levied on the landlord was halved by the distillers who carried on the trade.

The Irish Parliament took off all taxes on beer with a view to the discouragement of spirit drinking. There were several breweries in Galway, the most extensive being at Newcastle, where a pale ale was brewed, " that is much liked by many people." The price of porter in 1792 to the retailer was £1 17s. 11d. per cask and a deposit of 16/3 had to be paid on the cask. Discount reduced the price to £1 13s. 0d.

There were a few licensed distilleries in the county, but none of them were at work in 1820 according to Dutton. In spite of the exertions of the excise officers unlicensed stills abounded. Dutton claims " that the unlicensed distillers added considerable quantities of vitriol, soap, etc., and set all the bad taste down to the account of malt dried with turf. " I understand," he adds, " in Connemara, where whiskey is the staple, it is distilled from barley

malt, or at least barley brought generally from the coast of the county of Clare, and that they never use vitriol ; certainly the best I ever tasted was in that country ; it was nearly without any taste of smoke, and comparatively mild, though just taken from the still ; that kept for two years was excellent."

" The subject of poteen whiskey," writes Salaman in *History and Social Influence of the Potato,* " has more than a passing interest for, contrary to the general belief that it is manufactured from barley and malt, some at least in recent times is, and doubtless in the eighteenth cnetury also was, distilled from potatoes. One may assume that in the poverty-stricken countryside of the period, the potato would have been used in preference to corn . . . The procedure is to expose medium-sized tubers to frost over several nights, then cut them into slices, soak in water indoors for ten days with occasional stirring, strain the liquor off and add yeast. The ' wash,' as it is now termed, is allowed to ferment : after an adequate time, it is carefully distilled without being allowed to boil. I owe this authentic recipe to a late very distinguished Irish friend, who obtained it direct from an exponent of the art."

Again Dutton remarks : " it has been computed that in Ireland there is consumed, of licensed and unlicensed whiskey, 3,650,000 gallons in the year ; of this quantity a considerable share is drank in Connemara, where it is much the custom for all the neighbours to attend when a still is run off, and never quit the house until all is consumed, and another batch announced. The distillation of spirits from malt, was first practised in Ireland about the year 1590. Previous to this, a spirit was imported from France and England called aqua vitae, and from thence our whiskey was called *Uisge-beatha,* the water of life. The Irish had formerly a liquor called *Piment,* composed of wine, honey, cinnamon, ginger, and other aromatics, which was called by foreigners *Irish nectar,* and was highly prized by them."

Imported processes in the distillation of whiskey were introduced by various Scottish distillers who had settled in Ireland. The benefits arising out of the increased employment given by the increase distillation were more than outweighed by the pernicious effects of the growth of drinking. " Everything," wrote O'Driscoll, in *Views of Ireland,* was favourable to the growth of this manu

facture ; the very dissoluteness of the people—the very villainies of the tradesman—all the habits and propensities which would have choked and destroyed any other manufacture nourished and promoted this. Accordingly under all the weight and discouragement of a burdensome and unsteady excise, the manufacture has attained a height of towering prosperity, and created for itself a plenteous and splendid capital, and now, in the day of its triumph, it feeds and fosters those vices from which it drew its early aliment."

Wakefield, in *An Account of Ireland, Statistical and Political* 1812, affirmed that " Illicit stills afford a striking proof that a branch of industry may be extended and flourish without the aid of premiums. I am convinced that, whatever penal laws or regulations may be made, it is almost impossible to extirpate illicit distilleries from the mountains. It has been represented to me, and I believe with truth, that they are erected in the kitchens of baronets and in the stables of clergymen. The mountains are covered with them, and they are to be met with in the very last place where an English excise officer would expect to discover them." Far more ' Queen's ' spirit than ' King's ' spirit was sold in County Galway. According to Wakefield " the law which imposes a fine of £50 on the townland, parish, or county according to circumstances, on the discovery of an illicit still at work therein, instead of answering the purpose for which it was intended, has produced a contrary effect, and acted as an encouragement to the erection of new ones. Many a still which was purchased originally for three guineas has been sold when burned out, for £50. Had a reward been offered to the parish-officers for the discovery of stills, instead of subjecting them to a fine for one taken within their jurisdiction, they would have been as anxious to search for them as they are now careful to conceal them from the officers of the revenue. It is a well known fact that the latter receive a more regular rent while the still is at work, than any landlord does for his land, and they often divide with the proprietor half the value of its sale by the receipt of the fine."

O'Brien, in *The Economic History of Ireland from the Union to the Famine,* writes : " The whole system of fining the district was abolished in 1819, and three years later a revenue police was established. The force was distributed in parties, each to watch a separate district. The number of parties in 1826 was 32, in 1833, 57, and

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in 1838, 70; but in spite of very great exertions, they succeeded only in partially suppressing illicity distillation." Revenue police stations were established in Galway, Tuam, Oughterard, Clifden and Roundstone. The empty pigsties that the traveller occasionally comes across throughout Connemara, some of them of archaic construction, testify to the importance of the use that must have been made of the waste products of poteen-making in the feeding of pigs.

The early Workhouses in Galway

By THE EDITOR

The poor of Galway up till the seventies of the last century lived under the most filthy conditions of overcrowding, without sanitation or doctors. Talking of the doctors of the period Latocnaye (a French emigre) writes of the doctors of Galway at the end of the eighteenth century: " . . . the cost of law and I may add, of medicine is exorbitant—not only are the poor absolutely deprived of the help of the latter, but even those of moderate means cannot afford it. The middle classes can hardly expect to see one of Messieurs, the disciples of Hippocrates, under a guinea or two guineas per visit. However it must be admitted that doctors often make it a duty to visit, for nothing, folk who cannot pay anything, and among these latter are some very well-educated and respectable persons."

Before the Union the population of Galway and Liberties was estimated to be 40,000, but the economic conditions of the people were miserable. The town was neglected and extravangently dirty. Pigs wandered the streets, fish offal was everywhere, and manure heaps were piled in the roadways. Smallpox was the scourge most dreaded as destructive of beatuy and still more destructive of life. The death rate was high, and continued to go up until after the passing of the first Public Health Act in 1848.

The whole question of the relief of the poor in Ireland had undergone prolonged and exhaustive examination from time to time both by Parliamentary Committees and Special Committees of Special Commissions of Inquiry. It had also been fully discussed in all its aspects and bearings in numberless pamphlets. The plan which finally found favour with the Government of Lord Melbourne was the adoption of the then new English workhouse system, established in 1834. The extension of this to Ireland was received with the utmost hostility in numerous and influential quarters, and in Galway and Mayo the powers of the law had to be invoked to enforce compliance with its provisions.

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Of the vast population of Ireland, 8,295,061 in 1848, more than a third may be described as almost wholly dependent on potatoes for their daily existence, the largest proportions being concentrated in Counties Galway and Mayo. They consisted of three distinct classes : (1) occupiers of cabins with small farms varying in extent from one to five acres ; (2) cottiers living on the lands of the farmers for whom they worked, in cabins to which were attached small plots of ground of from a rood to a half or an entire acre ; and at the bottom of the scale the labourers who had no fixed employment and no land, but who simply rented the hovels they lived in and depended for support on the patches of conacre potato ground they were able to hire each year from some neighbouring farmer.

" It is not surprising that Ireland, left for three centuries without any provision for its poor, should have presented occasionally a mass of human misery unparalleled in any country in Europe." The desire of the landlords to clear their estates was encouraged by the disfranchisement of the forty shilling freeholders. According to the Devon Commission " the act of 1829 destroyed the political value of the forty shilling freeholder, and to relieve his property from the burden which circumstances had brought upon it the landlord in too many cases adopted what has been called the clearance system." The effect of the poor law as an incentive to eviction was the aim intended by its authors to aid the process, and in fact the number of evictions increased greatly after its enactment. After public opinion being much divided in respect to the propriety of extending poor laws to Ireland at all, the Poor Law Act, 1838, came into operation in 1839, but the workhouses were not open for the admission of paupers until 1840. The main provisions of the act were :—

(1) The division of the country into unions, composed of electoral divisions, which in turn were made up of " townlands."

(2) The formation of a board of guardians for each union—the board consisting of elected and ex-officio guardians.

(3) The establishment of a central authority—the Poor Law Commissioners for England and Wales.

(4) A compulsory rate for the relief of the poor.

(5) The relief to be at the discretion of the guardians, and accordingly no poor person, however, destitute, to be held to have

a statutory right to relief. A preference to be given to the aged, the infirm, the defective, and the children ; after these had been provided for, the guardians to be at liberty to relieve such other persons as they might deem to be destitute, priority to be given to those resident in the union, in the event of the accommodation in the workhouse being insufficient for all.

(6) The relief to be limited to relief in the workhouse.

(7) The relief to be subject to the ' direction and control ' of the Poor Law Commissioners, who, however, were prohiibited from interfering in individual cases for the purpose of ordering relief. The Commissioners to make orders for the guidance and control of guardians, wardens, officers, the auditing of accounts, and for carrying the act into execution in all respects as they might think proper.

The process of eviction did not seem to have been advancing rapidly enough to satisfy Government, as a few years later another provision was devised calculated to facilitate it further. This was the famous Gregory clause, introduced by Sir William Gregory of Coole Park, Gort, and Member of Parliament for the city of Dublin. Gregory in 1847 defended Lord George Bentick's scheme for giving employment in Ireland by Government lending money for the institution of railways, and commented strongly on the policy of leaving the people in such an unprecedented calamity as to be fed by private enterprise, considering that throughout a large proportion of Ireland there was no one of capital and experience equal to such an undertaking. He added that there was not a ton of Indian meal to be purchased in Galway, though there were a thousand tons in Government stores at that place, and that the people could by Government agency alone be fed in many parts of Ireland. He spoke also in March on the Poor Law Amendment Act of 1847 to Powlett Scropes's proposal to organise a general and continual system of outdoor relief for the able-bodied ; and he introduced and carried two clauses into the Bill, commented on by Oliver Burke in the *Dublin University Magazine of August,* 1876, as follows :—

" The dreadful potato disease of 1846 engaged much of Mr. Gregory's attention. Ireland, at that period, was chiefly peopled by a peasantry in the wretched condition of squatters, whose miserable holdings were quite inadequate to afford more than a precarious

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support to their occupiers. Comforts were out of the question, because a worse than French *morcellement* had split up farms into mere squatter holdings. The low standard of life thus caused amongst the agricultural classes, and the facility of obtaining that low standard so long as the potatoes lasted, had encouraged the pernicious sub-division of the land and stimulated such an increase of population as has never elsewhere been witnessed in a country with a moist climate, and where the population is utterly dependent, from the absence of manufactures, on the produce of the soil. Here, then, were two difficulties for the statesman, the one how to manage matters so that none but the destitute should receive relief, and the other how to provide an outlet for the redundant population.

" Mr. Gregory was amongst those who devoted their thoughts to those twofold difficulties. As to the latter, he proposed to the House that any tenant rated at a net value not exceeding £5 should be assisted to emigrate by the Guardians of the Union, the landlord to forego any claim for rent and to provide such fair and reasonable sum as might be necessary for the emigration of such occupier, the guardians being empowered to pay for the emigration of his family any sum not exceeding half what the landlord should give, the same to be levied off the rates.

" This clause was agreed to without opposition. Of the humanity which dictated it there can be no second opinion ; it was surely humane to try and provide an outlet for the famishing people. At home there was want, at home there was a vast population depending for food upon a soil which seemed to be excepted from the primeval blessing that ' the earth should bring forth herbs and fruits according to its kind.' Fever was at home, and, worse than all, despair as to the future. But a few days' sail away, across the Atlantic, there lay a land with millions of unoccupied acres, teeming with natural riches. Why not open a career in that New World for those who were willing to go there, and thereby diminish the pressure on the resources at home ? Surely such an effort would be humane, and that effort was made by Mr. Gregory. But there remained that other difficulty of which we have spoken, namely, the absorption by undeserving persons of a large portion of the public funds. How was this evil to be met ? If it were not arrested, and that, too, speedily, the tax for the relief of the poor, already a

frightful burden on the land, would become intolerable. The poor rate was already so heavy that in many cases it exceeded the amount of the yearly rent of the land . . Mr. Gregory proposed that a test be applied to insure that no undeserving person should get relief, and his test was that the possessor of more than a quarter of an acre of land should not be entitled to assistance. This suggestion became law, and has since been known as the ' Gregory Clause '.

" It is very easy to prophesy after the event, but on the night when the ' Gregory Clause ' passed the Committee of the House of Commons, there were present in the House 125 members, many of them Irish members, and of these 125 only 9 voted against the measure. Mr. Morgan John O'Connell spoke strongly in its favour. The evil results we have alluded to were not then foreseen, certainly they were not believed in by Mr. Gregory, whose advocacy of the emigration clause is the best proof of his good motives to those who do not know the humanity and the kindness when, then and always, have marked his dealings with the tenants on his own estates."

The Archbishop of Tuam, Dr. MacHale, never forgave Gregory on account of this clause, and always referred to him as " Quarter Acre Gregory." The author of *The History of the Famine*, Father O'Rourke, stated, " A more complete engine for the slaughter and degradation of a people was never designed. The previous clause offered facilities for emigrating to those who would give up their land ; the quarter-acre clause compelled them to give it up or die of hunger." John Mitchel described the clause as " the cheapest and most efficient of the ejectment acts." So great had the evil become that by an act of 1848 special provision was made for granting relief to families evicted from their dwellings.

