

An explanation for those without previous detailed knowledge of banking, principles of accountancy, foreign exchange, the gold standard, price control and other basic features of the monetary system is *Money and the Citizen*, by W. Hedley Robinson.

La Civiltà Cattolica of Rome gives the following account of Francesco Perri's *The Unknown Disciple*: "Francesco Perri has courageously undertaken a colossal task in writing a novel that deals with nothing less than the clash of two worlds; for the Hebraic and the pagan civilisations are here confronted with the new era of Christianity that arises in spite of the Sanhedrin and the Praetorium. No bare outline of the plot can do justice to its complexity, for in his powers of imagination Perri is the equal of the most fertile *romancier*. There are chapters in which the events press upon each other so vividly that each could form a novel by itself. There are also passages so daring as to approximate to licentiousness, but from that reproach the author is saved by the spirituality which illumines his whole narrative."

President Truman has written a foreward to *I Was There*, a volume of memoirs written by Fleet Admiral William D. Leahy. Admiral Leahy was United States Ambassador to Vichy France and thereafter Chief of Staff to both President Roosevelt and President Truman. He attended the major conferences of the great Powers—Washington, Quebec, Cairo, Teheran, Yalta and Potsdam—and observed and talked with most of the important political figures of the last decade. His book is a personal account of the events in which he took part and is largely based on diaries and notes made at the time.

In *Collected Impressions*, Miss Elizabeth Bowen has collected some critical prefaces, reviews and articles written during the last fourteen years or so. These include studies of James Joyce, Virginia Woolf, D. H. Lawrence, Aldous Huxley, and E. M. Forster; prefaces to *Uncle Silas*, by W. S. Le Fanu, and *The Flaubert Omnibus*, and the text of her broadcast address on Trollope; and descriptions of places at particular times offered as "contemporary margin notes on history."

The Aspirin Age is the title given to a volume of essays surveying various aspects of American life in the years between the two world wars. The essays contributed by 22 American authors, are

edited by Isabel Leighton, and range in subject from high politics to prize-fighting.

A convincing indictment of bureaucracy and over-centralisation is *Decentralize for Liberty*, by Thomas Heives. It is a plea to return to the sacred liberties of the individual. The author throws down a challenge to planners and an appeal to individualists. He writes as an economist and a lawyer with a long record of service in Washington, where he was once Assistant-Secretary of the Treasury for Fiscal Affairs.

Darrow for the Defence, by Irving Stone, is a story bearing out the adage that truth is stranger than fiction—stranger and richer, more terrifying, more hopeful and more exciting. Everyone who remembers the Loeb-Leopold trial in 1924 (the 'millionaire-playboy murder'), or the astonishing Evolution Case, at Dayton, Tennessee, will remember the name of Clarence Darrow. But in the United States, where he became a legend in his own time, he is remembered for much more than this—for his fight against the Pullman Company, for example, at the turn of the century; for his courage in the defence of the under-dog. Darrow is a part of American history, and it is as such that Irving Stone treats him in this documented biography. But there also emerges the full-length portrait of a remarkable man, as greatly loved as he was hated; cynical, sceptical, quixotic, tough, compassionate; a brilliant advocate, a thinker, a showman; a little of almost everything, but never a hypocrite.

Dr. William Beebe, as those who have read his earlier books, *Zaca Venture*, *Half-Mile Down* and *Book of Bays*, is a scientist with the gift of tongues—a writer of great charm. His new book, *High Jungle*, is based on his recent expeditions to the Andes of Venezuela, and the reader who accompanies Dr. Beebe on the journey to these mountain forests will suddenly find his eyes and ears filled with the myriad wonders of a tropical paradise. He will lose himself among the strange birds and beautiful insects and rare flowers that fill his vision, and soon there is no other world than the one the great naturalist is unfolding. So abundant and various are its riches that a detailed description of the contents of *High Jungle* is impossible. It offers the wisdom and fulness of maturity and yet it has the zest and excitement one might expect in a youthful naturalist just back from his first expedition. The book is illustrated with

49 photographs, ranging in subject from minute grubs to the mighty Venezuelan mountains.

