

Colonel of the Galway Volunteers, educated at Harrow and Cambridge, and the friend of George IV, a hero who had indulged in such a prodigious number of duels that he had earned the nickname of "Hair-trigger Dick."

The following description from Maria Edgeworth's novel *Ennui* is really a reference to Martin of Ballinahinch:—

"As we approached, the gateway of the castle opened, and a number of men, who appeared to be dwarfs when compared to the height of the building, came out with torches in their hands. By their bustles and the vehemence with which they bawled to one another, one might have thought that the whole castle was in flames; but they were only letting down a drawbridge. . . . I passed over the broken bridge, and through the massive gate, under an arched way, at the farthest end of which a lamp had just been lighted; then I came into a large open area, the court of the castle. . . . The great effect that my arrival instantaneously produced upon the multitude of servants and dependants, who issued from the castle, gave me an idea of my own consequence beyond anything which I had ever felt in England. These people seemed 'born for my use'; the officious precipitation with which they ran to and fro; the style they addressed me; some crying, 'Long life to the Earl of Glenthorn!' some blessing me for coming to reign over them, altogether gave more the idea of vassals than of tenants, and carried my imagination centuries back to feudal times."

—Editor.

### THE GALWAY BLAZERS.

It is interesting to record the origin of the "Galway Blazers." The County Galway was hunted for several years prior to 1840 by Robert Parsons Persse of Castleboy. For a fortnight each year these hounds were invited by the Ormond Hunt to hunt the latter country. At the end of the visit the Galway men entertained the Ormond Hunt at Dooley's Hotel, Birr. On one occasion the

festivities resulted in the burning of the hotel. This was the origin of the name "Blazers." Robert Persse died shortly afterwards and the hounds were disposed of. Several private packs were then started: St. George of Tyrone, Blake of Frenchfort, Myreel of Pallas, Bodkin of Kilclooney, Persse of Moyode. A year or two afterwards when hunting with Persse's hounds at Castle Lambert a number of sportsmen agreed to revive "The Blazers." Tom Tully of Rathfarn and John Dennis purchased on their own behalf a pack of hounds that was for sale in Tipperary, and John Dennis was appointed master. He kept the hounds at Carraroe near Dunsandle until 1849 when he got a bad fall and had to give up hunting for some time. He died in 1868. For ten years before this he had lived at Bermingham House, Tuam, and hunted North Galway, parts of Mayo and Roscommon. John D. Mahon of Weston succeeded him with Michard Conry as huntsman and kept the hounds at Ballydonelan. In 1852 Mahon resigned and the mastership was taken over by Burton Persse who hunted the pack until his death in 1885, a space of 33 years.

Burton Robert Parsons Persse of Moyode Castle was born on November 4th, 1828. His grandfather, who was also a Burton Persse, familiarly known as "Old Burton," established a pack of hounds at Moyode as far back as 1770, and they were carried on without interruption there until about 1896. He was one of the greatest fox hunters of the day and held the mastership for 66 years. He hunted the pack the greater part of the time himself and rode out with them a fortnight before he died in 1836 at the age of 85.

In 1803 the first Hunt Club was established in Galway, called the Castle Boy Hunt with Robert Parsons Persse of Castle Boy as master. He was a nephew of "Old Burton" and the two of them hunted the county, "Old Burton" the southern part and the nephew the northern. Robert Parsons Persse died in 1829 and the northern end of the county was hunted by a committee until 1840, when the title of the pack was changed to that of the County Galway Hunt, and the celebrated John Dennis became master until 1850.

From *The Ranger*: A journal for the Connaught Rangers; edited by Lieut.-Colonel H. F. N. Jourdain. C.M.G.

## THE STRANGE STORY OF PATRICK O'BRYAN, OF LOUGHREA

Patrick O'Bryan of Loughrea, the son of very poor parents arrived in England in the reign of Charles II., and enlisted in the Coldstream Guards. Being, however, a young man of luxurious tastes he found the pay of a guardsman totally inadequate to his needs. Obtaining substantial credit at taverns and shops and borrowing from acquaintances he succeeded in subsisting for a time. These sources of money having dried up he became a highwayman. One of his first victims was the parson of Croydon, Dr. Clewer, who had been tried as a youth at the Old Bailey, and burnt in the hand for stealing a silver cup. O'Bryan knew the parson very well, and demanded as one rogue to another, a little assistance. The doctor assured him "that he had not so much as a single farthing." Then said O'Bryan, "I must have your gown, sir." "If you can win it," replied the doctor, "you may have it." O'Bryan agreed and Dr. Clewer produced a pack of cards. O'Bryan won the game and so gained the gown.

Once he held up an acrobat, named Clarke, on Primrose Hill, with the usual salutation of 'stand and deliver.' To his amazement and terror Clarke jumped over his head and escaped. Clarke's friends told the story in public prints, and O'Bryan vowed vengeance should he ever meet Clarke again. Fortunately for the acrobat they never did meet again.

Deserting his regiment O'Bryan stole a horse and leaving London, took to the coach roads. Holding up Nell Gwyn in her coach on the road to Winchester he received a present of ten guineas from her. He gathered a band of other highwaymen around him, but at the first hold-up his youngest recruit, Claudius Wilt, was captured and hanged at Worcester. Gradually his band was rounded up and ultimately himself. He was tried and executed at Gloucester for a robbery committed within two miles of that city. When he had hanged the usual time, his body was cut down and delivered to his friends for burial, but while being carried to a house he showed signs of life. A surgeon was sent for, who bled him, and O'Bryan recovered. The surgeon under dire threats was compelled to keep his recovery secret. The highwayman promised to live a new and better life which he did while

his money lasted. Through his funds becoming exhausted he again stole a horse and took to the road. Shortly after he met the lawyer who had convicted him and Captain Charles Johnson records in his *General History of the Lives and Adventures of the Most Famous Highwaymen, Murders, etc.*, that O'Bryan greeted him: "lest you should be so uncivil as to hang my ghost too, I think my best way is to secure you." He shot the lawyer through the head and cut up the body.

Assisted by four followers O'Bryan broke into the house of a Lancelot Wilmot of Wiltshire where they gagged the three servants, murdered the owner of the house, his wife and daughter, carried off everything valuable to the amount of two thousand five hundred pounds and set fire to the building and all who were in it.

O'Bryan was not arrested until two years later and would probably never have been suspected had not one of his men confessed while on the gallows for a murder at Bedford. Committed to Newgate, he was transferred to the assizes at Salisbury, where he admitted his crimes. He was for a second time executed and on this occasion great care was taken to do it effectively. His body was hung in chains near the house where he had murdered the Wilmots and their servants. O'Bryan was thirty-one years old at the time of his execution, which took place on Tuesday, 30th April, 1689.

Editor.

Galway, August, 21, 1760. At Kilkerrin, near Moylough, in the county, was married a few days since a young woman about 25 years of age, whose mother about 40, granny about 60, great granny about 80, and great great granny about 109, were all present. What was most singular and entertaining was the sprightliness and vivacity with which the great great granny sang and danced. From her erectness of body, vigour and state of health, it is more than probable that she may live to see her fifth and sixth generations.

*Faulkner's Dublin Journal*, August 16th, 1760. Quoted from MacManus. *Irish Cavalcade*.

## The Labour Court is Not New

By PHILIP O'GORMAN.

It is assumed that the Labour Court now existing in Eire is the first of its kind. This is not so. A Labour Court existed in the city of Galway 400 years ago. In this period the Governors of the city constituted a Sovereign Assembly. From the decision of the Chief Magistrate, or Judge, there was no appeal to a higher court. There was no appeal for the reason that no higher court existed.

To be correct, in the year 1511 there appears to have been a movement by the Labourers for better conditions. It appears that the workers demanded that food should be sold at a price to be in alignment with the wages paid. This demand the Court conceded to the fullest possible extent. The Court struck a rock bottom price—a price that could never be improved on. This price we shall presently learn, for we print an exact transcript of the minute, or, to be correct, of the "Statute" making the price fixed—the Law of the city. The original of this document is preserved in the Library of the University College, Galway.

The Court consisted of nine "Masters" or "Judges," and for the want of space we print only a small part of the proceedings. The first Statute is: "That no butter be sold above a peny a pound and no dearer on paying to less xiid. (1s.) and his body to be put in prison that doth contrarye." The second Statute reads: "The Fisher of the Logh brings to the market thre dais in the weeke and give 100 elles for two pence." The remaining business of the Court consisted in fixing a price for other necessaries. What we print will show the spirit of the Court and the desire to place the worker on the highest rung of the ladder.

In the period we have now under review Galway was a city of renown—a city with a great trade. In the year 1342 a merchant prince—Edmund Lynch Fitz Stephen—constructed the great west bridge leading to the island (now Nun's Island). He was called Eamon na Tuaine—Edmund of the tons—from the greatness of his wine trade. It is to be remembered that the shipment of wine from

Spain is a relatively easy matter. A westerly wind guides a boat trading from Galway Bay to Spain and from Spain to Galway Bay without shifting a sail. In those far off years we had in Galway craftsmen of renown. Their knowledge of boat building was apparently perfect. The evidence of this is found in the fact that the Galway ships of the period passed and re-passed through the Bay of Biscay in perfect safety. The ships that could do this were fit to circumnavigate the globe.

### SCHOOLMASTERS, 1740

The following Popish Schoolmasters in County Galway are recorded in the Journal of the House of Commons, 1740, Volume 8, page 170:—

Lally Bermingham.

Thomas Adams.

Nicholas Cox.

William Caseberry.

Thomas Burke.

George Foster.

Denis Creaghane.

Bryan Hynes.

All are described as teachers of reading, writing and arithmetic.

Editor.

### QUERY.

Information sought: The story, location, and the craftsman who made a chalice for Terlagh O'Brien of Commeragh, and his wife, Ellinore. The chalice is said to be dated 26/8/1643.

MAURICE MANNING, Woodford.

I haven't much time to write this, so excuse the spelling—but two letters, from California and Sweden, in a week asking for books on Galway, or by Galwegians, and what have you got?

Yes, you have. But can I buy any of the classics Galway has given literature in a fresh cover, at average price? And what about the books that haven't yet been published?

Thinking the matter over, considering the thousands of Galwegians living everywhere but Galway, I like ever better the idea of a Galway book club.

The two important points about a book club are these:—

The publishers, with the subscriptions in hand, risk no loss; they can sell to the subscribers at cost price; and with a membership of no more than a thousand, they could supply their book club with well-produced works, priced far lower than similar productions in the general market.

The choice of book for publication does not depend on its suitability for the general market, but on its suitability for the members of the book club. Thus, a Galway book club would create Galway books. And these books need not be confined to members. Once subscriptions had met the high, initial cost of setting the type for a book, extra copies could be printed cheaply. These could be retailed in the ordinary market at the high prices obtaining there, and the profit used to subsidise the future publications of the book club.

It would all be so simple if a thousand interested Galwegians wrote a Postcard to the Editor of THE GALWAY READER, saying: Dear Sir, I'd be willing to pay a pound to the Galway Book Club. In the subsequent year I would expect to receive two or three newly-printed Galway books in good bindings. The old titles I'd like to see reprinted are such-and-such. And the type of new works I'd want would be as follows.

And what follows—if anything—is up to you. Don't let the responsibility rest with yourself—share the burden with your friends. And if you're living away from Galway I feel sure

you'll give the matter half a mind. My only excuse for the following mackerel is that I was out of Galway a year when it stuck in my throat:—

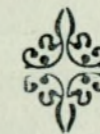
That town, I own, must be a common place!  
 There peoples' tongues, accenting words the same,  
 Speak good or evil, pray or curse, and yet . . .  
 It is not common when I hear its name;  
 From where its houses gave me first a house  
 To start a voice in, or to touch a face,  
 Naming me names—now beauty's alphabet—  
 I named that town before another place:

So common-place or no, it seems always  
 I see, beyond the day that wakes the dead,  
 The faces and the voices that were Galways'  
 Saying with God the things that Galway said.

Which is to say that if a Galway Book Club existed I would be the first to join it; and the last thing I would want from it would be the sentimental longings of exiled Galwegians. If enough of you let the Editor know your wants, perhaps the next issue of this quarterly will be able to bring the matter to the hand-in-the-pocket stage.

And now, if you'll excuse me, I must write to my friends in Sweden and California and say that it has not yet been decided if Galway is worthy of books.

KEVIN FALLER.



THE

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GALWAY COUNTY LIBRARIES

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## Editorial



ALTHOUGH we have added considerably to the size of THE GALWAY READER again, we regret that we have been obliged to hold over a quantity of material, including further notes for *The Galway Scrap Book*. The remainder of the articles will appear in subsequent numbers.

For the reader of books, whether he be a devoted student of literature or one of that vast army who find in printed pages a little evening shade from the noisier day, Galway is a town full of reminders. They cloud like pebbles on a beach. They meet you at street corners and in narrow lanes; they thrive in the historic buildings and in the tottering tenements. The full story of Galway has yet to be told. It is a historic town. It has inspired poetry, prose and verse, and that it will probably continue to inspire much poetry and much prose and much verse is not remarkable. One has only to stand on a clear evening on the low hills and survey the city to believe that the people of the past, whether they made Galway their home or their halting-place, perhaps found their lives move the more easily at a glimpse of that romantic vision.

THE GALWAY READER endeavours to impart, in a small way, some knowledge of public affairs and of the history of his own neighbourhood which a citizen should possess if he is to perform with intelligence his duties as a member of the community ultimately responsible for the government of the village, rural district, county and country; to point out the facilities for the study of the arts, trades and professions which constitute the occupations of the inhabitants; and through the County Library to remove as far as possible all obstacles from the path of the serious student of any subject.

*J. J. Waldron*

## Literary Notes

FRANK HARRIS was at the height of his power in the London of the eighteen-nineteens. He had married a rich woman, lived in Park Lane, knew all the important people, artistic, political and financial, and had a considerable influence. He had spent his early years in the far west of America. His face was adorned with a big moustache, and had thick black hair parted in the middle and plastered down on a low forehead. All this with his stock build gave him the appearance of a typical cowboy.

His origin is obscure. He posed as an Englishman, though Wilde claimed him to be Irish. The general consensus is, however, that he was a Jew, although with the manner and speech of an educated Englishman.

He owned and edited the *Fortnightly Review*, and then *The Saturday Review*, and claimed to have discovered G. B. Shaw, and that he gave him the post of dramatic critic on *The Saturday Review*. When Shaw left, Harris appointed Max Beerbohm.

Harris passed the most of the years of the 1914-18 War in England. While living in New York he was considered a pro-German. It has been charged against him that he was anti-English on account of his imprisonment for libel—so far, too, did this view of him go that the additional charge of being a German agent, from which he derived his main source of income, have been added.

His star tended to fade after the war. He had faced bankruptcy and prison.

He described his memoirs, *My Life and Loves*, as "the naughtiest book ever written." Harris had the book printed in Germany, but preferred to publish it in France.

The critics consider that Harris will not survive as a writer, and that with the exception of his *Life of Wilde* all his works will be forgotten. Of all the books about Wilde, it is this which has done most harm to his memory. It was this book that caused Shaw, who had not seen Wilde in his last years, to describe Wilde as an "an unproductive drunkard and swindler." Harris has always the noble part, being the benefactor, generous and disinterested, sparing no trouble to evangelise his fallen and sinful friend. He could not resist

glorifying himself at the expense of Wilde. He is scandalized by Wilde's excesses in eating and drinking.

In reality Harris did not see much of Wilde in his last years.

The name of BARON MON CHAUSEN is famous in literary history on account of the amusingly mendacious stories known as *The Adventures of Baron Munchausen*. In 1785 a little shilling book of 49 pages was published in London called *Baron Munchausen's Narrative of his Marvellous Travels and Campaigns in Russia*. Several enlarged editions followed and as time went on *Munchausen* increased in popularity and was translated into many languages and everything about this cycle, where satire and fantasy merge with nonsense: its origins, its affinities and its amazing popularity. The adventures have rather more merit as satire and social commentary than is generally attributed to them, but the secret of their popularity lies in their nonsense. The Baron triumphs over the impossible by a crackling flight of ideas. Tall stories and absurdities appeal from the grotesque to the specialised lie. He flogs a fox out of its skin, explodes a bear, and generally behaves like a mad surrealist. His fur coat, after being in contact with a mad dog, catches the infection and attacks the rest of the wardrobe.

The adventures were written in English by an expatriated German savant who used as sources mediaeval, Renaissance and after-dinner stories of an eighteenth-century sportsman. The author, Rudolf Erich Raspe had apparently become acquainted at Göttingen with Hieronymus Karl Friedrich, Freiherr von Munchausen, of Bodenwerder in Hanover. This Freiherr von Munchausen (1720-1797) had served in Russia against the Turks. On his retirement he used to amuse himself and his friends by relating extraordinary instances of his prowess as soldier and sportsman. Raspe can only be held responsible for the nucleus of the book. The additions were made by booksellers hacks. The theme of Baron Munchausen has become part of the common stock of the world's story-telling.

Mr. G. B. Shaw once spoke of LADY GREGORY as "the greatest living Irishwoman." She is certainly a remarkable enough writer to put any generous critic a little off his balance. Equal mistress in comedy and tragedy, essayist, gatherer of the humours of folk-lore, imaginative translator of heroic



literature, venturesome translator of Molière, she has contributed a variety of grotesque and beautiful things to Anglo-Irish literature greater than any of her contemporaries. She surpasses others in the quality of her comedy, however, not that she is more comic, but that she is more comprehensively true to life, she has gone to real life, as to a cave of treasure. (From the *Nation*).

The first of LADY'S GREGORY'S two volume *History Plays* is devoted to The Tragedies, Grania—Kincora—Dervorgilla, and the second to The Tragic—Comedies, the Canavans—The White Cockade—The Deliverer. They each display the fine qualities of LADY GREGORY as a playwright on a stage she has made her own wherein she uses folk speech, and depends entirely on the traditional history handed down through succeeding generations and firmly believed in, despite printed records. When she told W. B. Yeats she had only three persons in the play of "Grania," he said, "they must have a deal to talk of about." "And so they have," replies Lady Gregory, "for the talk of lovers is inexhaustible." "Kincora," the first historic play she ever wrote, is here presented in a revised form. When it was first produced in Dublin an old farmer came all the way from Killaloe to see it, but went away sad, saying, "Brien ought not to have married that woman, but to have been content with a nice quiet girl from his own district." In "The White Cockade" a little incident, purely traditional, regarding the escape of "Dirty Shemus," has already been used by Dr. Douglas Hyde, and the heroic figure of Sarsfield towers over all.

Lady Gregory's wisdom that is first cousin to genius, goes to the old people, in and out of the workhouses, under the hedges and on tramp, and gets them to tell of the wonders. Too old to have learnt the lumber of the elementary schools, they have escaped unlearning much, for the memories of these folk are treasures of the old tales. So they have kept them alive for the thousand years, and by repeating them, to be written down and printed, have preserved them just in time—for death is ever busy among the treasures.

*Sound and Fury: Twenty-one Years in the B.B.C.*, by Maurice Bor, is a record of experience with the Corporation through two decades. He describes more or less unusual characters he has met on and off the staff of the B.B.C. It covers practically the whole gamut of B.B.C. activity from the staff end at Broadcasting House to its connections across the world.

Jane Oliver makes Scotland's romantic past live again in her historical novel *Sing, Morning Star*, which tells the love story of King Malcolm and Queen Margaret, in the 17th century.

The first of a series of books on antiques designed for the newcomer to collecting and the man of small means is Thorle Hughes's *Old English Furniture*.

Recently a number of books have appeared which have been written by men who have turned from materialist philosophy of Communism. Fred Copeman tells in *Reason in Revolt* of how he, a vigorous member of the British Communist Party, went through a political and spiritual conversion. The other story of conversion from materialism is told in Mikhail Koriakon's autobiography *I'll Never go Back*.

Frances Pitt is one of the most popular writers on natural history subjects, and her books have an equal appeal to old and young. Her *Birds in Britain* is one of the best produced books in recent years. There are illustrations on really every page, including sixteen coloured plates.

Igor Gouzenko tells in *This was My Choice* how he came to walk out of the Soviet Embassy in Ottawa and bring to light a network of espionage in Canada. The famous trial which ensued revealed a highly-planned organisation. The findings of the Royal Commission have now been factually and dramatically laid out in John Baker White's *The Soviet Spy System*. The author has reduced the vast volume of evidence to the point where it can be readily understood by the intelligent layman, and gives a timely warning to those who say "It can't happen in Ireland."

George Bernard Shaw describes Eric Bentley's *The Modern Theatre*: "a penetrating witty study of modern plays and dramatists by one of the brightly conspicuous critics."

*A Surgeon's World* by Max Thorek is the autobiography of a distinguished surgeon, founder of the International College of Surgeons and eminent writer on surgery. It is a book for medical and laymen alike.

Ninety-seven pages of practical advice on how to choose and train terriers for badger digging, otter hunting, ratting

and other work, is *Working Terriers* by Dan Russell. The author, who illustrates his book with several photographs, writes out of his experience in the breeding and training of these dogs which extends over more than twenty years.

J. F. H. Thomas, the author of *Sheep*, gives in *The Grazing Animal*, comprehensive practical advice on the management of our farm animal population with particular attention to grazing.

An anthology of saints skilfully drawn by people well-equipped for their subject is *Saints are not Sad*, edited by F. J. Sheed. These biographical portraits are of high quality and fully deserve their inclusion.

The latest biography of St. Thérèse of Lisieux is *Storm of Glory* by John Beerers. The author has made full use of much new material about the saint and her family which has come to light within the last few years, and this makes it essential reading for all who love the saint.

Simon Nowell-Smith has contributed a brief and informative introduction to *The Reverberator*, Henry James' short satirical novel describing the impact of the New Journalism that invaded Europe from America in the eighteen-seventies upon an exclusive corner of Parisian society.

Originally conceived as a tribute on the centenary of Gerard Manley Hopkins', *Immortal Diamond*, edited by Norman Weyand, is a volume of essays by eleven of his fellow Jesuits in the United States. It offers both an interesting commentary on his work as a whole and occasion for controversy. Among the contributions of a general nature Father MacGillivray's article on "Hopkins and Creative Writing" which is mainly a consideration of his importance as a poetic influence, is especially readable. Two papers, one of which will have a more specialist appeal, deal with his use of meter. Three others presuppose an acquaintance with the particular poems they analyse, and the remaining three are concerned with the question which continues to raise more difference of opinion than any other—the importance of relating all study of Hopkins' work, through his life as a Jesuit, to his preoccupation with the supernatural.

R. O. B. Manley has made his living out of bee-farming alone since 1926, and he tells us about it in his book *Bee Keeping in Britain*. He is also widely read in the bee-keeping literature, and a keen observer of nature. All this goes to make his book technically very valuable, and without doubt it is claimed that it will become one of the standard works on the subject.

Author, illustrator and publisher have combined to produce a very attractive book with the title *From Foal to 'Tally Ho': The Story of an Irish Hunter*. It is not a large work, about eighty pages, but it is pleasant reading from beginning to end, and in paper and type agreeable to the eye.

In *The Hour of the Working Class*, by Canon Cardijn, the founder of the young worker movement, which has spread throughout the world, describes the origin of the worker as a separate class and how that class has become as a whole so divorced from Christianity. In view of this defection it is the worker himself, the Catholic worker, who has a divine mission to redeem the working-class world. The booklet shows the power and vigour behind the Y.C.W. movement, which has been founded to give the young workers this mission.

In the preface to his latest work, *The Freedom of Necessity*, Professor J. D. Bernal elucidates its rather puzzling title by telling us that "it expresses the intrinsic character of modern scientific thought, that freedom is to be measured by knowledge." We act in accordance with laws. When our ignorance prevents us from understanding the law, or even knowledge of its existence, we claim that we are free to choose this or that alternative. As our knowledge advances we shall come to understand that we choose this (and not that) in accordance with a law. Freedom is therefore, for Professor Bernal, inversely proportional to knowledge. He illustrates his point of view, so clearly incompatible on this ground alone with Catholic teaching, by reference to the behaviour of the molecules of gas in accordance with the laws of Boyle and Charles. These laws express the *average* behaviour of a gas under changing conditions in their environment. Professor Bernal goes on to argue that "this is true also of course about human beings" and that "the much vaunted free will of the individual" is his ignorance of "the antecedent causes by which man is determined." In the average effect formulated in

Boyle's law the individual response is not considered. The same kind of generalisation can of course be made with regard to human acts—that "by and large people can be counted on to behave in a certain way." But if one examines the response of any individual it may be found to be contrary to the generalisation without the latter being rendered invalid as the validity of the universal term is not destroyed by a contrary particular term. Such statements carry a discussion on individual liberty no further. "Their individual freedoms cancel out in average behaviour" does not disprove the reality of the individual freedoms. A 100 per cent affirmative response in a Gallup poll could suggest one of several things but least of all would it deny the freedom of the individuals concerned to make negative response had they felt disposed to do so. The supremacy of science and its absolute dominion over every order of thought Professor Bernal takes as his central theme. If freedom was in his opinion "an illusion" but a reality one might understand the foresight that prompted him to grant to scientists a monopoly of that desired commodity. But after proclaiming for page after page that freedom is an illusion, one comes to page 131 and finds the statement that "the scientist needs freedom to get on with his job and to both give and get the best in relation to other workers."

It is no doubt true that scientists alone are capable of formulating a plan for science since they alone know what science is about. The lesson to be learned from that observation is surely that the same will be true *mutatis mutandis* for specialists in other branches of learning. Neither mediaeval history nor the teaching of the Church may be Professor Bernal's subject. His attempts to provide his readers with an *ad hoc* survey of both leave much to be desired. Such statements as "the saints were better for most purposes than the minor angels because they had been on earth" as a sample of mediaeval theology hardly commends Professor Bernal's grasp of the subject. Silence is more easily excused and understood than nonsense by the confession that this is not one's subject.

In the essay entitled "the unholy alliance" Professor Bernal speaks of the "intellectual dishonesty" which gave birth to the compromise made by an earlier generation of scientists between science and religion by which both parties agreed to keep up appearances by avoiding one another in the street. Professor Bernal's solution lies not in ignoring the claims of theology to throw light on any contemporary problem. But he would not merely ignore theology but dethrone

it and replace it with the dialectical materialism of Marxism in which he finds no such intellectual dishonesty . . . When on the other hand he reaches the casual as opposed to the temporal origin of the universe, Bernal ignores the challenge of St. Thomas's teaching on contingency and his own attempt to explain this "inexplicable" problem neither proposes an infinite series nor faces the implications of a finite series but talks vaguely of "odd hundreds of stable atom nuclei" and "assemblages of elementary particles" and "the previous existence (unproved but pointed to) of a more concentrated universe in which the first atoms were built out of lighter units and where their formation led to a critical state which was resolved by the condensation of stars and their scattering in whirls through space." To say that this is as far as one can go as a scientist is one thing, but to deny *a priori* the validity of *any* attempt by philosophy to go further is another.—Review by T. H. Harper in *Blackfriars*.

K. K. Doberer in *The Goldmakers* has done a big job with great care, searching in obscure books of all ages to summarise the curious history of the search for the philosopher's stone, with which it was hoped to convert base metals into gold. The book is illustrated with prints from the British Museum.