There were many resident landlords who did everything in their power to alleviate the sufferings of their tenants. Some of them like the Blakes, Burkes and Martins, ruined themselves financially in their efforts to avert further tragedy. " Ladies kept their servants busy and their kitchens smoking with continued preparation of food for the starving poor."

Other resident landlords, however, decided that the simplest way of dealing with the problem was to ship their surplus tenants

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to the United States and Canada. Bargains were made with shipping agents, and half-dying and often fever-striken emigrants were packed into the holds of rotten ships and sent overseas. "Crowded and filthy, carrying double the legal number of passengers, and having no doctor on board, the holds were like the Black Hole of Calcutta, and deaths in myriads." It was cheaper to ship tenants overseas than feed them out of the county rates. With the wholesale evictions and the seizure of crops agrarian outrages again broke out. A Coercion Act was passed aiming at securing any arms which might have survived previous disarming Acts, and under a penalty of two years' imprisonment with hard labour it compelled all persons between the ages of sixteen and sixty to give all assistance, when called upon, to the police and military.

To return to Sir William Gregory. His father, who was proprietor of the Coole estate and two outlying properties, Clooniffe in the barony of Moycullen and Kiltiernan in the barony of Dunkellin, died in April, 1847, one of the victims of duty during that terrible time when fever followed famine. Among the other landowners that perished through their helping the sick were Lord Dunsandle and Thomas Martin owner of the great Ballinahinch estate.

By 1st May, 1848, workhouses had been established in Ballinasloe, Clifden, Galway, Gort, Loughrea and Tuam. By the end of September of that year there were 7,480 paupers in the six workhouses and during the year 14,522 had been relieved in the institutions and 11,156 had died. The mortality in the workhouses in April, 1847, had reached the weekly rate of 25 per 1,000 inmates ; that of the fever patients being nearly four times as high. While the maximum numbers at any one time had been 11,156 on the 27th February, 1847, from which period to the 10th April the number had gradually declined to 7,480, while the rate of mortality had continued to increase notwithstanding that reduction. There was a gradual decline in the rate of mortality in the workhouses through the months of May and June and by the beginning of July it had descended to half the rate. It was observable, however, that during the same period the total numbers in the institutions of Galway had undergone no material decrease. The fluctuations indicate the fearful state of the pressure on the workhouses in the Spring of 1847. The temporary fever hospitals established under the Temporary Relief and Fever Acts in the six towns only provided for 630

although 2,440 had to be treated. The total cost of maintenance of the institutions in 1847 amounted to £26,196 15s. 0d.

In January, 1847, was founded the British Association for the Relief of Extreme Distress in Ireland and the Highlands and Islands of Scotland, which collected and distributed funds amounting to £263,251, shortly after increased by £171,533. One sixth of the total sums collected was allotted to Scotland and five-sixths to Ireland. Arrangements were entered into by the Poor Law Commissioners of Ireland with the British Relief Association for making the balance of their funds available in aid of those Unions in Ireland in which the greatest distress might, from previous experience, be expected to prevail, combined with the smallest means of raising sufficient local funds for its relief. Three of the six Unions in County Galway, Clifden, Galway and Tuam, were in the first instance, among nineteen others in Ireland, selected as likely to need assistance from the Association. To each of those Unions a Temporary Inspector was appointed to assist in the distribution of these funds, and to take care that due exertion in the collection of rates and otherwise should not cease to be made by the local authorities, in consequence of the external supply which might be given, or might be expected to be given, in aid of the necessities of the district. The names of the Inspectors placed in charge of the Unions were : Clifden, John Deane ; Galway, Captain Hellard, R.N., died of fever and afterwards Major McKie ; and Tuam, Captain Labalmondiere.

In the other three Unions of Galway, Ballinasloe, Gort and Loughrea, the means of relieving the destitute poor were limited exclusively to the funds provided by the collection of poor rates.

During the famine years, especially 1847, the younger inmates of the County Galway hospitals and workhouses were attacked in considerable numbers by a peculiar and fatal nervous disease, which was fully described by Dr. Darby and Dr. Mayne : "It was characterized by the most extreme stiffness of all the muscles, similar to what occurs in lockjaw, and by such increased sensitiveness of the skin that the slightest touch or draught of air produced intense agony. It was induced by the preceding scarcity of food, and was not communicable from one person to another."

In the year 1847 the blight in the potatoes took place earlier and was of a much more sweeping and decisive kind. A very small

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breadth of land had been planted with potatoes in County Galway causing the great price to which they rose in the market so early in the months of October and November. The price was even then so high as to place the purchase of this food out of the reach of the peasantry, even when employed and in receipt of agricultural wages, and such fortunate labourers were few comparatively in County Galway. Few of them had ventured to plant this crop, rendered so uncertain by two years' blight, to a sufficient extent for the sustenance of their families. On the other hand, the large importation of Indian meal into the county had so far reduced the price of that and other descriptions of meal, that the money cost of human subsistence was not much greater then than in seasons when the potato was in greatest abundance. In Galway, from want of enterprise or capital on the part of the landlords, employment was not available, the peasantry, being without the usual resource of potatoes, necessarily fell into severe privation ; and after the exhaustion of the few vegetables they had planted instead of their accustomed food, inevitably required relief to preserve them from starvation.

The power of disssolving a Board of Guardians, and immediately appointing paid officers for the discharge of their duties, was given by Government, apparently under some feeling of distrust as to the general efficacy of the existing machinery for the administration of out-door relief under the circumstances existing. It was felt that a small number of paid officers was calculated to remedy the leading defects incidental to the administration of relief by a Board of Guardians. They would not be led by any undue considerations to decline the making of sufficient rates, or the enforcement of their impartial and prompt collection. They would have time at their disposal amply sufficient for the conduct of the general business of the Union and the control of the subordinate officers, for superintending the details of workhouse management, etc. They would be enabled to devote to the various duties, instead of a part of one day weekly, many hours of every day in each week, unimpeded by the lengthened discussions unavoidable in a more numerous assemblage of Guardians.

Serious default in the discharge of the duties of the Guardians resulted in the dissolution of the Boards of Guardians at Clifden, Galway, Gort, Loughrea and Tuam, and the appointment of paid

officers to act in the carrying out of their duties. The Poor Law Commissioners recorded in the case of Ballinasloe their satisfaction in which the administration of relief continued to be conducted efficiently for the most part by the ordinary means of management, viz., by the elective Board of Guardians.

A measure of affording relief in connection with work was that each able-bodied man received rations in proportion to the number dependent on him for sustenance ; and that each, however small the allowance of rations was required to give eight hours (subsequently increased to ten) at least of his time in labour at the stone depot for every day for which he received such relief. Accordingly " the Commissioners recommend the Guardians to establish a system of breaking stones by Measure, as the most suitable employment for able-bodied males requiring relief. The advantages of stone-breaking are, that it is easy to superintend and regulate as task-work—that the materials are generally available, the implements of labour few and simple—and, above all, that it is less eligible to the labourer than most other employments, provided that it be vigilantly superintended, and that a full day's labour be rigorously exacted from each recipient of relief." The justice of this arrangement, according to the Commissioners, was based on the fact that the food was given not as the price of labour, but as the relief of destitution. The labour given in return was the condition of receiving that relief ; and if the necessities of the recipient and his family were wholly relieved, it was just that he should give in return the full value of his labour, whatever that was.

A very large extension of workhouse room, partly of a permanent and partly of a temporary nature was brought into use in County Galway during the season of distress, 1847-52. As the enlargement of workhouse accommodation was at once too slow and too extensive a process, where only a temporary emergency had to be provided against, it was not much resorted to ; and generally speaking additional room was obtained either by the erection of timber sheds on the workhouse grounds, or, more commonly, by hiring unused stores and other buildings as auxiliary workhouses. In many cases the buildings rented were not adapted to the purpose, and they were frequently so overcrowded at times as to prove absolutely injurious to the health of the inmates.

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Houses and Housing

By THE EDITOR

The conditions of the majority of the inhabitants were so foul that the annual death-rate from typhus and smallpox fever was high. The evils of overcrowding were acute. There were people living in cellers and around the courtyards of the old houses, some of which were only from nine to 15 feet between the rows. The backs of the houses in one court were sometimes built against the backs of houses in another court. At the further end there was generally an ash pit between two privies. The stench arising from these causes must have been beyond description. The population figures for 1812 show 24,684 persons, made up of 4,220 families occupying 3,353 houses, the average number 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 Upper 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 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. The town since the occupation of Cromwell had never recovered its old propserity, and by 1762 it had only 14,000 inhabitants. The great walls with their fourteen towers and as many gates were crumbling away, but some of the old houses built of cut stone may be still seen.

Baths were only taken for reasons of health. Water, for all domestic purposes was drawn from the river, into which the throwing of garbage carried a fine of 2/6.

Wages were low. Professor Daniel Corkery in his *Eoghan Ruadh O Suilleabhain* quotes O Suilleabhain in one of his poems of the labourer who threatens to go to Galway, a fat land where the daily wage was sixpence.

Some of the advertisements appearing in the Galway papers of the 18th century relative to houses may be of interest. Ann Bodkin at the Dominican Nunnery has to let " from the 25th

August next the house in Lombard Street wherein Robert Eyre, Esq., lately lived, consisting of 2 Parlours, 3 Bed chambers, Closets, Kitchen, Beer-cellar, Pantry, Turf house, and Stable ; also a Cellar in front of the Street."

" To be let . . . a neat commodious small House, near the new Road leading to the Salt-Water. The House is New, and in complete Order, and commands a very pleasing prospect of the Bay, and within a few minutes walk of the Town."

" To be Let . . . an Apartment in Church Lane, fit for a decent family."

Despite the general poverty, house-rents in towns were often high. Wakefield observes : " Houses are dearer in some of the remote corners of Ireland than in the best parts of London."

Sir John Kirwan, was the first who (in 1689) introduced glass-windows, in the modern form, in Galway, in place of the small leaden lattices then used ; and Hardiman writing in 1820 adds that many of which remain to the present day.

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Marriage

By THE EDITOR

From early days business-like marriage arrangements had been made and prospects discussed with the utmost frankness. Merchants and landlords were both anxious about their account books, their their daughters' marriages and their sons' debts and professions. Since almost everyone regarded it as a grave misfortune to remain single, women did not account it a grievance that their hands should often be disposed of by others. The *Connaught Telegraph* tells us : Last Thursday, was married in Dublin, Marcus Lynch, of Barna, Esq. ; to Miss Byrne, daughter of Edward Byrne, Esq. ; a most agreeable and accomplished young Lady, with £8,000 fortune. And Mr. M. McGrane of the City of Bordeaux, Merchant, to the most agreeable and accomplished Miss Celia Nally, daughter of Mr. John Nally of this Town ; and we are informed also that married in this town was Stephen Blake of Summerville, Esq., to the Widow D'Arcy of Well Park, a most agreeable Lady, with a considerable fortune.

It is not often that one reads of a man taking an action for breach of promise of marriage. Such an action was heard in the County Court-house, Galway, at the Lent Assizes of 1817. (I think it was one of the first cases heard after the opening of the building.—*Editor*).

The case Blake v. Wilkins—one for breach of promise was heard at the Lent Assizes for Galway in 1817. The plaintiff was Lieutenant Blake, R.N., and the defendant the Widow Wilkins. Blake had served for ten years aboard the man-o-war " Hydra." He met and paid court to the Widow Wilkins, a vain old lady of 65, possessed of a fee-simple estate of £800 a year. Her husband had been a staff surgeon on the staff of General Wolfe, and the general had died in his arms at the storming of Quebec in 1753. The widow lived in seclusion at her place at Brownville, near Galway. The battle of Waterloo retired many officers of the army and navy including Lieutenant Blake. His mother and sister living

in straitened circumstances were neighbours of the widow. They were most attentive to the old lady and forced on her the idea of marriage with Blake. Suspecting their motives she broke off the engagement. Forced by his mother and sister Blake took action for breach of promise.

The Galway, Dublin and other newspapers make it clear that so great was the interest taken in the proceedings that every lodging house, even the humblest in the town was filled to overflowing. " Lodging-house keepers," writes the special correspondent of *The Freeman's Journal*, " are making now a rich harvest—beds a pound a night—but then it is not so expensive when you get others to join you. Three of us slept in one bed last night in a double-bedded room, and four in the other bed. It was like the black hole of Calcutta."