In *The Population of Ireland, 1750-1845*, by K. H. Connell, the author revises the traditional estimates of the population of Ireland in the eighteenth century and examines the causes of the great acceleration in the rate of increase that appears to have begun by the 1780's. Apart from the contribution the book makes to Irish history it is of interest to students of the economic history of England. There has been a tendency to regard falling mortality as the major cause of the very rapid growth of population during the Industrial Revolution. In Ireland, it is here argued, the contemporary quickening in the rate of increase was mainly the result of unusually high fertility. This conclusion is borne out by an analysis of the remarkably full data on fertility and marriage collected for the 1841 census. In a reassessment of agrarian history in the half-century before the famine, higher fertility is associated with economic and social developments which both encouraged and allowed people to marry while exceptionally young.

Most of us are mentally lazy. We read voluminously without stopping to absorb what we read and without relating it to our experience, previous observation, and knowledge of the subject. We do not pause often or long enough in our reading to afford impressions upon our minds. "Sit still and label your thoughts," says Carlyle. Reading is fatuous if our attention is so casual that only an evanescent impression is made. The good point, the fresh approach, the stimulating conception in lectures, plays, speeches, books, conversations—all escape us if we do not mark them well. Henry Hazlett declares in *Thinking as a Science*: "Thoughts are fleeting and no device for trapping them should be despised." Darwin, if he encountered a new fact or theory which disagreed with his own findings made copious memoranda on the ground "since new favourite facts or thoughts are far more apt to escape from memory than favourable ones."

The physical act of making a note tends to inscribe the thought upon our mind. It helps us to evaluate ideas and serves as a first aid to concentration, as the very making of a note is an exercise in selection. It is, however, the creative use of notes that determines in the end their chief value. Our key ideas should serve as a basis for further mental exploration. Psychologists tell us that one of the surest methods of fixing an idea in one's mind is to associate it with an idea already firmly fixed. Note-making should lead us thus

to claim a thing for our own and enter into the experience of it. When we are concentrating on something else, an uninvited idea will appear, and the capturing of these ideas states Graham Wallas in *The Art of Thought*: "we would do well to jot down these 'fringe thoughts' in their first rough form and leave them for future examination and elaboration. The daily use of the pen is one of the best ways to develop lucid ideas" because writing clarifies thinking. It makes for keener observation and clearer thinking. The mind becomes more fertile in ideas and writing teaches one to express oneself more fluently.

When in reading a book, we encounter a paragraph or a sentence which seems suddenly to crystallise or illuminate a subject, or we come upon an idea that is new or surprising, it is little short of sinful to rush past it without stopping to note it in some special fashion and thus add it to our store. Unless we do, within a few hours it is almost certain to be lost in memory's haze, or buried under a mess of other ideas. The world's most intelligent and broadly educated men and women do not race through their minds; they soak into them.

Living at to-day's fast pace, thoughts, impressions, observations, ideas, crowd upon us with such speed that unless we do develop the habit of making notes, ideas of great potential value are likely to escape or be smothered. Even more important, note-taking will prove a real boon to the person who wishes to wake up and think!

In *Teaching: Begin Here*, by W. T. Davies and T. B. Shepherd, two lecturers in education, after profiting from the broadening experience of a term as instructors to would-be teachers leaving the services, open up the various fields of study, ideas and experience within which the practising teaching will move during professional life. In 150 closely printed pages, packed full of stimulating, thought-provoking material, they have covered the philosophical background to a teaching career, practical instruction in lesson-planning, classroom technique and teaching methods, visual and other teaching aids, an introduction to educational psychology, and the special problems of teaching adolescents and adults. Each chapter has a well selected list of books for further reading. The book will appeal to those who become somewhat tired of technicality or of the unrealistic Utopianism of much writing at the present day. To any young teacher looking for a brief yet comprehensive *vade mecum*, and to the older teacher seeking a practical refresher course, the work can be recommended.

Psychological Factors in Education, by Henry Beaumont and Freeman Glenn Macomber, is a survey rather of the field for the benefit of those on the threshold of their teaching careers. The authors suggest that it may also prove of value to more experienced teachers who seek a refresher course in the general principles of educational psychology. The keynote of the book is its insistence that the reader should think for himself and make his own application of the principles laid down. The material is sound, up-to-date and adequate to the needs of those for whom the book is intended, but is written with American conditions in view.