Alexander Werth reviewing *Tito* by George Bilainkin in *The New Statesman and Nation*, writes: "It is doubtful whether as a biography of Tito, Mr. Bilainkin's book can be considered in anyway complete. Very little is said about his visits to Russia and his relations with the Comintern. Some interesting parts of the book are the chapters devoted to British and Soviet policy in relation to Yugoslavia during the war. The British wobbling between Tito and Mihailovic—with, for along time, the strongest prejudice in favour of the latter—is described, largely on the strength of Yugoslavia material, with anger and sarcasm. Altogether the author argues that, all along, Tito was getting a raw deal from both sides—from the Western Powers over Trieste, from Russia over Southern Karinthia."

A new and completely revised edition of the history of chemistry for the general reader is *Crucibles: The Story of Chemistry* by Bernard Jaffe. The subject is covered from the prominent alchemists of the fifteenth century to the latest work in atomic research.

*Price Control* by F. R. J. Jervis is a careful study of Government and other price controls and their economic effects.

The hitherto unpublished part of Wilde's *De Profundis* gives a severe picture of Lord Alfred Douglas and the part he is alleged to have played in bringing Wilde to ruin. The indictment, written in its author's finest prose, at first reading leaves little place either for corrective impressions or for anything more than a cursory and confused acknowledgment of the quality of Wilde's thought. The reader feels that as far as Lord Alfred Douglas is concerned Wilde's portrait is one of bitterness of neglected love than of implacable judgment. He contrasts Douglas's silence with the great kindness of Robert Ross who wrote him every twelve weeks a "little budget of literary news." Vyvyan Holland in his introduction to *De Profundis* tells his story of Lord Alfred Douglas's reactions and dealings. Mr. Holland states that a "type-written copy" of the manuscript was sent to Lord Alfred, who "found it was more than his vanity could stand." Lord Alfred repeatedly denies that he ever saw or received this until many years later, long after Wilde's death, and then only because of an impending libel action.

*Encounters* by Elizabeth Bowen was first published in a small edition over 25 years ago. These early stories of Elizabeth Bowen can be known to few of her many thousands of readers.

Daniele Vare, the author of *Laughing Diplomat*, has written another volume of his personal recollections, *The Two Impostors*. Concerning himself with the pre-war and war-time years, Signor Vare comments wittily on a wide range of personalities, governments, courts and events.

Good anthologies are always acceptable reading, and *The Eighteen-nineties*, compiled by Martin Secker is a large volume of good reading in prose and verse, with an introduction by John Betjeman. This work contains no excerpts. Everything is included, whether it is a poem or a story, being complete in itself.

A book about farming is designed to interest the townsman in what he may see on *Both Sides of the Road*, as he walks, rides or drives across the countryside. The author and artist,

Sidney Rogerson and Charles Tunnicliffe, are also responsible for *Our Bird Book*.

In *Brass, Wood-Wind and Strings*, Desmond MacMahon deals with the various instrumental combinations—orchestra, military band, brass band, dance band and light orchestra—in a way which makes apparent mysteries clear and attractive. In non-technical terms the instruments are described, their part in the combination explained and by musical illustrations the scope of their contribution is emphasized. Music will be much more readily and easily understood as a result of this work, and it makes a valuable link between listener and performer.

First published in 1884, Thorold Rogers's *Six Centuries of Work and Wages*, has become a classic on the struggle of English labour under generations of mis-government and oppression.

David Burton went to Ethiopia to collect information on locusts, but he took with him a most observant eye and a discriminating mind. His *Travels in Ethiopia* is enhanced by a splendid series of photographs of people, landscape and architecture from a land where all three have their unique features.

An excellent and popular introduction to bird behaviour is E. A. Armstrong's *Bird Life*. Song, concealment, territorial conflicts, courtship, nest-economy, remarkable photographs, and well-informed drawings by E. A. R. Ennion, make the book of more than passing interest to the amateur ornithologist.

*Seek Ye First* is a selection of Cardinal Griffin's sermons and speeches according to subject matter, in many cases giving extracts only to show the Cardinal's mind upon the great problems of the day.

A piece of literature differs from a specialised treatise on astronomy, economics, philosophy, or even history, in part because it appeals, not to a particular class of readers only, but to men and women as men and women; and in part because while the object of the treatise is simply to impart knowledge, one ideal end of the piece of literature, whether it also imparts knowledge or not, is to yield aesthetic satis-

faction by the manner in which it handles its theme. Literature is a vital record of what men have seen in life, what they have experienced of it, and what they have thought and felt about those aspects of it which have the most immediate and enduring interest for all of us. A good book grows directly out of life. Literature lives by virtue of the life which it embodies.

*The Foreman's Handbook*, edited by Carl Heyel, is an authoritative guide that expertly discusses the background every foreman must acquire and the attitude, or "mental attack," he must develop to prepare himself for larger responsibilities. Written by a group of experts in the field, it includes practical information needed on the job, taking you from a breakdown of the foreman's job, work planning and scheduling, and safety pointers . . . through the merit rating of employees and the things you should know about modern labour legislation. An entire new section on Work Simplification conveniently provides scores of practical tips and short cuts that can help you improve production methods and lower production costs.

*Foundations of Method for Secondary Schools*, by I. N. Thut, Associate Professor of Education, and J. Raymond Gerberich, Professor of Education and Director of the Bureau of Educational Research and Services, University of Connecticut, is a text for college courses in general secondary schools methods. Simple and practical, it interprets modern educational theory in such a way that the beginning teacher may know why, when, and how to use a particular method. The discussion relative to each method always proceeds from purpose to practice. Practice is illustrated with actual classroom examples. Teacher planning for each method is described step by step. Selected readings and audio-visual aids are listed at the ends of the chapters.

Conrad's career as a writer extended for thirty years from the time he left the sea in 1884 until his death in 1924. He brought to English Literature the detached outlook of a foreigner and the richly stored experience of a far traveller and working sailor. The volume, *Four Tales*, brings together for the first time two of his famous shorter novels, *The Nigger of the Narcissus* and *Youth*, and two stories, *The Secret Sharer* and *Freya of the Seven Isles*. Sir David Bone's introduction proceeds from personal memories of Conrad.

*Fifty Years with Dogs*. To the new generation of dog lovers the name of Lt.-Col. E. H. Richardson will not be so familiar as to those of us who, after the first world war, frequently came across interesting news items in the Press concerning "Col. Richardson's Airedales." This world-famous trainer of dogs, whose name in those days made news, first published his book *Forty Years with Dogs* in 1929. Now this absorbing account of Col. Richardson's life-work has been enlarged and revised by Mrs. Blanche Richardson under the new title *Fifty Years with Dogs*. A host of interesting reminiscences of dogs in general and dogs in particular are told by the author. Authentic stories of watch-dogs, police dogs, war dogs and just ordinary dogs fill the pages, together with fascinating accounts of Col. Richardson's travels about the world whilst engaged in his canine training and interests. The volume is enriched by numerous illustrations, many from the author's photographs. This is undoubtedly a book which can be read and re-read with continued interest and pleasure.

*Elements of Geography*, by Vernor C. Finch, Professor of Geography, University of Wisconsin, and Glenn T. Trewartha, Professor of Geography, University of Wisconsin, is a standard college text based on the authors' concept of physical geography as "the science which treats of the potentialities of the earth for human use." The book is unique in that it looks upon the subject as an analysis of the resource base for nations and peoples and stresses the forms of the physical elements rather than processes. Includes new material on soil types, mineral resources, air masses, cloud types, distribution of precipitation, atmospheric stability and instability, and resource trends. Illustrations have been enlarged and many new ones added. The folded maps (previously available separately in a pocket at the back of the book) are bound into the text, four of these are now in colour.

*This I Remember*, by Eleanor Roosevelt, author of *The Lady of the White House*, is the second volume of Mrs. Roosevelt's autobiography and covers the period between the end of the First World War and the death of her husband in April, 1945. She tells how, after leaving the Navy Department, Franklin D. Roosevelt went into business in New York City until 1928, when he was persuaded to return to politics and stand for the Governorship of New York. After saying something about his work in that office, and of the events leading

to his election as President in 1932, Mrs. Roosevelt goes on to describe and comment upon his views and actions in connection with public affairs during his four terms of office and on his handling of the situation before America entered the war, and afterwards. But, as Mrs. Roosevelt points out, this public side of her husband's life has been and will be the work of historians; her main object here is to show the other side, to contribute information and impressions that will lead to a true understanding of his life, character and objectives. She describes F.D.R.'s relations with his mother and shows the strong influence the latter had on her son. Mrs. Roosevelt also describes her husband's relations with others, telling how, though he always gave thought to other people's views and counsel, he was never greatly influenced. With faith in spiritual guidance he faced life and problems without fear, casting off care once a decision was made. Mrs. Roosevelt naturally says a good deal about her own views and activities, describes her wartime trips to England, the Pacific and the Caribbean, and gives vivid pen-portraits of the King and Queen, Madame Chiang Kai-Shek, Harry Hopkins, and other notabilities. She paints an unself-conscious portrait of herself as wife and mother and public figure, and gives an interesting picture of life in the White House. Mrs. Roosevelt concludes a memorable volume by describing her husband during the last few months of his life, showing the effect his increasing physical weakness had on his mind and spirit; and tells how his passing affected her own personality.

*The Man Who Ate the Phoenix*, by Lord Dunsany, author of *The Fourth Book of Jorkens*, etc. It is well that in these sombre times we have a few writers who can invest the everyday triviality with significance. Lord Dunsany is one of these few. It is difficult to know whether to be more amazed at the wide range of subjects in *The Man Who Ate the Phoenix*, his new collection of short stories, or just to fasten on to the celtic in this writer. Perhaps it is the fantasy—supernatural, poetic, mystic, and humorous—that lingers longest in the memory. The title story tells of the young Irish labourer who shot a golden pheasant, which he thought was a phoenix, and was subsequently enabled to speak with leprechauns, banshees, fairies and witches. It is safe to say that the only other vehicle in which the atmosphere of *The Man Who Ate the Phoenix* might be captured is the art of Walt Disney. Another *tour de force* is *The Return*, a memorable ghost story. But all these

forty stories, ranging from the vignette to the full-blooded narrative, have the elusive quality which makes the discerning call for "another Dunsany."

*Principles of Secondary Education*, by Rudyard K. Bent, Professor of Education, University of Arkansas, and Henry H. Kronenberg, Dean of the College of Education, University of Arkansas. This teachable text provides for students beginning their professional work a comprehensive picture of the secondary school as it exists in the U.S. In it the large facts and principles of secondary education have been treated in a way which is both logical and psychological. The revision includes trends and issues emerging from reorganizations and changes brought about by the war and postwar period. In many cases, the text has been modified in keeping with the shift of emphasis. A student's workbook and filmstrips accompany the new edition.

*A Short History of the English Novel*, by S. D. Neill, gives a fascinating panorama of the evolution of the English novel from its infancy to *Finnegan's Wake* in relation to the social and economic history of the times. The author discusses the development of the novel in considerable detail from the rudimentary forms assumed in the medieval and Elizabethan periods, through the major consolidation in the eighteenth and nineteenth centuries, to the experimental work seen in the present day. The novel is studied here as a kind of literary 'octopus' which has successively and successfully absorbed fantasy, biography, the essay, drama, history, metaphysics, political and scientific ideas, sociology, psychology and is now reaching out to the realm of poetry and theology. Much illuminating information is given on such 'classics' as Richardson, Fielding, Smollett, Sterne, while new light, the outcome of recent researches, is thrown on Walter Scott, Jane Austen, Dickens, the Brontes, Thomas Hardy, George Gissing, Joseph Conrad, Henry James: in fact all the major Victorian novelists. Exploring the interesting by-paths of fiction the author considers *inter alia* the contribution to the novel made by the 'scandalous chronicles' of the Restoration, religious allegories, the Gothic Terror, eighteenth-century ideological romances, and gives some account of the early novels of Disraeli, the unique world of 'Baron Corvo,' and the satiric fantasies of Norman Douglas. The concluding chapters bring the story up to the present-day writers such as E. M. Forster, E. L.

H. Myers, Aldous Huxley, Virginia Woolf. An excellent up-to-date bibliography of critical works on the novel and a full index make this book as invaluable to the student as to the general reader of fiction. Miss Neill is an extension lecturer of long experience at the University of London. She is also widely known in the world of adult education.

*Light Horses and Light Horse Keeping*, by F. Townend Barton. This famous book which has been a standard work for many years has now been thoroughly revised and brought up to date. It is a work of real practical value to all interested in saddle horses, ponies and general stable management. At the present time there is an ever-increasing number of people anxious to acquire knowledge relating to the horse and horsemanship, the two being practically inseparable. *Light Horses and Light Horse Keeping* has no pretensions to being a work on equitation, its object being to instruct the reader in matters appertaining to the various breeds of light horses and ponies for saddle work; the conformation; the points of the horse; its suitability for particular purposes; grooming and general stable management; the law relating to horses; shoeing—together with the outlines of some diseases and accidents and the best methods of dealing with these, etc., etc.

*Theatre Tapestry*, by Henry Gibbs, author of *Affectionately Yours, Fanny—Fanny Kemble and the Theatre*. "I have thoroughly enjoyed Henry Gibbs's *Theatre Tapestry*—a careful, thoughtful work, accurate, factual, and very well written. Gibbs is never dull, presenting his own point of view brightly and persuasively. I recommend this book as a valuable contribution to the all too few books on our theatre history. It deserves wide success, the author's most refreshing enthusiasm a thing of joy for his readers."

This was the opinion expressed by W. Macqueen-Pope, author of *Carriages at Eleven, Twenty Shillings to the Pound*, etc., when he read the MS. of Henry Gibbs's *Theatre Tapestry*, one of the most unusual histories of the British theatre ever written.

Gibbs opens his study with an account of the fertility rites of primitive man, following the story through ancient Egyptian religious pageants to a description, written with great power, of a visit to a theatre in Athens, describing the people, the origin and nature of Greek drama, and the great tragedians of the

Golden Age. Following is a brief study of the Roman theatre, he brings us to Britain, to the early miracle and morality plays, before providing one of the most controversial opinions ever offered on the Elizabethan dramatists. Controversy will surround Gibbs's opinions on what was significant in the seventeenth century Restoration theatre, and in the following centuries. Particularly do we expect the last chapter of the book, dealing with the proposed National Theatre, to be widely discussed.

No claim is made that *Theatre Tapestry* provides a fully itemized history of the British theatre. Its appeal is to those interested in the theatre, in the affairs of their fellowmen, and in the expression of ideas. It is treated as a saga, not as a textbook, the vast quantity of dates and names within such a work compressed to a minimum in order that the reader may focus his attention upon the significance of the episode rather than at a remote occurrence. To this work the author has brought his already well-known sense of history and a comprehension of ultimate issues which, though vigorously set out, is remarkable for a young writer.

*Theatre Tapestry* is one of the most important theatrical histories to have been written and one which will long be quoted by lovers of the theatre.

*Jungle Journey*. Miss Ethel Mannin, and her daughter, Miss Jean Porteous, went to India primarily to visit the jungles—not to shoot (except with the camera) but to observe. In the United Provinces they were the guests of the Chief Conservator of Forests, with whom they toured the dense jungles and vast forests, going out with him every 'tiger-time,' sundown and early morning, to see what was to be seen in the best possible way to see it—from the back of an elephant. They had the great good fortune to see not only tiger but panther and bear at close range—and, what they regard as equally important, something of the villagers who live in grass huts in these tiger-infested districts. In the jungle and bamboo forests of the Central Provinces they went on a different form of shikar, and visited a Gond village.

The story of their journey, from the frontiers of Afghanistan and Wegal, down to Bangalore on the south, accomplished without bearers, by a woman and a girl whose baggage consisted of a rucksack and a roll of bedding apiece, makes reading which is both exciting and colourful. Apart from such thrills as the tiger calling in the moonlight jungles ("and neither

the mahout nor anyone else on the elephant had the slightest idea where we were") and the colourful picture of the whole exotic Eastern scene of bazaars and brilliant blossoms, and squalor and splendour side by side, the book presents a vivid picture of the 'new India,' and of Pakistan; both in the jungles and out of them the two travellers lived all the time with Indian (and Pakistanee) families, so can be said to present the picture from 'inside.'

The book is profusely illustrated with beautiful photographs by Jean Porteous.

Dying within a few weeks of his eighty-first birthday John Ruskin had already been alienated for many years from the affairs of life and the affronts and fortunes of an active career. What the aesthetic life of England was when he was born into it, and what it was when his books had transformed it, the student of nineteenth century history knows. In sociology also he had his triumphs all along the line. Ridicule did not kill the "Graduate of Oxford" who wrote the first volume of *Modern Painters* before he was twenty-four; nor did he cease to assert his social doctrines because the *Cornhill* refused to print any more of his articles, and then the same fate followed him in *Fraser's*. A medley of tolerance and intolerance made up the man who fought the dragon of popular opinion. The fact that his father made a fortune by selling sherry added to the incongruity of the position, but that fortune sent Ruskin to Oxford as a gentleman commoner. Distinguishing himself as a student, his career at Oxford was of most value to him as a prelude to latter happy experiences of his when, as "the Professor," he felt truly at home within those walls. He gained over youth with ideas an ascendancy that was entirely righteous, and that, even when it turned itself to vain experiments in road-making, had an ethical aim and import that was both right and enduring. The road was one of the worst in the kingdom, it was admitted; but the Gospel of Labour had resounded in every click of the falling hammer held by eager, if unaccustomed hands.

A mere list of the extraordinary titled books written by Ruskin would contain some seventy entries. It is almost impossible to follow the working of his mind, or to realise the connection between the titles and the contents of each chapter. Of him, however, it may be said with equal truth that "the style is the man," as well as "of the man," for few writers of his times have invented a style in which so much thought

is conveyed in such exquisite language—both thought and language being alike original. Long before he had begun his teens he had composed tales and verses, and it was for a poet's crown—not that "crown of wild olives" which was his own content—that his parents fired his ambition. The publication of some of his very early verses in magazines flattered their fancy, and his Oxford success so far confirmed it that they begrudged Tennyson his growing fame. If they were wrong they erred in such good company as that of Matthew Arnold, who said long afterwards that Ruskin was trying to express in prose that which only poetry could convey. In 1846 came the second volume of *Modern Painters*, and then with *The Seven Lamps of Architecture* and *The Stones of Venice* came that extension of his artistic sympathies beyond the confines of painting. But whatever the art, it was not the technical achievement only of which Ruskin became the expositor. He valued the expression mostly for the spirit which was expressed. Life and art were to him inseparately united. The joy of man was what he finally sought and found in the delineation of beauty; and *The Stones of Venice*, like all stones, were to him nothing if not sermons. Very easily, therefore, did he undergo that other great transition of the author and artist into the economist and the social reformer. *Unto This Last* was the first volume in which the fully developed Ruskin spoke. Henceforth, it was always the composite voice that is heard, even if only in "obiter dicta," in the pages of *Ethics of the Dust*, or *Sesame and Lilies*, in the *Queen of the Air*, in the innumerable letters to friends, or in the *Fors Clavigera* and the *Praeterita* series, with their autobiographical passages, left incomplete by the sickness which came upon him, and which enforced his retirement from his Slade Professorship at Oxford.

If as a critic in art Ruskin's reputation has faded, his qualities as a writer and social moralist will bear the test of time, and he stands out as one of the personalities of the Victorian era.

*On the Old Road* contains Ruskin's miscellaneous articles on art and literature published in various magazines between the years 1834 and 1885. It is interesting to note that a reprint of the second volume of *Modern Painters* contains those interesting and outstanding footnotes wherein Ruskin criticises his own work. The devoted disciple, who has swallowed the Master whole, could not but be disconcerted to find such



remarks as these : " An entirely unwarranted assertion, made evidently without reflection, and on hearsay," or, " The words I have now put in parentheses are false," or, " This is wildly overstated ; and the rest of the paragraph is nearly pure nonsense."

*Praeterita* is the only one of Ruskin's works intended to give pleasure. It is an uncompleted autobiography published at intervals during 1885-9. It tells of the influence on Ruskin of Copley Fielding.

George Bernard Shaw has said of Ruskin's social writings, that they leave all the professed socialist documents, even Karl Marx's, miles behind in force of invective. There is a life of Ruskin by Alice Maynell in the *Modern English Writers* series, on which the notices in this essay of his separate works are in part based.

There is a difference between literary criticism and literary journalism, just as there is a difference between the literary critic and the scholar. Scholars can afford to, and frequently do, write badly ; but it is the first duty of the literary journalist, simply because he is a journalist, that he should please, and please instantly, readers who may have only a sluggish interest in his matter. He may hope to guide and instruct. He will only do so if he is first of all entertaining ; and to write, week after week, both entertainingly and with an eye firmly fixed on the object he is being paid to discuss, is not exactly the easiest thing in the world. For, more even than his loftier cousins, the poets, novelists and biographers, the literary journalist's success depends on his ability to write well. A considerable part of the art of writing well is writing agreeably. Journalism, if good enough, is literature, and the only writing that matters is good writing. It is by no means certain that the best interpreter of a new book to what Dr. Johnson called the common reader is a specialist. It is by no means certain that the best reviewers of new fiction must necessarily themselves be novelists, the best critics of poetry poets.

Desmond McCarthy, claimed to be the finest dramatic critic since Shaw, states : " It is not enough to be original, sensitive and imaginative ; not enough to speak out for yourself. The critic need not possess these qualities in the same degree as the creator, but possess them he must and in addition, the faculty of comparing. The creative writer must know his own mind ; the critic must also know the minds of other people.

He must be able to harmonise personal sensibility with an exposition of case-made law : tradition is also evidence." Other qualities may be added ; a familiarity with at least one other major language ; a knowledge of at least one other art and the ability to pronounce upon it ; and a breadth of sympathy which allows him to take the whole of literature for his province and a constant realisation that all literature exists in an eternal *now* : all these allied to a lively interest in men and women, politics and affairs, in life as well as in letters.

Herbert Dingle's *Science and Literary Criticism* is an illuminating and reasoned attempt to answer the question : Can any form of literary criticism really be regarded as a science in the strict sense demanded by modern thought ? The author, who occupies the chair of History and Philosophy of Science in the University of London, contends that a training in scientific method would be of advantage to a critic, and might give direction to his criticism and preserve it from certain errors.

The " truly learned " of society today include in their education not only knowledge of the Arts and Science but an appreciation of the Technologies to some degree. Society as a whole is not made up of segregated activities, it is a unit of human endeavour and human reactions, which is only comprehended and appreciated by human beings. Whatever the individual profession or calling, each has its reaction upon the rest of the human family, and therefore the full awareness each of the other is essential for a sound and healthy society. The more closely integrated educational activities can be made, the more rounded and effective the individual influenced by them will be his service to the Community.

What would have been the effect on the British Empire if Ireland had got her independence in the last decade of the eighteenth century ? Threatened with invasion on two flanks, would England have been compelled to make terms with France supreme on the continent and as yet still formidable at sea ?

The French expedition to Ireland of December, 1796, is one of the " omitted chapters of history " which merits more attention than it has received. It is an extraordinary story of near success on the part of Revolutionary France which might have resulted in Ireland obtaining her independence one hundred and fifty years before she did. It was a campaign

marked by the failure of the British Navy to prevent a French fleet from reaching Bantry Bay, remaining there a fortnight, and getting back to France, almost unscathed. No less remarkable was the failure of the French, when within pistol-shot of the shore, to land a man or a gun.

The principal *dramatis personae*, and the mainsprings of this expedition, were Lazare Hoche and Theobald Wolfe Tone, both men of singular if erratic genius, whose short careers were full of portent to England in the reign of George III.

For the details of the expedition to Bantry Bay, the author of *An Invasion that Failed: the French Expedition to Ireland of 1796*, has worked on the French archives and original documents in the Public Record Office, as well as other hitherto unpublished sources. The political background of the times, so important to a study of this event, is sketched in with prominence given to the United Irish movement and their leaders Lord Edward Fitzgerald and Arthur O'Connor who journeyed to the continent to seek French aid for their country. The scene is presented from the French angle. Thus we see Admiral Villaret Joyeuse, who had saved his country from disaster by his action in the battle of the 1st of June, superseded on the eve of sailing for Ireland because he did not believe success was possible. We see Emmanuel de Grouchy, who held the fate of Europe in his hands twenty years later at Waterloo, confronted with a situation which he lacked the enterprise to deal with. Had he possessed more initiative, the whole of southern Ireland might have been in his hands within a week. This book shows that this campaign was full of might-have-beens, and the reader may conjecture for himself as to the possibilities arising out of Franco-Irish success in 1796.

In a chapter at the end, the author, E. H. Stuart Jones, shows that despite this failure, Hoche and Wolfe Tone persuaded in their efforts to land a liberating army in Ireland; but that after the death of the former, Irish hopes of French aid were shattered by the apathy of Bonaparte who brushed aside the Irish as of little interest to him, although as an exile in St. Helena he was to reflect that by embracing the Irish cause he might have struck a mortal blow at England.

In view of the two wars of the twentieth century there is a topical theme in this book which cannot fail to make it of interest to the student of history and the general reader alike.

The history of the ancient Irish family of the O'Briens, which from time immemorial until the middle of the sixteenth century held royal status and compares for antiquity with the most ancient royal houses of Europe, will always command great public interest. From the death of Brian Boromhe, A.D. 1014, began a period of one hundred and fifty years during which the O'Briens were monarchs of all Ireland, and it is from this time that the present history begins. The story, *History of the O'Briens*, by the Hon'ble Donough O'Brien, gives interesting sidelights on the political relations that existed between the heads of the family's several branches and the Crown of England from the year A.D. 1543 when King Murrough O'Brien surrendered his throne and country to Henry VIII. There is an interesting account of the Law of Tanistry and of Land Tenure by "gavelkind" in Ireland as it existed until the sixteenth century, before the common law of inheritance was introduced from England. The text of the patent of the Earldom of Thomond and Barony of Inchiquin, which titles were then granted, is set out in full, wherein the King acknowledges O'Brien's kinship with the Crown of England. The illustration plates, of which there are 44, include reproductions of portraits of outstanding figures in the O'Brien history.

Lionel Elvin is the principal of Ruskin College, and has based his work, *Introduction to the Study of Literature, Volume I, Poetry*, on lectures given to students at the College, and on the discussions of the subject which followed. He has selected representative works of famous poets, and examines at length their technique, giving a fair valuation to each in their place. The book is a useful work and is to be followed by another on the Novel and a third on the Drama.

## Na Craobh-Bháireacha

TOMAS P. O BROIN

'Séard a bhí sa gcráobh-bháire ceileabhradh siamsúil a raibh bainéis bhréige agus cluifí iománaíochta ar an gcuid ba sonraige dhe. Ar na Domhnaighe i gcaitheamh an Fhómhair a bhíodh na cluifí seo ann. Tá mé a' comhaireamh go raibh na craobh-bháireacha ar an gcaitheamh-aimsire ba ghleoite agus ba suantasaige dhá raibh sa tír seo le cuimhne na sean-daoine. De bhrígh gur iarsmaí iad de na sean-chluifí Lúnasa, agus thairis sin go bhfuil a n-iontsamhail le fáil i dtíortha eile agus in amanna eile, ní beag a bhfiúntas mar ábhar taighde agus machtnaimh do lucht cineolaíochta agus do scoláirí fré chéile.