Hours before the opening of the Court crowds had gathered in the Court-house Square, and as soon as the doors of the Court were opened every available seat was filled, and spectators crowded the entrance hall. Daniel O'Connell was briefed to lead for the defendant. Damages asked for were £5,000 and Blake's counsel after presenting the case was expected to be answered by O'Connell. Owing to an attack of hoarseness, contracted at his monster meeting held the previous day at what is now called the Emancipation Rock at Shantalla, O'Connell left the defendant's case to his junior, Counsellor Phillips. Phillips's handling of his client's case was unprecedented as his shafts of ridicule were aimed at his own client. " How vainglorious is the boast of beauty ! How misapprehended has been the charms of youth, if years and wrinkles can thus despoil their conquests, and depopulate the navy of its prowness, and beguile the bar of its eloquence ! How mistaken were all the amatory poets, from Anacreon downwards, who preferred the bloom of the rose and the thrill of the nightingale to the saffron hide and dulcet treble of sixty-five ! " (Here his client rose and pushed her way out of the crowded court-house). " The reign of old women has commenced, and if Johanna Southcott converts England to her creed, why should not Ireland, less pious, perhaps, kneel before the shrine of the irresistible Widow Wilkin ? "

Referring to the plaintiff Phillips said : " For the gratification of his avarice he was content to embrace age, disease, infirmity,

and widowhood, to bend his youthful passions to the carcase for which the grave was opening—to feed, by anticipation, on the uncold corpse, and cheat the worm of its reversionary corruption. Educated in a profession proverbially generous, he offered to barter every joy for money ! Born in a country ardent to a fault, he advertised his happiness to the highest bidder and he now solicits an honourable jury to become the panderers to this heartless cupidity ! Harassed and conspired against, my client entered into the contract you have heard—a contract conceived in meanness, extorted by fraud, and sought to be enforced by the most profligate conspiracy ! Trace it through every stage of its progress, in its origin, its means, its effects—from the parent contriving it through the sacrifice of her son, and forwarding it through the instrumentality of her daughter, down to the son himself unblushingly acceding to the atrocious combination by which age was to be betrayed and youth degraded, and the odious union of decrepitude and precocious avarice blasphemously consecrated by the solemn rights of religion ! Gentlemen of the jury, remember I ask you for no mitigation of damages. Nothing less than your verdict will satisfy me ! By that verdict you will sustain the dignity of your sex—by that verdict you will uphold the honour of the national character. By that verdict you will assure not only the immense multitude of both sexes that thus so unusually crowd around you, but the whole rising generation of your country, that marriage can never be attended with honour, or blessed with happiness, if it has not its origin in natural affection. I surrended with confidence my case to your decision ! "

The jury found for defendant. On the court rising Phillips left the building and hardly had he emerged into the Square when Mrs. Wilkins rushed at him and soundly thrashed him with a horsewhip.

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Some Galway Industries

By THE EDITOR

Burke's *Connaught Journal*, Monday, November 28th, 1791.

" Last Saturday, the Ship MINERVIA, burthen about 400 tons, the property of Messrs. Walter and John Burke, was launched from the building yard on the Quay, amidst several thousands of spectators, who arrived from different parts of the country, to enjoy the pleasing sight of the largest Ship that has ever been constructed here.—The Vessel was launched with facility and safety, through the skill of Mr. Fairhurst, the Master-builder, from Liverpool, which added to the satisfaction of the spectators, who were very anxious for the event, as many families were maintained by the employment which the construction of the Minerva procured for them."

"Thomas Nuttall, Leather-Cutter, Boot and Shoe-Maker, at the Main-Guard, Galway, informs his friends and the public that the partnership between him and the Widow Holleran has dissolved. He has now for sale every article in his line, on the lowest term (for ready money only) at his wholesale and retail warehouse He assures the public that the charges made against him by the employers to the journeymen is unjust and merely to hurt him in his trade, wherefore, he offers a reward of five guineas to any person or persons who can prove the person or persons who have made the said accusations ; he can produce the journeymen to whom he paid 18d. per pair for men's shoes, and 3s. 9½d. for boots two years ago, at which time they also turned out ; at present he will give 4s. per pair to two good bootmen."

By 1820 the trade of Galway tended to decline. The import of wine had ceased as also had the provision trade. The corn trade, however, developed rapidly from 1805—the annual export amounted to about 6,000 tons. Approximately 3,000 tons of kelp reached the port for export apart from what was used locally in the manufacture of linen.

Imports consisted of flaxseed, timber (largely Swedish and Norway plank and deals), Russian hemp and tallow, Swedish and English iron, steel, coal, etc.

The principal industry was flour. In 1790 there were two flour-mills in the town and the number rose by the middle of the century to twenty-three. The quantity of wheat ground and dressed averaged 12,000 tons yearly. There were in addition six oat-mills, two malt-mills and three fulling-mills. A bleach-mill and green in Nun's Island was closed down in 1830. An extensive paper-mill, for the manufacture of all kinds of paper, was in opera- in Mill Street. Newcastle had quite a large brewery as also had Madeira Island at Parkavera. Joyce owned and worked a distillery at Newtownsmith.

Some Galway Advertisements

By THE EDITOR

EARL'S ISLAND BLEACH GREEN

The last Course of Linens for this season, from Earl's Island Bleach Green being now finished, the several Owners are requested to send for their Pieces to Mrs. Burke's Office, Shop-street, where they are ready to be delivered.

N.B. At Mrs. Burke's Office, the Army can be supplied with choice home made linen : she has also for sale a Parcel of choice Flax.

Galway, Nov. 24, 1791.

LONDON PORTER

To be sold by Michael French, at his Stores in Back-street, Galway, a choice Parcel of the very best London Porter, in Hogs-heads, which he will Sell on the most reasonable Terms for Ready Money ; if not Sold by the 9th Day of December, will be on that Day Sold by Auction—Bills at Three Months on Dublin will be taken as Cash.

Nov. 28, 1791.

GALWAY PRICES RISE AND BANKRUPTS INCREASE, 1791

" Failure among the inferior order of merchants, shop-keepers, etc., are becoming numerous,—probably many of these gentry fall off in hope of being whitewashed as the phrase is, in the course of the ensuing Session, by one of those annual acts of insolvency, which tho' the imperfect state of our law relative to debts and the penalty of non-payment, render them in great measure necessary, are yet in their consequences to credit and commerce, not a little injurious.

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At the sale of new fruit by auction, they produced the following price :—

cask raisins from 38s. to 40s. a hundred ;
bloom ditto for 60s. ;
Muscatel ditto 70s. ;
Figs „ 30s. a hundred,

prices higher than they sold at last year.

The extravagant increase in the price of raw sugar promises a confirmation of the prediction—that it will be 2s. a pound before Christmas.

The above commodity has risen 3s. a hundred.

Brandy at the standard, is now from 13s. 6d. to 14s. a gallon, which a year or two ago could be purchased for 6s. 8d.—and rum that was for 5s. 6d. at the same period, is now 8s. 8d. per gallon.

The high price of foreign spirits, has of course raised that of whiskey, our own manufacture. It stands purchasers 6s. 6d. a gallon at present, in the spirit, a price so monstrously high in proportion, as either rum or brandy—so that by their dearness there promises a total disuse of all kinds of spirits, in a short time, amongst society in general.

Wheat	9s. to 10s. per cwt.
Oatmeal	1s. 9d. per 21 lb.
Beef	2½d. to 3d. per lb.
Mutton	2d. to 2½d. „
Pork	2½d. to 3d. „ „
Potatoes	2½d. per stone.
Rough Tallow	5s. 5d. per stone.
Net do.	6s. 4d. „ „
Oats	6d. „ „
Wool	15s. „ „
Butter in Cask	£2 15s. 6d. per cwt.
ditto in rolls	9d. per lb."

Funerals

By THE EDITOR

The burial of the dead was then, as now, an expensive business. The following extract from an old account-book belonging to a Galway undertaker is worth notice.

To Nesserrys at the Funerall of Mr. Thos Fitz Simons, June the 21st 1748.

	£	s	d
To a Shroude,	0	13	6½
To a Velvett Pall,	0	11	4½
To 12 paire of mens Kidd gloves at 1s. 6d,	0	18	0
To 7 „ „ womens Do,	0	10	6
To 17 „ „ mens Shammey at 1s. 1d.,	0	18	5
To 8 „ „ womens Do,	0	8	8
To 7½ yds of Cambrick at 5s. 6d.,	2	1	3
To 2½ yds of Muslin at 5s.,	0	12	6
To Ribon to Dos.,	0	1	0
To 8 Cloaks,	0	8	0
To 2 Conducttors,	0	4	4
To a Coach,	0	6	6
To the use of a hatband to the manager,	0	1	1
	£7	15	2

To Mr. Christopher Fitz Simons

	£	s	d
For 36 Masses	1	19	0
For 31 Priests who Assisted at the Office	4	3	11½
For the Priest who Sung the high mass		2	8½
For the Deacon and Sub-deacon		2	2
For two Canters		5	5
For Mr. Cashell		9	2
For Wax Lights		13	3
For Mould Candles		1	8
For Bills for the Office		5	5
For 4 Conductors		4	4
For porterage		1	9
	£8	8	10

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Mr. Keaghry of Galway has fitted up in a superior stile (not to be equalled in this Kingdom) and at a great expence, a hearse, with all the proper *Escutcheons*, black and white plumes, for hearse and horses, with Rutland plumes for the top, together with horse-cloths, hammer-cloths, and black cloaks for driver and postillion, together with a velvet pall, with proper tassels, which will be sent to any part of the Kingdom on the shortest notice, at Dublin prices.

Said Keaghry is now fitting up (for the convenience of the town) a Shoulder-Hearse, ornamented as above—a thing of the kind never before known, this side of the Shannon, and essentially necessary for so large a town as Galway.

N.B. Said Keaghry will very shortly have the most elegal black-tin mounting for coffins, etc., etc.

Galway and the Militia

By THE EDITOR

The unpopularity of the dissolution of the Volunteers and the arraying of a militia force was clearly expressed by the magistrates of Cork, Waterford and Galway as reported in the newspapers of December, 1792 : " Government having submitted to the consideration of the magistrates of Cork and Waterford, the propriety of arraying the militia in their cities, it has been resolved by the meetings convened for that purpose, that the same is at present inexpedient."

The Connaught Journal for December, 1792, carried the notices :— " Galway Volunteers. At a general meeting of the united Corps of Galway Volunteers (Infantry and Artillery) held at the Coffee-house Tavern, in Galway the 23d Inst. in pursuance of public Notice, the following Declarations were Unanimously agreed to : Captain O'Connor, in the Chair.

Having read in the Waterford Paper of the 18th Inst. a Requisition from the Mayor, to the Inhabitants, to hold a pole of considering the expediency of raising a Militia in that City, in consequence of a Letter addressed to him by the Right Hon. Mr. Secretary Hobart.

And as we apprehend from the general purport of said Letter, a similar Requisition may be made to the Inhabitants of Galway and other parts of Ireland We think it necessary to declare, that such a Measure is unnecessary and useless here ; and that, as we have, from past experience, found the Volunteers sufficiently adequate, to preserve the Peace and public Tranquility of this Town, during the late War ,when the Military Forces were withdrawn from it. We now pledge Ourselves, to perform the same Service on the like Event taking place (or should the Times render it necessary) as well as to aid and assist the Magistrates, whenever called upon to suppress Riot or Disorder, and to enforce a due submission to the Laws of our Country.

We also, with peculiar pleasure, take this Opportunity to declare our firm and unalterable Attachment to his Majesty's Royal Person

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and Family—and to the present Constitution, as we are of Opinion, hnman Ingenuity cannot devise a better, provided a *real Representation of all the* people, was substituted instead of the present limited and partial One.

John Edmund Burke, Sec.

John Mitchel in Galway, 1847

By THE EDITOR

"In the depth of Winter," John Mitchell writes, "we travelled to Galway, through the very centre of our fertile island, and saw sights that will never wholly leave the eyes that beheld them; cowering wretches, almost naked in the savage weather, prowling in turnip-fields, and endeavouring to grub up the roots that had been left, but running to hide as the mail-coach rolled by; very large fields, where small farms had been 'consolidated,' showing dark bars of fresh mould where the ditches had been levelled; groups and families, sitting or wandering on the highroad, with failing steps and dim, patient eyes, gazing hopelessly into infinite darkness; before them, around them, above them, nothing but darkness and despair; parties of tall, brawny men, once the flower of Meath and Galway, stalking by with a fierce but vacant scowl; as if they knew that all this ought not to be, but knew not who to blame, saw none whom they could rend in their wrath; for Lord John Russell sat safe in Chesham Place; and the grand commissioner of the pauper system wove his webs of redtape around them from afar! Around the farmhouses which were still inhabited were to be seen hardly any stacks of grain; it was all gone; the poor-rate collector, the rent agent, the county-cess collector, had carried it off. Sometimes I could see in front of the cottages, little children leaning against the fence when the sun shone out—for they could not stand—their limbs fleshless, their bodies half-naked, their faces bloated yet wrinkled, and of a pale greenish hue—children who would never, it was too plain, grow up to be men and women.

James Henry Monahan, a Catholic lawyer, was early in 1847, offered the Attorney-Generalship of Ireland by the Whig Government. A seat in Parliament being a necessary qualification for holding this office, Sir Valentine Blake of Menlo, a member for Galway, was persuaded to resign and make room for him. O'Connell put up O'Flaherty as an opposing candidate. The Government candidate won the Glaway election by four votes,

Leabharlanna Chontae na Gaillimhe

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and Mitchell acting as agent for O'Flaherty describes a scene at one of the polling booths : " A gang of peasants came up, led or driven by the bailiffs. One man, when called upon to swear on his oath that he had not been bribed, showed pitiable agitation. He spoke only Gaelic, and the oath was repeated sentence by sentence by an an interpreter. He affected to be deaf, to be stupid, and made continual mistakes. Ten times at least the interpreter began the oath, and as often failed to have it correctly repeated after him. The unfortunate creature looked round wildly, as if he meditated breaking away ; but the thought, perhaps, of famishing little ones at home still restrained him. Large drops broke out on his forehead ; and it was not stupidity that was in his eyes, but mortal horror." Mitchell intervened pointing out that it was obvious that the man had been bribed. The vote was disallowed, and " with a savage whisper, the bailiff who had marshalled him to the poll turned the poor fellow away."