"The disintegration of the American home has been attributed to many causes. Most responsible, it is claimed, "is the lurid publicity spotlight with which the press and some novelists probe the un-private lives of sensation-made daughters of wealth and the glamourised infant exhibitionists of the screen. The little fictional princess of fifty years ago who was all innocence and idealism has been replaced as a girlhood model by an over-sexed, synthetic super-doll who elopes at 14, is 'discovered' by the film industry at 16, and marries every two years thereafter. Publicity departments and screen gossip columnists make it difficult for the many wholesome actors and actresses to remain decent. The favoured atmosphere for the production or moral disintegration and mental paralysis, of hypocrisy, deceit, apathy and sleep-minded servility; of resentment against authority and contempt for honesty, altruism, tolerance, justice and integrity, is to be found in the works of the 'advanced' novelist. Every literary demagogue or spellbinder knows that he can sway his readers only by appealing to their most primitive instincts and emotions. It has been said that 'a healthy mind is a 'constructionally busy mind,' and the average reader, living as he is in a restless age, is not a neurotic but a normal person, and while not blind to the terrifying conditions of his time resents the ragpicker salvaging by the mental hygiene practitioners of the art of the novel. Human society, to survive, must not only be structurally sound, but it must be constantly reinforced both against possible assault and against moral disintegration."

"Trollope's characters lived in the mid-Victorian era; but they live in the human nature of all time." Trollope took a Post Office surveyorship in Ireland where he acquired his taste for hunting, manifest throughout his stories. He published his first novel *The Macdermots of Ballycloran* in 1847. His questionable habit of allotting a fixed amount of composition to a sitting ensured at

least a soothing impression of leisureliness. He is the best of bedside authors. His other work dealing with Ireland is *The Kellys and the O'Kellys*.

Much has been written about the flamboyant, dynamic creator of *The Three Musketeers* and *The Count of Monte Christo*. Biographies bibliographies, studies, essays, monographs, reminiscences, abound. Yet among all these volumes there is not one, even in the language which he has at least helped as much as any other of its writers to make international, that can be said to stand as a just interpretation. The need, then, of a just, critical and serious biography is the first of two reasons which is claimed as having urged the author, A. Craig Bell, to undertake this work. The other is the fact that, a vindication of the genius of Dumas has been necessitated not so much by "the malevolence of hostile critics as by historians of literature who devote chapters to Diderot, Stendhal, Mme. de Stael, George Sand, Sainte-Beuve and Anatole France, yet dismiss Dumas in a paragraph." The author's thesis is that Dumas was not the inconsequent fool, the artist in motley, the literary buffoon, the inartistic improviser, the stealer of other men's brains and ransacker of other men's works that they make him out to be. Such a man, says the author, would not have won the friendship and respect of George Sand, Lamartine, Michelet, Vigny, Merimee, Taine, Gautier, or the grudging appreciation of Victor Hugo. Dumas had his message and his purpose as clearly defined as those of Balzac, Flaubert or Zola. His plays, histories, and novels are the outcome of a gradual but certain intellectual growth. In the book *Alexandre Dumas* an attempt has been made to establish Dumas in his place among the masters of French literature.

The Penguin People is unique among Australian natural history books. Written by a leading authority on the subject, it gives a popular account of a fascinating group of birds. All the different kinds are dealt with, from the familiar little "Fairy" to the great Emperor and King Penguins of Antarctica. Their haunts and habits are described, and the wonderful scenes in rookeries on Macquarie Island and in other wild remote places. Nearer Australia, the author, Charles Barrett, takes us on an excursion to Phillip Island, Victoria, where the Fairy Penguins rear their broods. Nothing of interest in connection with Penguins has been overlooked. The book should appeal not only to naturalists, but to nature lovers generally. The illustrations include several taken on the latest Australian expedition to the Antarctic.

Rolf Boldrewood wrote many good books, but his vivid narrative of the old bushranging days ranks above all his other titles, and has long been regarded as a masterpiece, an enduring contribution to Australian literature. The characters are true to life; indeed, the whole story is based mainly upon fact and the author's intimate knowledge of the Australian scene in the days when Starlight rode with the Marstons, and he skilfully mingles romance with reality. As a picture of the past, while out-back Australia was much wilder than it is today, and romantic adventure was not far to seek, *Robbery Under Arms*, remains unrivalled. Its popularity has not waned since its first appearance in three-volume form, but for long it has been out of print. The biographical introduction and Rolf Boldrewood's own account of how he wrote *Robbery Under Arms* are unique features of this new edition, while the illustrations add to its value and interest.