Is féidir go raibh an nós seo na gcráobh bháireacha go foirleathan thríd an tír, ach níor chuala mé aon chaint riamh orthu ach amháin sa gceantar atá a' síneadh soir ó Chathair na Gaillimhe go dtí Baile an Chláir. A bhfuil d'fhaisnéis san aiste seo, fuair mé í ó dhaoine sa limistéar sin, a bhí i láthair ag na craobh-bháireacha. Dá réir seo sé an Móinteach an áit deire a raibh craobh-bháire sa taobh tíre sin, agus tá sé sin a' bordáil ar thrí scór bliain ó shoin. Thimpeall sé bliana roimhe sin héirighthead as na craobh-bháireacha i gCeathrú an Bhrúnaigh. Tá Páirc an Bháire baiste fós ar an láthair san áit deire seo a mbíodh siad ann.

Piocfaí beirt fhear as an bparáiste leis na craobh-bháireacha a chinnireacht. Na fir óga sa bparáiste a thogfhadh iad seo. Is ar na cinnirí seo is mó a bheadh riaradh na gcráobh-bháireacha a' fearadh. Lánúin óg, fear ion-phósta agus bean ar an gcaoi chéanna, a sheasfadh an báire. An péire a churifheadh tús leis an séasúr 'siad na cinnirí a d'ainmneodh iad.

Cé gur ar an Domhnach a bheadh an craobh-bháire ar siúl déanfaí téiscim le n-a aghaidh roimhe sin. I lár na seachtaine roimh ré thiocfadh an t-ógánach a mbeadh an báire air go dtí teach an chailín óig le go mbeadh sé cinnte go seasfadh sí an báire, agus le n-a gcomhairle a chur i gceann a chéile le haghaidh an Domhnaigh. Bheadh fear eile de chomrádaí in aoineacht leis, agus bheadh buidéal fuiscí ar iompar acu mar bhronntanas do mhuintir na mná.

Go luath tránóna Dé Domhnaigh rachadh an fear óg aríst cho fada le teach an chailín, ach an t-am seo bheadh dhá fhear déag d'fhir freastail in a chomhluadar. Bheadh dhá bhean déag de mhná coimhdeachta i bhfochair an chailín. Gléasfaí dinnéar agus chaithfidís ar fad béile. Bheadh craobh cóirithe ag muintir na mná, agus fear piochta acu le n-a hiompar. Sin í an chraobh a thugas a ainm do'n chraobh-bháire. Sé'n sort a bheadh inti sceach gheal ard a mbeadh cois fhada aisti. Fágfaí an duilliúr agus na blátha uirthi, agus in a theannta sin bheadh úlla greamaithe ar na ladhracha le sriongáin, agus bheadh an chraobh ar fad maisithe go deas le ribíní bána gus gorma.

Thréis dinnéir bhuaifhidís ar fad bóthar. Bheadh fear na craoibhe a' siúl leis héin i dtosach, agus é i ngreim i gcois na sceiche. Thiocadh lánúin an bháire in a dhiaidh sin, agus an chuid eile de'n bhuidhin in a bpéirí in a ndiaidh, seacht nduine fhichead ar fad. Chaithfheadh bean an bháire cinnbheart ar leith, hata dubh a mbeadh ribíní geala agus gorma ar sileadh leis. Ní bheadh ar na daoine eile ach gnáth-fheisteas an Domhnaigh. B'fhéidir go mbeadh suas le trí mhíle le siúl acu go sroichidís páirc an bháire, agus chruinneodh sealaí daoine rompu ar fhad an bhóthair agus go háirid ag na crosairí, a' bualadh bos dóibh agus a' déanamh glaim dhóibh. "Go maire sibh 'ur nuaíocht," an leagan is mó a bheadh ar a mbéal. Leanfadh an sluagh na lánúna cho fada leis an bpáirc, agus is minic a bheadh scuaidrín a' síneadh ceathrú míle siar in a ndiaidh.

Talamh riascach go hiondúil a bheadh i bpáirc an bháire, arae sin é is fearr a d'fheilfheadh do lucht iománaíochta, a bheadh a' gualáil agus a' leagan a chéile, ach bheadh giodán deas cothrom i gclúid eicint i gcomhair an damhsa. Ar an bplás seo a thiúradh na lánúna a n-aghaidh. Bheadh an píobaire in a shuidhe ar chathaoir rompu, agus fear eile le n-a thaobh a mbeadh pláta aige le haghaidh an airgid. Sáithfí an chraobh sa talamh in áit chrochta i bhfianaise an píobaire. Thosódh an tsinniuint ar an seamsúr, agus dhéanfadh na trí fearch déag agus a gcuid ban an chéad damhsa. Nuair a bheadh sé thart d'íocfadh na fir an píobaire, agus bheadh tús curtha le siamsa an tránóna. D'fhéadfadh duine ar bith a thogródh é a dhul a' damhsa ina dhiaidh sin. Ríleanna agus portanna a dhamhsóidís. Bheadh *spoil* ann ó am go ham. Sa damhsa seo thóigfheadh ógánach bean spéiriuil eicint amach a' damhsa, agus d'íocfadh sé an píobaire. Thréis tamaillín stopfadh sé agus déarfadh sé: "*Who daur spoil?*" D'fhreagródh fear eile é, agus déarfadh sé: "*I daur do it.*" Chuirfheadh sé

níos mó airgid ná an chéad fhear ar an bpláta, agus ghabhfhadh sé a' damhsa leis a' mbean. Bheadh seans láidir go gcaillfheadh sé héin an bhean ar an gcaoi chéanna. D'fhanfhadh na fir óga a' dáráil ar a chéile mar sin go gcuiridís an t-airgead go dtí an phínn ab airde. 'Sé an píobaire an fear is mó a bheadh a' gnóchan dá bharr.

O bheadh an chéad damhsa thart cuirfí an iománaíocht ar siúl in áit eile. Uair an chluig a sheasfhadh cluife iománaíochta, agus bheadh trí cluifí ann i gcaitheamh an tránóna. Ar an ábhar sin bheadh deis ag sé foirne a neart a fhéachaint ar pháirc an bháire. Cuid de na daoine thiocaidís 'uig an mbáire ar shon na hiománaíochta amháin, agus cuid acu ní bhacfhaidís ach leis an damhsa, ach bunáite na ndaoine bhainfidís seal as an dá chaitheamh-aimsire. Bheadh botháin sa bpáirc freisin a mbeadh torthaí agus bianta milse ar díol iontu.

Na lánúna a chuir tús leis an damhsa ' siad a chuirfheadh críochnú air trí huair in a dhiaidh sin. Nuair a bheadh sé sin thart an fear a mbeadh an báire air an lá sin sheasfhadh sé ar charraig nó stuaic le hais an phíobaire, agus d'fhuagródh sé an bheirt a sheasfhadh an báire an Domhnach dár gcionn. Ar ndó bheadh sé thréis dul i gcomhairle faoi cé thoghfaí leis na fir óga eile agus go háirid leis na cinnirí. Ansin tarnóchaí an chraobh aníos, agus buailfí ar an talamh í go dtuiteadh a mbeadh g'úlla uirthi. Bheadh sciob-sceab imeasc na bpáistí dhá bpiocadh agus dhá n-ithe.

In éagmais timpistí bheadh na craobh-bháireacha ar siúl, mar a dúirt mé, chuile Dhomhnach ar fea an Fhómhair. In inneoin an chostais a bhain leis, ba mhaith le bunáite na mban go gcuirfí báire orthu ach fear feiliúnach a fháil. Mura bhfádh an bhean duine fiúntach in a súile bheadh baol go gclisfheadh sí. Ar an ábhar sin níor mhór do na fir ceannais a bheith áirdeallach. Go minic thoghfheidís beirt a bheadh a' déanamh mórtais le n-a chéile cheana héin. Dá loiceadh an bhean bheadh ar an bhfear céile eile a aimsiú, b'fhéidir duine gar i ngaol leis héin. Mura n-éiríodh leis bheadh deire leis na craobh-bháireacha sa bparáiste an séasúr sin. Ar ndó' ní bheadh fear ar bith cho meata go ndiúltódh sé.

Ní'l annseo ach cuntas aithghiarrach ar na craobh-bháireacha, agus b'fhéidir cuntas uireasach go maith. Tá mé cinnte go bhfuil go leor daoine ar an saol atá i ndan cur leis an eolas seo. An duine acu thusa, a léitheoir?



## Galway Scrap Book

(Continued)

All roads and paths in the County Galway countryside centre in the story of the churches, abbeys, confiscations, and land tenure. From this story one can see Galway life, ethics, laws, ways of speech. In short, it was, and is the brief abstract and chronicle of the life of our people. The imaginative man of today passing through city, town or village, or along a Galway road, must see that thousands of years of human life lie behind so contracted an area as the county. Educators have been brought to the view that the best approach to history in general is through the history of the home town or village, and through the study of their national life and government from their origins to their present complex forms. The *Galway Scrap-book* is the searchings of historical text-books and other works on Galway history, old maps, enclosure awards, biographies, pamphlets, and similar documents. A whole world of information is obtained in this way, and it is to be hoped that the results may be illuminating as well as useful.

### CHARTERED TOWNS

The chief Irish towns in existence at the period of the invasion of Ireland in the reign of Henry II, towns such as Galway, Tuam and Athenry, were modelled on the chartered borough of England. Settlers were induced to come from England by the grant of various privileges to those who should take up residence in these towns. The chief privilege conferred upon the inhabitants was that of self-government. They were empowered to elect their own officers and councils,

establish their own courts, and appoint their own magistrates. In all cases the various rights and privileges conferred depended upon charters. These charters were granted by English kings or Norman nobles. From a study of the charters granted to these towns we are enabled to discuss the main features of their constitution and economic system. The land upon which the towns were built, together with a considerable stretch of the adjacent territory was conferred by charter upon the citizens or burgesses. In the royal charters the land was always conferred in fee farm to be held for ever by the citizens or burgesses from the king and his heirs and successors, subject to an annual rent. They were allowed to manage their own affairs free from interference on the part of king or noble.

The earliest charters show in practically all cases that the chief office in the civic constitution should be held by a single individual, who was to be elected by his fellow citizens. This chief magistrate was known as "Mayor," and he was to hold office for one year, and at the end of his period of service the citizens were empowered to retain him in office or elect another citizen in his place. It will be noticed that the Mayor is often referred to as "Seneschal," and in later years as "Portreeve" and "Sovereign." He possessed great powers of jurisdiction over the citizens in the conduct of civic affairs and in the control of industry. In times of danger he was in command of the armed force of the town for purposes of offence or defence. He was advised and assisted in the duties of his office by a body of councillors. In point of rank and importance then came the bailiffs. The office of bailiff was always a dual one, the title never being used in the singular. Having important executive functions they likewise acted as magistrates in the civic courts. During the reign of James I the title of "sheriff" was substituted for the title of "bailiff" in the charters granted. As in the case of the mayor or provost, the bailiffs or sheriffs were elected annually by the citizens and burgesses.

The most important right possessed by the citizens or burgesses under the charters was that of making laws and ordinances for the good government of their towns. Each of the chartered towns was granted its own court. The terms "citizens" and "burgesses" were "freemen"—owners of houses, shops or gardens, the burgage tenants (from whose burgages the rent or "ferm" of the town was originally due). As time went on freemen were not restricted to those holding burgage tenures. Sons of freemen, sons-in-law of freemen, and apprentices to freemen who had completed their time

were admitted. From a perusal of the list of mayors and sheriffs of Galway it appears that these offices were for years held by the principal "tribes."

Other officers mentioned in the mediaeval records in addition to the Mayor, Bailiffs or Sheriffs, were the Recorder, Coroner, Clerk of the Common Council, the Treasurer, Sword-bearer, Water Bailiffs, and the Collector of the Tolls and Customs.

The representation of Irish cities and towns in the Councils or Parliaments held in Ireland was at an earlier date than were the English boroughs in an English Parliament. In the list of towns summoned to the Parliament which met in the first year of Richard II's reign, Galway and Athenry appear.

#### GALWAY CITY

There is little accurate information of an early date available regarding Galway. From the first part of the thirteenth century the town was under the control of the heads of the family of De Burgh, Anglo-Norman Lords of Connacht, who appointed its provosts or portreeves. Towards the close of the same century expenditure is recorded to have been made on the walls and fortifications of Galway from tolls levied there on wine, wool, cloth, leather, salt, fish, and other articles. The customs received at Galway in the thirteenth and fourteenth centuries were considerable. Richard II. in 1396-7, by charter, conferred on Galway various privileges in connection with trade, and authorised the Provost and burgesses to elect annually from among themselves a sovereign or chief magistrate for the town. This charter set forth that "the key to parts of the land of the King of England in Ireland was the town of Galway, in which his liege people as well as strangers were received, protected and comforted, but that it was so encompassed by English rebels and Irish enemies, that traders and others dared not approach it by land or water without a considerable guard; and that the burgesses, for its safe custody and defence, to their great impoverishment, maintained at their own cost, many men-at-arms, continuously by day and night."

The annual election of a Mayor and Bailiffs was sanctioned by Richard III in 1484, under a charter which included a prohibition against any lord, official, or other person entering the town without licence from its authorities. In the same year the Church of St. Nicholas was, with Papal sanction,

made collegiate under the rule of a warden and vicars, to be annually elected by the Mayor and his council.

Henry VIII, in 1536, addressed a mandate, dated from Greenwich on 28th April 1536, to Galway, in which, among other matters, he ordered the inhabitants not to sell merchandise except in market towns; to shave their "over lips," to let their hair grow till it covered their ears; to wear English caps and attire shaped after the English fashion; to forego the use of saffron in their garments, to have not more than five standard ells in their shirts; to adopt the long bow and English arrows; to learn to speak English, to "use themselves after the English fashion," to reform the administration of justice by the Mayor and Bailiffs, not to succour the King's enemies, and not to forestall Limerick market. In 1545 Henry VIII confirmed the previous charters of Galway and added further privileges.

A charter was granted by Queen Elizabeth in 1575, about which time Camden in his *Britannia* described Galway as a very fair and proper town, nearly circular in form and built almost entirely of solid stone. He added that it was well frequented by merchants, and had easy and gainful traffic by exchange of rich commodities both by sea and land.

By a charter from James I in December, 1610, the first Sheriffs of Galway were appointed, and the town was constituted a separate county. At that period and subsequently, Mayors and Sheriffs of the Catholic religion, after their elections, declined office and incurred fines rather than take the oath of supremacy.

In 1642-3 Galway allied itself to the Irish Confederation in favour of Charles I. The administration of the town was then assumed by the Catholics, and continued by them till its surrender in 1652, to the Parliamentary forces, after a siege of nine months. Under the Parliamentarians the government of the town was taken from the Catholics, who were treated with the greatest severity. In a petition for relief from the government of the time at Dublin, they described themselves as the descendants of "an ancient colony of English, planted in this nook of the country and endowed by the Crown of England, with charters, grants and immunities."

A charter of incorporation was, in 1676, granted to Galway by Charles II. In 1686 Catholics were, by order of James II. admitted to the Corporation. A Catholic Mayor was elected, and a new charter was given by the King in 1687. During the subsequent war Galway took the side of James II. in op-

position to William III. It was besieged with quite a large force by General de Ginkle in 1691, and surrendered on honourable terms in July of that year. The administration of the town subsequently came into the hands of the followers of William and Mary.

#### "THE ANNALS" TELL THE STORY OF GALWAY

1312. The great gate and the old works adjoining the same were built by Nicholas Lynch, the Black Marshall, or Marshal Dubh.

1442. The west bridge of Galway was built by Edmond Lynch Fitz Thomas (commonly called Eamon a Thuair) at his own expense. He possessed Newcastle, and was descended from the eldest branch of the family, called in Irish Cran Mór the great tree or head of the Lynches. The great influence they had is shown by the fact that the family had given in 169 years eighty mayors to Galway.

1460. Enacted by William Lynch Dubh, Sovereign, that no houses or lands belonging to the town should be set or let to Irishmen without the consent of the Common Council and officers for the time being. This act was confirmed in 1485 by the then Mayor, Pierce Lynch, and the Common Council.

1462. In the reign of Edward IV money was coined in Galway by Gorman Lynch, who had a patent to coin money in Dublin Castle, Trim and Galway. The coins were fourpence, two-pence, half-pence, and farthings.

1468. Edward IV enacted a law against forestalling and regrating in Galway. It was also enacted that every Irishman shall take as a surname the name of an English town as for example Chester, London, etc.; or a colour, as black, white, brown, grey, etc.; or an art or science, as carpenter, smith, brewer, baker; or from his occupation, as cook, butler, servant, steward, gardener, etc.; which name their issue shall use on pain of forfeiting his goods yearly until it be done; to be levied twice a year to maintain the king's wars, according to the discretion of the king's lieutenant or his deputy.

1473. The annals of Connacht and those of the Four Masters record that on Friday, 2nd June, the town of Galway was nearly destroyed by fire, and incalculable damage suffered by the inhabitants.

1485. Dominick Lynch, commonly called Black Dominick, got a grant from Henry VIII. of letters patent, authorising a yearly election of a Mayor out of the Corporation of the town of Galway. The first mayor was his brother. It is to be noted that much of the property of the Lynchs is derived from intermarriage at an early period with the ancient Irish family of O'Halloran, who were the original owners of the entire district around Galway.

1486. Dominick Lynch Fitz-John, Mayor; and Richard Morris and Jeffry Blake, Bailiffs.

This year it was enacted by public assent, that none of the Corporation should be served with any writ or process until the matter had been first tried by the Mayor and Council of the town, under a penalty of £20. The Mayor bequeathed a great deal of money for charitable purposes. He made several additions to the church of St. Nicholas, and left to every convent in Ireland, 13s. 4d.

There were no bailiffs elected for the years 1487 to 1496.

1491. John Skerrett, Mayor.

The Skerretts were of considerable antiquity in Galway. The name was originally Huscared of English origin. Robert Huscared, or Scared, held lands in Connacht under Richard de Burgo in 1242. In the registry of the monastery of Athenry, Walter Huscared and Johanna his wife, are mentioned among the principal benefactors of that foundation, and Richard Scared or Skeret, their son, was Provost of Galway in 1378. He owned the estate of Ardfry in Mearuidhe and other lands about Claregalway. He gave a piece of land to the Franciscans on which part of the Abbey of Claregalway was built. Edmund Skerrett, ancestor of the family of Ballinduff, and head of the name, lived in 1641 at Headford Castle. Expelled by Cromwell his castle and lands were granted to Hartley St. George. Skerrett was transplanted to Dountis near Foxford in Mayo, where they remained until 1688. Returning to Galway the family purchased the castle and estate of Ballinduff from one of the Burkes. The property ultimately came into the hands of the St. Georges.

1493. James Lynch Fitzstephen, Mayor.

The Mayor built the choir of St. Nicholas's Church at the west end, and put painted glass in the windows. "He hanged his own son out of his window for killing and defrauding strangers, without either martial or common law, to shew a good example to posterity, so tender were they of their credit."

The story of this extraordinary act of justice as related by Hardiman will be told in a subsequent issue of THE GALWAY READER.

1496. Walter Lynch Fitz-Robert, Mayor; and Valentine Blake and Thomas Bodkin, Bailiffs.

The inhabitants were ordered to keep arms, each according to his calling—penalty 12d.

It was enacted that no person shall take part with any lord or gentleman, or uphold any variances in word or deed, such as using the words *Crom-abu*, *Butler-abu*, or such other words, but to call only on Saint George or the name of the King. The offenders were to be imprisoned without bail "until they had made fine at the discretion of the Lord Deputy and Council."

1498. Andrew Lynch-Fitz-Stephen, Mayor; and Peter Martin and Martin Fount, Bailiffs.

The Mayor began the work of linking Lough-a-thalia to Poulavourline which would have opened an easy passage from Lough Corrib to the sea. The work, however, was not completed. A considerable part of the fortifications from Shoemaker's Tower to the quay was built out of the King's Customs. This year the curfew bell was introduced.

1500. Jeffrey Lynch, Mayor; and James Lynch and Stephen Lynch, Bailiffs.

This year a considerable portion of the town was burned accidentally. Richard Begge made free on condition that he keep an inn for strangers. Donell Oge O'Nolloghan (O'Nolan), goldsmith, made free on condition that he maintain Andrew Fallon who is old and impotent.

1505. Stephen Lynch Fitz-Dominick, Mayor; and Edward Athy and Robert Lynch-Fitz-Martin, Bailiffs.

The Mayor built the poor house in High Street, and his wife Margaret Athy, in his absence, built the Augustinian Monastery on Fort Hill, which he finished and endowed with rents of lands. He paved part of the town, and founded an hospital in High Street "for the relief of such of the respectable citizens as might happen to be reduced by sickness or other misfortune."

"If any outlandish man or enemy of the inhabitants shall take any of them for any discord or words between any brother or neighbour of Galway, so that one neighbour shall procure for evil-will to his neighbour, so be taken as aforesaid; that then he that procureth such taking, shall ransom and restore again that person, rendering to him all his loss and damages,

and the remainder of the goods to the prince and officers for the time being. That no householder be an hostler, nor no maintainer of the common horsse, or harlots, on pain of 6s. 8d."

1508. Stephen Lynch-Fitz-Dominick, Mayor; and Richard Lynch and William Morris, Bailiffs.

It was enacted that every dweller should make clean before his door once a week, and that no dung heaps should be made in the streets, under the penalty of 12 pence. "Also, that whatsoever man, woman or child be found prouling the streets or walls shall lose 2 pence."

1509. Stephen Lynch-Fitz-James, Mayor; and Edmond French and Adam Faunt, Bailiffs.

"Whatsoever man or woman have any kyne in town shall keep them in their houses both summer and winter; and if they be found on the streets to pay 4d.; and no swine or goat to be kept in town above fourteen days on pain of killing."

1510. James Lynch-Fitz-Stephen, Mayor; and William Kirwan and Valentine French, Bailiffs.

The Mayor built at his own expense the chapel of St. James in the new fort in Galway.

"It was enacted that every cooper shall give two tun hoops for a penny, three pipe hoops for a penny, three hogshead and barrel hoops for a penny. That the shoremen, or cottoners shall give five baunlac (bundles), six, seven baunlac of frize for two pence; eight baunlac, nine baunlac, ten baunlac for three pence, and a shore mantle for 10d.; subpoena 12d."

1596. Oliver Oge French, Mayor; and P. Oge French Fitz-Peter and William Lynch-Fitz-Peter, Bailiffs.

This Mayor married Margaret Joyce, daughter of John Joyce. She had been formerly married to Domingo De Rona, a rich Spaniard, who had taken a liking to her on seeing her going to the water bare-legged to wash clothes. He died and left her very rich, and without issue. Margaret Joyce was known as *Margaret na Drehide, Margarate of the Bridges*, having built the greater part of the bridges of Connacht. Her second husband was the Mayor, Oliver Oge French. Hardiman relates that during the absence of her second husband at sea, during which time she built the bridges, she was sitting before the workmen, when an eagle, flying over her head, let fall into her bosom, a gold ring containing a brilliant stone, the nature of which was unknown to the lapidaries. It was preserved by her descendants, as a mark from Heaven in appreciation of her good works and charity.

The author of the *History of Galway* adds that all of the name of Joyce have been grateful to the memory of William III. from the following circumstance: On the accession of William to the throne of England one of his first acts was to send an ambassador to Algiers, to demand the immediate release of all British subject held there as slaves. The demand was acceded to under duress. Among the freed slaves was a young man named Joyes, a native of Galway, who fourteen years before had been captured on his way to the West Indies by an Algerine Corsair. Arriving at Algiers he was purchased by a goldsmith. Taking a liking to Joyce the goldsmith taught him the art at which he became an expert craftsman. On his release the goldsmith offered him, should he remain in Algiers, his only daughter in marriage and half his property. Joyce, declined and returned to Galway where he married and carried on the business of a goldsmith with considerable success. Becoming quite a rich man he bought the estate of Ragoon from Colonel Whaley, one of Cromwell's old officers. Having no son he bequeathed his property to his three daughters, two of whom only were married, one to Andrew Roe French, to whom, in addition to their own, the unmarried sister left her third. The second daughter married a Lynch. In gratitude for the act of King William, their descendants for many years honoured the accession of King William by bonfires, and his victories in Ireland by wearing orange lilies on 1st and 12th July. Some examples of Joyces's silver work are still in existence and stamped with his mark which are the initials of his name.

1604. Marcus French Fitz-John, Mayor; and Martin Font and Christopher Blake, Bailiffs.

This year, Andrew French, a native of Galway, with his two sons Edmond and Geoffry, went to Spain, where, through their good breeding and education, his eldest son, Edmond, was made receiver of the King of Spain's estate, and Geoffry made governor of a considerable place in the West Indies. He was much honoured and respected there, knighted in the Order of St. Jago, and made general of the Spanish fleet coming from the West Indies with the King's plate and treasure. His son Anthony was made a page to his majesty and a captain of horse in the wars with France. He was taken prisoner and ransomed by the king of Spain for £3,000. He had been formerly married in Spain, and died without issue, but left a sister "honourably married in Spain."



This year the Catholics repaired several abbeys and monasteries, among others Kilconnel, Loughrea, Knockmoy and Claregalway.

At this time the circuit for judges of assize commenced in the county of Galway, and for many years was held alternately in Galway and Loughrea.

1608. Stephen Kirwan, Mayor; and Martin D'Arcey and James Oge D'Arcey, Bailiffs.

"This year there came to Galway a gentlewoman called the lady Jacob to look for her pedigree, she being repulsed in England. She had a good equipage, well attended, and much made of her. She was the daughter of one Ulick Lynch of Hampton in England, whether she returned with her genealogy."

At this period there was a famous school, containing 1200 scholars, kept in Galway by Alexander Lynch.

The story of this school will appear in the next number of THE GALWAY READER.

1609. Oliver Browne, Mayor; and Nicholas French and Dominick Browne, Bailiffs.

The Mayor, refusing to take the oath of supremacy was deposed, and Thomas Browne elected in his place. He also refused to take the oath, was also deposed, and fined £100. Ulick Lynch was elected for the remainder of the year.

1610. Richard Bodkin, Mayor; and Patrick Martin and Christopher Bodkin, Sheriffs.

This year Geoffrey French-Fitz-Dominick and Patrick French-Fitz-Robert were sent by the Corporation to England to have the charter renewed and to obtain further privileges from the King, James I. A new charter was granted. The liberties of the town were extended for four miles east and west. The Corporation was made a county, and the jurisdiction of the High Sheriff of the county in the town and liberties ceased. The Corporation now consisted of a Mayor, two Sheriffs, twelve Aldermen, a Recorder, and Common Council. "This is the first mention of altermen." Up to this year they had been known as Masters, and the term Sheriffs was substituted for Bailiffs. The customs of the town had fallen so low as to amount only to £72 17s. 6d., as compared with Dublin, £1,890 2s. 1d.; Limerick, £141 9s. 6d.; and Carrickfergus, £399 6s. 7d. It seems, however, that the figure represented only the custom of prohibited goods and the 3d. per pound for other goods due by common law.

1611. Valentine Blake Fitz-Walter-Fitz-Thomas, Mayor; and Andrew Lynch-Fitz-John and Thomas Blake, Sheriffs.

The Mayor was deposed for refusing to take the oath of supremacy by Sir Oliver St. John, Vice-President of Connacht under the Earl of Clanricarde, in the presence of William O'Donnell, Archbishop of Tuam, and Richard Martin was appointed instead.

*Note.*—This Archbishop O'Donnell was the translator of the New Testament and the Book of Common Prayer into Irish.

Richard Martin built a chapel in the Abbey of St. Francis, on the south side of the choir, where he and his descendants were buried. This chapel was afterwards converted to a sacristy.