The Tribes and the Wardenship

By THE EDITOR

"We, the undersigned, finding upon the election of a Warden for this town on the first of August, 1737, a great many were inscribed in the polls who had no right or title to vote, namely, the above named Gentlemen . . . Its therefore to obviate any such abuses, for the future and to maintain the primitive institution and our birth rights, we both in our own names and in the names of the majority of the Patrons declare that the said Gentelmen had no right to vote in said election or any other of the kind and do protest any other such practice in the future. Given under our hand the 18th day of Novr. 1737.

Xavr. Blake. Anthony Bodkin. J. Darcy. Walter Darcy. Water Blake. Martin Kirwan. Anthony French. Rd. Kirwan.

" At a Meeting held in the Parish Chapel on the 17th Aug. 1791, the following Resolution was passed unanimously :

1 : That Gregory French shall be Mayor ; John Kirwan-Anthony and Walter Joyce-Thomas, Sheriffs ; James Morris-Patrick, Recorder, and John Lynch-Alexander, Town Clerk, until the first day of August next.

2 : That an election shall be held at the parish chapel for officers on every succeeding 1st of August.

3 : That as no more than twenty Gentlemen shall be admitted to the freedom of this Corporation ; and the freedom shall not descend to their posterity.

4 : That no person whatsoever shall be admitted to the freedom of this Corporation without the appearance of twenty-one of the Galway names, inclusive of the Officers of the Corporation.

5 : That the election of freeman to be admitted into this Corporation shall be by ballot and not by *viva voce* election ; and that no person or persons shall be admitted to the freedom of this Corporation without a majority of two-thirds of the meeting.

6 : That no person whatsoever shall be admitted to the freedom of this Corporation until he shall have first paid one guinea to the

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support of the Charity-School of this town or, if that Charity-School should cease, to such other charity as the Warden and Vicars, for the time being, shall think proper.

7 : That every candidate for the freedom of the Corporation shall be proposed and seconded by one of the Council-men of this Corporation and no other ; and that no candidate shall be admitted or balloted for until the succeeding meeting.

8 : That the Council shall meet the first Monday in every month for ever.

Gregory Anthony French, Mayor.'
(followed by 40 other signatures).

NOTICE.

" The Merchants, Traders and Principal R.C. Inhabitants of the Town of Galway are requested to meet at the Augustinian Chapel on Sunday next, at 2 o'c. in the afternoon, to consider of a proper person to be chosen Titular Warden on Wednesday, the first or August, and on other material business. For the united citizens of Galway determined to promote liberality of sentiment, unity and peace, on real christian principles, justice and equity.

Aug. 1791 : John Burke Edmd., Sig.

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Terryland and Castlegar

By THE EDITOR

Blake-Forster records a tradition relating to the castle of Tir-oilein, or Tirellan (now called Terryland) : The O'Flaherties of Aughnenure Castle, whose ancestors formerly possessed the barony of Clare, were hereditary enemies of the De Burghs, and were constantly at war with them. The De Burghs besieged the castle of Aughnenure, which surrendered after a long siege. The O'Flaherties were forced to pay an annual tribute of corn, cattle and wool to the De Burghs and their heirs for ever. For three years O'Flaherty refused to pay and De Burgh sent his son to demand payment. The young De Burgh was, on delivering his demand, murdered in the castle, his head struck off, placed in a bag and carried by O'Flaherty's youngest son with the instructions : " take this bag to Tirellan Castle, and tell the Earl of Ulster that your father, O'Flaherty of Aughnenure, sent it as his tribute to him and that it is the only chiefry the O'Flaherties wil ever pay to him or his decendants." Young O'Flaherty on his father's favourite horse, Deelish, soon passed Dangan, reached the western suburbs of Galway, and having entered the town by St. James's Gate, passed through In-Sparra-Hier, crossed the West Bridge under the middle and inner gates, rode up through Bridge Gate Street, Market Street, Gaol Street, High Middle Street, when turning to the left, he passed through Little Gate Street, and out by the Abbey Gate in Blake's Tower, and soon reached the outer fortifications of Tirellan. Throwing the bag containing the head of young De Burgh into the courtyard, O'Flaherty galloped again through the town. The De Burghs crossed the river to intercept him at Newcastle which they reached just as O'Flaherty was riding past on Deelish. One of the pursuers threw his spear which missed the rider but pierced the horse's flank. Deelish, however, pressed on until through loss of blood fell dead on Borenacranny Hill. The De Burgh followers on reaching the top of the hill were surprised to meet a large O'Flaherty force. The Earl's men were

driven back and of those who had crossed the river few lived to return. De Burgh never afterwards felt safe in Tirellan Castle, so he erected a new castle two miles beyond Galway to the north, furnished it expensively, and took up his residence there. He decided that old O'Flaherty of Aughnenure would have little difficulty in attacking him in his new home as it was only necessary to break down the road that led from the Abbey Gate to Tirellan Castle in order to make a passage for his galleys. He spent only one night in his new home, which received the name of Castlegar, and removed to Portumna which became his principal residence. Tirellan was burned to the ground by the Irish garrison during the siege of Galway in 1691.

Engels visits Galway

By M. MADDEN

Friedrich Engels, a German socialist, collaborated with Moses Hess as editor of *Mirror of Society*, 1845-1846, and with Karl Marx in the *Communist Manifesto* (1847). He was a manufacturer in Manchester from 1850 to 1869. Engels edited and published Marx's works, and his important independent contribution is a study of the development of socialism "from Utopia to Science."

The Editor.

Manchester.
May 23rd 1856.

Dear Marx,

In our tour in Ireland we went from Dublin to Galway on the west coast and then twenty miles north inland [to Oughterard], then to Limerick and down the Shannon to Tarbert, Tralee, Killarney, and back to Dublin again. We travelled in all some 450 to 500 English miles whilst in Ireland and have thus seen about two-thirds of the whole country.

With the exception of Dublin which bears the same relation to London as Dusseldorf to Berlin, has the character of a one-time small capital and is built in an exclusively English style—the whole country, and especially the towns, look like France or Northern Italy. Police, priests, lawyers, bureaucrats, owners of demesnes, are there in delightful profusion ; but there is a total absence of all and every industry so that it would be hard to understand how all these parasites live were it not that the poverty of the peasants supplied the corresponding contrast.

"Strong measures" are visible in every part of the country. The government meddles in everything ; there is no trace of the so-called self-government. It can clearly be seen that Ireland is the first English colony and one which is still ruled directly in the old way on account of its proximity. Indeed it can be noted here

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that the so-called freedom of the English citizen depends on the, oppression of the colonies. In no land have I seen so many police and the drink-sodden type of the Prussian gendarmerie has here been developed to perfection into a constabulary armed with carbines, bayonets and handcuffs.

A distinctive feature of the country is its ruins, the oldest of which date from the 5th and 6th centuries and the most recent from the 19th century, with all the intervening periods represented. The most ancient are churches only ; but dating from 1100 there are castles and churches and, since 1800, peasants' cottages.

Throughout the West, but especially in the region round Galway, the country is covered with these ruins of peasants' cottages, most of which have been abandoned only since 1846. I never understood before that famine could be such a tangible reality. Whole villages are deserted, and there amongst them lie the splendid parks of the lesser landlords (mostly lawyers) who are almost the only people who live there now. Famine, emigration and *clearances* together have accomplished this. Here there are not even cattle to be seen in the fields. The land is an utter desert which nobody wants.

In County Clare to the south of Galway things are somewhat better. There are still cattle there and towards Limerick there are hillsides excellently cultivated for the most part by Scottish farmers ; there the ruins are cleared away and the land looks inhabited.

In the south-west are many mountains and bogs but also a marvellously luxuriant growth of timber forests and, beyond this, splendid grazing again especially in Tipperary and around Dublin where the country is quite obviously gradually falling into the grasp of the large farmers.

The country has been completely ruined by the pillaging wars of the English, lasting from 1000 to 1850. (They have actually lasted off and on all this time and martial law in between.) Most of the ruins are known to have been destroyed during the wars. It is this that has given the people themselves their distinctive character. With all the national fanaticism which the people have acquired they can no longer feel at home in their own country. *Ireland for the Saxon !* That is now being achieved. The Irishman knows that he cannot compete against the superior power and might of the Englishman. Emigration will continue until the predominating,

indeed almost exclusively, Celtic character of the population has gone to the devil. How often have the Irish begun to achieve something and every time they have been crushed, politically and industrially ! They have been artificially transformed by persistent and thoroughgoing oppression into a completely demoralised people, and are now notoriously fulfilling the role of providing England, America, Australia, etc., with whores, day-labourers, bullies, pickpockets, swindlers, beggars and other demoralised elements.

This demoralised character persists also in the aristocracy. The landlords, everywhere else transformed into bourgeoisie, are here completely demoralised. Their houses are surrounded by enormous and wonderful demesnes ; but outside these the country is a desert, and where their money comes from is nowhere to be seen. These fellows want shooting. Of mixed blood, mostly big, strong, handsome, scoundrels, they all wear colossal beards under enormous Roman noses and put on the pseudo-military airs of retired colonels, travel over the country after every sort of pleasure and, if you make enquiries, they haven't a half-penny but a pile of debts and live in fear of the Encumbered Estates Court.

I must tell you later about the manner in which England rules this country—repression and corruption—Bonaparte tried it a long time ago. But more of this later unless I see you up here first. What about it ?

Yours, F.E.

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Some Notes on the Natural History of Iar-Connacht in the Seventeenth Century

By THE EDITOR

O'Flaherty in his Iar-Connacht states : " The land produces wild beasts, as wolves, deere, foxes, badgers, hedgehogs, hares rabbits, squirrels, martens, weasles, and the amphibious otter, of which kind the white-faced otter is rare. It is never killed, they say, but with loss of man or dog, and its skin is mighty precious. It admits no rats to live anywhere within it (in Iar-Connacht), except the Isles of Aran, and the district of the west liberties of Galway."

When O'Flaherty wrote his famous book in 1684, wolves were to be found in Iar-Connacht, but not in such numbers as in the early part of the seventeenth century. The last wolf, according to Hardiman, was killed in the mountains of Joyce's country in the year 1700. After the wars of 1641, the number of wolves and the damage they did compelled the State to appoint " wolf hunters " in various districts, including Iar-Connacht. Hardiman quotes a popular work entitled *The Present State of Great Britain and Ireland*, printed in London in 1738, in which it is stated that " Wolves still abound too much in Ireland ; they pray for the wolves, lest they should devour them." Hardiman adds, however, " A little enquiry might, however, had satisfied the worthy author, that there was not then, nor for many years before, a wolf to be found in Ireland. But that wolves did abound in Ireland in the seventeenth century, and particularly in the early part of it, there are several melancholy proofs on record. The following curious documents from the original Privy Council Books of Cromwell's Government in Ireland were extracted by Hardiman :—

" Declaration against the transporting of Wolf Dogs."

" Forasmuch as we are credibly informed, that wolves do much increase and destroy many cattle in several parts of this Dominion, and that some of the enemy's party, who have laid down arms, and have liberty to go beyond the sea, and others, do attempt to carry

away several such great dogs as are commonly called wolf dogs, whereby the breed of them, which are useful for the destroying of wolves, would (if not prevented) speedily decay. These are, therefore, to prohibit all persons whatsoever from exporting any of the said dogs out of this dominion ; and searchers and others officers of the customs, in the several parts and creeks of this Dominion, are hereby strictly required to seize and make stop of all such dogs, and deliver them either to the common huntsman, appointed for the precenct where they are seized upon, or to the governor of the said precenct. (Dated at Kilkenny, 27th April, 1652.—*Council Book, A.*).

But that the " common huntsman " even with the aid of the dogs, did not succeed immediately in eliminating the wolves, appears from the following declaration :—

" Declaration touching the Poor.

"Upon serious consideration had of the great multitude of poor, swarming in all parts of this nation, occasioned by the devastations of the country, and the habit of licentiousness and idleness which the generality of the people have acquired in the time of this rebellion, insomuch, that frequently that some are found feeding on carrion and weeds, some starved in the highways, and many times poor children, who lost their parents, or deserted by them, are found exposed to, some of them fed upon by ravenous wolves, and other beasts and birds of prey ; the said Commissioners conceive it a duty incumbent upon them, to use all honest and laudable ways and means for the relief of such poor people.—And for asmuch as at present the poverty of the country is so great, and the number of poor who (by reason of the wasting of the country) have neither friends or habitations to resort unto, are so many, that the ordinary course provided by law for their relief, cannot be so effectual as is desired : the Commissioners have resolved, and do hereby order and declare, that subscriptions shall be taken in every precenct in Ireland, of all such persons (either civil or military) as shall be willing to underwrite any sum of money for the relief of poor children or other the uses aforesaid, for one year next ensuing, to be paid quarterly, and some part thereof to be advanced beforehand. And the said Commissioners have thought fit to publish this declaration

in print, that all such as have received mercy from the Lord by being enabled to administer relief unto others, may lay hold on this opportunity, to honour him with their substance, by contributing cheerfully to this so public and charitable a work, as faithful steward of those talents wherewith God has entrusted them." (Dated at Dublin, the 12th May, 1653.—*Council Book*).

Shortly afterwards the following order was made :—

"Declaration touching Wolves.