The following review is taken from *The Quarterly Review*: "Self-defence is admirable; self-justification can arouse antagonism. Dr. Hjalmar Schacht's *Account Settled* loses a good deal of its rightful impressiveness because of its author's understandable, but excessive anxiety to prove himself always in the right. How it must have infuriated Hitler and his hordes of 'yes-men.' Did Schacht collaborate with Hitler? Of course he did because, as he convincingly explains, Hitler was the constitutionally elected head of the German Reich. For this state of affairs Schacht blames the Democratic Leaders and Parties of pre-Hitler Germany; but, surely, we must go back farther and blame the German peoples who deliberately choose those same leaders: A country has the leaders it deserves. Schacht loves Germany; he disliked Hitler and Hitlerism and consistently fought both. A brilliant financier and economist and a realist he insisted that any political regime stands or falls by its economic policy. Had Hitler possessed enough intelligence to prefer realities to social and economic panaceas, financial jugglery, and ideological prescriptions, Schacht might well have saved Germany. He fought autarky, excessive armaments, and swollen, unpayable foreign loans. But incompetence in elected leaders is a crime, and worse than a crime in those who elect them. The Nazis worshipped size and grandiosity. Goering on entering Schacht's office demanded incredulously: 'How can a man have big ideas in such a small room?' Another of democracy's ideals is showy pretentiousness. Hitler's early ambitions while lurking in the political background of Vienna was to reach a social status where he could 'wear a silk shirt and patent-leather

shoes!' Dr. Schacht's book is disfigured by repetitions and redundancies; half the length, it would have been twice as effective. Nevertheless, it is the work of an honest, conscientious, if somewhat narrow, mind, and well worthy of serious attention."

Dr. Ludwig Bieler, in *The Life and Legend of St. Patrick: Problems of Modern Scholarship*, in his own words seeks "to bridge the gulf between learned and popular literature." He has without doubt succeeded in combining the both sides of two very discordant elements. He gives a good outline of the work done on the subject by scholars of the past four centuries, reviews the difficulties and problems which cover the field of Patrician studies, and calls attention to the theories offered by previous investigators by accepting some and rejecting others. While it has been admitted that the amount of accurate knowledge about St. Patrick is small, Dr. Bieler has given a concise life in a few pages confined to known facts. The work contains an elaborate and accessible bibliography and copious notes arranged in the form of notes to the text.

A reissue of Hilaire Belloc's famous book, *How the Reformation Happened* is to be recommended. "Mr. Belloc has marshalled the events of the Reformation into significant intervals and order and charged his narrative so richly with ideas that an old and complete story has become fresh and lucid."

Judging from *Heirs of Tradition*, Robert Sencourt has come to know many distinguished people, and in his book has given readers biographical facts and personal impressions of such of his friends as Queen Marie of Rumania, the Empress Zita, Pope Pius XI, Archbishop Davidson of Canterbury, Cardinals Mercier and Hinsley, the Duke of Alba, Lords Willingdon, Halifax, Lloyd, Chatfield, and Queenborough, and, of eminence at Oxford, Sir Herbert Warren, Mr. H. A. L. Fisher, and Mr. George Gordon. He had come into personal contact with them all in his literary, academic, and social career—all his impressions of them and not without some record of their news and impressions, are served up with the skill of a widely experienced writer and historian.

Under the Skin is the first new novel which Phyllis Bottome has written since *The Lifetime* in 1946. The heroine, Lucy Armstrong, is appointed as a head mistress to a girls' school of mixed races on one of the West Indian islands. She is unaware that she has been asked to supersede a coloured teacher largely for racial

reasons, and also to put an end to a feud between a Chinese and this West Indian teacher, whose rival authority, before Lucy's appointment, was practically equal. Lucy's life is threatened by forces of which she is ignorant; but which—without knowing their objects—she has to choose between. Her own heart becomes a field of conflict between a British planter's son, and a West Indian Doctor attending the school. These conflicts, and their solutions, take place 'under the skin' where the realists of life fight against the prejudices. The life of the island, with its long slave history and slowly developing democracy, is used as a background for the similar struggle in the hearts of Lucy Armstrong and Philip Calgary. The forces arranged against mixed marriages are depicted on both sides. The dark race has no welcome for the white—the white only ostracism for the dark.