On 2nd October, 1611, the Earl of Thomond, Sir Oliver St. John, Vice-President of Connacht, Sir Thomas Rotheram, Governor of St. Augustine's Fort, and Roger O'Shaughnessy, were elected freemen.

This year the Company of Young Men received a charter from the Mayor and Corporation, constituting them a body corporate and "empowering them to make bye-laws for the well governing of the Company, and their Captain should sit next the sheriffs of the town at all public meetings, and should be an esquire for that year, and the whole company exempted from the payment of any taxes; in consideration whereof they were bound to watch and ward."

1612. Sir Thomas Rotheram, Mayor; Marcus Lynch-Fitz-Christopher and Adam Fount, Sheriffs.

The family of Fount, Ffont, or De Fuerte, according to Hardiman, settled in Galway in the beginning of the fifteenth century. They sprang from an ancient English family of Leicestershire, and are said to have been established at Athenry as early as the reign of King John. Hardiman continues: "The name is nearly extinct. Geoffry Ffont, who died near Galway, in 1814, aged 105 years, is supposed to have been the last survivor of the Galway branch of this family."

This year no person eligible to the office of Mayor could be found in the town who would take the oath of supremacy. Sir Thomas Rotheram, Governor of St. Augustine's Fort and Privy Councillor of Connacht, therefore, was appointed.

1615. Pierce Lynch-Fitz-Jonack, Mayor; and Pierce Martin-Fitz-William and Jonack Lynch-Fitz-Pierce, Sheriffs.

Peter French-Fitz-Valentine was elected Mayor but having refused the office was fined £100, and Pierce Lynch elected in his place as no other would take the oath.

"This year upwards of 1,200 tuns of Spanish wine was landed here for the account of the merchants of Galway."

1619. James D'Arcy-Fitz-James, Mayor; and Marcus French-Fitz-Marcus and Peter Martin-Fitz-Walter, Sheriffs.

The town was burned on May day. It took fire on the east side of the town, caused by a shot from a musket, "being a usual day for the sports of the youth of the town."

1623. Marcus Oge French-Fitz-Marcus, Mayor; James Lynch-Fitz-Arthur and Geoffrey French-Fitz-Arthur, Sheriffs.

Lord Falkland, the Lord Deputy, came to Galway where he knighted Sir Richard Blake-Fitz-Robert and Sir Henry Lynch, baronets. The Lord Deputy made a gift of £300 towards building a college, and £500 towards the education and apprenticing of the fatherless children of the natives of the town.

1624. Robert Blake-Fitz-Walter-Fitz-Thomas, Mayor; and Geoffrey French and John Blake, Sheriffs.

Before this year the selection of the Mayor was in the hands only of the aldermen and sheriffs of the town. The aldermen were those who had been mayors. None were admitted except Protestants and for thirty years before this all the Mayors were obliged to swear that the king was head of the church. To circumvent this law the Corporation gave every freeman of the town a vote. By this method Robert Blake was the first Catholic Mayor to be elected for over thirty years.

1625. Thomas Lynch-Fitz-Nicholas-Fitz-Stephen-Fitz-Arthur, Mayor; and William Blake-Fitz-Christopher and Walter Browne-Fitz-Thomas, Sheriffs.

This year the port of Ballymanagh at the foot of the bridge was built and new leaves were fitted to the gate at the expense of the Corporation. "Ordered in Council: that any person who shall scandalize and unmannerly behave himself in speeches to the Mayor, shall forfeit £20.. Also, that no howling or shoutings be made in or out of the streets of this town at the burial of any deceased person; but that all such barbarous courses be given over, on pain of five shillings for each abuse; whereby all and every corpse here be carried to his grave in a civil orderly fashion, according to the form in all good places observed."

1628. John Lynch-Fitz-Richard, Mayor; Richard Lynch-Fitz-John and Stephen Martin, Sheriffs.

"May 17. For as much as the grace of God is the best revenue of this town, and his blessing our greatest rents; and that charitable distributions are, according to his divine

promise, an hundred fold rewarded, both in this and the other world; it is ordained, that the collectors of the rents and revenues of this town shall, once every year, distribute £10 between the poor widows of the birth and blood of the town, in imitation of that good widow, commanded by our Saviour, who cast her two mites into the treasury; and in hope that the supplying the needful exigents of the poor may increase our comings in, and thereby enable us to do works tending to God's glory, and the good of the commonwealth."

It was also enacted, that sturdy beggars and poor scholars be banished; and that such poor and needy men, born in the town as shall be allowed to beg, shall bare leaden tokens fastened to their caps to distinguish them from others. "And for as much as divers strangers and some of the town do keep blind ale-houses, which are the relievers of idlers and malefactors, who, by cheating, cozening, and villainy, do disturb the quiet and peace of the town, it is ordered that the several constables of the several quarters and franchises do, every quarter session, present the names of such, and of all other persons selling beer, ale, etc., that a certain number of select men may be named and licensed to do the same."

1630. Sir Valentine Blake-Fitz-Walter-Fitz-Thomas, knight and baronet, Mayor; and Francis Blake and Richard Kirwan, Sheriffs.

On 1st August Oliver Martin was chosen Mayor, and Andrew Brown Fitz-Oliver and Edward French-Fitz-Patrick, Sheriffs, but on 12th September Sir Thomas Rotheram, Deputy Lieutenant of Connacht, entered the Tholsel, produced a letter from the Privy Council ordering that the magistrates should take the oath of supremacy. The Mayor and Sheriffs were allowed until 27th August to consider the matter. They refused, however, and Oliver Martin was appointed Mayor and Andrew Brown and Edward French, Sheriffs. The Mayor was allowed a salary of £100 a year.

1634. Sir Dominick Browne, Mayor; and George French-Fitz-Patrick and Walter Blake-Fitz-Andrew, Sheriffs.

"This year the street from the great gate to the cross was paved.

"Thomas Wentworth, lord lieutenant of Ireland, came in great state to Galway, where he was honourably entertained in Sir Richard Blake's house, whom he commended for his hospitality. He then knighted Sir Dominick Browne. In this reign, when Lord Wentworth was governor of Ireland, the sheriff and jurors of Galway showed so independent a spirit

in opposing his wishes to establish the king's right to some estates, that they were fined £4,000 each, their estates seized, and themselves imprisoned until it was paid, which was the sentence passed in the Castle chamber," at the same time saying "it was fit their pertinacious carriage should be followed with all just severity; they were also to acknowledge their offence on their knees in open court."

1635. Nicholas More-Lynch-Fitz-Marcus, Mayor; and William Lynch-Fitz-Andrew and Christopher Bodkin-Fitz-Thomas, Sheriffs.

Carte, in his *Life of Ormond*, says, that by the interposition of the Earl of Clanricarde in England, the fines of the sheriff and jury of Galway were afterwards reduced, the plantation laid aside, and the inhabitants confirmed in their estates, upon the like terms as the rest of the kingdom, without suffering the hardships, change of possessions, and other disagreeable circumstances which attended a plantation. Dutton claims that this must be a misstatement, for the sheriff and jury were imprisoned, and on Lord Wentworth's report of his proceedings to the king in council in 1663, the king remarked "that it was no severity, and that if he had served him otherwise, he should not serve him as he expected." It appears that they still continued in prison in 1637. It was in Lord Clanricarde's house that Wentworth held his court of inquisition, and the death of the earl, which happened shortly after, inflamed the people against the deputy. He took possession of Clanricarde's castle, and in his hall held that court which impeached the earl's title to his lands.

1637. Sir Thomas Blake, Mayor; Marcus Lynch-Fitz-William and James Lynch-Fitz-Stephen, Sheriffs.

On 25th November Stephen Lynch-Fitz-Nicholas-Fitz-Jonaken, the Recorder, died, having been in office since 1624.

The Lords Justices, Viscount Ely and Sir Christopher Wandesford received orders to call upon all Corporations for a return of their privileges; to issue money to finish the Fort of Ga'way; to suspend Lord Courcey's pension; and to hurry on the survey of lands in Connacht.

This year the east won gate and the *horolege*, or hour clock, were built at the expense of the Corporation.

1639. John Bodkin-Fitz-Dominick, Mayor; and John Kirwan and Francis Athy, Sheriffs.

This year the market-house near the churchyard was begun at the charge of the Corporation.

1643. Sir Valentine Blake, junior, Knight and Baronet, Mayor; and Oliver French and John Kirwan, Sheriffs.

This year the Catholics celebrated Mass in the Church of St. Nicholas and continued in possession of it until 1652 when it was taken over by the Cromwellians. In August, the Fort of Galway was surrendered to the Irish, after which they marched to the siege of Castlecoote, to which the town of Galway subscribed £300.

1652. Michael Lynch-Fitz-Stephen-Fitz-Nicholas, Mayor; and Alexander Lynch-Fitz-Andrew and William Martin-Fitz-Stephen, Sheriffs.

On 12th May, Galway surrendered to Sir Charles Coote, "and it was at that time considered so very strong, that the loss of it carried with it the fate of Ireland, and was the determination of the rebellion." Colonel Stubber became Governor of the town. It was a usual practice of the governor and other Cromwellian officers throughout the county to take people out of their beds at night and sell them for slaves to the West Indies. It is estimated that Stubber sold out of the county over 1,000 persons.

1654. Thomas Lynch-Fitz-Ambrose, Mayor; and Richard Lynch and Anthony French-Fitz-Peter, Sheriffs.

On a petition of the Protestant inhabitants of the town on 29th September, it was ordered by the Lord Deputy and Council, on 25th October, that the mayor and chief officers as set forth in the charter, should be English and Protestants. Colonel Peter Stubbers was appointed Mayor, and Paul Dodd and Marcus-Lynch-Fitz-Thomas, Sheriffs. Hardiman writes: "this individual (Marcus-Lynch-Fitz-Thomas), according to tradition, was the only native of Galway who changed his principles and religion, and joined the common enemy of both; in consequence of which, all communication was denied him by his friends during his life, and he is said to have died of a broken heart, occasioned by remorse and shame for his apostacy."

The old Corporation was disfranchised, "and the English soldiers made free, and also cobblers, butchers, bakers, tinkers, and all sorts of mechanics." The enslaving of the Catholic inhabitants for shipment to the Barbadoes continued. The garrison under Stubber destroyed the monuments throughout the town, and desecrated the tombs in search of treasure. The crucifixes in the Church of St. Nicholas and in the Abbey were smashed as also were the marbles with carvings of the Crucifixion. "Amongst the rest Sir Peter Frenche's tomb, or monu-

ment, guilting with gold, and carved in fine marble, which stood in the Abbey, and cost in the building thereof £5,000 in 1653 by Lady Mary Brown, a virtuous woman, wife to the said Sir Peter Frenche, and which monument was converted by the governor of the town into a chimney piece, and the rest of the stones sent beyond seas, and there sold for money by the governor, and the said tomb left open for dogs to drag and eat the dead corpse there interred. They likewise razed down the king's arms, and converted the churches and abbeys to stables, and divine books were broken up, and put under goods, wares, tobacco, etc., etc., they being for the most part illiterate and covetous to hoard money, to the great ruin of the poor inhabitants, without regard to conscience or observance of public faith . . . In June, Charles Fleetwood, Lord Deputy of Ireland, took his circuit and came to Galway, where he gave a definite sentence for removal of the old inhabitants of Galway; which order was immediately sent from Dublin and executed, contrary to their conditions and articles. One Hurd, Deputy Governor of Galway, and Colonel Stubbers, issued an order to prohibit the wearing of the mantle, which he enforced with such severity, that it came to be every where laid aside, and they cut a laughable figure, who having nothing but the mantle to cover their upper parts, ran half naked about the town, shrouded in table cloths, pieces of tapestry and rags of all colours and forms, so that they looked as if they had escaped from bedlam."

Galway was divided between twenty-four of Cromwell's officers, but quite a lot of the confiscated property was afterwards bought back by the original owners. Some of the descendants of these officers, however, continued to own considerable property down to the end of the nineteenth century—such families as Eyre, Whaley, Royce, Stubber, Atkinson, Cottingham, Lawrence. Thomas Deane, one of the tribes, a shops keeper, was the only person entitled to sell tobacco and snuff in Galway. He was granted this right by Stubber, the Governor, who had the greater share in the monopoly. From the profit of this monopoly Deane was able to purchase the estate of Ballyroebuck.

1655. Colonel Humphrey Hurd, Mayor; and John Campbell and John Mathews, Sheriffs.

The Mayor was a joiner and Mathews a weaver. On 30th October Colonel Richard Lawrence and Thomas Richardson were directed to survey and value the houses in Galway. All proprietors were given until 10th November, 1656, to arrange

to sell their interests to any Protestant that had not been in arms and had not been disloyal to the Parliament. One-third of the purchase money was to go to the Commonwealth. Any houses not sold by 14th December, 1655, were to be disposed of by the Governor to any Protestant provided that the Governor "do engage such as shall take the same, that no waste or spoil should be committed on the houses that stand empty and undisposed of, or suffer the same to be despoiled or wasted by the soldiers."

1656. Paul Dodd, Mayor; and John Peters and Mathew Forth, Sheriffs.

The year saw the continuation of the enslaving and transportation of the people of the town. Galway for the most part was rapidly decaying, so much so that the majority of the houses were uninhabited. "The soldiers and butchers, that would before content themselves with cellars and cottages, had now houses to live in, until they burned all the costly lofts and wainscots and partitions, and then would remove to other houses, until they almost destroyed all the fine houses, and left them so full of excrements and filth, that it was poisoning to enter one of them, though formerly fit to lodge kings and princes, being the best fitted town in the kingdom, and the inhabitants thereof the most gallant merchants in Ireland, for their hospitality, liberality, and charity at home and abroad, and accompanied with good education. In the midst of frost and snow, after being turned out, they were forced to shelter themselves by hedges, and poor miserable smoky huts, and brakes in the country, being all removed but six families, who were forced to quarter the most part of the garrison soldiers, and pay excessive bribes, and at last were all turned out, with the best of the Catholic clergy, about fifty in number, and committed to Arran and Bofin Islands, where they were almost starved to death, being allowed but twopence a day, and that at 1st not paid, and a strict proclamation against the lives and goods of such as would entertain any clergyman. Images of our Blessed Lady and other saints burned, and the chalices made common drinking cups, and priests vestments turned into secular clothes."

1659. John Mathews, Mayor; and Richard Bernard and William Speed, Sheriffs.

"This year Sir Charles Coote and the Protestants seized all the garrisons in Ireland, and amongst the rest Galway, and took and committed all the Anabaptists, who were then

and before in the height of their power, and were chief commanders in Ireland."

1671. Richard Ormsby, Mayor; and John Geary and John Vaughan, Sheriffs.

On 27th March, a proclamation was issued restoring the old inhabitants to their freedom.

1677. Colonel Theodore Russell, Mayor; and John Clarke and Richard Browne, Sheriffs.

The Corporation having been granted a new Charter, purchased from Madame Hamilton the grant she had received from Charles II., being part of the revenues and town lands which had been mortgaged by the people of the town in 1647.

1685. Colonel Theodore Russell, Mayor; and Thomas Wilson and Richard Wall, Sheriffs.

"Ordered, that no cattle be hereafter slaughtered within this town, nor suffered to come into it; that no milch cows be permitted in it; and that 2s. 6d. fine be imposed on any one throwing garbage into the river. Every inhabitant was ordered to pave before his door in such manner as the Mayor and Sheriffs shall direct."

1686. John Kirwan Fitz-Stephen, Mayor; and George Staunton and Jonathan Parry, Sheriffs.

Galway this year saw the first Catholic Mayor in office for thirty-two years. Kirwan was the first owner of Castle Hackett—the original owner being a Hackett and was transplanted to County Mayo in 1641.

1688. Dominick Browne of Carra Browne, Mayor; and Francis Blake Fitz-Andrew and Dominick Bodkin Fitz-Patrick, Sheriffs.

The town was granted a new Charter by James II. The quay and new pier were erected and repaired by the Corporation. The Church of St. Nicholas was again taken over by the Catholics with Father Henry Browne as Warden. In the summer of the year a vast plague of beetles destroyed the country between Galway and Headford.

1690. Colonel Alexander MacDonal, Mayor; and was succeeded by Arthur French on 9th December; William Clear and Oliver French, Sheriffs.

Galway besieged.

1691. Sir Henry Bellasis, Mayor; and John Gibbs and Richard Wall, Sheriffs.

On 26th July, the town surrendered to General de Ginkle.

1693. Thomas Revett, Mayor; and Richard Wall and John Gibbs, Sheriffs.

The treatment of the Catholic inhabitants of Galway by the Williamite troops caused most of them to leave the town. To prevent the exodus of the population the Corporation "ordered that no pass be issued to any person to leave the town; and called on the military authorities to curb the licentiousness of the soldiers."

1696. Thomas Cartwright, Mayor; and James Revett Vigee and Marcus Lynch, Sheriffs.

Among the Corporation enactments was one which allowed no one but a freeman to be a shopkeeper in the town or liberties—the liberties extended to a radius of four miles—or sell or expose for sale any commodity except on market days, and on paying quarterage. "This oppressive law was entirely directed against the Roman Catholics, none of whom were then free... it continued rigidly in force for many years after, and was one of the principal causes of the decay of the town." During the winter and spring so great was the catch of cod fish that they were sold at a penny each.

1701. Thomas Staunton, Mayor; and Robert Blakeney and John Broughton, Sheriffs.

There was such a scarcity of money in the town that good mutton sold on market days for four pence to sixpence a quarter. On 15th September 1,000 barrels of herrings were taken by 70 boats and sold at 4s. 6d. a thousand.

1702. Thomas Staunton, Mayor; and John Broughton and John Fouquiere, Sheriffs.

The Mayor made a gift of £100 towards the building of the Exchange. Herrings sold for a halfpenny a hundred.

1703. James Ribett Vigie, Mayor; and John Fouquiere and George Gerry, Sheriffs.

Catches of cod in the bay during summer had never been heard of until this year. The landings were so heavy that the fish sold for a halfpenny each.

1704. John Eyre, Mayor; and George Gerry and William Hinde, Sheriffs.

It was ordered that no Mayor should have more than £150 until the Tholsel should be built, and that the number of aldermen should not exceed twenty-six. Also, that all Popish shopkeepers do appear before Council and shew cause why they should not pay quarterage.

1707. Richard Wall, Mayor; William and Henry Lardner, Sheriffs.

Alderman Edward Eyre objected to Lardner being Sheriff

for having a Popish wife. It was ordered that the Mayor's salary be reduced to £100.

1708. John Gibbs, Mayor; and Henry Lardner and Edward Barrett, Sheriffs.

On the rumour of the landing of the Pretender in Scotland, several gentlemen and merchants were imprisoned and all the other Catholic inhabitants turned out of the town. So great was the fear of the Corporation and the Protestant population generally that the market were held outside the town walls, and no Mass permitted. Shortly after, permission was given them to return to their houses, and the markets restored to the town.

1712. Edward Eyre, Mayor; and Charles Morgan and William Moore, Sheriffs.

May 12. The necessity and advantage to the town and Corporation of having a spacious entrance open and unbuilt before William's Gate, leading to the east suburbs, and to Bohermore, having been this day presented in Council, Alderman Edward Eyre (whose father in 1670 obtained a lease of part of said ground, with several other parcels), declared that he would agree to grant a piece of ground containing about thirty perches for that purpose; in consideration of which the Corporation (himself being Mayor) on the 19th May following extended the term of his lease to lives renewable for ever.

1718. Marcus Wall, Mayor; and John Marmion and John Grindleton, Sheriffs.

"That the several persons who in November and December last were elected members of the Common Council, having been so elected manifestly with a design to evade the statute which on the 25th of said month of December was to be in force, and in order to perpetuate the government of this Corporation in several gentlemen and others in the County of Galway and elsewhere, who have no interest or concern in the town, or pay any scot, lot, or other contribution therein, by means whereof the Protestant inhabitants are greatly discouraged, and that part of the statute whereby Protestants are encouraged to come and dwell in the town, will be frustrated, if not prevented; ordered, June 30th, that these persons be no longer members of the Common Council."

1726. Charles Gerry, Mayor; and Robert French and Robert McMullin, Sheriffs

Two bells were hung in the Church of St. Nicholas. George Dollard gave a certificate that the organ was in tune. £10 was allowed for the judges' lodgings each assizes.

Note: "The organ must have been at least ninety-four years in the church, and as organs were first introduced into Irish churches in 1641, probably the present organ (1820) is in the church since that period—179 years."

1727. Charles Rivett, Mayor; and John O'Hara and Robert Cooke, Sheriffs.

20th January. For celebrating the prince's birthday the Mayor ordered that the sum of thirty shillings and eight pence be expended:

	s.	d.
3 quarts of Rum	5	0
24 Lemons	4	0
Sugar	1	0
6 bottles of Wine	8	0
Bread, Butter, and Cheese	1	8
Pipes		1
5 mugs of Ale		10
5 pints of Rum	4	2
20 Lemons	2	4
2 bottles of Wine	2	8
Sugar		10
Tobacco		1

At this period and afterwards, money was advanced to pay for the funeral of several aldermen and other officers. At the funeral of Alderman Fisher, Sibby Lee received sixpence for rosemary.

1729. John Gibbs, Mayor; and Patrick Blake and Andrew Holmes, Sheriffs.

Oatmeal sold in the town for twelve shillings the bushel.

1730. John Satunton, Mayor; and Richard Fitzpatrick and Neptune Morgan, Sheriffs.

10th February. The Chamberlain, Samuel Simcocks, was ordered to pay, for the encouragement of the new fair at Bohermore, for a shift to be run for as follows:—

	s.	d.
36 yards fine linen	5	10
3 nails of muslin for ruffles		9
Thread		1
Making the Shift		8
1 yard of red ribbon for a knot for the head		10
Tape		1
$\frac{3}{4}$ yards red ribbon for the sleeves		8

Ordered also :		s.	d.
A fine felt hat to be cudgelled for	....	4	4
A yard of red ribbon for a cockade	....	10	

17th June. Ordered to be paid for the expenses of getting a patent for fairs and market lately granted £27 1s. 5d.

Andrew Lynch and his sons were discharged from gateage, customs, and taxes, for seven years, for keeping the streets clean.

1732. Charles Morgan, Mayor; and Nicholas Staunton and Patrick Blake, junior, Sheriffs.

"At a common Council held in Galway, the Chamberlain was ordered to advance money to the Mayor for prosecuting Simon Lynch and others as Popish inhabitants of the Town of Galway, not being registered, and that Alderman Simcocks, Alderman George Gerry, and Alderman Charles Gerry do inspect the laying out of the money."

1734. John Bird, Mayor; and John Simcocks and Hugh Wilkinson, Sheriffs. (Note: Simcocks died in office and Edmund Staunton was elected Sheriff.)

"Ordered that £30 be paid to Alderman Charles Rivett, apothecary, to furnish his shop with drugs, proper for supplying the Protestants and others."

1739. Henry Ellis, Mayor; and Henry Vaughan and Simon Fairservice, Sheriffs.

A great frost rotted almost all the potatoes in Ireland in half an hour. The ice on the river from the west bridge to Terryland was so thick that hundreds of people played football on it from the Wood Quay to Newcastle.

1741. Robert Cooke, Mayor; and Croasdate Shaw and John Johnson, Sheriffs.

A fever raged this year that occasioned the judges to hold the assizes in Tuam. Numbers of the merchants of Galway died this year, and multitudes of poor people, caused partly by fever and by the scarcity, as wheat was twenty-eight shillings one hundred weight.

1745. John Mills, Mayor; and John Johnson and John Shaw, Sheriffs.

"A great fall of snow this year that smothered vast numbers of cattle and sheep, which caused a great many farmers to surrender their lands. The best land in Connaught, after this period, let for five shillings per acre, and numbers who had courage to take lands enriched their families. Wheat rose from six shillings to eighteen shillings per hundred weight. Four-

teen sail of East Indiamen anchored in the road of Galway; and in spring following six sail of men of war came to convoy them: they all sailed away together, a glorious sight."

1747. James O'Hara, Mayor; and George Shaw and Edward Shield, Sheriffs. (George Shaw died and Thomas Sherwood was elected).

"Ordered that £900 be granted to Alderman Richard Fitzpatrick, his heirs and assigns, by mortgage of all the Corporation lands and revenues, to reimburse him his expense for several years, in assiduously supporting the rights, privileges and immunities of the Corporation. Also, that no succeeding Mayor be allowed any salary whatever, but by the appointment of the majority of the Common Council."

1748. James Disney, Mayor; and Francis Hopkins and Henry Covey, Sheriffs.

James O'Hara, the former Mayor, held over the office until dispossessed by Captain McKenzie and a party of soldiers.

1758. Edward Shields, Mayor; and Francis Tomkins and George Lewis, Sheriffs.

An Act passed this year to prevent the distillation of spirits from grain for one year.

1761. Charles Rivett, Mayor; and John Mandeville and James Galbraith, Sheriffs.

10th November. A petition was presented to Parliament to prevent Catholic shopkeepers from manufacturing or selling their goods, or employing journeymen for this purpose. It was signed by the Mayor, Sheriffs, Warden, and Protestant inhabitants of Galway.

1763. Henry Ellis, Mayor; and Edward Murphy and James Galbraith, Sheriffs.

Andrew Carroll, spearing salmon at the west bridge, was drowned by the cord getting entangled about his legs.

1767. John Gibson, Mayor; and Charles Davy and Edward Shields, Sheriffs.

"The infirmary outside William's Gate began to be built this year."

1768. Thomas Taylor, Mayor; and Samuel Grace and Robert McMullen, Sheriffs.

Francis Lynch of Ragoon was the first Catholic sworn on a Grand Jury since the Revolution.

1774. Rev. Edmond French, Mayor and Warden; George Thomas and Samuel Grace, Sheriffs.

This year the immense granite rock called the Gregory on the island of Arran, was shattered by lightning.

1779. Hyacinth Daly, Mayor; and James Burke and Samuel Grace, Sheriffs.

31st May. The Galway Volunteers were embodied, and the following officers elected: Richard Martin, Dangan, Colonel; James Shee, Deputy Mayor, Lieutenant Colonel; John Blake, Coolcun, Major; J. O'Hara, Recorder, Captain of Grenadier Company; Mark Lynch, Captain of Battalion Company; Michael Blake, Frenchfort, Captain of Light Infantry; and Jasper Lynch, Adjutant.

1783. Denis Daly, Mayor; and John Lynch and William Frazer, Sheriffs.

"A contested election for the County of Galway took place between Denis Daly of Dunsandle, William Power Trench, Edmond Kirwan of Dalgan, and Richard Martin of Dangan, esqrs. It continued fifty-two days, when Mr. Daly and Mr. Trench were elected. It cost the parties immense sums, and very much injured their properties for many years after."

Mr. Andrew French imported the first cargo of flaxseed into Galway. It amounted to 300 hogsheads of which he sold only 100. In 1789 the importation rose from 1,500 to 2,300 hogsheads; in 1815 to 3,000 hogsheads. Most sold into the Counties of Mayo and Roscommon, but very little in the County of Galway. The greater part was saved at home.

1795. Hyacinth Daly, Mayor; and Peter Daly and Edmund Fitzpatrick, Sheriffs.

18 sail of East Indiamen and five men of war anchored in the Bay of Galway.

1798. Denis Bowes Daly, Mayor; and Hyacinth Daly and St. George Daly, Sheriffs. (St. George Daly resigned and John Burke of St. Cleran's served the office for the remainder of the term).