"For the better destroying of wolves, which of late years have much increased in most parts of this nation, It is ordered that the commanders in chief and commissioners of the Revenue in the several precincts, do consider of, use and execute all good ways and means, how the wolves, in the counties and places within the respective precincts, may be taken and destroyed ; and to employ such person or persons, and to appoint such days and times for hunting the wolf, as they shall adjudge necessary. And it is further ordered, that all such person or persons, as shall take, kill, or destroy any wolves, and shall bring forth the head of the wolf before the said commanders of the revenue, shall receive the sums following, viz., for every Bitch wolf, six pounds ; for every dog wolf, five pounds ; for every cub which prateth for himself, forty shillings ; for every suckling cub, ten shillings : And no wolf after the 1st day of September until 10th January be accounted a young wolf, and the Commissioners of the Revenue shall accause the same to be equally assessed within their precincts.—Dublin, 29th June 1653."

The assessments for this work fell heavily on some districts. In December, 1665, the inhabitants of County Mayo petitioned the Council of State, that the Commissioners of assessment might be at liberty to compound for wolf-heads ; which was accordingly ordered. The wolves were finally destroyed, so much so that in the early part of the eighteenth century the appearance of a wolf was considered a rarity in the counties of Galway and Mayo.

Cats. Connellan states that it is remarkable that in almost all known languages the term for *cat* is the same, with some variations. Caesar Otway writes in his *Erris and Tyrawley,* "Cats are supposed to be but too often connected with witchcraft. Not very long ago, a vessel was detained for some time in Blacksod Bay ; during

the time of the delay, the skipper became intimate with and engaged the affections of a girl named Catty Kane. But when his vessel was ready for sea, the roving blade, with all a sailor's inconstancy hoisted his sails, and he put out to sea, never intending to see the fair, one more. But Catty knew a trick worth two of that, and had recourse to her cat. And now the brig is put into all her trim to clear the bay, but in vain ; the wind blows a hurricane in her teeth, and back she *must* come to her old anchorage. From this time forth, day after day, the captain used all possible skill to get out of harbour, but as often as he weighs anchor he is driven back again ; and Catty understands the management of her cat so well, that the brig *must* just come in for shelter close to the poor girl's residence. This continued for many months—the cargo is spoiling—what is he to do ? Why ,as the captain finds it impossible to quit Catty, he must needs marry her ; and so, taking her and her cat on board, and doing all decently, next day, with a fair wind and flowing sheet, he can and does bid adieu to Erris ! . . . "

The Cuckoo was regarded as ominous, and among the many associations attached to it was when first heard, in whatever quarter the listener was then looking to, in that direction the person was surely to live the remainder of the year, but the distance was indefinite. Among other omens ascribed to the note when first heard were that hairs of various colours would be found under the sole of the right foot of the hearer. It was believed that the Riavoge (the greyish little bird) always followed the cuckoo till she laid her egg, and hatched and reared the young cuckoo.

Dubh Dael, or *Dara Dael,* is a black insect of the Earwig class ; the meaning of its name in English is the *Black* or the other *Devil.* In creeping along, whenever it hears any noise, it always halts, cocks up its tail and protrudes its sting, which is similar to that of the bee. No insect has been so much abhorred or dreaded by the country people as the *Dara Dael,* as it is popularly believed that it betrayed to the Jews the way in which Christ went when they were in search of him, and that anyone killing it has seven sins taken off the soul of the slayer. They believe its sting to be very poisonous, if not deadly, and that it is possessed of a demoniac spirit, or Satan himself. When found in a house the custom was to destroy it by placing a coal of fire over it, and when burnt, the ashes were carefully

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swept out. It was never stepped on as a common beetle would be, nor was it killed by a stick, as the spirit of the insect would be conveyed to the hands and body through the stick, and was therefore killed with a stone. If turned up by a spade in the field it was killed by the blade, iron not being a conductor.

The Pig seems to have existed in Ireland from the very earliest times either in a wild or domesticated state. Its remains have been found throughout the country in crannogues and beside raths. Cambrensis speaks of the immense numbers of swine in Ireland in his time. In pagan times the animal was held as sacred, and some writers attribute this to the names of some islands such as *Muc Inis, Inis Arcan, Kill-na-much,* etc., to the sacred character of the pig. The old native breed of Irish swine has now disappeared. It has been described as long-legged, large-boned and razor-backed, with a long head, a sharp snout, thin and spare of body, and easily fed but difficult to fatten.

Rats. O'Flaherty in his *Iar Connacht* states, " It (Iar Connach) admits no rats to live anywhere within it, except the Isles of Aran, and the district of the west liberties of Galway." Hardiman, in his notes to this work, writes, " This is not the case at present. The Norway rat every where prevails, having nearly extirpated the little black Irish rat. The latter was the species mentioned by Lynch in his *Cambrensis Eversus.*

Dr. Todd read at the Royal Irish Academy in 1853 a curious paper on the power once believed by the Irish Bards of rhyming rats to death, or causing them to migrate by the power of the rhyme.

(*To be continued*)

A Gentleman without Legal Doubt

By THE EDITOR

While some snobbishness lingered in England it increased in Ireland, and no place more than in Galway up to the end of the first half of the last century. A curious incident was elicited at an amusing trial in the Galway County Court-house in 1845 before Mr. Justice Ball and a special jury. The plaintiff, Michael Kelly, claimed a racing cup and stakes which Lieutenant Young of the Athlone garrison, the defendant, refused to give up on the ground that one of the conditions of the race was the horses should be ridden by gentlemen. The stewards had awarded the prizes to the army officer, who came in second, in preference to Kelly, the rider of the winning horse.

The plaintiff having proved that he rode the winning horse, his counsel submitted that he was a gentleman within the meaning of the word as defined in Blackstone's *Commentaries on the Laws of England.* The definition read that any man who could " live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, shall be called ' master,' and accounted for a gentleman."

Counsel for the defendant endeavoured to show Kelly's ineligibility, and called witnesses to prove that Lady Clanricarde did visit at defendant's house, " although within a morning call," and therefore Mr. Kelly could not, with a scintilla of propriety, weigh himself in the same scale with a Lieutenant of Her Majesty's 47th Regiment of Foot. On the other hand, it was submitted by counsel for the plaintiff that if the decision were that none should be described as gentlemen whose wives had not been visited by Lady Clanricarde then such decision would in fact result in the " degentlemanizing " of two or three counties.

James J. Skerritt of Carnacrow swore that he did not consider Kelly a gentleman, and defined " a gentleman as a person whose father was a gentleman and none other ! " Asked by counsel " if Kelly's father was a peasant, Mr. Kelly would be a peasant

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still, no matter what amount of wealth or education he possessed ? " " Precisely so ! " answered the witness. Asked if he heard of the Lord High Chancellor of Ireland he stated, " I was a ward—a minor—in his Court. His father, I'm told, was a barber." " Is the Lord Chancellor a gentleman ? " queried counsel. " Most certainly not ! " retorted the witness.

Counsel on both sides went back to the early days of the Roman Republic—Cicero being freely quoted. The judge, however, refused to go back to Cicero, and put the question to the jury : " Was Mr. Kelly, who rode the foremost horse, a gentleman ? If they found that he was, there would be no difficulty in their finding that he was entitled to the prizes he claimed. If they found the other way, then of course he should not have the prizes. By the articles of the race it was clearly meant to prevent jockeys, professional riders, or people in an humble sphere of life, from riding the race."

The verdict, with costs, was for the plaintiff, " who left the court with such a jaunty air as to leave no doubt in the minds of all that he had been legally declared a gentleman."

Writings on the Town and County of Galway

By C. TOWNLEY, B.A., B.Comm.

The following list is given by way of an *extract* from a bibliography of printed matter relating to the Town and County of Galway in all its aspects.

No judgment is implied regarding the particular value of any of the items listed in the *extract ;* some in fact, and especially some of those given in *Notes and Queries,* occupy no more than a couple of lines.

Some effort has been made to concentrate for the present on publications in Journals and Magazines that are not easily available to the general reader, and wherever possible the entries have been made after inspection of the actual titles.

The order of arrangement is alphabetical throughout and adequate cross-references are given where necessary.

C.T.

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(*To be continued*)

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Dynamic Atoms

By A. A. FRANKLIN, B.Sc., M.I.C.I.

(*Continued*)

For the purposes of this article it has been convenient to make certain statements of only approximate accuracy. In this instalment we will qualify some of these before proceeding with an outline of atomic developments in the military sphere.

"*Matter is composed of some* 88 *elements*" :

We know that atomic numbers run from 1 o 92. It follows from this that 92 elements should exist, or must have existed in times past. Chemistry has failed to demonstrate with certainty the existence of the four elements of at. nos. 43, 61, 85 and 87. These elements, however, have all been prepared recently in nuclear reactions. At the time of writing, six trans-uranic elements have been also prepared, those of at. nos. 93 to 98 and mass nos. (approximate atomic-weights) from 239 to 244.

The history of element no. 61 is very interesting. Its existence was predicted by Moseley in 1914 to be in the group of the 'rare earths.' These are a group of fifteen alkaline earth metals, all chemical cousins of calcium or barium, and of such close similarity as to be separable in the pure state only with the most extreme difficulty. Quite recently no 61 has been isolated in weighable amounts from amongst the neutron-irradiation products of uranium. It has mass no. 147 and is radioactive with the short half-life of 3.7 years, which accounts for its doubtful existance in nature. It decays by beta-emission, initially to an isotope of its near chem-cousin samarium.

Very recently, also, microgram amounts of plutonium, $^{94}Pu^{239}$ have been isolated from residues from the working of uranium ores. This last fact is a significant pointer. It is not improbable (but possibly not susceptable of proof) that all 92 elements do occur in nature, and that a number of trans-uranic elements occur also. Their positive demonstration in natural ores or residues would be very difficult because of their radioactivity and consequent short-lived nature.

"*Each element consists of atoms of a weight unique for the element—the most unique characteristic of an element is the weight of its atom.*" :

These statements preceded our consideration of the existence of isotopes. In fact the uniquely characteristic thing about each element is the atom's positive nuclear charge. This determines the number and arrangement of the planetary electrons, and hence the chemical nature of the element. Isotopes arise thro an excess or a deficiency of neutrons in the nucleus. Most elements have isotopes ; for instance tin has ten occurring naturally. Some hundreds of artificial isotopes have been prepared in recent times by neutron irradiation of matter. The majority of these are radioactive and they are mostly short-lived.

"*The discovery of the neutron permitted a rational and simple explanation of atomic constitution*" :

Prior to the discovery of the neutron atomic theory required the nucleus to be made up of protons and electrons, the protons in such excess as would account for the nuclear charge. It was never made clear how the electrons, despite their natural repulsions, could be contained within the dimensions of the nucleus. Present theory supposes the nuc'eus to be composed of protons and neutrons only. This poses a whole succession of fresh problems for instance to account for the stability of nuclei despite the repulsion which classical physics requires protons to exert upon one another ; or to explain the apparent creation of such projectiles as electrons at the instant of radioactive distintegration. These problems will be touched on again at a later stage. The remainder of this instalment will be concerned with recent atomic develop'ents for military purposes.

At the outset it will be well to remember that the properties of matter and of the atom pre-exist quite independently of the eminent scientists who discover them. Their subsequent use or abuse is not a scientific matter and must be laid to the account of humanity as a whole.

The fissionable isotope of *Uranium*, U235, had to be isolated and accumulated before bombs or power became practical prop'sitions. Under the pressure of wartime events a quite unprecedented team of scientists and technicians was assembled. These ranged from pure mathematicians to doctors and engineers. Thousands

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of millions of pounds were made available for research on a large industrial scale. As a result of all this effort, the central, supposedly insoluble problem of isotope separation was translated from the laboratory and solved as a large-scale technical process. U235 was isolated in a pure state, and it is well known that the first atomic bomb exploded at Hiroshima used this fissionable material.

It will be recalled that neutron-capture in U238 results in the formation of neptunium and plutonium. Plutonium is also fissionable and since it differs chemically from uranium it can be separated by chemical means. Plutonium was prepared from uranium, isolated in the pure state, and used to construct the second atomic bomb exploded over Nagasaki.

At Hiroshima some 80,000 people were killed at once, a large city was wiped out by blast and fire, and more than 100,000 people were injured of whom many thousands died, in the weeks following, of radiation sickness. Similar effects were caused at Nagasaki. A probable maximum of 10 lbs. of fissionable material was expended in each explosion. Of this amount of matter only a small fraction was totally destroyed, so that the mass-energy relationship mentioned in our last instalment was verified in a dramatic and unmistakable manner.

Bomb explosions produce their immediate effects by means of heat and blast. A charge of explosive detonates, producing a large volume of gas, heated initially to about 1,000 degrees, within a second. Fire and the destruction of buildings result to a radius determined by the weight of explosive used. The largest efficient conventional bomb will not contain much more than 5 tons of explosive. Such a bomb can cause severe destruction to a radius of about 200 yds.

The primary effects of an atomic bomb explosion differ only in degree from those of a conventional bomb. They also depend upon the heat produced and the blast set up. However, the heat will be of the order of star-temperatures oftens of millions of degrees, and the blast will be correspondingly severe. It has been estimated that the unknown amount of fissionable matter exploded over Hiroshima was the equivalent of some 20,000 tons of an explosive such as tri-nitro-toluene. Such a bomb would produce severe heat and blast damage to a radius of about 3,000 yds. The explosion

debris from an atomic bomb is highly radio-active, and it is here that the bomb exerts its specific effect. The radiations from the bomb will chiefly consist of alpha- and beta-particles, neutrons and gamma rays. The first three will be stopped relatively easily by matter, for instance, by a few metres of air, but the gamma radiation may still be effective at a distance of several miles. Many of those who died in the weeks following the atomic-bomb explosions, did so because they had been exposed to a lethal concentration of gamma rays in the few seconds immediately subsequent to the explosion.