The merchants in an hour collected fifteen hundred guineas which they presented to General Hutchinson, who commanded in the town. Without this supply he could not have joined General Lake to meet the French at Killala. "The Yeomanry of the town joined in this unfortunate expedition."

This year the old Charter School was occupied as an artillery barrack.

1800. Hyacinth Daly, Mayor; and Thomas Browne and John Thomas, Sheriffs.

"The Dominican Chapel, near Galway, was built. A few years ago the late Alderman Patrick Bride, a native of this town, enclosed the cemetery of this Abbey with a wall. Before this it was subject to great abuse by pigs and other animals."

1811. Hyacinth Daly, Mayor; and Charles O'Hara and William Mason, Sheriffs. (Charles O'Hara died, when John Strogon was sworn into office).

This year the extensive burial ground on Fort Hill was enclosed by Mr. Robert Hedges Eyre, "As a mark of his respect and esteem for the inhabitants of the town of Galway, in August, 1811."

(Note: In this cemetery was buried Thomas Legett, the celebrated landscape gardener).

1812. Denis Bowes Daly, Mayor; and Francis Eager and Thomas Browne, Sheriffs.

This year the foundation of the new Sessions House (the County Court-house) was laid at Newtown Smyth. Richard Morrison, Architect.

1815. Hyacinth Daly, Mayor; and Francis Eager and Jethro Bricknell, Sheriffs.

"The tolls and market set for £655; the kelp, butter and potato cranes not included."

"A light-house, forty-five feet high, was erected on Mutton Island, near Galway, which has been of infinite use to all vessels entering the bay."

"The new Sessions House was opened this year. It stands on the site of the old Franciscan Abbey, and is not included in the county of the town."

1818. James Daly, Mayor; and Michael Dillon and Matthew T. Smith, Sheriffs.

"The foundation of the new Catholic Chapel of St. Nicholas was laid on the 1st July by the late Hyacinth Daly, esq., Mayor. It has been lately finished, and is of the ornamented Gothic style."

(To be Continued)

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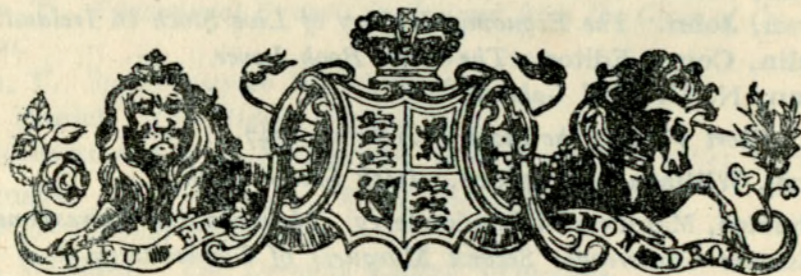
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## The Royal Galway Institution

AND CHAMBER OF COMMERCE

**O**N 16th November, 1791, a number of wealthy merchants and county gentlemen, both Catholic and Protestant, formed the Amicable Literary Society of Galway. The objects of the Society were "the acquiring and disseminating useful information on the important subjects of agriculture, commerce, science, etc." There were 80 members and the mode of election ensured that they were "select and respectable." All religious and political discussions were strictly prohibited. Walter Lambert of Cregaclare, a leading Protestant land proprietor, was elected first president. The other original members were: Mark Lynch, treasurer; John Lynch Alexander, secretary; two Protestant vicars—Rev. Campbell and Rev. Young; the Catholic Vicar, Dean Kirwan; Father Tierney, O.S.A.; Dr. Henry Blake; Dr. Oliver Martin; Dr. Patrick Cheevers; Gregory Anthony French; Patrick A. Blake; and Walter Joyce. The address was given as Abbeygate Street and consisted of two separate reading rooms, one of them being used as a library. Hardiman describes the library as being good. The second room was "for newspapers and conversation." Dutton states: "If I am rightly informed (I hope not), several men of large fortune are upwards of *ten years* in arrear, though the subscription is only one guinea a year; if so, I should venture to think that the society must have been under a bad regimen, or, that men of fortune and gentlemen are not synonomous . . . The arrangements are under the direc-

tions of a president, vice-president, treasurer and secretary, a committee of four members, and a librarian, all chosen half-yearly; every person proposed for admission, and seconded, must remain a week on the books previous to a ballot, at which there must be at least twelve members; two black beans are fatal; this difficulty of admission they say makes them select, but I apprehend it might be used in so numerous a society to answer a party, if such a thing could be found in an *amicable society*. Their funds are ample: besides periodical works, they take in several English and Irish papers, but shame to say (if I am rightly informed) they take neither the English or Irish Farmers' Journals, or Munster Magazine, etc."

Hardiman writes: "Several of our most respectable merchants and traders have lately associated themselves as a Chamber of Commerce to promote the interests of trade. It is surely unnecessary to say, that as the objects of this laudable association are of the most vital importance to the town, it becomes the duty, nay more, the interest, of every individual to forward those objects. Without a spirit of industry, says an accurate observer, no trade can flourish; and without a persevering attention to the interests of commerce, even the advantages of situation will have no effect. That the prosperity of the town would lead to that of the country requires very little proof; it is, in fact, a self-evident proposition: for is it not clear that the produce of land would always find a ready export market; and, as it could never fail of a permanent consumption, would not the value of estates be consequently increased? It appears, therefore, to be the interest of the country gentlemen and farmers to forward the objects of this institution: to their united exertions the author wishes every success, convinced as he is, that the extension of commerce is the only certain means of rendering this country rich, flourishing and happy."

In 1839 The Amicable Society of Galway was incorporated by Royal Charter under the title of The Royal Galway Institution for the promotion of Polite Literature, Science, and Antiquities. It was to be governed by a Council of twenty-one, including a President, three Vice-Presidents, Secretary and Treasurer. The Council was to be elected by ballot the 16th March, each year, and to meet the first and third Thursday of each month. General meetings of the institution were to be held on the first and third Fridays of each month from November to June, inclusive.

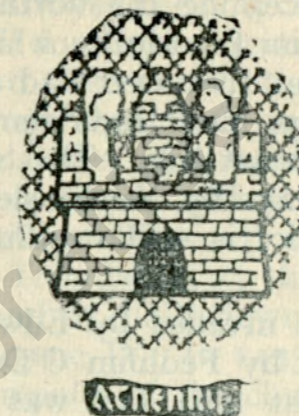
Thom's Directory of 1851 records the following officers: President—Anthony O'Flaherty, M.P.; Vice-Presidents—Very Rev. B. J. Roche; Augustus Bensbach, M.D., Professor, Queen's College; Patrick Moran, M.D.; Council—P. M. Lynch, Local Director of the Bank of Ireland; P. G. Fitzgerald, Bursar, Queen's College; R. N. Somerville; T. W. Moffett, A.M., LL.B., Professor, Queen's College; John Mulcahy, LL.B., Professor, Queen's College; Rev. George Commins; Richard Doherty, M.D., Professor, Queen's College; Rev. Dr. O'Toole, Vice-President, Queen's College; Cornelius Mahony, Professor, Queen's College; Captain George A. Bedford, Royal Navy; Edmond Donnellan; William Nesbitt, A.M., Professor, Queen's College; Golding Bird, Collector of Excise; Thomas Corr; and Rev. Austin McDermott.

On his death Hardiman bequeathed the bulk of his extensive and valuable library to the institution.

Some of Hardiman's manuscripts are preserved in the Royal Irish Academy, but the following prefatory note in the Academy's catalogue explains how the greater part of his works were lost to Ireland:—

"The said J. H. was several years making this valuable collection; but he was, at last, obliged to dispose of it to the trustee of the British Museum, for the third of its value, *viz.*, for about £500, to enable him to complete the proof of the Netterville Peerage, for Mr. Jas. Netterville, who afterwards behaved most ungratefully to the said J.H."

Hardiman's devotion to the Irish language and his generosity to Irish scribes and scholars have not yet been fully recognised.



## The Story of Athenry



**A**THENRY, the Ford of the Kings, was the original name of a ford on the western boundary of Hy-Many, the territory of the family of O'Kelly. It was at this point that the ancient lands of O'Heyne and O'Shaughnessy, Hy-Many, and Hy-Briuin Seola, now the barony of Clare, and originally the country of O'Flaherty, met. The castle and town afterwards built were named from the ford, the Anglo-Norman title being written Anry. The castle was not built by King John but by the Anglo-Norman barons in 1238. The Berminghams took possession and became barons of Athenry. The four Masters record in 1316 a battle between the Irish and the English which resulted in the complete subjugation of the western Irish. The ancient barony of Athenry was held by tenure and not by creation, but the title is now extinct. An old saying still exists: "Athenry was, Galway is, Aran shall be the best of the three."

Athenry was surrounded with a wall of great strength enclosing an area of twenty-five Irish acres—three acres more than Galway. The wall was originally enclosed by a ditch into which the river flowed. O'Donovan records in his letters: "This ditch is still traceable on the east and south sides where water still flows through it. The wall was defend with towers and six gates which are called Sparra's, *viz.*, (1) Briton's Gate; (2) Castle Gate (called in Irish Sparra an Chaisleáin); (3) Spiddle Gate, Sparra an Spidéil, the Gate of the Hospital; (4) Lara Gate; (5) Nicholroe Gate, Sparra Niocóil Ruaidh

and (6) Templegate, Sparra an Teampuill. All these gates are now destroyed excepting the north (i.e., Briton's) Gate and a part of Sparra an Chaisleáin, which are much injured. It does not appear that they ever had any ornamental work like the Gates of Derry. One tower remains in tolerable preservation on the southeast side. The 'Noble Abbey' which was erected here in 1241 by Meyler de Bermingham at the request of St. Dominic, is still standing in good preservation . . ."

1315. Ireland was invaded by Edward Bruce. Richard, Earl of Ulster, joined by Fedhlim O'Connor, the chief of his name, marched against him, but was defeated. On their return, Roderic O'Connor, who in the absence of Fedhlim made pretensions to his territory, was taken prisoner and put to death; but the latter, soon after driven to desperation, declared for Bruce; and, though he made several incursions on the English settlers in Connaught, he never was able to do any injury to Galway. Sir William Leigh de Burgh and Richard de Bermingham, the fourth baron of Athenry, were sent against him. Fedhlim met them with a strong force near Athenry and was defeated with a loss (according to the old chroniclers) of 8,000 men. Tradition has it that the walls of Athenry were built from the spoils of the battle. This engagement broke the power of the O'Conors for ever.

Richard de Bermingham, referred to, was the fourth baron in descent from William de Bermingham who came to Ireland with Strongbow. He was one of the leading conquerors of Connacht, and was called in Irish, *Risdearch-na-gath*, Richard of the Battles, from the number of his successful engagements against the native Irish, particularly these at Togher, Finlo and Athenry, in which the King of Connacht, O'Kelly, King of Maneach, and most of the chiefs of Connacht and Munster, lost their lives.

There is a tradition that "the valour of Hussey, a butcher of Athenry, was very remarkable on that occasion, for he fought with O'Kelly and his squire together, and slew them both; for which he was knighted, and is the ancestor of the reputed Barons of Galtrim."

By inquisition post mortem, 7 Edw. III., taken at Athenry, William, the third Earl of Ulster, was found to have held of the king, *in capite*, among others, many lands, tenements and rents in Athenry and district.

Pope Boniface IX. granted a bull of indulgence to those who visited and contributed to the repairs and pre-

servation of the Dominican Abbey erected in 1241. An accidental fire having destroyed the church in 1423, Pope Martin V. issued another bull for the reparation. In 1427, William Ryedymar and Richard Golber and other Dominicans, having represented to this Pope that there was a want of religious men to instruct the natives, petitioned him for a licence to found two chapels or oratories, with a belfry, bell, cemetery, house, cloisters, and other offices. It is presumed that these chapels were built at Toombeola, at the head of Roundstone Bay in Connemara, and at Ballindown in the County Sligo, respectively. Pope Eugene IV., in 1445, renewed the bull of Pope Martin for the repairs of the church, at which time it had thirty friars. In 1644 it was erected into a university (*studium generale*) with four others for the Dominicans, by order of a general chapter held at Rome. The following certificate was issued: "We the underwritten do by these presents testify to our posterity and future ages, that we seen and read with our eyes this inscription placed over the door of the refectory of the Dominicans of Athenry. 'Carolus Manus rubrae me fieri fecit.' As time will erase these letters, we have given this testimony the 24th of October, 1725. Thomas Power Daly, Carrownakelly, esq.; James Browne, Andrew Semper and Andrew Browne, Athenry; Michael Berny, deputy portrieve of Athenry; R. P. Fr. Raymundus de Burgo; R. P. Fr. Augustinus de Burgo."

In the cemetery of this monastery were burned the De Burgos, Mac Davoes, O'Heynes, Kilkellys, Moghans, Brownes, Lynches, Colmans, and Dalys.

In 16th of Elizabeth the monastery, with its appurtenances, thirty acres of land in Athenry, and twelve in the town of Ballindona were granted for ever *in capite* to the portrieve and burgesses of the town of Athenry, at the yearly rent of 26s. 4d. Irish money.

Towards the end of the eighteenth century part of the monastery was converted into barracks, and the barrack yard was the ground where the cloisters stood.

1402. Sir Stephen Lescrop was appointed to the government of the county of Connacht, and the receiver of the customs of Galway and Athenry; with all the profits as well of the custom of the cocket, as the little custom within both towns, for one year, reserving the salmon fishery in Galway.

1415. The revenues of Ireland were so reduced that Edward III. sent Sir Nicholas Dagworth from England to enquire into

the king's staple. Before this time the staple for the sale of wool, sheepskins or woollens, and leather was payable only at Cork and Drogheda. Hardiman records: "The following is one of the many instances which occurred, of the general inconvenience occasioned by the removal of the staple.— Thomas Lynche, John Athie, William Botiller, William Webbe and Edmund Blake, of Galvy, merchants, and John Rede, Henry Heryng and John O'Morkowe, merchants of Athenry, having freighted a ship of Lubyk in Spain with 53 lasts, and 18 daces (180), and 7 hides in the port of Galway, she began her voyage on St. Laurence's day, 1413, for Kynsale, there to pay the custom due for the said hides, because the king had then no collectors of his customs at Galway; but being driven by storm from the Irish coast, to the port of Scluse in Flanders, after her return, they deposited the custom (which the storm had prevented them from paying at Kynsale, as was upon their intendde,) in the hands of the said Thomas Lynche; the king, petition, pardoned the contempt of carrying the hides out of Ireland, without having first paid the duty, 24th July, 1415."

1432. "Alex' Lynch, Henry Blake, Richard Styven, and Walter Kervyk (Kirwan), or any three or two of them were appointed the king's justices, to enquire of all treasons, felonies, etc., as well within the franchise and liberty of Hanry (Athenry), as within the franchise and liberty of the town of Galvy in Connaught." (Quoted by Hardiman).

1504. Athenry had, like Galway, enjoyed peace for quite a considerable time until in 1504 William de Burgo, O'Brien of Thomond, McNamara, O'Carroll and other chieftains, rose in arms against Gerald, Earl of Kildare, the Lord Deputy, who was assisted by O'Neill, O'Donnell and others. Athenry was taken by the de Burgo army, but was surrendered after the Battle of Knoc-tuadh on 19th August, 1504. While the de Burgo's forces exceeded the Lord Deputy's it was defeated with dreadful slaughter. It is interesting to record that it was the largest army ever assembled since the English invasion.

1536. Ordained that no man of Athenry, although he bought his freedom in this town (Galway), be free, unless it be a young man having no house here or there."

1539. This year Andrew Browne of Athenry was made a freeman of the town (Galway).

1576. "The Lord Deputy having staid three weeks in Galway, set out towards Dublin, and kept sessions in every county he marched into, and settled garrisons in all places convenient. He finished his progress on the 13th day of April, 1576. In a letter he says, among other things, that Athenry was the most miserable spectacle in the world; the whole town was burned by the Mac-an-Earlas, and the church itself not excepted from the general ruin, although the mother of one of those vipers was buried therein; but this was so far from mitigating their fury, that the son being told his mother was buried in the church, replied, that if she was alive, he would sooner burn her and the church together, than that any English church should fortify there; that these Mac-an-Earlas hated each other, and yet like Herod and Pilate joined together against any third person whom they thought to be a common enemy. That the deputy had laid a tax of ten thousand pounds on the county, towards rectifying of Athenry. Shortly after this the deputy received letters from the bishop of Meath, and the mayor of Galway, which informed him that the sons of Clanricarde, who had lately submitted with the connivance of their father, passed the Shannon, changed their English for Irish apparel, sent for their friends and the Scots, and being met went to Athenry, sacked the town again, and set the new gates on fire, defaced the Queen's arms, drove away some, and slew others of the masons that were building. The deputy with the assistance of Mac William Oughter having dispersed the Irish and the Scots again repaired the town of Athenry."

1580. Sir William Peeham, Lord Justice, marched to Galway, and returned to Dublin after visiting Athenry.

1581. "A dispute arose between the Mac-an-Earla, Ulick and John Burke, on the death of their father. On being referred to commissioners it was ordered that Ulick Burke should have Loughrea and the Earldom of Clanricarde, and that John should have Leitrim, and they both agreed that if either proved a traitor to the Queen the other should have all."

1625, "Edmond Semper, of Athenry, Gent, died 8th May, 1625; he was seized of the lands of Monyscribe, Coldragh, Lissinas, Bealagare, etc., which descended to his son John Semper, and his widow Margaret Barry."

Dutton writing in 1824 states that Athenry was a hundred years ago reckoned to be the second town in the County of Galway.

Athenry never recovered from the effects of the many wars. In 1634 a petition from the Portrive, Burgesses and Commonalty of Athenry was presented to the Parliament then sitting in Dublin, stating: "... and continued in great wealth and power, until that in the time of the late Rebellion, the same was by the Rebels taken by sudden assault, and was then burned and sacked, and soon after was infested with the contagious sickness of the Plague which then visited most parts of this Kingdom, since which time the said Town decayed in trade and was dispeopled, until by direction of the state and by consent of all the inhabitants of the said county, both for the convenience of the situation, for the ease of the people, and for the restoring of that Town to its former state and condition, it was appointed that the common Gaol of the shire should be built and kept there; and that the Assizes, Quarter Sessions and County Courts should be also held and kept there, which accordingly for a while continued therein, in which time though very short that Town recovered so much of its former beauty yet without doubt it would by this have been in a fair and flourishing state, but by reason yet the sheriffs, for gratuities or some private consideration, hold their county courts in divers obscure villages, where neither lodgings nor entertainments can be expected; and that, by the favour of the Custos Rotulorum and of the Justices of the peace, the quarter sessions are kept at other places in the said county, and the general Assizes are also removed to Galway, and yet the said Gaol and prisoners being still left in the said Town of Athenry. The poor inhabitants thereof, bearing the charge and danger of the prisoners, and having no benefit by the court, the said town is fallen again into its former misery and desolation, out of which there is but small hope of raising it, unless your honours favour be expended towards it. For as much, therefore, as it is equal and just, that they that feel the burden of the Gaol, should taste of the benefit of some of the said courts... your petitioners most humbly pray that the said quarter Sessions, Assizes, county courts, by your honours command, may be continually kept in the said Town of Athenry, or else that the said Gaol may be removed to some of the towns where the said Courts are kept, and your petitioners will ever pray, etc."

The houses and shops were described in 1851 as poor and the streets narrow and unpaved. A chalybeate spring was much resorted to. The market, entitled to be held on Tuesday was not observed, and the fairs, which were but poorly attended were held on 5th May, 2nd July and 20th October. The population in that year was given as 1,487. Apart from the landed gentry, the professional classes in the town consisted of James Barrett, Land Agent, and Commissioner of Affidavits and Master Extraordinary in Chancery; John Bradish, Master of National School; M. W. Eagar, Surgeon; Nicholas Lawless, Master of Parochial School; and John Lopdell, Barrister of Prospect House. There were three hotels, a Posting House, 5 grocers, 1 saddler, 2 general stores, 2 carpenters, 5 butchers, 3 drapers, 1 provision dealer, 4 boot and shoe makers, 1 car maker, 1 stationer, 1 clothier and dyer, 1 tobacconist, 2 blacksmiths, 5 publicans, 2 nail makers, 1 gunsmith, 1 dressmaker, 1 cooper, and the inevitable process server.

Education was well provided for. The Dominicans who, under the protection of the O'Dalys of Caronakelly settled at Esker, about three miles from Athenry, and were flourishing there in 1856. They had built a church, a college and an agricultural school for the education of young gentlemen. For the poorer children there were the national and parochial schools catering for 800 pupils, 100 being provided with food daily. A house of industry educated twenty-four boys and were in turn apprenticed to trades.

The Editor is indebted to the Rev. Dr. Long, C.S.S.R., Cluain Mhuire, Galway, and the Editor of *The Redemptorist Record* for permission to quote from the Rev. Joseph Corr's articles on Esker Monastery.

"Although a few friars remained behind in Athenry and lived as outlaws in the woods near the town, the main body of the community was forced into exile after the confiscation of the Abbey. The Abbey of Holy Cross at Louvain offered hospitality to more than thirty members of the Athenry friary. There it was that Father John O'Heyne—who was professed near Esker in 1666—wrote his invaluable record of the Irish Dominicans of those heroic days... Most of the seventeenth century seems to have been spent by the persecuted friars in the vicinity of Athenry. It is difficult to say when precisely the first friars settled at Esker, because every vestige of their early sojourn there has long since disappeared: '*etiam ruinae periere.*' It is on record, however, that when the Dominican Provincial asked the Earl of Clonricarde for

some place of refuge, he was granted a patch of woodland called Coilascaul beside the village of Bresk, which is quite near the present monastery. Here a large college flourished, to which students flocked from places as far apart as Cork and Donegal."

*(To be Continued)*

## Old Dunmore

**D**UNMORE, the great fort or dun, gives the name to the barony of Dunmore. It was the place of a strong fortress of the kings of Connacht, and there are still to be seen the remains of an extensive castle, said traditionally to have been built by Hosdech (Hosty) MacMembric, or Mebric (now Merrick). This castle was taken by the Anglo-Norman Berminghams, barons of Athenry. In 1249 it was burned by the army of the King of Connacht, and in the reign of Queen Elizabeth, the Berminghams being in arms against the Queen, Sir Henry Sidney in 1569, besieged and took the castle. It was finally dismantled in the time of Cromwell. St. Patrick is said to have built a monastery in Dunmore, upon the site of which a friary for Hermits of St. Augustine was afterwards founded by Walter de Bermingham, Lord Athenry, in 1425. After the Reformation part of the friary was converted into a parish church of the Establishment, the rest being levelled, now forms the market place.

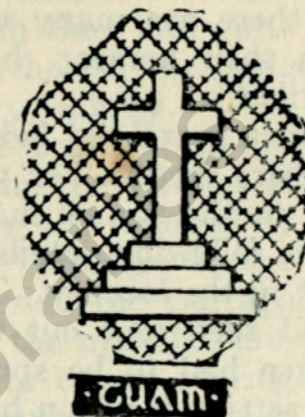
Henry Mossop, the distinguished actor was born in Dunmore in 1729. His father, rector of the parish, was a famous mathematician. While studying at Trinity College, Dublin, Henry Mossop was attracted to the stage by Garrick's acting, and showed remarkable promise. After acting for a time in Dublin he quarreled with his manager and went to London, where he appeared as "Richard III." His style of acting strongly resembled that of Kean of the middle of the last century. It was vivid, subtle, and forcible, but marred by an abruptness of delivery and irregularity of performance. Believing that his talents were as unlimited as his ambition, he grasped at all the leading characters without discrimination, and played many of them without effect. Leaving Drury Lane in disgust, he returned to Dublin, declaring that "there should be but one theatre in Ireland, and that he would be at the head of it." Refusing a salary of £1,000 from Barry and Woodward at Crow Street Theatre, "he spurned every kindness and emolument submitted to his acceptance and consideration." In November, 1760, he took a lease of Smock Alley Theatre at £100 a year rent. In 1767 he took over Crow Street Theatre

to prevent further rivalry, and for three years played by turns in each. At Crow Street he acted tragedies and at Smock Alley he played comedies and light entertainment. After twelve years as actor-manager in Dublin he became bankrupt and fled to London in 1772, broken in health and spirits. He died, with one halfpenny in his pocket, in a mean lodging at Chelsea in November, 1773, at the age of 43.

Kavanagh in his Irish Theatre records that Dublin companies visited Cork, and in later years the audience of that city often showed "proofs of their resentment" and on one occasion (1769) a member of the audience fought a duel on the stage with Mossop, the manager, when he would not accede to his request. His critics said of him that while admitting many faults in his acting, "Garrick and Barry only were his superiors; in parts of vehemence and rage he was almost unequalled, and in sentimental gravity, from the power of his voice and the justness of his conceptions, he was a very commanding speaker."

A very fine grit stone was raised in considerable quantities near Dunmore, of every thickness, from that of slates to the largest mill-stones, which at the beginning of the nineteenth century were usually sold for ten guineas a pair. They were for some purposes considered to be superior to French burr stones at £30 or £40 a pair. The decline of this industry was due like that of the milling industry throughout Ireland to the repeal of the corn laws.

(To be Continued)



## Tuam in Olden Days

BY JARLATH A. O'CONNELL

(Continued)

**J**OHAN GORTON in his Topographical Dictionary of Great Britain and Ireland, published in 1833 by Chapman & Hall of 186 Strand, London, describes the town as being "a handsome and prosperous inland town" and states that "the country trade is brisk; the market extremely well supplied with fish from Galway every day and meat from the vicinity; Tuam veal is proverbially excellent. The new shambles are well designed but badly situated. There is also a very extensive brewery, public bakeries, several tanneries, flour mills and a linen-manufacture, in a remarkably wholesome condition. Large quantities of coarse canvas for packing are also made in the town and parish."

The manufacture of linen and canvas in Tuam appears to have been on an extensive scale in the first half of the last century. In addition to the above reference it is noted in Pigot's *Directory of 1824*, *The Parliamentary Gazeteer of 1844*, and Lewis' *Topographical Dictionary of Ireland, 1846*. A special linen market was held on Fridays in the Connaught Hotel (Pigot 1824). These premises were the property of one Michael Ormsby and were situated in Bishop Street in the premises now known as the Mitre Buildings. The same Directory refers to Robert Wm. Potter of Vicar Street, as the



linen inspector. Flax-wheels and specimens of home-made linen are still to be found in many farmers' houses in the locality and, in fact, there are many who remember linen being manufactured in their homes; but the industry has now become quite extinct.

Mrs. Mary Thornton, a grand old lady of 92, who resides at Annaghkeen remembers that in her youth people walked from beyond Headford to the flannel market of Tuam. She very kindly gave me the following details about this industry which has also died out in the locality. The thread was spun in the farm houses and then sent out to the local weaver. The thread for the warp had to be spun harder than that for the weft and when setting it up on his frame, the weaver usually allowed 800 threads in the width. The unit of measurement was a bundle which was an owd less than a yard, an owd being the length of the long finger. Forty bundles made a roll. The flannel market was held at lower High Street on the site of the present Bonham market.

Many of the trades which flourished in the town, are now forgotten. Slater's Directory of 1856 mentions eight nail makers: Thomas Ashe, Garrett Dillon and James Quinn of Bishop St., Michael Higgins of Vicar St., George Hughes, Lawrence Leonard and Thos. Murphy of Galway Rd., and John Raferty of Ballygaddy Rd. The same Directory refers to Tim Begley, tinner & brazier, of Galway Rd.; John Burke, whitesmith, of Bishop St.; John Butler, cooper, of Bishop St.; and Philip McDonal, whip-maker, of Ballygaddy Rd. The number of hatters, boot-makers and blacksmiths operating at the same time, is too numerous for inclusion.

Tallow chandlery was an industry which survived until the end of the century and there are still some local residents who remember candles being manufactured in Kilgarriff's factory at Bishop Street. This family was identified with the trade for at least fifty years and Slater's refers to them as far back as 1856.

Before paraffin wax and paraffin oil became easily procurable, the manufacture of candles was an every-day event in the farmer's house. The principal tool was a grisset. This was a small shallow, iron pan oval in shape and having two legs and a short handle. It was kept on the hob, scraps of tallow, i.e., unsalted fat, were melted in it and a wick of tow (known locally as a paideog) was pulled through it until coated with the grease. Rushes and splinters of bog oak were similarly treated. The holders for these lights were

of iron and made by blacksmiths. Recently, I inspected a collection of them in Belfast Museum and I was interested to notice that although they had quite evidently been made by local smiths, nevertheless, the design was exactly similar to that used in County Galway.

No account of the commercial life of Tuam in the last century would be complete without reference to the Match Factory. This industry was founded by the Rishworth family who came here from Yorkshire in the 1850's. The factory which was erected beside the Curragh river, confined itself in its early stages to the manufacture of pit props, bobbins, wooden screws, etc., for export to England, but later it also included the manufacture of matches. The match-boxes, specimens of which are still to be had, had on their wrappers engravings of topical scenes and personalities. One series which was called 'Our Boys,' carried portraits of the leaders of the Irish Party. Another commemorated the Gaelic Athletic movement with hurling and football scenes and a third honoured the Galway Blazers in similar fashion. The Industry employed about sixty hands, and a thriving business was carried on for about thirty years. Increasing freight charges and the fact that the factory was situated so far from its principal market eventually proved its undoing; however, and it was forced to close down in December, 1890.

## TUAM SCHOOLS IN THE LAST CENTURY

### SAINT JARLATH'S COLLEGE:

Most Rev. Dr. Dillon was the first Catholic Archbishop of Tuam to reside openly in the town since the death of Archbishop O'Queely at Sligo in 1645. He was appointed on the 19th Nov., 1798, and immediately took up residence in a two-storey thatched house near the present corner of Tullinadaly Road and Foster Place. In 1800 he decided to found a Diocesan College and it is interesting to note that although the Penal Laws had been considerably relaxed, he had first to obtain the permission of Dr. William Beresford the Protestant Archbishop. The following is a copy of the Licence which was granted:—

THE PALACE,  
TUAM,

17th October, 1800.

William, by Divine Providence Lord Archbishop of Tuam, by Divine permission Bishop of Ardagh, Primate and Metropolitan of the Province of Connaught, to our beloved in Christ, the Rev. Oliver Kelly, of Tuam aforesaid, greeting.

Whereas the Most Rev. Edward Dillon, Roman Catholic Archbishop of the Diocese of Tuam, and Roman Catholic Primate of Connaught, hath by his nomination in writing, bearing date the 13th day of October in the year of Our Lord 1800, appointed and recommended unto us you, the said Oliver Kelly, as a fit and proper person to keep a preparatory school for the Royal College of St. Patrick, Maynooth, to be by him holden in the town of Tuam, County of Galway and diocese of Tuam aforesaid; and we therefore being satisfied as to your abilities and due qualifications in discharging your duty therein and having, therefore, accepted of such, the appointment of the said Rev. Edward Dillon, do by these presents grant and confirm unto you the office or employment of school-master of the said preparatory school for Maynooth as aforesaid, with all the rights, profits and emoluments to the same belonging, or in any wise appertaining, so long as you shall continue to behave yourself well, and to discharge your duty with propriety in the said office of school-master of said preparatory school, you the said Oliver Kelly, having first taken the oath of allegiance as by law required. In testimony whereof we have caused our archiepiscopal seal to be therefore affixed on this the aforesaid 17th of October, A.D. 1800.

WILLIAM TUAM.

Charles Davis,  
Not. Pub. D. Registrar.

The fact that this Licence was granted at all was probably due to the fact that Dr. Dillon and Dr. Beresford were very good friends. The latter was subsequently, in 1812, created Baron Decies. He died on the 18th September, 1819, after an episcopal reign of twenty-five years, and his memory is perpetuated by the stain-glass windows which he presented to St. Mary's Cathedral.

The first College was opened in two thatched cottages which stood in the Mall near the site of the present Cinema. These premises soon proved inadequate, however, and the

house at Bishop Street which is now known as The Old College, was purchased in 1817. This house had been built by one John Birmingham and, for a time, it was known as Birmingham's Folly. The owner having gone Bankrupt, it was sold in 1809 to John Browne of North Frederick Street, Dublin, and in 1811 the Ffrenches of Castlefrench acquired it and opened a Bank there. (It may be of interest to some readers to learn that one of the Directors was Denis Brown, notoriously remembered as 'The Hangman'). This Bank carried on for several years but, like many other commercial businesses throughout the British Isles, it was forced to close its doors in 1816 owing to the general slump in business which followed the ending of the Napoleonic Wars. The house was offered for sale, again, and with the help of contributions from all over the Diocese, the Archbishop acquired it for the College. In this connection it should be noted that Dr. Oliver Kelly, the first President of the College, had been appointed Vicar Capitular upon the death of Dr. Dillon in 1809 and, in 1814, upon the return of Pope Pius VII from Fontainebleau, he had been appointed Archbishop.

In 1824, the facilities of the College were enlarged by the erection of additional houses in Bishop Street and in 1856 the site of the present College and grounds was bought by Archbishop McHale. This property was known as Keighrey's Park and portion of it was used as the town Fair Green. Dr. McHale continued to set it as a Fair Green to the Town Commissioners at a yearly rent of £30 until 1875, in which year the College was extensively enlarged by the addition of two wings to the first building which had been erected in 1858.

Because of the impoverished state of the Catholic population of the Diocese, the financial resources of the College were very limited in its early days. Each Parish Priest in the Diocese contributed £2 per year towards its maintenance and upon these contributions, together with fees from lay boarders, the College had to exist. That it was able to do so was, to a large extent, due to the administrative ability of Fr. Thomas Feeney who was appointed President when the house at Bishop Street, had been opened in 1818. Fr. Feeney was a native of Crossboyne and at the time of his appointment he could have been no more than thirty years of age. He continued as President until 1835 (when he was appointed Parish Priest of Kiltulla) and amongst the many brilliant students who passed through his hands during his term of office were Dr. McEvilly, Archbishop of Tuam, Dr. Derry,

Bishop of Clonfert, Dr. O'Regan, Bishop of Chicago, and Dr. Duggan, Bishop of Clonfert. He, himself was appointed Bishop of Killala in succession to Dr. O'Finan in 1839.

The following reference to the College appears in Dutton's Survey which was prepared in 1823: "There is also in Tuam the College of St. Jarlath, for the education of Roman Catholics, under the superintendence of the Roman Catholic Archbishop of Tuam. Many young men are educated here for the priesthood, and are sent to the College of Maynooth previous to their taking orders. I am well informed it is admirably conducted, and every person who has been often to Tuam must bear testimony to the respectable appearance and remarkable propriety of behaviour of the students at such periods as are devoted to study."

#### THE ROMAN CATHOLIC FREE SCHOOL:

It would appear from a reference in Pigot's Directory of 1824 that this school was founded in or about 1820. The original site is unknown but in 1826 the house at Old Ballygaddy Road which we now know as 'Prospect' was erected as a Free School at a cost of £600 which was subscribed locally. The following extract from The Tuam Herald of the 27th October, 1838, contains a certain amount of information about the institution:—

"Tuam Roman Catholic Free School (Late National). This school, our readers are aware of was first established by the late Roman Catholic Archbishop, in the year 1826, and has since been efficiently supported by the contributions of the benevolent of this town and neighbourhood, until within the last few years when it, unhappily, came under the jurisdiction of the Commissioners of Education. Subscriptions were then, generally, withdrawn, we cannot say whether it was that the public disapproved of the connection, or that they were under the impression that ample funds were provided by Parliament for the support of such institutions. It was to be expected that the Commissioners would entertain favourably any appeal on behalf of the establishment, from the circumstance of its having been founded and maintained for a number of years, solely by voluntary contributions, and of a school house having been erected at an expenditure of upwards of £600, besides that it affords daily gratuitous instruction to upwards of 340 children for whose education three masters of considerable literary acquirements and of high moral and religious character are employed, yet, strange to

say notwithstanding many applications, the Board have given only the small annual grant of £15. The Tuam Free School is no longer a National School, the Commissioners having accompanied the grant with conditions which could not be complied with, being incompatible with the directions of the Ordinary. The paltry sum of £15 has proved quite inadequate to the payment of rent, salaries, school requisites and incidental expenses and it is therefore the duty of the public and, particularly, the original subscribers to meet and co-operate to prevent this institution from falling, and to enable it to continue the blessings it affords by diffusing useful, moral, and religious instruction among the rising generation."

The same edition of the Tuam Herald published a copy of a lengthy letter from Dr. McHale to Lord John Russell, written from Achill Island and dated "The Feast of the Dedication of the Church of Ireland." In the course of this letter His Grace wrote: ". . . . Yet despite those resolutions, founded on the fairest principals of religion and of reason and published to the world, The National Board have, in the plenitude of their arbitrary authority, sent us a Protestant Inspector in a Diocese where scarcely any Protestants attend the schools. The masters in Tuam, in Westport and in all the districts where my instructions reach them in time, refused him admittance. The Commissioners have since expended a good deal of stationary in insisting on the dismissal of those contumacious masters."

#### FRANCISCAN SCHOOL:

At the invitation of Christopher Dillon Bellew, the Franciscan Brothers of the Third Order Regular founded a Monastery and school in Mountbellew in 1818. The first brothers were Bonaventure Lee and Michael Dillon and although they were sent by the Provincial of the Friars Minor it is not recorded from what house they came. It is believed, however, that they came from an establishment in the Dalkey locality.

The rule observed by the Community was that of Pope Leo X and this had been adhered to since 1521. The Order was placed in a quandry upon the passing of the Catholic Emancipation Act, of 1829, however, because of the fact that whilst the Act emancipated Bishops, clergy and laity, it contained certain penal clauses which were applicable to religious. For the same reason, Christopher Dillon Bellew, their Landlord, was placed in an awkward predicament. As a solution to the problem, it was decided to petition the Pope for per-

mission to leave the jurisdiction of the Friars Minor and to attach to the jurisdiction of the Archbishop of Tuam. This permission was granted by His Holiness in a letter to Dr. Oliver Kelly dated the 13th September, 1830.

✓ In 1834, Dr. McHale was translated to the See of Tuam; and this event was to have an important bearing on education in the Archdiocese during the following fifty years. The system of National Education had been introduced by the Stanley Education Act of 1831, and during his life, Dr. McHale opposed the workings of the Statute by every means in his power. This statute provided for a system of mixed education by means of grants to be expended by the Lord Lieutenant through the 'Commissioners of National Education' for the instruction of children irrespective of their religious denomination. The Archbishop considered it as just another step in the proselytizing campaign of the Government and he referred to it as "a system in which Catholics and sectaries, truth and error, faith and heresy, were all huddled together in hideous confusion." (Letters of the Archbishop of Tuam, p. 536).

Part of his plan of opposition was to forestall the establishment of National Schools by committing education to Religious Orders wherever possible and in this he was ably assisted by the Brothers of the Third Order Regular, through their foundations in Tuam, Roundstone, Brooklodge, Clifden, Errew and Westport. ✓

From the limited records available, I have been unable to fix definitely the date upon which the Brothers first came to Tuam. Battersby's Catholic Directory of 1836 refers to the school as being in existence in 1835 and the date could probably be safely fixed in the winter of 1834 or Spring of 1835. Battersby's Directory of 1839 which refers to institutions in existence the previous year, includes the following reference: "In the town of Tuam there is an affiliation of the Franciscan Order of Mountbellew which the Archbishop has highly recommended." The same Directory for 1849 refers to the fact that there were 400 pupils on rolls the previous year and that the Superior was Rev. Br. Lewis Alexander. This Directory refers to the establishment for the last time in its edition of 1851 and it may be presumed that the school closed down in 1850.

Slater's Commercial Directory of 1846 contains three references to this school. It states that "a community of Presentation nuns and also of Franciscan monks have establishments here." Later, it refers to a "boy's Catholic school,

taught by the friars of the monastery" and in a third reference it states that the monastery was situated at Ballygaddy Road, that the community consisted of three brothers and that Br. Lewis Alexander was prior.

From these references it is evident that the Order took over the free School at Prospect, and this is substantiated by the fact that the rate books of Tuam Union for 1842 referred to the premises as the Roman Catholic Free School.

I can find no record of the reason for the Order's departure from Tuam in 1850 and, having regard to the fact that the school was in a flourishing condition two years previously, the abruptness of its termination is unexplainable.

The premises were taken over by the Irish Christian Brothers in 1851.

*(To be Continued)*

## SAOCHAR FÍLÍDEACHTA NA SCALLÁNAIC (1)

le TOMÁS Ó RAŞALLAÍŞ

Le linn an ReachtabraíŞ bí beirt dearbhráatar .i. Pádraic Ó Calláin agus Marcus i n-a sCómnuide ar Caitrín an Duibéin, tuairim dá míle taob tiar de Creachmaoil i sCómndae na Gaillimhe. Fíli a bí ionnta, agus bí cur d'á saochar fíli-deachta imheasta le fíli-deacht an ReachtabraíŞ féin. Cait Pádraic tréimse a' freastal ar sCarr-sCoil i sCaitrín an Duibéin, agus ácar eile a' dul 'un na sCoile i mBaile Áta an Ríog as Antoine Ó Urian, máisistir sCoile a bí annsiú. U'as an sClais Ruaid i sCeannatar Tuama don Urianac, agus bí mac d'ó tráct .i. an Canónac Ó Urian, ina uaachtarán ar Coláiste Naomh Iarflait, agus iar sin i n-a sCarr paráiste i mBaile Áta an Ríog.

Pós Pádraic Ó Calláin óis-bean de muintir féinneada as an Rinn i bparáiste Droichead a' Cláirín. Bí triúr mac ortu, Pádraic, Mícheál agus Máirtín, agus don inġean amám. Pós an inġean seo Mac Craic as Eiscir i n-aice Baile Áta an Ríog. As an mac Pádraic a pásaó an tsean-áit ar Caitrín an Duibéin, agus máir sé go raib sé don bliadain deas agus ceitre fióro. Fuair Mícheál saogal fada freisin—sé bliadna deas agus ceitre fióro. I mí na bFaoillí 1933 a fuair sé bás ; go ndéana Dia sCásta ortu beirt.

Cé go raib sColaideacht ar na CallánaíŞ (ar Pádraic go háirithe), rud nac raib ar an Reachtabraic boct, 'na diaid sin is uile, is binne, tríó is tríó, fíli-deacht Antoine ; is fearr a luġeas sí an sCluais ná mar luġeas saochar na sCallánaic. Sé'n t-ugdar atá leis sin, b'féidir, de briġ go raib eolas níos fearr as an Reachtabraic ar ceol ná mar bí acu-san. Ní hionann sin agus a ráó nac bfuil smaointe fíleachta agus binneas pocal i n-amráin na sCallánaic, mar tá ; agus annseo agus annsiú tá síad ioncúrta leis an Reachtabraic. Níor cum Antoine ariam don amráin sCáda atá mórán níos fearr ná " Máire Uruin " atá leasra ar Marcus Ó Calláin. Ac níor ceap na CallánaíŞ an oiread den deas-fíli-deacht agus ceap an Reachtabraic, nó, má ceap, ní tġ linn a tġeacht uirte.

I sCómndae na Gaillimhe trí fióro bliadain ó sóm ann, ní raib cion amráinuirde le faġáil as an nSaeóilġeoir nac raib i rioct roinnt de saochar na sCallánaic a sCáil, " Máire Uruin " agus " A Séam, a míc mo comursan " go speisialta. Mar deir an tÁtair Mac Siolla tSeanáin : " ní binneas amám atá le faġáil

i roinn d'amráin na sCallánaic, mar tá le faġáil go minic i saochar fíli na hoctmaó doise deas, ac tá ciall agus árd-smaointe ionnta com maic."

Ní nac ionġnaó, tá sCraim, agus aerġil, níos treise i n-oibreaca na sCallánaic ná mar tá i n-oise an ReachtabraíŞ. Ní dóis sur dealb Antoine don píosa mar " An Láide " a cuir na CallánaíŞ ar faġáil.

Síodé an fáct, a Láide, nac mbíonn tú as obair  
agus mise faġáil 'mo síudé go socair ?  
Is boct an lá go mbim-se tuirseac,  
Is dá fáct an lá nac mbíonn t'ada ort-sa.

Sin é an liúdrámán os comair do súl amac, a' súil go ndéanfar a sCáil dó, agus go bfaġfar é féin ar a sáimín sóis.

Is eol dúinn an tráct ar cumacó cur mór de saochar na sCallánaic, mar tá na dátaí tġta síos is na hamráin féin. Is cosamail surab é " An Láide " an céad ceann acu a cumacó (1825). Inis an mbliadain 1828 a ceapacó " An Sġiolla-dóireac ; san mbliadain 1830 " Oileán Éire nó Pároin Ó Caġáin " ; 1844-'45 a cumacó " An tSlis " ; 1846 " Rann na bFataí Dub " ; agus san mbliadain 1850 a ceapacó " Na hDoiseanna."

Tġann " Rann na bFataí Dub " léarġus maic dúinn ar an droc-saogal a bí i nÉirinn nuair a buail an t'ubacáin na fataí :

Is iomda duine boct de barr an sġeil seo  
nac bfuil tar béilí aise go ceann de'n ló ;  
San buaile ar énoc aise a t'ubracó braon dó,  
Ná seisreac sCéasta le dul 'un fóro.  
San ór, san airġeac, san creideamaint saogalta,  
San t'uit le tréan aġaim ac amám le Dia,  
Ac muintir sCána t'abairt páise lae dúinn,  
Dá bonn ar éisim san deoc, san biaó.  
Is iomda teac a bfuil octar daome ann  
a's san fear le saochru ac don duine amám—  
Síud píġim don duine acu, san caint ar an tSaoire,  
agus lá ná díle, ní beiró faic le faġáil.

Is cosamail go raib na CallánaíŞ suas i n-éipeacó nuair a d'aistriġ an Reachtabraic go Comndae na Gaillimhe :

D'ole é a cáilideacht ar a tġeacó 'un tġre,  
Bí cáibim de hata air, ar dáct an tSaoisín,  
A raib sreanġán barráis air, casta sníomta,  
agus is fada cait sé caitte ar an sCarn doilġ !

Bí "rapper" smeartha air, agus níor náir é 'míniú  
 Mar is iomrha d'aba cuireadh sé i bpóca na taoibhe,  
 Bí "trouser" salaic air go talamh síos leis,  
 A raib dá céad poll air agus sac le píosa.

Sin mar éan duine de na Callánaigh faoi'n bpile as Cill Dotháin.  
 D'obta eile dá raib iomarbáig eatorra deirtear gur cuir an Call-  
 ánaic le n-a cuir aicis an Reachtbraic a' caomeadh. Ac má bí na  
 filí as ácrann agus go raib, rinneodar réiðteac, agus i ndeire na  
 dála, ní raib cara ba dílse as an Reachtbraic ná pádrais Ó Calláin.

[Leanfar dó]

## A Ballinasloe Pot-Pourri

In 1124 was built the castle of Dunlo, near Ballinasloe. Turlough O'Connor, King of Ireland, who succeeded in 1130, soon after built the bridge of Dunlo upon the river Suck.

In the inquest held before Sir Anthony St. Leger, Master of the Rolls, and Peter Palmer, second Justice of the Common Pleas, in which the limits of the County of Galway were accurately ascertained, it is stated that "it goeth under the middle arch of the middle bridge of Ballinasloe, and from thence with the course of the stream it falleth in to the Shannon . . ." The tradition in Ballinasloe was that the mearing of the county was under the middle arch of the North Bridge, near where Cuff's Inn stood.

In the view of travellers Ballinasloe at the beginning of the nineteenth century stood preeminently for cleanliness, and for its regulations for the maintenance of an unusual police force. The agent was Lord Clancarty's brother, the Hon. and Rev. Charles le Poer Trench. Dutton states that when he "first saw Ballinasloe it was not out-done by even Galway in either filth or a vicious police; the doors of the houses were almost inaccessible through dunghills, as high as the eaves of the cottages, and an uncontrolled ingress given to all kinds of vagabonds, male and female. In the day time, in even the best part of the town, it was difficult to pass from one house to another, the foot path was so blocked up with cars, pigs, and other nuisances. In the night you were obliged, from regard to your neck or your shins, to wade ankle deep through puddle, in the middle of the street; even here, you were lucky if you escaped a tumble over a pig or a large stone, or escaped a Scotch salute, without the Edinburgh caution of 'ware heads.' Now, what a contrast! The foot path well paved, and swept every day; not even a bowl of water permitted to be emptied into the streets, not a car or carriage, even those of gentlemen, permitted to stand in the street without horses; not a dunghill or loose stone." The Rev. le Poer Trench compelled the alehouses to close at an early hour; shops were closed during the service in the Established church; tinkers, beggars and tramps were put in the Bridewell. The footpaths were well gravelled for a considerable distance on every road round the town, and posts were fixed

to keep off the wheels of carriages. Dutton adds: "that these innovations were at first violently opposed, as in Galway later. The change came through a system of rewards and punishments. A great part of the town and extensive suburbs are chiefly inhabited by those of humble rank." Ballinasloe then had a large market for all kinds of grain of superior quality, a good meat market, which was also supplied with fish from Galway. Rev. le Poer Trench built the market-house during his agency, and stopped the sale of meat, fish and general produce in the streets.

The great fall in the price of cattle and sheep at Ballinasloe in October, 1820, spread a general gloom over the province of Connacht; the prices for cattle were from three to five pounds each less than the previous year, and sheep from ten to fifteen shillings under that year's price. To those who had bred their own stock it was not quite so disastrous as for the jobbers who had purchased in spring. Many of these men sold their stock at Ballinasloe for less than they had paid for them, consequently such as could not draw on their banker were nearly ruined. Towards the end of 1820 and the beginning of 1821 the prices for stock greatly improved. The demand for pigs in February and March was extraordinary and the price kept pace with the demand. Huge numbers left Ballinasloe, and Dutton declared "that there are more pigs than sheep in Ireland." In October, 1821, the prices fell again even lower than before but recovered somewhat in November, and the demand remained brisk. In spite of former losses many were induced from an idea that things could not be worse to give prices for stock in 1822 far above their value. The consequence was that many who lost earlier were now ruined.

In 1823 the prices for sheep at Ballinasloe improved over the previous year but such as were kept over from that fair were sold at a loss. Many were compelled to send their fat cattle to Leicester and other parts of England. "Had there been sufficient feeding, and if owners could have held out, they would have had a better market in spring, but few were prepared to feed in winter and consequently had to sell.

James Clapperton, Agriculturalist to the Ballinasloe Agricultural Society, in his evidence before the Devon Commission stated: "The ground is generally very bad, the tenant is not able to manure it, and the progress is very slow; and when it is broken up, it is a much longer period before the farmer is remunerated, unless he can break up the ground at once. Now, Lord Clancarty gave them leave to burn all

the ground they could furrow-drain, and that has enabled them to put their potatoes in the first year. Nothing is so beneficial as burning the ground if the treatment afterwards is judicious. That is strikingly exemplified in this union. The burning of land is allowed on Lord Clancarty's estates only upon fulfilment of the conditions before mentioned."

Curwen in his *Observations* makes the following reference: "Ballinasloe is a considerable town; at its autumnal fair it is calculated to receive ten thousand visitors, the price of whose beds varies from sixpence to a guinea per night. The Farming Society of Ireland have a very good house here with admirable accommodation for the company and ample convenience for the reception and exhibition of stock. The arrangement of the prize cattle is perfectly well conducted." Wakefield in his evidence before the Bullion Committee of 1810 said: "At Ballinasloe fair, all payments are made in bills on Dublin, at sixty-one days date; and although the business done there is immense, the Galway bankers attend, and are ready to exchange these bills at par for their own notes."

The Ballinasloe Agricultural Society was founded by Lord Clancarty in 1840. It was the first of its kind in Ireland and its example spread widely throughout the country. There was no agricultural school attached to it, but there was, what in practice was found to be very much better, an intelligent and enthusiastic agriculturalist—James Clapperton—who went on the several farms and showed the farmer what to do and how to do it; what crops to sow and how to sow them. Among his other duties was that to enforce agreements made with the tenants upon assistance given in money, or by permission, to burn land; and also to superintend a model farm of fourteen Irish acres.

Seeds, lime, bone-dust, guano, etc., were supplied to the poorer tenants, without which and without a cash loan, it would have been wholly impossible for them to follow the instruction given them. Clapperton had also to visit the estates of other proprietors in the area (the largest being those of Lord Ashton and Lord Clonbrock, who were members of the Society) for any specified time they might think proper. They paid his wages for the time required. This greatly lessened the expense and trouble by bringing within the reach of any member of the Society, a well-qualified man to go round every tenant on his estate. Clapperton supplied most valuable statistical information, established a lending library, principally of agricultural books, for the use of the tenants on the various

estates, and in connection with the model farm he had a depot of breeding stock. He met the tenants on equitable and friendly terms. They, in turn, showed the deepest interest in green-cropping generally, and particularly in the sowing of turnips. His return for 1843 is of interest: 702 turnip growers, 32 of mangel-wurzel, 275 of rape, 454 of vetches, and 109 of clover and grass. In furrow-drainage he executed 17,484 Irish perches. By drainage much ground that was lying comparatively waste, useless to the farmer, was brought under cultivation, paying for itself. Many a farmer who did not possess a cow for several years realised one; others who had only one added another, with a proportional increase of minor stock. Many sent potatoes to market who could not previously raise an adequate supply for their own families.

A most oppressive power was claimed by some landlords near Ballinasloe, of turning in cattle and sheep on 29th September into ground they had let, usually at a very high rent, in conacre. Dutton recorded that he had seen cattle and sheep intended for the Ballinasloe fair on 5th October, turned into potatoes, which were unfit to be dug at that season, and were very much injured by the treading of the cattle in wet weather.

Hardiman referring to the entry under A.D. 1124, in the *Annals of the Four Masters*, writes: "Dun-leo—Irish, Dun-leodha, the dun or habitation of Leodha, now anglicised Dunloe, which gives name to a street in Ballinasloe. There is an old Irish family of the name of Low, still highly respectable, the head of which, I believe, resides at Low-ville, near Ballinasloe . . . but whether they descend from the Leodh, after whom this fortress was named, does not appear."