Much ink has been expended upon the ethics of the use of these bombs against Japan. It is largely an academic question, for it would surely be a council of perfection to suggest that the powers possessed of such a weapon should refrain from using it.[1] The alternative, so far as Japan was concerned, was an invasion of the Japanese mainland in the face of what would doubtless have proved a suicidal resistance. It is at least possible that an economy in death was achieved. Nevertheless, the actual fact of the atom bombs has produced a considerable sense of moral let-down in the minds of many associated with their development. Several of the top-ranking scientists who worked upon the project have severed their connection with government-sponsored research on moral or conscientious grounds. Aside from such considerations, the atmosphere of secrecy necessarily involved is repugnant to the spirit of science, and would be sufficient in itself to deter many. It is curious to remember, in this connection, that in the early 1800s it was possible for a president of the British Royal Society to be entertained by his French colleagues, although their two countries were then at war. It seems that the interests of free science were able, in those times, to cut across and run counter to political passions in a way that seems strange to us now.

At present research is continuing on the U235 and Pu239 atomic bombs. The most recent project is the so-called hydrogen bomb, and its feasibility is being actively examined. A problem in cosmic

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[1] Note: this article was written in 1951 at a time when it appeared not unlikely that the atom bomb might be used, at least tactically, in Korea. That it was not used at all is quite one of the most civilised things which has happened in recent decades.

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physics was to account for the observed emission[2] of energy from the sun and other stars. It is believed that this energy derives from nuclear reactions at star temperatures, and a sequence of reactions (the Bethe cycle, named for the discoverer Professor Bethe), is known, which accounts for the huge energy output of the sun. The cycle is as follows :—

1. $_{12}C + _{1}H = _{13}N + g-$

2. $_{13}N = _{13}C + b-^{+}$

3. $_{13}C + _{1}H = _{14}N + g-$

4. $_{14}N + _{1}H = _{15}O + g-$

5. $_{15}O = _{15}N + b-^{+}$

6. $_{15}N + _{1}H = _{12}C + a-^{++}$
or
^{++}He

(*g*– is a gamma ray. *b*–+ is a positron, or positive electron. C13 e.g. represents an isotope of carbon of mass-number 13). In effect, four H atoms are consumed, with a release of energy, to form an alpha-particle, or charged helium atom. Isotopes of carbon, oxygen, and nitrogen are involved in the cycle, and the C12 which appears in the first equation is regenerated in the last. Carbon catalyses the reaction, as a chemist would say, and the reaction will continue as long as hydrogen is present and the requisite temperature is maintained. The loss of mass is 4 x 1.0078—4.002=0.0292, or 0.7% of the amount of hydrogen used up. This reappears in the form of a– and b–particles and the kinetic energy associated with them, and as g-rays. The reaction is very powerful, more so than uranium fission. More important still, if a H bomb is feasable at all it should be possible to make it of any required size and power.[2] A natural limit appears to be set to the size of the uranium bomb. No such limit seems to be necessary in the case of the H bomb. It should be said that nothing is known to the public as to whether the Bethe cycle is involved in the present

[2] Note : it is well known, now, that a Hydrogen bomb has in fact been developed . The physics of this bomb are, naturally, still secret.

research in this direction. This series of nuclear reactions is mentioned as shewing the type of reaction, involving hydrogen, which it might be possible to utilise.

In our final instalment we will return to the consideration of the physics involved in uranium fission. We will review briefly the prospects for atomic power for useful purposes, and some applications of radio-isotopes in science and industry.

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Notes

A GALWAY MAYOR'S PROCLAMATION

TWO GUINEAS REWARD

Whereas several riotous and disorderly persons were heard and seen in the Streets of that Town, Fighting and throwing Stones . . . and also making great noise and disturbance in said Streets at unseasonable Hours, to the great annoyance of the Inhabitants of said Town. Now, I do hereby promise a Reward of Two Guineas to any Person who shall make Information and prosecute to conviction, the Person or Persons, concerned in said riotous, disorderly and unlawful behaviour, so that he, she, or they, may be punished according to Law at the next General Quarter Sessions.

MARTIN v PETRIE

By THE EDITOR

In 1792 a law case, extraordinary even for those extraordinary times, came before Lord Kenyon, at the London Guildhall, and reported in the *Connaught Telegraph* of the 22nd December, 1791.

The action was brought by Richard Martin of Dangan against John Petrie of Soho Square, Westminster, for criminal conduct. Joseph Blake, one of the members of the County Galway, swore that Mr. Martin appeared to have been a tender husband and that Mrs. Martin hitherto had shown herself to have been a most affectionate wife, of exemplary virtue and morals. She was, until the present affair, respected and, when at home was visited by the best people in the country.

For the defence evidence was given that Mr. Petrie never did see or know Mr. Martin, " but met his wife, casually at that scene of vice and luxury, Paris, there unprotected."

" Lord Kenyon, in the most able and partial manner, summed up the evidence, and charged the Jury on the heinousness of the offence ; that Mr. Martin had made his appeal to the conscience of a British Jury, and he trusted that they as guardians of the morals of the people, would punish such crimes.

" The Jury retired, and in a quarter of an hour returned a verdict, against Petrie, the Defendant. for—Ten Thousand Pounds."

DUELLING

THE MARTIN-FITZGERALD DUEL

" I had sent my duelling pistols, by a fellow who got drunk on the road, and forgot his errand," writes Martin in a letter to Sir Jonah Barrington, " so that I remained some hours at Lord Lucan's house at Castlebar, expecting in vain their arrival, during which time I heard that Mr. Fitzgerald was parading the town with a number of his yeomanry from Turlough.

" Taunts reached me, and procuring a case of the common holster pistols my servant rode with, I determined to use them, but they were so stiff in the trigger that I could hardly let them off. I fastened on my sword and putting my hand under Doctor Martin's arm walked into the town and saw Fitzgerald, followed by his mob. He too wore his sword, and I instantly told him to draw. He answered that he was lame, the pavement bad, and that he could not keep his footing, that I had Lord Lucan's mob on my side ; and that in short he would not fight me. . . ."

In the barrack yard the duel then took place. Fitzgerald was armed with a pair of duelling pistols and Martin had only the old holster pistols with the stiff trigger action. He was wounded, but Fitzgerald also fell, hit directly in the chest. Martin winds up his account of the duel : " My surprise at Fitzgerald's being alive and well after having received two shots full upon him at Castlebar was so cleared up. He had *plated his body* so as to make it completely bullet-proof. On receiving my fire he fell from the force of the balls striking him direct and touching concealed armour. My wonnd was in the body.

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" The elegant and gentlemanly appearance of this man, as contrasted with the savage treachery of his actions, was extremely curious and without parallel of which I am aware."

" Thursday morning a duel was fought near Leixlip, between Lieut. Grant, late of the 27th regiment of foot, and a Mr. Harrison of Galway, attorney ; it is said they fired their pistols nearly at the same time, by which Mr. Harrison was wounded in the thigh, while his shot, with more fatal direction, pierced Lieut. Grant's heart, and instantly deprived him of life."

" The distance the above gentlemen fought at, was 7 yards. Mr. Grant was a native of Scotland, of a very good family, and was much belived by his brother officers."

" The inhabitants of the town of Galway are extremely concerned for the fate of Lieut. Grant, late of the 27th Regiment, quartered here ; and think it necessary to contradict a false assertion in the *Dublin Evening Post* of the 24th inst. that he was killed by a Mr. Harrison, of the Town of Galway, Attorney. It is well known to the Public, and to the Gentlemen of the Garrison (between whom and the Galway Inhabitants, the most perfect harmony subsists) that Mr. Harrison never was a Citizen nor Attorney of the Town of Galway."

The Connaught Telegraph,
Galway, Dec. 26, 1791.

The Editor.

CASTLEBLAKENY (ALSO CALLED GALLAGH, OR KILLASOLAN)

John O'Donovan in his Ordnance Survey Letters (1839) writes that the name Killosolan is pronounced in Irish Cill O Soilean, which signifies the Church of O Solan—a family name. The people of the village informed him that the gable in the Churchyard belonged to the Church which had fallen into ruin, O'Donovan adds that from its appearance it could be described " as the remains of a building on a similar scale, with a common country house or it might perhaps be the remains of a vestry attached to the Church." Near the Churchyard were three wells, two of which were

surrounded by walls, and the third had no enclosure. The water of the two walled wells was used for domestic purposes, and the third was looked on as a holy well, and named " Tobar Solain." O'Donovan risks with some doubt admittedly, describing Solan as a Saint, addes, " it is more probable that Cill O Solain is a corruption of Cill Dha Solan, as Killaloe is of Cill Da-Lua." He goes on to presume that Solan was brother to Cuan patron of the parish, whose well is at Ahascragh, and of Briocan, the name given to a well —Tobar Briocain—in the estate of O'Kelly of Ticooly, " near half a mile from the gate of Breadagh. The position of a well, traditionally known as Tobar na Slainte, the Well of Health, at Killosolan village," was unknown in 1839. O'Donovan writes of a nunnery called Mainisteair na Cealtraighe in Caltra village where the Catholic Church now stands. The old name of the village is retained in that of an adjoining townland—Caltrana Pallis. Archdale in his *Monasticon* states " At Kaltragh-na-Pallice, was a Friary dedicated to the Virgin Mary for Friars of the Order of Mount Carmel, or White Friars . . . It was founded by Bermingham, Baron of Athenry, in the 14th Century . . . " O'Donovan ascribes a small portion of a wall in the eastern end of the townland of Caltra, a short distance to the north of Newton village, as belonging to a nunnery where children were buried. He considered it to be a small chapel belonging to the monastery or convent at Caltra. He adds : " tradition says there was a Nunnery a quarter of a mile to the south west of Kinclare House," and asks George Petrie, " What Nunnery was this ? "

Referring to Moylough O'Donovan mentions that tradition places the Catholic Parish Church as the site of the present Protestant Church, and that it was demolished thirty years before. A pattern was held on Garland Sunday at Loch Ghill Eascragh, the Lough of Killeascragh, within half-a-mile of Moylough to the south-west. Horses were driven into the lake and this acted as a charm against accidents during the coming year.

Reporting on a pattern at a well in Cloonoran townland where there is a tree called " The Tree of Castlebellew " he writes : " Which tree is frequented by persons who, seeking relief for several diseases or afflictions, attend three Sundays in succession. The water found in the hollow in its trunk is frequently brought home by them to their respective places."

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O'Donovan transcribes an inscription on the tombstone of Loughlin Kelly in the old Chapel of Laught :—

> Pray for the sould of Loughlin Kelly and his wife Banamoon (Beanmumhan) Kelly. He died (was murdered ?) on the 29th of June, 1646.

And in Irish was also inscribed on it :—

> A dhaoine cia chonnaic aon diol truaighe
> O bhi na tri Muire a' faire na huaighe
> Lan Caisleain de mhnaibh uaisle
> 'Taobhadh he h-en fhear, agus a bhreith uatha.
>
> Oh people who has seen so great a cause of pity
> Since the three Marys were watching the grave
> The full of a Castle of noble women
> Trusting to one man, and he was taken from them.

Tradition has it that this Loughlin Kelly lived in the old castle of Moylough, and was murdered by his brother Tady of Mullaghmore, on the feast of Saints Peter and Paul, 1646.

" Tady Kelly of Aughrim and Tady Kelly of Gallagh (Now Castleblakeney near Glantane) who were Loughlin's cousins, and Tady Kelly of Mullaghmore, who was his brother, are proverbial for being Na tri taidhg bferra bhi 'n Eirinn—the three best Tadys (Teiges) in Ireland."

Garbally townland took its name from an old castle in the parish. The Irish name is Garbh Bhaile, which O'Donovan considers a corruption of Garbh Dhoire. The destruction of this castle and of Muine an Mheadha (Monivea) Castle, and Gallagh (Killosolan), all belonging to the O'Kelly, by MacWilliam de Burgo (Ulick the Third) gave rise to the famous battle of Cnoc Tuagh in 1504.

The name of Tamplemweel townland Teampall Maol' was derived from a burial-place that lies in the townland.

Lewis in his *Topographical Dictionary* gives Castleblakeny as a post-town and parish, partly in the barony of Kilconnel, but largely in that of Tyaquin. In Lewis's time the parish contained about 3,000 acres of arable and pasture land, 1,000 of waste land and bog, and a population of 4,305. The local landlords were :—

Lord ffrench of Castle French ;
P. J. Joyce of Caltra Lodge ;
J. Kelly, Caltra House ;
W. Cruise of Cruise Lawn ;
P. Cruise of Greenville ; and
C. J. Kelly of Tycooly.

There were two mills for grinding oatmeal in the parish. Fairs were held in the town on the 2nd January, 17th March, Whit-Tuesday, the 26th July and the 2nd October.

The living was a rectory in the diocese of Elphin, being in the alternate patronage of the Crown and the Bishop—the tithes bringing in £300. The Protestant church was built in 1812.. The Catholic Parish was co-extensive with the Protestant parish and was also called Caltra, as the Catholic Parish Church was there. Lewis states that the Catholic Church was about to be rebuilt in 1837.

The family of Blakeney formerly resided in Norfolk, where they were in possession of considerable landed property, and settled in Ireland during the reign of Elizabeth. The first Blakeney mentioned in Burke's *Landed Gentry* is John Blakeney, son of Robert Blakeney of Castleblakeney, A.D. 1671, who married Sarah, daughter of Dudley Persse of Roxborough, Dean of Kilmacduagh. The family in turn married into the families of Ormsby, Browne, Taylor, Stafford, St. George, Ross Mahon, Denis, etc.