Charles Rathbone Lowe, the son of Major J. H. Low—the person mentioned by Hardiman—was born in Dublin, 30th October, 1837. Charles Rathbone Low went to sea in 1853, attained the rank of commander, retired in 1865, and became the first librarian to the Royal United Service Institution. "He was a prolific but sound and painstaking writer on naval and military matters, with a memory for all details of such history that was astonishing. With the boys of three generations ago he was a special favourite as the author of many a stirring, healthy tale of travel and adventure." His works include: *Tales of Old Ocean*, 1866; *Land of the Sun*, 1870; *Battles of the British Navy*, 1872; *Life of Field Marshal Sir George Pollock*, 1873; *Voyages of Captain Cook*, 1874; *Life of Sir Garnet Wolseley*, 2 vols., 1876; *History of the Indian*

*Navy*, 2 vols., 1877; *The First Afghan War*, 1879; *Soldiers of the Victorian Age*, 2 vols., 1880; *History of Maritime Discovery*, 2 vols., 1818; *Life of Sir Frederick Roberts*, 1883; *Battles of the British Army*, 1889; *Great African Travellers*, 1890; *Her Majesty's Navy*, 3 vols., 1892; *Britannia's Bulwarks*, 1895; *The Olympiad*, 1903.

The directories of 1851 tell many interesting facts about Ballinasloe. The streets were then well paved and gas-lighted, and the principal shops and hotels were similarly illuminated. Incidentally, the town was one of the first in Ireland to use gas. The houses had a neat and comfortable appearance, most of them being whitewashed annually. There were several industries: five corn mills on the river, an extensive coach works, a foundry for the manufacture of farming and agricultural implements, situated in Dunlo Street and owned by the Harper family. There were several breweries in River Street, a tan yard in Main Street and a small tobacco factory in the same street owned by the Connolly family. In 1828 was opened the branch from the Grand Canal. The Petty Sessions were held every Wednesday and Saturday in a court-house attached to the Bridewell in the Green.

The public institutions were the Ballinasloe Library Society, John Staunton's Billiard Room in Dunlo Street, the Hibernian Newsroom in Society Street, the Connaught Horticultural Society, also in Society Street, the Loan Fund Society with offices at Castle Mills, the Union Agricultural Society's Hall in Society Street—this Society being a branch of the Royal Agricultural Society of Ireland. In opposition to the Hibernian Newsroom was the newsroom in Main Street, under the management of the local Catholics.

The lunatic asylum was built in 1843 at a cost of over £27,000; and the Union Workhouse in 1841 at a cost of £9,600. A well established farming society for bestowing premiums; a loan fund, a dispensary, and free schools were in existence. Established in Society Street was a boarding and day school for girls, and in the Green was a similar school for boys. A Catholic school was in use in the Main Street. Other schools were: Lady Clancarty's Female Model School at Brackernagh, Lord Clancarty's Free School at Dunlo Hill, and a national school at Church Lane.

The annual meetings of the Agricultural Society were held in the Agricultural Hall at the October fair. The hall was built in 1856.



Leading to the lunatic asylum were the extensive nursery grounds owned by the Madden family. This nursery was claimed to be the most extensive in the west of Ireland. The Irish Missionary College, situated about half a mile from the town on the Shannonbridge Road, was founded in 1846, by the Rev. Thomas de Vere Coneys, for the education of Irish speaking clergymen in connection with the Established Church. The building was erected at a cost of £3,000 from voluntary subscriptions.

The population of the town in 1851 was 4,063.

*(To be continued).*

## Lough Coutra and Gort



**A**MONG the names retained in Irish popular memory of the men who stood by Grattan in the last days of the Irish Parliament was that of Colonel the Right Hon. Charles Vereker, M.P. On the French landing at Killala Col. Vereker was in command of the first troops to oppose the eastward march of the French and at Coloony he succeeded in reversing the disgrace of the British flight at Castlebar. For this he was created Viscount Gort, taking his title from the town of Gort which adjoined the family seat at Lough Coutra Castle. Col. Vereker had the peerage granted to his uncle John Prendergast, of Gort, whose heir he was, and whose property he inherited, with special remainder to himself. He accordingly inherited the title on the death of his uncle as second viscount. In 1850 his son, John P. Vereker, was owner of the castle and estates.

Lough Coutra Castle, one of the "show places" of Galway was erected at a cost of £80,000 by the second viscount from plans by John Nash. Nash was famous for his street improvements in London. He planned Regent Street, repaired and enlarged Buckingham House, designed the terraces along the edge of Hyde Park, renovated and designed the added portion of Windsor Castle and designed the Brighton Pavilion. Lough Coutra Castle is of "the severe Gothic" style; the walls are massive and of beautiful chiselled limestone. The lake covers an area of nearly eight square miles and is studded with wooded islands. One of these had been for many years the home of innumerable herons and cormorants; perhaps one of the few recorded islands in a fresh-water lake being inhabited by these birds. The Gort river flows out of the lake and at a romantic glen known as "the Punchbowl" flows into a deep rocky cleft, totally disappearing underground till it reaches Cannohown. Here it rushes out of a cavern and flows through Gort, where it once turned several mills, and falling, again makes its way, appearing and sinking several times, through the sands into Kinvara Bay.

The Gort unsettled estates lay under a debt in all of £60,000. In 1842 they were valued for family purposes at £150,000 but were always considered to be worth more. 1847 found Lord Gort, a resident landlord doing his duty to his

famine-stricken neighbours, refusing to fly, scorning to abandon his tenantry. "His lordship," said *The Freeman's Journal*, "was always opposed to the clearance system, which he characterized as merciless and unjustifiable, and endeavoured practically to prove that a resident landlord, by availing himself of the opportunities that occurred from time to time, could consolidate the farms on his estates, and introduce modern improvement, without desolating a single happy homestead, or alienating the affections of his tenantry." The famine came, rents could not be paid, and Lord Gort would not resort to heartless means of attempting to extort them. The interest on the mortgage fell in arrear; the mortgagee, taking advantage of a clause in his mortgage-deed, discharged the local landagent and appointed in his stead a London attorney, who had never seen the place and never visited it even when acting as receiver over it. A petition for sale of the property was lodged in Chancery, from which the proceedings were transferred to the new court created by the Encumbered Estates Act. The estate was sold at panic prices; an estate which should have left the Gort family a substantial income beyond every conceivable claim, was unable to free the mortgage. As was to be expected in a few years the property was to be sold again at very near double the price. Thirteen years purchase was the highest given. Many lots were sold at five years. On the resale some portions fetched twenty-five and twenty-seven years purchase. Lough Coutra Castle worth from £50,000 to £60,000 was sold for £17,000. Mrs. Ball, Superior of the Loretto nuns in Dublin, who intended to convert it into a convent, resold it for £24,000. Lot 1, valuation £560 a year, realised only £3,000. Lot 2, valuation £155, brought £600. The Board of Ordnance bought Lord Gort's profit-rent of £80, out of the Gort cavalry barracks, the valuation being £283 a year, for £1,450. The constabulary barracks and other premises, valued at £123, fetched £700. The townlands, valued at £579 a year were bought by the mortgagee for £2,800, or less than five years purchase. The day the Vereker family quitted Lough Coutra the people surrounded them with every demonstration of attachment and respect.

East Cowes Castle (adjoining Osborne Naval College), the present seat of the Gort family, was designed by Nash for his own residence. At the beginning of the last century, the Prince Regent and Lord Gort were on a visit to East Cowes Castle, when Lord Gort said to Nash, his host, "How I wish I could transport this castle to the banks of Lough Coutra!"

"Give me £50,000 and I'll do it for you," replied Nash. Lord Gort took him at his word; and Nash built the Irish castle, which, however, cost more than £20,000 over the sum first mentioned.

The town of Gort is called locally Gort Inse Guaire in Irish, a name meaning the field of the island of Guaire. The following references to Gort are taken from the *Annals of the Four Masters*:—

A.D. 1571. John, the son of Gilduff, who was son of Dermott, who had been styled the O'Shaughnessy from the time of the death of his father until this year, was deprived of that title and also of Gort-inse Guaire by his fraternal uncle Dermott Reagh, the son of Dermott, for he was virtually the senior.

A.D. 1573. Morogh the son of Dermott, who was son of Morogh O'Brien, was slain by Ulick Burke, the son of Richard, who was son of Ulick na gCeann, and by O'Shaughnessy, viz., Dermott the son of Dermott, who was son of William, who was son of John Boy. O'Shaughnessy was the man who gave him his death blow. John Burke afterwards deprived O'Shaughnessy of Gort-insi-Guaire in revenge of the homicide of his kinsman.

A.D. 1597. O'Donnell (Hugh Roe the son of Hugh, who was son of Magnus) encamped in Breifny in Connacht to the west of Sliabh Da En, after having plundered the friends of O'Connor. Here he stopped until he should be joined by all his forces in every direction. When all had assembled, which was in the end of the month of January, they marched into the Territory of Hy-Noill-Ealla (Tirerrill) thence into Corran; through Machaire Connacht into Clan Connhaighe and Hy-Many. Having arrived at the very entrance of Hy-Many O'Donnell sent forth several strong marauding parties to Tuath an Chalaigh and the upper part of the territory who brought many herds of cattle and other spoils to him to Athenry.

As already stated, Mrs. Ball, Superioress of the Order of Loretto, Dublin, purchased the castle for £17,000. Immediately after the sale, Mrs. Ball opened a novitiate and schools for the education of children of the middle and upper classes, and for children of the poor. The scheme was evidently not a success for after a comparatively short period the estate was sold to the first Viscount (afterwards Field Marshal) Gough, for the sum of £24,000.

The area of the present town of Gort is roughly eighty-four acres. It was described in 1752 as "a very poor town, like a village." At the beginning of the nineteenth century it

possessed a tanyard, a brewery, and a large flour-mill. The present court-house was erected in 1815, and the Bridewell and Protestant church in 1814 at a cost of £2,000. The population before the famine is given as over 3,000. The area of the town includes portions of Beagh and Kiltartan with Kilmacduagh. The old Catholic chapel stood on the site on which the parish national school had been built in 1847.

The Gort workhouse at the time of the famine was full of starving and dying people. In its incompleated and neglected state at the time it was the only sheter for these unfortunates. Osborne in his *Gleanings in the West of Ireland* (1850), writes : " The first thing that struck me was the very wretched state of some children in a yard in the right as you enter the main building ; there were about two hundred of them, of the class under fifteen years of age. They were in a shameful state of neglect as to cleanliness and clothing, they were sitting or squatting here and there, though not a cold day, shivering ; many were only clothed in such rags as I could conceive a beggar would consider as the cast clothing of his order . . . In a yard at the back of the workhouse and in a day-room opening into it, there were, as the numbers were given to me, 529 women and children, 129 of whom were between five and nine years of age. In addition, they had with them 24 babies in arms. This crowd of human beings was lying and crouching about the surface of the yard in masses and in groups, whose disgusting appearance it is difficult to describe. They were in the rags in which they had entered the house ; many had been in from one month to three—many, I believe, longer. What dress they had seemed to be rags of the red petticoat of the country from below the waist, rags of some black stuff above it. Some of the infants were nearly naked, and very evidently in a most filthy state. In spite of all that had been said to me to the contrary, my own senses satisfied me that soap and water were as equally foreign articles to this yard as decent clothing . . . They sleep closely packed, in long sheds, have no sheets, and must either sleep naked or in their rags, as it was admitted—indeed, it was evident—they had in very rare cases any body linen. The one day-room for this mass of living filth was crowded as much as the yard . . . It is my firm belief that were the cubic feet taken of the space these women are forced to live in, and could the details of their last few weeks' existence be published, a more dreadful expose could hardly be imagined."

In the directories of 1851-52 it is stated that the town consisted of three principal streets, wide and clean, which radiated from the Square, where the market was held. In addition to the general court sessions held twice a year, and petty sessions held weekly, there was a manorial court, held by Lord Gort, for the recovery of small debts. The population in 1851 was 2,005 ; three schools are mentioned : a classical school in Barrack Street, an Irish Church Mission School in Queen Street, and a national school in Church Street.

(To be continued)

The  
O'Shaughnessy  
of  
Gort

Tomás Ó Raḡallaigh

The following elegy, composed upon the death of the "most noble Roger O'Shaughnessy," is taken from page forty-one of the manuscript, H. 6. 15, in the Library of Trinity College, Dublin. In a marginal note, it is stated that "Shaughnessy came home sick (not wounded) from the battle of the Boyne, where King James and the Irish were routed by the Prince of Orange. O'Shaughnessy died at Gort the 11th of July, 1690. The said battle [was] fought on Tuesday, the 1st of July, 1690."

Sad Ireland's care, and fatal loss of late,  
Her threatened ruin, and bloody fickle state—  
Tho' God's strong hand, our saints and patrons all  
Will still reverse (if we repent) our fall—  
Prevents the common grief and dismal moans,  
The piercing sobs, the tears, and deadly groans,  
Which for O'Shaughnessy's death would resound  
From North to South through Ireland's fatal ground.

II

If we bemoan the blood or worth of man,  
Endowed with nature's rarest gifts, or can  
Deplore to see free hospitality  
Suppressed by death and liberality  
Entombed here lies the man in whom alone  
Those gifts excelled by true suasion,  
Roger O'Shaughnessy, the noblest heart  
That tyrant death could ever wound with dart.

III

A hero mild, familiar and kind  
Both great and good in body and in mind :  
A lord complete and still secure of fame  
As were the rest that bore that lordly name.  
O'Shaughnessy, a name which all men call  
And goodness, still two terms reciprocal,  
A firm and solid rock for bounty famed,  
The widows' magazine, the poors' store-house named.

IV

The nobles' Inn, where ladies long reposed  
At Gort, with thee, thy death hath discomposed.  
The God of rest, from restless Earth thee drew,  
To crown thy bliss among his peaceful crew.  
Tho' mortals all for human losses pine  
Not weighing well the mysteries Divine  
We rather should rejoice (if we knew all)  
To see poor mortal man turn immortal.

V

To see dull Earth turn to diaphanic rays  
To splendid beams, bedecked with godly bays  
If inward grief, which bleeding hearts produce  
If mortals' merits could our God induce  
The dead to revive, no man should longer  
On earth survive than should our lordly Roger.  
His lady's piercing grief, his offspring's cries  
Would him on earth with us eternize.

VI

May God to him in His own hall appear  
As mild and free as he to us was here ;  
May milder fates his progeny attend  
Sweet peace, and blessed rest may crown our end.  
May we this hero meet in Heaven then  
Among the sacred quiristers. Amen.

Evidently, the O'Shaughnessy was very charitable: "A large quarter of his estate, called Gort an Chárnáin, was given by him rent free to poor widows. The best oak wood was then upon that quarter."

A portion of his genealogical tree is given in the manuscript :

AN SIOULA DUB  
 |  
 DIARMAID RIADAC  
 |  
 AN SIOULA DUB  
 |  
 DIARMAID  
 |  
 RUAIORÍ  
 |  
 DIARMAID  
 |  
 RUAIORÍ  
 |  
 SIR DIARMAID  
 |  
 RUAIORÍ (+II. 7. 1690)

Other marginal notes about The O'Shaughnessy in the MS. besides those above-mentioned are: (1) "Oisre SUIRE mic Colmáin, Rí Ċomáct, Ó Seáchnasaig. ΔΑΙΩ ΡΟ-ΕΛΥΤΕΑĆ ΔΙΑΙΩ Δ ΝΟΙΑΙΩ, 7RL."

(2) "Sorc Innsi SUIRE MAR Δ RAIB CUIRE Uí Seáchnasaio."

## An Executor's Accounts in 1751

(SUBMITTED BY PATK. J. KENNEDY)

DOMINICK BURKE, M.P., was elected for the County of the Town of Galway in 1732 (Hardiman says 1735) and continued to hold his seat in the Irish Commons down to his death in December, 1747. After his death, to be exact in 1751, a lawsuit was instituted against his Executor by one John Burke and his wife Mary of Lismore Castle near Eyrecourt, Co. Galway, to recover sums of money due by the deceased by way of Bonds, Promissory Notes and so forth. Who was this Dominick Burke, M.P.? From papers which came into my possession some years ago he would appear to have resided for some time at any rate in Tuam on property leased to him by a Mr. Davis, an attorney in that town. From the same source it is abundantly clear that Burke was the last proprietor of his name to own a large estate which he sold to one Walter Lambert. Accordingly there is evidence sufficiently strong to say that he was one of the last Burkes of Cloghroke Castle and lands a short distance from Craughwell. These Burkes were much to the fore in the sixteenth and seventeenth century and Mons. Fahy in his "History of Kilmacduagh" relates that they were forced to sell their property to Walter Lambert [presumably of Creggclare near Ardrahan]. In addition to his South Galway and Tuam property Dominick Burke held landed estates at Fartymore and Knocknagar or Knocknagar in North Galway, Duoghmore and Dunmacphilbin in Co. Mayo, together with some property near Castlebar, and a leasehold interest in part of Renmore, near Galway Town. Incidentally Knocknagar in later times became the home of a William Burke, one of whose sons, Thomas Henry Burke,

was the unfortunate Under-Secretary for Ireland who met his death at the hands of the Invincibles in May, 1882.

Besides his lands and Parliamentary position Dominick Burke held the office of Barrack Master, a well paid job at the Disposal of The Barrack Board. Nevertheless he appears to have been in reduced circumstances at the time of his death despite having realised the then very large sum of £4,810 os od. for the lands sold to Lambert. The document in my possession is on poor paper, badly faded, worn away in places and eaten by time or mice in other places and was the reply drafted by one Edmund Costello to the Plaintiff's Bill of Complaint and was sworn by him on the 23rd April 1751, in the Town of Tuam before John Smith (innholder), Henry Rush, Pat. Lynch and John Swanwick. The following excerpts may be of interest, now that the original document is almost 200 years old, and the whole formed what in reality was an Executorship Account.

N.B.—Square brackets are mine. *Read Dept as Deponent.*  
 . . . . . indicate MS worn.

“ The first part of the Schedule to wch the annexed Answerr refers being an Accot of all the personal Estate freehold leases and Chattles real of wch the above named Domk. Burke dyed seized and passd and which came to the knowledge hands Power or Custody of this Dept.

	£	s.	d.
Promissory Notes taken by this Dept before ye death of said Domk for his stock sold at Fartimore the 29th April 1747 payable to this Dept who was bound with said Domk unto James Lynch of Gallway for the payt of 711 7s wch sum this Dept find with all Interest due thereon amounting in all to	81	16	11
Household Goods plate and furniture wth 3 Cows sold by Auction at Tuam 20th Aprl 1748 and afterwards	129	0	6
An old Mule sold for 3l 8s 3d and a filly at 2l	5	8	3
Proffit Rent or Intst in the Farm of Fartimore sold by the Sherr. at the suit of Mr. Walter Blake	325	0	0
Proffit Rent or Intst in the farm of Donghmore . . . . . by cant	810	0	0

Proffit . . . . . Knockna-			
gor . . . . . cant for	130	0	0
Ball. due from Sr. John Bingham Decd. to sd. Domk on their settling accots.	194	3	2
One years instst recd for rool from the sd Sr. John A Years Proffit rent in Donghmore payable to sd. Domk before tle said Farm was sold	6	0	0
Amount of Bank Notes left by sd. Domk in Dr. Kealys hands and wch this Dept reced. towards paying a debt due by Bond and Note from sd. Domk. to Mr. Dexter	83	19	0
Growing rents in the hards of ye Tents of Renmore at the time of his death	53	6	0
An Haggard of Corn of Fartymore part whereof was consumed in his family before and after his death part stolen and a great part Damaged by bad Weather the rest sold for abt.	28	9	6
In Col [or Cor] Frenchs hands due to sd. Domk Cash in said Domks house at the Time of his death as Dept was informed wch was expended towards supporting his Family	8	5	0
Twelve Plate [plated] Knife Handles, a Plate Snuffer and Snuffer Dish sold by Dept in Dublin at 5 shillings and seven pence p. oz.	6	0	0
Four old Plate salts sold in Dublin at 5 shillings and ten pence p. oz	11	7	11
An House Clock sold by Dept to Mr. John Davis ye highest bidder	2	16	3
. . . . . Creaghan	6	0	0
	5	16	0

One plate . . . . .  
 Twelve plate forks  
 In the hands of Domk. Burke son to the sd. Domk. to be accounted for by him  
 One bedstead and sett of Curtains — one feather Bed. In Depts hands or Custody one old wrought easy Chair one old Iron wheat Mill one small still or Alembick one old brass door knocker one large sauce pann, one deal sea chest some table linnen exclusive of . . . t the widow did take twelve old silk bottom Chairs

To this may be added such sums as shall appear to be due from Walter Lambert Esq. for the purchase of the sd. Domks. Estate of Inheritance after the Judgmts or Mtgaged Debts due to him from sd. Domk are paid . . Dept does not know how much the same may Amount to — the sd. Domk dyed also possd. of a farm in Rinmore near Gallway the yearly proffit rent whereof being 22l 15s, the sd Domk. some time before his death assigned this farm to Thoms Joyce of Gallway for ye payment of abt. £151 due to sd. Joyce until the sd. Sum with Intst. thereon be discharged. He also dyed possd. of a small farm near Gallway from the Warden and Vicars the yrly proffit rent whereof is £3 10s. od., he also dyed possd. of a freehold lease of a small farm near Castle Barr for three lives one whereof is expired the yrly. proffit rent whereof is abt. £6 the said farm is not sold nor does this Dept. know the value thereof, he dyed possd. of a small farm in the County of Mayo from John Browne of Wtport at abt . . . . . and tithes of Knocknagor amounting to abt. £48 . 0 . . . . . Dept was informed that sd. Domk was a Barrack Master dyed possd. or was entitled to abt. £700 due to him from the Barrack Board great part whereof was not paid to the succeeding Barrack Master to make good deficiencies in the Barracks wch. happened in the sd. Domks. lifetime by means of an Attachmt from Mrs. Daly otherwise Blake, the widow of Domk possd. herself of a two wheel Chair, and an old Dragoon Horse wth. some tea and coffee plates and a gold watch wch. she usually wore toger wth. some Linnen with the Approbn of this Dept who does not know the Value thereof. Domk Burke one of the younger sons of sd. Domk possd. himself of two small drinkg. Cupps and two small salvers wth. a scrutore [sic, escritoire] made of oak. By an Accot. stated it is thought that the Exors. or Admrs. of John Burke of Lismore Esq. and Anthony Daly Esq. both died owed the sd. Domk decd the sum of £172 10 7 at the time of his death as Ball. due to sd. Domk after discharging the rent and Dower of Fartymore but this is undetermined. This Dept was lately told that John Burke of Glanafara owed the sd. Domk. at the time of his death £40 0 0 . . . . . He also was informed that the sum of Eighty Pounds or thereabts. remained in the hands of John French of Gallway Banker as Balance due from him to sd. Domk. . . . . other articles remaining unsold lodged with Patk Kirwan of Tuam . . . for a debt of £30 0 0 . . . from sd. Domk. . . . .

The Second part of the Schedule being an Accot. of the several sums pd. and disbursed by this Dept etc etc  
£ s. d.

Disbursed and pd. for the use of sd. Domk before his death by sundry payts	70	9	6½
Paid Public Money [Grand Jury Cess] for his holding near Tuam		1	10½
Paid Jas Lynch in Gallway by sundry payts	76	14	0
. . . . . Fartymore due 1 May 1747 for Rent and Dower and 4 shgs and Eight pence other Expences	39	7	8½
Paid Mr. ffrcs. Moore to clear Mr. Burkes Bond and Intst.	64	8	0
„ „ Dexter to clear Mr. Burkes Bond and Note	77	3	6
„ „ „ half years rent for Rinmore	53	6	0
„ Servants Wages	1	17	10
„ Mannelly the Stay maker		13	0
„ Mr. Glone the Smith		9	1½
„ Mr. Burkes Hearth Money for 1747		12	0
„ Paid at Galway for drawing and engrossing Depts. answers to Mr. Lynchs Bills on Acct of Mr. Hamilton		7	0
„ At Castle Barr for drawing the leases of Duoghmore and Dunmc Philbin on renewing		11	4½
„ Lady Bingham Rent and ffines on renewing the leases [of D. and D above]	243	0	0
. . . . . Campbell the Auctioneer £1 2 9 and other Expences at the Cant of the Household Goods			
„ Mr. Thos. Colman his Bill of Funeral Expenses on Mr. Burkes Acct.			
„ the Sherr. his fees and gratuity £8 13 2 with 2/8½ to the Clke	8	15	10½
„ Bradley and Connelly for mending the gate at Mr. Burke's house at Tuam		17	6
„ Expended at the Cant at Duoghmore	2	5	1
„ Mr. Middleton Clerke to clear Mr. Burkes Bond and Intst.	147	4	0

„ Mr. Fracs. Davis a years rent for Mr. Burkes House and land at Tuam	34	0	0
„ Mrs. Ffrances Vessey to discharge Mr. Burkes Bond and Intst.	114	8	0
„ to Mr. Davis Atty.	25	13	9
„ do. in a Clock sold to him	6	0	0
„ Mr. Robt D'Arcy in Dublin for services at the sale of land	4	13	1
Depts. Expenses going to Dublin to attend the sale of Mr. Burkes Estate and other necessary matters upwards of	18	0	0
Paid to Mr. Middleton for printers advertisement	3	3	
„ „ Robt Caddy for Palls for Mr. Burke's Burial	3	3	
„ „ Counsr Wm. Burke for several Cattle bought from his father by Domk Burke decd.	11	15	0
Expended at the Cant at Fartimore	5	6	

Several payts to sons of Domk. Burke now follow too numerous to mention including one of £50 to Walter Burke "on his quitting the kingdom and in part of his legacy."

Book Debts to Hugh Conner of Gallway, Nicholas Conner of Galway, Anthony French of Galway, Pat Kirwan of Tuam were paid by the Executor as was a Bond of £434 10 4 to the Hon. Mrs. Mary Daly [formerly Hon. Mrs Mary Burke of Lismore Co. Gly]. The "millers of Knocknagur" paid in £15 10 0 [apparently rent or levy to Burke] and Knocknagur Farm itself was purchased by Domk. Burke for £430 0 0 and a horse purchased from a Major Hill in Dublin cost £11 7 6.

## A Galway Election

Prior to the Union, Galway sent six representatives to the Irish Parliament: two for the county at large, two each for the boroughs of Tuam and Athenry. In 1851 it returned four members to the Imperial Parliament: two for the town of Galway and two for the county. Previous to the general election of 1857 the sitting members for the county were Sir Thomas John Burke, Bart., of Marble Hill, Loughrea, and Captain Thomas A. Bellew of Mount Bellew. Sir Thomas was acclaimed the most popular man in the county; but captain Bellew had made himself unpopular among his firends and supporters by giving himself what they considered to be "airs." Several of his votes in Parliament, especially one in connection with the extension of the Income Tax to Ireland, caused general dissatisfaction and brought on him a public denunciation by Archbishop MacHale and the clergy. The great voting interests of the county were those of Lord Clanricarde, Lord Clancarty, Lord Clonbrock, and Lord Dunsandle, and Sir George Shee represented a large interest in the barony of Dunmore. The Liberal Catholic county gentlemen looked on Lord Clanricarde as their leader. A candidate could forecast the result of an election by simply counting up on the registration lists the names of the tenants of each landlord who had promised or refused support.

At the general election of 1857 a third candidate entered the field in addition to Burke and Bellew—William (afterwards Sir William) Gregory of Coole Park, Gort. The majority of the landlords promised him their votes, and the town voters, comparatively independent, were divided. Sir Thomas Redington of Kilcornan, approached the Bishop of Clonfert, Dr. Derry, on Gregory's behalf, but was refused support. Dr. Derry interceded with the Archbishop of Tuam on behalf of Captain Bellew who was again taken into favour. The Archbishop then issued a violent denunciation of "Quarter Acre Gregory." In the dioceses of Galway and Kilmacduagh, Gregory had the support of Dr. Fallon, Bishop of Kilmacduagh and of Dr. McEvelly (who had just been appointed), Bishop of Galway. There were thus the bishops of two dioceses supporting Bellew and two supporting Gregory.



In the western baronies, James Martin or Koss, and George Burke of Danesfield brought their tenants to vote for Gregory as did Thomas Joyce for the district of Craughwell and Andrew Comyn for Ballinasloe. John Eyre for the baronies of Longford and Leitrim brought carriages and cars full of voters to Loughrea "amid much noise, cheering and enthusiasm."

The polling days were fixed for the Thursday before Easter and the Saturday following, 10th and 12th April. By Thursday evening the reports from the different polling stations showed such an immense majority in favour of Gregory that Bellew stated to O'Hara, the sub-sheriff, "I see I am beaten, and there is no use in prolonging the contest. I do not wish to put Mr. Gregory to another penny's expense, and will not poll a man on Saturday, so give orders at once to your agents to stop all further proceedings."

The cost of the contest for Gregory amounted to £1,400.

## The Trial of Robert Martin

Robert Martin of Dangan was charged with having murdered in Galway, Lieutenant Henry Jolly, an officer in General Dormer's regiment of foot. Martin was tried at the King's Bench, Dublin, on 2nd May, 1735.

The Court being set, the following were sworn as a jury: Michael Burke, Thomas French, Henry Burke, Ross Mahon, William Boylan, John Halliday, John Broughton, Walter Lambert, David Poor, George Davis, and one whose name is not recorded in the report of the trial. The first witness for the Crown was Lieut. George Bell. He stated that he was not present at the time of the quarrel between the prisoner and the deceased, but very soon after the deceased's death he saw him on the ground in a pool of blood. His body showed several fresh bleeding wounds, three of which were on his right side close on his breast, and one of them pierced out of his back quite through the body. Deceased had also two wounds more on the left side, which also penetrated the body. Being asked by the Court if deceased had any other wounds, he said, a few on his left hand and arm but they would not prove fatal. He added that he had given this evidence at the Coroner's inquest on the body of the deceased at Galway. Few questions were put to the witness by the Court and the prisoner—his evidence being limited to a description of the deceased's wounds.

Captain Edward Southwell was sworn. He declared that while Mr. Jolly and he were playing billiards in a coffee-house in Galway, the prisoner rushed into the room, drew his sword, and instantly demanded satisfaction from "the rascal who spat on him as he was passing by." Witness answered that it was he who spat but not deliberately on Mr. Martin, and tendered his apologies. Martin, however, insisted on further satisfaction, and witness asked permission to return to his barrack for a sword promising that he would return quickly and give the satisfaction asked for. He added that neither he nor the deceased were armed. The prisoner asked the witness was there not an attack made on him by Mr. Jolly "with

an instrument not a sword, at the billiard table before he drew his sword? The witness answered no.

Robert Watson, the coffee-boy, swore that there were four yards distance at the billiard-table between Mr. Martin and Mr. Jolly, the latter standing by the window and Mr. Martin at the door with his sword drawn, and approached Mr. Jolly. Mr. Jolly took up a chair to defend himself through the frame of which the prisoner made several thrusts at the deceased. Evidence on behalf of the prisoner was given by Julian Mathews, Nicholas Bates, Mr. Donnelly, and others. Mr. Donnelly's evidence was very much in favour of the prisoner and impressed the jury. The Court having summed up and charged the jury, a verdict of not guilty was returned, after a short absence, by the jury.

The report of the trial, in the form of a pamphlet and printed in Dublin, is a hasty and imperfect one, and was issued immediately after the trial to gratify public curiosity. The jury panel was from Galway and the verdict was typical of a "Galway Jury."

The "Convert Roll" of 1745, shows "Robert Martin of Dangan in the county of Galway, Esq.," as having become a Protestant. He built Cleggan House, at the head of Cleggan Bay in 1740, as shown on an inscription over the entrance.

Martin died in 1792. Lieutenant Jolly was buried in St. Nicholas's Church, Galway, where a small mural tablet was erected bearing the inscription: "Near this place lies the body of Henry Jolly, Lieutenant of Grenadiers in the Hon. General James Dormer's Regiment of Foot."

*Volume 3, Nos. 1 and 2, 1950*

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County Libraries Headquarters, Galway*

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## Editorial

JUDGED by the reception that continues to be extended to THE GALWAY READER we have miscalculated neither the taste nor the need of the hour in the matter of periodical library literature. The demand has already run to dimensions we scarce expected to see reached after a little more than two years' existence. We must, therefore, interpret this as an earnest that we have won at the very outset the confidence of our readers, from the humblest to the exalted.

Our buried treasures are well-nigh inexhaustible, and a vast field yet remains inviting the labours of the Irish historian, professional and amateur. The priceless relics of Galway's past have not as yet attracted the amount of attention and appreciation they deserve, yet we have writers of our time, not many, it is to be regretted, who have fortunately devoted themselves to casting a vast amount of light on the history of the City and County of Galway.

The type face throughout is set in Bembo, 11 and 8 point. The titles of the articles are in 24 and 18 point. The first roman of the kind that we now call old face was used in 1495 by Aldus Manutius for a short latin tract by the humanist poet Pietro (later Cardinal) Bembo. The punch-cutter, who modern research has identified as Francesco Griffo of Bologna, presumably evolved this wonderfully proportioned lower-case with the help of critical advice from the great scholar-publisher Aldus and his learned friends. It was closely copied by Claude Garamond, the French XVth century typesetter. But it was not until 1929 that Griffo's masterpiece was rescued from obscurity and made available to the modern typographer.

The Irish article is in 10 point Gaelic, 2 point leaded.

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The Irish article in the past Gaelic 3 point leader.

## Literary Notes

*Religion and Culture*, by Christopher Dawson, a series of lectures of an historical character, shows how impossible it is to understand the evolution of culture if religion is ignored or belittled. The anthropologist and the student of the science of comparative religion will find the book of interest and utility.

Two useful contributions to a knowledge of Tudor England are *Erasmus, Tyndale and More*, by W. E. Campbell, and *The Elizabethan House of Commons*, by J. E. Neale. W. E. Campbell has combined the biographies of Erasmus, Tyndale and More to show their respective contributions to the Reformation epoch, Erasmus as the great Renaissance figure whose learning was at the service of the Church; Tyndale, a translator of the Bible like Erasmus, and like him connected with Cambridge, but inspired by a hatred of the Church which made his masterly translation an attack upon it; and More, whose controversial writings against Tyndale are the particular concern of Mr. Campbell. The link between these two works is the Reformation Parliament, the instrument which Henry VIII employed to bring about the apostasy of his country from Rome, thereby enormously increasing the power of that body, and especially that of the House of Commons. From Professor Neale's research two points emerge clearly, the prestige and importance of the county members, almost exclusively belonging to great territorial families; and the extreme diversity of the borough members, who were comparatively rarely citizens of the towns they represented, but were drawn by curious means, from the ranks of lawyers and court officials and, above all, from the junior members of the country gentry, who could not obtain county constituencies. This swamping of the House by the Protestant gentry was a cardinal factor in the course of English history and the source of the Commons's victory in the constitutional struggles of the next century. (Condensed from *Blackfriars*.)

Beginning with Egypt in the summer of 1939, Field Marshal Lord Wilson's *Eight Years Overseas, 1939-47*, covers the author's war experiences in the Middle East and Mediterranean up to the end of 1944 and then the subsequent two years at Washington when head of the British Forces Staff Mission. It is written with

a view to describing not only the circumstances and considerations which led to the main tactical and strategical decisions in the various campaigns in which the author was concerned, but also to bring out the many and varied other problems with which a commander is faced in war. The latter were often of a complex nature involving the politics, economics and customs of countries which are to the fore in world politics today, anecdotes concerning which should be of interest to civilians and service men alike.

In the last number of THE GALWAY READER some notes were given on the *Singular Travels, Campaigns and Adventures of Baron Munchausen*. John Carswell has now written a biography of Munchausen's creator, the versatile and gifted Rudolf Erich Raspe. Raspe wrote voluminously on learned subjects, and at one time was keeper of the Gems to the Landgraf of Hesse, but after disposing for his own profit of some of the valuables entrusted to his care came to England, where he arrived penniless in 1775. In the following year Raspe was expelled from the Royal Society, but he struggled on, and found employment mining tin in Cornwall, where he wrote his account of *Munchausen's Travels*, which was first published in 1785. Raspe's career provides an illustration of the way in which the industrial and romantic movements were intertwined, and Mr. Carswell, whose biography, *The Prospector*, gives particular attention to the period following Raspe's expulsion from the Royal Society, has drawn on manuscript sources for his account of those years of scientific and industrial activity in the early decades of the English Industrial Revolution.

Bentz Plagemann contracted poliomyelitis while serving with the U.S. Navy in the Mediterranean during the late war. From a hospital in Naples he was flown to the Georgia Warm Springs foundation, where he eventually recovered. By profession Plagemann is an author; by nature a serious-minded, thoughtful man—who at the critical moment of his illness found again the Catholic faith in which he had been brought up. The combination has produced a perceptive record of the onset and progress of his illness and cure, and the development of a human personality in the face of disaster.

The sixth of a series of "Modern Stage Handbooks" is *Lighting the Amateur Stage*, by M. G. Say. It is a small volume and consists mainly of practical instructional notes on equipment and methods

of lighting for the small stage. A glossary of lighting terms and a table of colour combinations are included.

M. Digby-Beste's *The Pilgrim's Rome*, compiled for the Holy Year, shows a selective sense, full of information that is interesting, factual and to the point. Some places of interest in the city's environs are described in an appendix, and the book includes a list of public transport services, a map, and notes on the Holy Year. It is written in a convenient topographical order and there is a full contents list.

Antonia White, who wrote that neat, accomplished account of life at a convent school called *Frost in May* has completed a new novel, with a similar theme. It is, however, longer, more serious in tone, and somewhat less spontaneous, but at the same time *The Lost Traveller* achieves a depth lacking in the earlier book, and presents with great vividness the somewhat unusual circumstances of the story it tells. The book emphasizes the advantages of belonging to the Catholic Church. It is claimed that the story carries on the tradition of Charlotte Bronte in its unfolding of a young girl's experiences in coming to grips with the world.

Cedric Astle, a head master, in *English at a Glance*, has assembled in a single volume, and in a form which will facilitate reference and learning, a mass of essential information for students of English in secondary and technical schools. It is a combination of the functions of text book and encyclopaedia, and may be used either under the direction of the teacher or as the student's or householder's self-help; a compendium of grammatical and literary data, including lists of technical terms; a bibliography of reference books and useful works on literary appreciation and speechcraft to meet the needs of writers, public speakers and others with a professional or specialised interest in the study of English.

Born in the west of Ireland towards the tail-end of the Victorian era, Major Desmond Chapman-Huston was, as a young man about town, ruffing it in London, on almost nothing a year throughout the glittering Edwardian decade. Full of curiosity about everything, loving nature and human nature, he "went everywhere and knew everyone." Society, the theatre, drama, music, politics, soldiering, and, finally authorship—each absorbed him in turn. He met many of the prominent people of his time and sketches them as he saw them, spiced at times by witty malice. *The Lamp of Memory* is



a re-creation of a vanished period, unbelievably near, hopelessly far away. In Irish cabin or Royal palace, in France, Spain, Italy, Bavaria, the Middle East, the U.S.A. or Canada, the author seems to have been equally happy, equally at home.

Ibsen's dramatic form, and not his ideas, constitute his great contribution to the theatre, his method of exposition and his treatment of the stage were of infinite importance to the dramatists who followed him, and this aspect of his work has not in the past received the attention it deserved. The effete puritanism and social prejudices of the Norwegian provincial life, in which his unhappy early years were passed, were rich material for the bitter satires on civilisation with which he subsequently stung Europe into fury. In 1857 he was appointed manager to the National Theatre at Christiania. A year later appeared his first saga-drama, the *Warriors of Helgeland*. *The Pretenders* followed in 1864, and 1873 saw the completion of *Emperor and Galilean*, his greatest historical prose-drama. Ibsen the cynic, pessimist, and iconoclast, made his debut in 1862 with *Love's Comedy*, written in epigrammatic verse. In the same style there followed *Brand*, an attack on pietism, and *Peer Gynt*, his most influential and popular dramatic poem, called by many "the Scandinavian Faust." In the *League of Youth*, *Pillars of Society*, and *An Enemy of the People*, he attacked the whole fabric of modern politics—as he terms it "government by geographical formula." Ibsen's studies in feminism are of equal interest and power, *Rosmersholm* being the best, and the *Doll's House*, in which he discusses the problems of modern marriage, being next in merit. *The Lady from the Sea* is a poetic conception, the same in idea as the *Doll's House*. In *Ghosts* he exploits the possibilities of hereditary disease as a dramatic motif. *The Wild Duck*, a piece of symbolism, is like *Brand*, an attack on unpractical idealism. His later works are: *Hedda Gabler*, *The Master Builder*, the zenith of his powers: *Little Eyolf*, *John Gabriel Borkman*, and *When We Dead Awaken*. All these are chiefly developed from the ideas contained in his earlier works.

Those readers interested in Ibsen should consult G. B. Shaw's *The Quintessence of Ibsenism*.

A brief summary of one of Ibsen's later works *When We Dead Awaken* is offered:

"Ibsen's play *When We Dead Awaken* has been styled by him 'a dramatic epilogue.' It lays bare certain experiences; it reveals the springs of these experiences with profound insight; but it offers no consolation. Ibsen is not concerned with remedies. He

stands outside life, watching it with piercing eyes. Without comment, he gives you the result of his investigations. 'That is what I see,' he says; 'take it, or leave it, as you will.' To many *When We Dead Awaken* is merely a mystification, without moral, without purpose. The obscurity of the symbolism and the fogginess of the intention apart, there cannot be two opinions as to the supreme craftsmanship, the simple ingenuity of the plot, and the realisation of the characters. They are abnormal; it may be our good fortune never to meet one of them in the course of a long life; yet they are real, very real. The dialogue is as simple as a nursery tale, but the drama is difficult to explain, because there is always an intention, an undercurrent of suggestion, beneath the sense that behind everything you say,' says Professor Rubeth, to which Irene replies, 'How can I help that? Every word I say is whispered in my ear.'"

The principal characters are four in number—a world-famous sculptor, with "artistic" temperament; his pretty, foolish, discontented wife; a hunter of bears and any other game that comes his way, "if only it's fresh and juicy and has plenty of blood in it"; and a stranger lady, who in former days was the model for the central figure in the sculptor's great work, "Resurrection." Therein lies the tragedy. She appealed to the artist in him, not to the man; and when his work was finished ("our child," she calls it) he had no further need of her. They part, he marries another, and the model, who is the stranger lady, is desolate for evermore. He too, since his marriage, finds that his inspiration, his art, has left him. It went when the model disappeared from his life. Years later—that is, in the first act of the play—they meet, and recall the old days. She says: "I gave you my young, living soul. And that gift left me within—soulless." He realises that she is his affinity, that at last he knows that the world is well lost for each other's sake, that their souls which have been long dead have at last awakened, and—and—they decide to go up the mountain together that summer night. His wife makes no objection, for she, too, has found her affinity in the hirsute hunter of bears and other things. The hunter has presumably awakened what she considers to be her soul. These two also ascend the mountain, which brings us to the third act. It consists of dialogue between the couples, and reveals to the wife that a chance bear-hunter is not a pleasant companion on a midnight expedition. A storm overtakes them. The wife and the bear-hunter escape, the wife singing "I am free! I am free! I am free!" But the sculptor and her affinity are overwhelmed by an avalanche, and there the

play ends. The moral is—what you will! The sculptor and the stranger lady are certainly free from the burden of their intolerable selves; the wife has but changed the character of her chains. “Nobody but Ibsen would have dared to choose such a plot, such a *denouement*; nobody but Ibsen could have written it in so masterly a way; nobody but Ibsen could have thrown such a search-light on the disordered lives of these Ibsenian men and women.”

Emily Lawless was the eldest daughter of the third Lord Cloncurry and his wife, a famous beauty, Miss Kirwan of Castle Hackett, Co. Galway. It was through her associations with the home of her mother's family, its haunted hill of Cruchma, its wild country, its wealth of legend, that she gained the affection for the west of Ireland which was to appear later in her novels. Of her childhood she gives some charming pictures in *Traits and Confidences*, a book of sketches and studies published in 1898. She had a constant interest throughout her life in natural history, the study of which in youth made her acquainted with the wilder districts of the county she was afterwards to describe, and with the store of legend preserved by the people.

*Hurrish*, her first novel, did not appear until she was 41 years old. In Ireland, this story of peasant life in Galway was not received with much favour as in England where it was widely read and admired. Next to *Hurrish*, which had been translated into Dutch, the most successful and popular of her novels was *Grania*, published in 1892. Ireland was still unwilling to recognise this fine and moving story as true to life and dialogue. But Ireland and England united in admiring her volume of poetry published in 1902, *With the Wild Geese* which showed poetical feeling and accomplishment. *This Point of View*, another volume of poems, published in 1909 for the benefit of some of the fishing people of Galway Bay, showed her in a more reflective vein, and gave evidence of an independent and courageous mind.

Her knowledge of Irish history and her pride in her country Miss Lawless always used with good effect. Hard and conscientious work went to the making of the book on Ireland which she contributed to the *Story of the Nations* series in 1887. This historical knowledge she used again three years later in a story called *With Essex in Ireland*, a work of fiction so well grounded as to deceive Gladstone into believing it reprinted from a genuine journal kept by a follower of Essex in 1599. A less successful work was a *Life of Maria Edgeworth* in the *English Men of Letters* series, 1904. This work lacked the chief qualities of literary biography.

Other of her publications are *Major Lawrence*, F.L.S., 1887; *Plain Frances Mowbray*, 1889; *Maelcho*, 1894; *A Garden Diary*, 1901; and the *Book of Gilly*, 1906. In 1905 she received the honorary degree of Litt.D., from the University of Dublin. In the preface to *The Races of Castlebar*—the last work of Emily Lawless—tells under what circumstances this novel was written, how having created her hero, Jack Bunbury, and got him into the west of Ireland during the French invasion under Humbert, failing health obliged her to hand over the manuscript to her collaborator, Mr. Shan F. Bullock. It is considered that the choice was justified by the result for with all Miss Lawless's power as a delineator of Irish character, she could never have depicted the excursions and alarms of that period, unique in our history, as ably as has been done by her literary partner. The very interesting account of Dublin society in the summer of 1798 is equal to anything that came from the pen of Miss Lawless, whilst the wild scenes at Killala, with so many conflicting forces at work, are well described by Shan Bullock. It is only necessary to compare the narratives of contemporaries present to see how he has clothed the dry bones of history, and made the stirring past to live again.

Water-colour painting is fun—and it seems easy to do, too, for those who follow the helpful, easy-to-understand instructions in *Water-Colour Painting is Fun*, prepared for the National Recreation Association by Frank A. Staples. Here are the basic facts about landscape water-colour painting; and to make it possible for one to teach oneself how to paint, each step in instruction is carefully explained with more than a hundred black and white illustrations by the author. Beginning with a complete list and explanation of what materials and equipment the amateur painter should buy, the author guides the reader in what subjects to paint first, what colours to use for ground, sky, trees, whether to use wet or dry painting, how to make one subject more dominant than another, how to handle the problem of perspective, which colours to use for weak and strong tones. There is a detailed explanation of painting terms, and there is a chapter on how to store and mount water-colours. Stressing the importance of good drawing the author gives exercises in learning how to draw and compose.

*Introduction to Community Recreation*, by George D. Butler, deals with those forms of recreation, hardly known in Ireland, which require a large degree of organisation and leadership, and in which

participation plays an important part. It considers recreation as a function of local government like health, education, and other essential public services. The author includes sections dealing with the nature, extent, significance and history of community recreation; recreational personnel—their functions, training and selection; the planning of recreation areas and facilities; recreation activities and programme planning; the operation of recreation areas and facilities.

Forbidden, that almost threadbare epithet for Tibet, is pressed into service again as we consider the latest book to come out of it: *Tibetan Venture* by Andre Guibaut. The book has been claimed that it is 'one of the most exciting travel books since Doughty's *Arabia Deserta*.' The author's expedition was to climb north along the watershed of the Tao Mountains, crossing this into the valley of the Tong (a tributary of the Yangtze), whose sources in the Bayen Khara mountains they were to explore, gathering ethnological data on the way. It was necessary to penetrate a blank on the map, and this was blank because it was dominated by the Ngolo-Setas, a tribe who live well up to their legendary reputation for violence and treachery. The author found himself being watched and tracked not only by half-glimpsed horsemen, but by every half-seized element of the country, its vulture-haunted tablelands and wild gorges, its crowding lamas and squalid peasantry, its gods and demons (represented obscenely in every monastery) which possess the lives of its population in dense ignorance and superstition. In such a fashion was Tibet forbidden to the author by the Ngolos.

*Writers on Writing* is a collection of the opinions of nearly seventy of the world's great writers—among them Ben Jonson, Goethe, Shelley, Coleridge, Fielding, Dickens, Tolstoy and Somerset Maugham—on the business of authorship. Here the writer is given the opportunity to argue and discuss and preach about the art he practises. Extracts in the book vary from a single line to a complete essay, according to their significance. The work has been edited and compiled by Walter Allen.

Robert Gibbings has stated that in writing *Over the Reefs* he fulfilled his ambition to wander at leisure among the Polynesian islands, taking whatever means of travel presented themselves, and not caring a great deal whither they led him. Schooner, cargo boat, mail boat, plane, all helped him in journeying from island to island. He adds that "to readers of certain travel books and to

those who have seen films of the South Seas, it must seem that it is the generosity of the islanders that is unbounded. But let it not be thought that there will be lasting welcome for a 'beach-comber.' Those days are over. The natives of Polynesia are hard workers, even if they do not keep to regular hours. There is plenty to do, both on the coco-nut and taro plantations by day and fishing on the reef at night. Because the houses are open and men are often seen asleep at midday, visitors sometimes jump to a wrong conclusion. In the islands today there is no place or welcome for the idler. One must 'work one's passage' whatever one's colour. But there is peace and friendliness, there is beauty not only of landscape but of human form and feature, and there is the dignity of an ancient civilization. It is of these that I have tried to write in *Over the Reefs*."

Felix Riesenberg, author of *Cape Horn*, who came of a long line of seafarers, first went to sea as a cadet in the schoolship "St. Mary's," a ship-rigged sloop-of-war of the old order. He next doubled Cape Horn, west and east, sailed the North Atlantic, and to the Far East, and down the coasts of South America through Magellan Strait. He went to the Arctic in the old bark "Frithjof," and served as an officer in the U.S. Coast and Geodetic Survey. His sea career was crowned by four years in command of the U.S.S. "Newport" during the first World War. In 1924 he sailed that swift barquentine on a record passage, Santa Cruz de Teneriffe to New London, running before a West India hurricane. He was more proud of this than of his distinguished work as an engineer or of his many books.

Books contain the revelation of many different personalities, and we ourselves have our well-marked leanings and antipathies. It is to no purpose then that the dogmatic critic tells us that we must perforce enjoy this or that author, admire this or that book, on pain of instant condemnation as hopelessly lacking in taste. No one has a right thus to impose his own judgment upon us; and honest likes and dislikes are never to be despised. We cannot force our temperaments. In literature as in life there are people whose greatness we may indeed recognise, but with whom we should find good-fellowship altogether impossible; others towards whom our feelings will be of positive repugnance. It is right to recognise this fact, and wise to accept its implications, if only that we may be saved thereby from the too common habit of indiscriminate or merely conventional admiration. Yet recognition of

it should be accompanied by certain reserves. We must remember that many authors should prove interesting even when, and occasionally because, they are intellectual and moral aliens to us. We must remember, too, that it is precisely as it brings us into contact with many different kinds of personality, which often challenge our own, and thus increases our flexibility of mind, breadth of outlook, catholicity of taste and judgment, that the value of literature as a means of culture becomes so great. A certain amount of patience and persistency in our dealings with writers who at first rather repel than attract is therefore to be recommended. The fault may be entirely with us—in prejudices which we ought to overcome; in mere inability to place ourselves at once at their point of view, or even to rise to the level of their thoughts and power. In any event, we may rest assured that without some amount of initial sympathy, we shall never understand an author's real character. To reach the best in literature, as in life, sympathy is a preliminary condition. Only through sympathy can we ever get into living touch with another soul.

"There is a great deal of difference between the eager man who wants to read a book and the tired man who wants a book to read."  
—(G. K. Chesterton).

In libraries as regards novels quality is of incidental importance: the stress is on popularity, with or without quality, and usually without. This is due to the publishers who if they cannot induct vogue can often induce it, and then with the co-operation of literary editors, reviewers and book clubs best sellers come into being. The minority of readers, however, that insist upon quality are an influential minority in the long-range view. The books of Graham Greene and Evelyn Waugh tend to promote controversy among those who regard novels as something more than a rainy-afternoon substitute for listening to the radio or for a game of bridge. American critics thought Greene's *The Heart of the Matter* as merely a clever confection with a religious theme. Others considered the book as fine as Conrad, that it is a profound story of the plight of modern man, and that the religious theme is incidental. Waugh's popularity extends far beyond the vast Catholic readers of the English-speaking countries. This applies particularly to his *Brideshead Revisited*. The new generation of serious library readers, which has not taken up Galsworthy, Bennett and Wells, respects Forster, Huxley and Virginia Woolf, the last chiefly as a stylist. Maugham's popularity is without question, not only to the library borrowers but also to the film-going public who generally only read a book

that has been filmed and shown in the local picture-house. It is to be recorded too that he has been disparaged as an overrated mediocrity.

Poetry is of little interest to the average reader, but dramatists, thanks to the many dramatic societies operating in most towns and villages, are far and away ahead of poetry, but a very long way indeed behind novels. Continental literature completely lacks demand. Political books and critical essays form a small niche in book issues, even though their influence seeps through stories that embody their ideas.

The demand for any particular book, as already indicated, depends upon vogue and the machinery that capitalises upon vogue.

Chamber's *Shorter English Dictionary* runs to nearly eight hundred pages. It is completely up-to-date, and, among other original features, contains a number of illustrations in colour, half-tone and line, the subjects varying from birds' eggs and toads to an electronic valve and a picture by Chagall.

J. W. Mackail's *The Life of William Morris*, an excellent but rather heavy biography is enlivened by an introduction from Sir Sydney Cockerell, who contributes some interesting personal memories of Morris.

*The Life of Benvenuto Cellini written by Himself*, though written between 1558 and 1562, the only autobiography of a Renaissance artist, was not published until 1728, and was first translated into English in 1771. John Pope-Hennessy, using J. A. Symond's text, has presented the book with scholarship and understanding and has provided it with appropriate illustrations.

Desmond MacCarthy's *Portraits* is a book of good reading for anyone at all interested in literature—and literature for the author means J. K. Stephen as well as Strindberg and Ruskin. It contains one of the best and truest appreciations of W. E. Gladstone that exists. "Now that the Strachey-Sitwell debunking has had its day, this essay should be re-read and may prove enlightening to seekers after truth."

A fascinating autobiographical novel, *Nathaniel*, by Shaw Desmond, is the story of a little Irish boy in London who, friendless and alone, is thrown into the mill of high finance.