The Editor.

WOODFORD

IRON MINES

Up to 1777 it is recorded by Lewis in his *Topographical Dictionary* that an extensive iron foundry was carried on at Woodford. Dutton writes that the iron ore raised in the neighbourhood of Woodford, after being mixed with that brought up the Shannon from Killaloe by a Mr. Croasdale, was smelted near that village, part of the estate of Sir John Burke. Iron ore existed in the surrounding mountains, " and evidence of the old iron mines may still be seen adjoining the town, where there is a stratum of cinders from three to four feet deep," states Lewis. The area possessed plentiful

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cheap timber ; water power for blast furnaces and forges was provided by the river Rossmore ; and easy access to the sea through Lough Derg on the Shannon. Cheap timber was especially important, and the cost of producing charcoal was quite low. The works were carried on so extensively that they devoured all the great oak woods with which that district abounded, and were then abandoned.

Boate in his *Natural History* describes a typical ironworks. For example, he refers to a blast furnace, with its two huge bellows, " by means of a great wheel, which being driven about by a little brook or water course, maketh them rise and fall by turns." He hints at the huge consumption of charcoal in a furnace which was kept burning for months at a time. Then follows a list of the workmen : woodcutters, sawyers, carpenters, smiths, masons, bellow-makers, watercourse keepers, basket makers, boat men, miners, carriers, the makers of charcoal, called colliers, corders, fillers, furnacemen, refiners, hammerers, and unskilled labour " who having no particular task must help to put their hand to everything."

There was no difficulty in producing the iron while the supply of timber lasted, but by 1777 Irish iron could not compete with the cheap iron of Sweden and Russia.

WHITE BOYS

The old Galway newspapers are crowded with cases of hanging —these being the interesting features of Irish news long ago, just like our radio and telegraph intelligence at present. Life was cheap then and the law took life on a large scale.

Under date of August 6th, 1740, the Dublin *News-Letter* gives an account of Brenan's band of Kellymount freebooters, who infested Carlow and Tipperary counties to the number of twenty-five. In the month of July, Brenan and his gang stole two valuable horses belonging to a Mr. Patterson, who with a number of neighbours, well armed, rode off in pursuit, and came up with the rapparees near the Devil's Bit. The robbers made for the Shannon which they crossed in a boat and found themselves in Galway. The pursuers, guided by a number of Tipperary gentlemen, crossed also, and found the rapparees entrenched in a sand-pit near Woodford.

Corporal Otway of a militia regiment, a powerful fellow, over six feet in height ran forward challenged Brenan to a man-to-man fight. Brenan accepted, but in the course of the fight one of the outlaws crept out of the trench and shot Otway through the head. Brenan ran to seize the militiaman's arms and powder-flask but received two bullet wounds. He was captured when darkness fell —his companions having ran off. They were, all however, captured later near Eyrecourt.

"For days past, we have been much alarmed by reports of a large mob having assembled near Woodford, who declared they would pay no more taxes, and that they would march through the country, and swear all the inhabitants to be true to them ; to oppose all taxes and take vengeance on some particular gentlemen who had been active in preserving the peace of the country . . . Yesterday morning the Rev. Armstrong Kelly, a magistrate of the county, came into this town (Loughrea) with three of the ring-leaders of said mob, whom he lodged in jail.

"He had been out all night with a party of the Portumna Association, aided by a party of the 13th light dragoons, and had scoured the country about Woodford for several miles before day appeared.

"It appears that this mob were induced to rise by an incendiary hand-bill, stating that a heavy poll-tax was laid on the peasantry, and that if they would assemble they would be joined by the whole country to strike off this tax, the hearth-money and the church cess ; and if they did not they would all be made slaves of. Mr. Kelly has taken much pains to undeceive the people, and has offered a reward for the discovery of the person who wrote or distributed that hand-bill.

Much praise is due to the gentleman of the Portumna Association, who so spiritedly supported the Magistrate on this occasion."

Anthologia Hibernica, January, 1793.

The Editor.

NOTE ON THE WHITEBOYS

At various periods during the first quarter of the nineteenth century throughout County Galway the oppressed tenantry struck back at the landlords. Wives and children who died of hunger

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and exposure were sometimes avenged. There were agrarian outrages—such as the maiming of cattle, and the shooting of landlords, landlords' agents, and " squireens." Many of the landlords of the county, except in the exercise of their *droit de siegneur*, generaly avoided direct contact with their tenants. The work of eviction was left to agents. Tenants who improved their holdings, whitewashed their cabins, or even bought new clothes, were immediately called upon to pay more rent. If their sons or daughters wished to marry they had first to secure the agent's permission. " They were not even allowed to call their names their own ; for the agents, being usually ignorant of Gaelic, compiled the tenants rolls for their masters by the simple method of registering Gaelic names in loosely equivalent—and often offensive—sounds in English."

The Editor.

CLIFDEN

"Dutton writing in 1824 describes D'Arcy's infant town of Clifden as promising at no very distant period to arrive at great celebrity ; it only wants a mercantile man with a capital and enterprise to accomplish this." "Clifden, he adds," possesses almost every material for cheap building—stone, sand, lime, and cheap labour on the spot, and the sea open for the carriage of timber and every other article. The roads to it were formerly very hilly and difficult. At present, by the unceasing and well directed exertions of Mr. D'Arcy, they run for many miles nearly on one level. He has been ably assisted in those roads by Mr. Thomas Martin. Mr. D'Arcy has erected a very commodious hotel. He has also built a very beautiful gothic church from the picturesque pencil of Mr. Coneys. A Catholic chapel and market house are in a state of progress ; also stores for salt, and all other necessaries for either the fishery or for shipping in distress, are intended to be immediately built."

Walter Coneys built the first house in Clifden in 1809. By 1841 there were according to the Census 182 houses and 1,509 inhabitants. In 1881 the number of houses had increased to 236, but the population had fallen to 1,287. The figures for 1891 show

200 houses with a population of 911 ; for 1901 the figures are 168 and 828 respectively. The Census of 1951 gives the population as 905.

Hardiman, in his notes to O'Flaherty's *West or h-Iar Connaught*, writes : " In this district (Clifden) there lately lived a neglected poetical genius, whose name was *Michael* MacSweeny, who, though held in high repute by his countrymen, was suffered to die in poverty ; but this, it is said, often occurs in half-civilized communities, where pride and ignorance are generally present. By the English-speaking portion of the people, MacSweeny was called the 'Bard of the West.' He composed, in his native language, several poems and songs of considerable merit ; which have become favourites, that there are but few of the Irish-speaking natives, who cannot repeat some of them from memory." The poet has celebrated the Castle of Down or Doon which was situated on a high rugged rock in the mainland north-east of the island of Omey. Hardiman describes it as " a curious poem, entitled ' Abhran an Phuca,' the song of the Puca or Goblin, a hairy spirite somewhat akin to the well-known Brownie of Scotland, but more mischievous. This production I am induced to insert here (*h-Iar Connaught*) as a specimen of modern Irish versification. It is popular among the natives of Iar-Connaught, and is generally sung to music."

" But the most popular of MacSweeny's compositions is an ironical description of a ' Conamara Wedding,' wherein he recapitulates, in a strain of considerable humour, the preparations made for the feast, and enumerates the guests to be invited on the occasion . . . but we may safely affirm that no one who understands the Irish language can hear the ' Conemara Wedding ' recited or sung by a native, without acknowledging the comic powers of the author. In the first four stanzas, a rich assortment of dresses is ordered for the bride ; and, for the feast, an abundant supply of wine and whiskey, beer in boat loads, tea and spices of all kinds, including ' nutmegs and saltpetre ' : with all the necessary apparatus of ' knives and forks ' (which, it appears, were not at that time in general use in Conemara), pipes, tobacco, cards, backgammon boxes, and ' bands of music.' The eatables are next provided, beginning in the fifth stanza, with a profusion of fish, from the herring to the ' tortoise ' ; and in the seventh, all kinds

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of meat, from the ox to the badger ; with a humorous hit that it would be prudent to have these latter viands either boiled or roasted. In the three following stanzas the guests are enumerated. These consist of the great Milesian families of Connaught, with some 'Strongbonians' and 'Cromwellians' ; and they end with the neighbouring gentry, and others of Iar-Connaught, who are summed up with some keen touches of wit. To complete the irony, the father of the bride is introduced, and the furniture of the cabin displayed, viz., a pot, a spinning-wheel, and a kneading-trough for dough ; although bread was a luxury which the family never tasted. The spirit of this curious poem would be entirely lost by translation . . . The number of English words, borrowed for want of of corresponding terms in Irish, shows the increase of the English language in Iar-Connaught. These alien additions would be indignantly rejected by the older bards."

The Editor.

LOUGHREA

Barrington in his *Personal Sketches* records a rather gruesome incident which had a sequel at the Galway Assizes towards the end of the eighteenth century. The case was listed as *The King, at the relation of Dennis Bodkin v. Patrick French.*

French, residing near Loughrea, was an irritable type, an excellent swordsman, and rather boastfully proud of his swordsmanship. French and his wife heartily disliked one Dennis Bodkin, a neighbour, who had an equal aversion to their arrogance, and who took every opportunity of letting them know it. The Frenchs, while entertaining a large company to dinner, complained of Bodkin's behaviour. In the course of the conversation Mrs. French after abusing her enemy added the wish " that somebody would cut off the fellow's ears, and that might quite him."

While everybody was happy at the table, the butler, Ned Regan, put a large snuff-box into Mrs. French's hand, and she on opening it, and shaking out the contents was horrified to find a pair of bloody ears fall on the table. Following her horrified scream, Regan the butler, exclaimed : " Sure, my lady, you wished that Dennis Bodkin's ears were cut off, so I told old Geoghegan, the gamekeeper, and he took a few handy boys with him, and

brought back his ears, and there they are, and I hope you are plazed, my lady ! "

The gamekeeper and his helpers cleared out of the county, and French and his wife were held to heavy bail at the coming assizes at Galway. All present at the dinner swore that Mrs. French had no idea of giving such an order, and that it was a mistake on the part of the servants.

The accused were acquitted, and the servants did not reappear until after the death of Bodkin.

The Editor.

ATHENRY

Richard Bodkin, Burgess of Galway, was provost of Athenry in 1454. A murgage charter was granted to the Bailiffs and good men of Athenry, dated 13th October, 1312.

(A murage was a liberty granted by the King for collecting money in the form of customs of wine, salt, cloth, leather and other merchandise, towards the cost of walling a town.)

The Northern Irish led by Hugh Ruadh O'Donnell, after destroying the castle of Enniskillen, penetrated into Connacht, and were joined by Tibbot McWalter Kittagh Bourke (upon whom they conferred the title of MacWilliam), and by several other powerful confederates. They commenced hostilities in January, 1596, and wasted, burned and destroyed almost the entire County of Galway. On the 15th of that month they invested Athenry, burned the gates, and entered the town ; and having failed in an attempt to scale the battlements, they took possession of all the wall-towers, and as many of the inhabitants as guarded them they made prisoners. They then set fire to the town, which, with the exception of the castle that resisted them, and the abbey and church, which alone were spared, was soon reduced to ashes.

In 1584 Robert Fowle, John Brown and others of the former inhabitants petitioned the Queen's Council in England for such encouragement as would enable them to bring over English artisans and tradesmen to settle in the town, to rebuild and improve it, and also to support sufficient force for its future protection. The Petition was referred to the Privy Council of Ireland who commented on each article :—

The Humble Petition of Robert Fowle and John Browne, Gent. with Divers Other Associates Answered and Allowed.

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1. Where they intend, with your lordships favourable liking, to carry into Ireland sundry labourers and artificers for the inhabiting of the decayed town of Athenry, and making of several commodities within Connacht; that they may have licence, for thirty years, to transport all such commodities growing within that province, as hath not at any time heretofore been usually transported, so as the same be put into work, and wrought; and that all others be restrained therein during the said term, but such as either shall be contributors to their first charge, or by their allowance thereunto admitted, in respect whereof, Her Ma'esty to have the twentieth part for custom of that which shall be so transported.

Thought very reasonable in all points.

2. That they might have such lands as they have, or shall take, in farm, to be manured for the provision and victaling of the said labourers and artificers, free from all cess, charge and imposition, paying Her Ma'esty 2d. for every Irish acre.

Her Majesty is answered throughout the whole province, 2d. sterling for every Irish Acre; yet for that this is an enterprise of charge, and must begin with charge, it were not amisse to reduce to 2d. Irish the acre, so much ground as the gentlemen shall farm to be manured for their enterprise. The other part of the article thought reasonable.

3. That if they can procure the inhabitants of the said province willing to yield to bear the charge of 30 or 40 horsemen, over and above the compositions already made, or by their industry increase Her Majesty's revenues to that value, that they may have the said number of horsemen in pay, for the defence of the said tower of Athenry, and all other Her Majesty's services there, being the most fit place of the province for service, which they mean by God's grace to inhabit, and to finish such good works as the Lord President of Wales began in his government of Ireland.

Thought very reasonable and necessary, and that the gentlemen are to have all the due assistance to draw the people to bear that force.

4. And whereas there is neither leet nor law-day kept, or the people generally sworn in obedience towards Her Majesty, which were very meet and necessary, that it may please your lordships to grant your favours for the stewardship of the same, with some convenient fee out of such profits as shall grow to Her Majesty thereby, by means whereof the Irish customs by degrees may be cut off, and in small time be altogether abolished.

To be considered how there may stewards and leets be kept by such as the governor shall appoint. The grant to extend no farther than for Her Majesty's own lands, and that it prejudiced not the governor of the province in his general charge.

5. And further, that they may have authority of government among themselves, in form of corporation for, the politic ordering of their affairs.

Thought very requisite.

6. In consideration of which grants they will, God willing, maintain 200 stout labourers and artificers which shall be trained and furnished with armour and weapons, and always ready to suppress any rebellious attempts, and, after one year's settling, shall serve for fourteen days at their own proper costs and charges, once every year, if need shall require.

The offer very commendable.

Memorandum—Where the gentlemen have named Athenry only to be the place where they will set down and perform the works, in which point, in our opinions, they have too much restrained themselves, we wish that the scope were enlarged over all the province, namely, to choose their seat where they may find it; as it be no hindrance to Her Majesty nor offence nor wrong to any private person.

Rot.2Pat. 26 Eliz.

Francis Walsingham.

Hardiman records that the Queen by privy signet, dated at Westminster, the 18th April, 1585, directed the Lord Deputy to "pass forthwith a book containing not only a confirmation of the old Charter and privileges of the said decayed town, but also a new grant to the full effect of the said petition; because it will redound not only to their private commodity, but also to the benefit of us and of that out realm, especially of the province of Connacht."

Hardiman adds that it does not appear that any new Charter passed the Great Sea, but several buildings were erected, and many other improvements made which were destroyed in 1596.

The Editor.

SWEEPSTAKES AND LOTTERIES

The popularity of lotteries may be judged from the number of advertisements and the space given to results in the Galway papers throughout the Georgian era by the following:

"Lottery Tickets in the English, Dublin Exchange, Dublin Hospital, and Belfast schemes are Selling; English Tickets at 16-halves, quarters, eights, and sixteenths in proportion. Dublin Exchange—1l. 6s., Dublin Hospitals 4 Numbers at 5s. 5d. each or 1l. 1s. 8d. Belfast 3 Numbers at 7s. 7d. each or 1l. 2s. 9d. . . . Lottery Tickets at 4s. 4d. each now selling at the Spinning Wheel on Ball's Bridge, and at the New Printing Office, by which the Buyer may gain the different Sums of 500l. 250l. 100l. 50l. 20l. 10l., and not two Blanks to a Prize."

There were offices in most towns in County Galway selling English as well as Irish tickets, and the adversisements of the lottery insurance schemes were quite common. In one case it is stated that the "original tickets on which the policies are grafted" were lodged in the Bank of Messrs.Finlay & Co., Dublin, and set forth "new, advantageous and unequalled plans of adventuring for the whole time of drawing at One-Guinea, Half-a-Guinea, Three Shillings and One Shilling each." For the one shilling insurance the offer was :—

"One Shilling Plan

"For One English Shilling the Purchaser will receive Three Hundred Pounds, if the Number is Drawn a Prize of 20,000l. upon the Day given, and One Houndred Pounds if a Prize of 20,000l. upon any other Day during the *Whole Drawing*.

£50	if a Prize of	£10,000		£5	if a Prize of	£1,000	
30	"	"	"	5,000	3	"	"	"	500
20	"	"	"	3,000	1	"	"	"	150
10	"	"	"	2,000	0 10s.	"	"		50

In 1780 "An Act for establishing a Lottery, and for granting to His Majesty a Sum of two hundred thousand Pounds to be raised thereby . . . ," was passed. 40,000 tickets were issued at £5 each, and 2,000 tickets were given to the purchasers pro rata without payment. The prizes consisted of 4 per cent redeemable and transferable debentures totalling £210,000. The books contained 42,000 numbered tickets of three columns. The outer column had the words : "Irish Lottery for the year 1780 ; the bearer of this ticket will be entitled to such beneficial chance, as shall belong thereto, in the lottery to be drawn in Ireland on pursuance of an act made in the said kingdom in the nineteenth and twentieth years of His Majesty's reign . . . fortunate ticket books with 42,000 tickets of

two columns, of which 27,935 blanks . . . " 14,065 prizes made up of two of £10,000 down to the smallest at £10 were drawn for. This draw lasted 33 days.

Two years afterwards another lottery for £200,000 was authorized by Act of Parliament. £130,000 of debentures were issued, and contributors of £130 were entitled to purchase 40 lottery tickets at the rate of £5 each. There were 40,000 numbered tickets and 13,372 blanks, and 26,628 prizes from two of £10,000 to the smallest at £10 and with the additional values of four fixed prizes, the total amounting to £200,000 cash. Contributions were payable in instalments. The drawing lasted 34 days.

From 1782 there was an annual Act empowering the Lord Lieutenant to establish one or more lotteries a year. From 1798 to 1800 the Act provided for £300,000 to be obtained through the lotteries. The money was applied to discharge of the prizes in the lotteries drawn in the year 1797, the profits going to the Consolidated Fund.

A licence for setting up an office for handling and dealing in English or Irish lottery tickets was necessary unless not less than ten tickets were sold at a time, and 200 tickets had to be deposited with the appropriate lottery officer, and £500 in the Bank of Ireland. Two books only were to be used in each office for entering events of drawing, and division of tickets into smaller parts than one-sixteenth was not permitted. Offices were not to be opened before 7 or after 10 p.m. except on the eve of the drawing. A licence for a lottery office required a £100 stamp. Irish State Lotteries were abolished after the Act of Union by 42 Geo. III, c. 54.

The Editor.

THE IRISH ART UNION

In 1839 the Royal Irish Art Union was established. It made rapid strides and by 1843 the income amounted to £12,000 a year. No money prizes were given but the winner could choose a picture to the value or some other object of art chosen by the Council of the Union. The Royal Irish Art Union was composed of subscribers of one guinea and upwards. The subscriptions, after paying necessary expenses were devoted to the purchase of pictures, draw-

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ings and other works of art. Every member, for each guinea subscribed, was entitled to one chance of obtaining at the annual draw some work of art. The details of prizes were determined by the Council of the Union and, the prize winners selected for himself works of art to the value of the prize. Every provision was made against collusion with artists. The selected works had to be publicly exhibited and, every subscriber received one copy of an engraving.

The Editor.

THE SOLDIER

Towards the close of the eighteenth-century the following articles had to be provided by each infantryman at his own expense. The items appear in an official list headed :—

" List of necessaries to be provided for the foot soldier out of his pay, and allowances, as occasion may require, in the course of the year :

	£	s.	d.
One pair of black gaiters, per year		4	0
2 pairs of shoes per year, at 6/- per pair		12	0
Soleing and heelpiecing per year		4	6
1 pair of stocking ; or 2 pairs of socks		1	0
2 shirts per year, at 5/6 per shirt		11	0
A foraging cap per year		1	6
A knapsack at 6/- once in six years		1	0
Pipe clay and whiting, per year		4	0
A clothes brush, at 1/-, once in two years			6
3 shoe brushes, per year at 5d. per brush		1	3
Black ball per year		2	6
Worsted mitts, per year			3
A powdering-bag and puff, once every three years ; at 1/6			6
2 combs per year, at 6d. per comb		1	0
Grease and powder for the hair		3	0
Washing at 4d. per week, per year		17	4
Total per year	3	5	4

Certain articles were provided free, and these were set out in the official list :—

" List of necessaries to be provided for the foot soldier, every year, gratis :

	£	s.	d.
One pair of black cloth gaiters, per year		4	0
One pair of breeches, besides the ammunition pair		6	6
Altering his clothing, to make it fit him		2	6
One hair leather			2
His proportion of expense for watch coats per year		1	0
A worm, turnscrew, picker, and brush, at 1s. 3d. once in five years, per year			3
Emery, brickdust, and oil, per year		2	6
Total per year	16	11	

The Editor.

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Tuam in the Olden Days

(Continued)

By JARLATH A. O'CONNELL

THE BURNING OF 'THE SCHOOL'

Tuam Roman Catholic Free School was established by Archbishop Kelly in 1826. A piece of ground consisting of a number of disused sandpits at Old Ballygaddy Road was leased from The Representative Church Body and here the school was erected at a cost of £600 subscribed entirely by the people of the town.

Some notes relating to the subsequent history of the school were published in a previous edition of 'The Reader' and for the purpose of the present article it is sufficient to refer to the fact that the premises passed into the hands of the Irish Christian Brothers in 1851.

On the 15th July, 1859, the term of the ground lease expired and The Brothers applied for a renewal. Their application was refused by the landlords however and it soon became apparent that Lord Plunkett, the Protestant Bishop, had plans for the conversion of the premises into an orphanage. Appeals to reconsider the matter were submitted to His Lordship but he remained adamant and his agent, Mr. Strachan, was instructed to proceed with the eviction of the Brothers.

Throughout the town His Lordship's decision was received with resentment and as the day fixed for the eviction approached tempers had arisen to such an alarming pitch that the Authorities thought fit to draft in about 400 extra constabulary from the surrounding districts and a company of soldiers was also brought into the town. The following is an account of the subsequent events as reported by the Tuam Herald of the 18th June, 1859 :—

"Considerable excitement and sensation were created here this week by the arrival, first, on Thursday of a Company of the 59th regt. and on that and the following day, of large contingents of the Constabularly, for the purpose of aiding the Sheriff, who

came on Friday to take possession of the School House and adjoining premises, which Lord Plunkett, in the exercise of his power as we before stated, was determined to secure for certain purposes and with feelings and for practices characteristic of those who are enabled to wield the unjust and unjustifiable powers vested in the Law Church . . . Nevertheless, matters, it appears turned out very differently from what was either anticipated or expected ; for, on Thursday night, the house, having been previously vacated by the Brothers, was set on fire and though the military and police were in attendance together with a large crowd of the townspeople, no effort was made to save it or arrest the progress of the fire which continued up to last night, and no vestige now remains of what was once a very substantial, well-built, useful house and erected at the expense of the people of Tuam. There was a good deal of clamour and excitement amongst the crowd but save the exception of some few stones said to be thrown at the windows of the new row of houses lately erected by Lord Plunkett on the Ballygaddy Road, nothing of consequence occured beyond the conflagration.

On yesterday Mr. O'Hara, the Sheriff arrived in town again and, accompanied, by the military and police, proceeded to the locality and obtained possession of the premises. John F. Brown Esq. was the magistrate in command throughout the proceeding and Sub-Inspector Harvey commanded the police.

When the occupation was being thus insisted upon the boys of the school in large numbers assembled, together with several grown persons and tearing down the branches of the trees and shrubbery which surrounded the place, formed in procession and walked through all the streets of the town, cheering and shouting."

During the week after the burning there was great Police activity in the locality and eventually a large number of persons including several girls was arrested. They were charged at Tuam Petty Sessions with "being engaged, aiding and abetting in the destruction by setting on fire the Christian Brothers' Schools in this town, on the night of the 15th inst. and following day, same being as alledged, the property of the Protestant Bishop of Tuam." The account of the proceedings as published in the local Press was prefaced by the following statement :—

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"As on a recent notorious occasion, so on Monday was this town visited and the Courthouse filled and surrounded with bristling platoons of menace-charged and terror-bearing Constabulary in order to instil into the youthful minds of the Papist urchins of this benighted town, the lasting, and startling lesson of Protestant power and superiority."

On the Bench were John J. Bodkin, Esq. ; in the chair : Arthur Netterville ; C. J. O'Kelly ; Robert Kenny ; O'C. Donelan ; John F. Brown ; W. J. Burke ; W. Marshall Day and T. J. Butler R.M. Esqs.

Mr. Blakeney, Crown Solicitor, with Mr. Concanon prosecuted and Messrs. Tully and Higgins appeared for the Defendants who were :—

Mary Meally, John Gordon, Denis Mullen or Tighe, Thomas Morris, Thomas Noone, Michael Conway, Martin Conway, Pat Lindsay, Robert Stockwell, John Furey, William Egan, Bridget Mogan, Mary Bowens, Margaret Blake, Margaret Mullen or Tighe, Michael Canavan, John Fahy, Thomas Tighe, Edward Gannon, Martin Kelly and Bartholomew Quinn.

The first Witness was Michael Phair, the Process Server, who gave evidence of the assembling of a great crowd of people at the burning. He remembered seeing certain of the Defendants taking part and at one stage some one had struck him with a stone. Other Witnesses gave evidence of identification and at the conclusion of the Hearing the following were returned for trial to the Assizes :—

John Gordon, Thomas Morris, Mick Conway, John Furey, William Egan, Thomas Tighe, E. Gannon, Martin Kelly and B. Quinn. The case against Thomas Noone was withdrawn as was also that against P. Lindsay who was then absent with his Regiment. The cases against the other Defendants were dismissed but, subsequently, Pat Brennan and Denis Mullen or Tighe were arrested on Warrants and returned to the Assizes.

In due course the Defendants came before the Assizes at Galway and were acquitted. There would appear to have been adequate evidence against them but, at least one prosecuting Counsel must been hampered in his efforts by the knowledge that at least one of his sons had taken part in the burning.

After the Hearing all the accused had to walk from Galway to Tuam and they were met at Anbally by a large number of townspeople who escorted them into Tuam amidst general jubiliation.

It is obvious that throughout the whole affair the sympathy of the Constabulary was with the Brothers and their inactivity during the actual burning was not lost on Lord Plunkett. He subsequently demanded an enquiry as to their conduct on the historic night but I can find no reference as to the outcome.

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