Other novels by Phyllis Bottome: *The Lifetime*; *Old Wine*; *Within the Cup*; *London Pride*; *The Mortal Storm*; *Heart of a Child*; *Devil's Due*; *Short Stories*; *Masks and Faces*; and *Innocence and Experience*.

Officer and Gentleman, by J. Devres-Broughton, is the story of one man's pilgrimage, from the day he was born of a mother who found herself married to the most notoriously wicked figure of Regency England, until, wounded almost to death, he finds peace amongst green Dorset fields. He passes from the splendour of Tsarist Russia to a prison of Imperial Austria, from London High Society, to slum rookeries, from a crack cavalry regiment to a gaming hell, from riding in a steeple-chase to riding in the Charge of the Light Brigade. It is a most thrilling and absorbing novel.

Lancelot Hogben, who is well known for his expositions of facts and statistics, has in his popular volume, *From Cave Painting to Comic Strip: A Kalesdoscope of Human Communication*, added considerably to his reputation, aided, as he has been, by the admirable selection of suitable illustrations furnished by Marie Neurath. The sub-title which the author has appended to his main title describes his mass of material on writing, printing, arithmetic and similar sciences, covering the period from 100,000 B.C. up to the present time. All are well illustrated. The progress from the development of an alphabet to printing from movable types was slow but sure. The mechanical age speeded up every form of communication, and at the present time there is barely a section of humanity to which the picture and the printed word has not penetrated.

Your Millinery, by Winifred Reiser, will be of the greatest interest to all who wish to take up millinery at home for reasons of economy or as a profitable hobby. It is full of instruction, and well-illustrated with photographs and diagrams, and throughout insists on the observance of the golden rules of millinery. Apart from those who take this work up in the home, students at art and vocational schools will find it a valuable source of information.

Robert Payne in *Fabulous America* turns his attention from Asia—his *Revolt of Asia* was one of the best reviewed books of 1948—to America. With every day that passes, America comes more nearly to the centre of the world stage. The fate of Europe and the world, he claims, will largely depend not only on her way of life and her domestic and foreign policies, but on the way Europeans, especially the British, react to that way of life and those policies. A notion of the book's character is best given by a series of quotations:—

"America is the fabulous engine-room. There never was a country more fabulous than America . . . Half the wealth of the world, more than half of its productivity, nearly two-thirds of the production of the world's machines, is concentrated in American hands. The rest of the world lies in the shadow of American industry."

"America has the power and the responsibility. It is time to insist that the American dream is no longer America's alone. The people who disintegrated the atom have now the task of reintegrating humanity."

"The historical task of America was the discovery of freedom . . . and it could not hope to endure unless there was this constant assault against the barriers of freedom . . . American armed power will not transform the world alone; yet reinforced with a social arm as direct and uncompromising as her weapons, she can still introduce to the suffering world the sense of freedom which the revolutionary fathers demanded of themselves. Nothing less is worth having."

"To the degree that America herself is free she will retain advantages against any enemy, and to the degree that she becomes a tyranny she will lose them."

"It is useless at this late date to deny the existence of the privilege of wealth in America . . ."

"A long history of intolerance, brutality and hatred, and a too often merciless treatment of Negroes, Catholics, Jews, Mexicans, Japanese, are the signs of America too."

"The extraordinary significance of the interrogations of the Un-American Committee should not be minimised. For the first time the American concept of freedom was challenged. The Communists have gained enormously, and Congress has suffered an unenviable loss of prestige, because it attacked Communism with vituperation when there are at hand infinitely sharper weapons."

"The washing away of the soil by improper cultivation costs America nearly 4,000,000,000 dollars a year, and altogether 3,000,000,000 tons of earth are swept away every year . . . Oil is running out."

"As a political programme the Marshall Plan falls short of nearly all its aims . . . But the significance of the Marshall Plan remains, for it signifies a very real awakening of the American sense of responsibility."

"The fate of the world depends upon America, and Americans must take warning that they, and they alone, possess the power to conquer the world with the idea of freedom and so allow all men to secure the rights which are theirs by the fact that they are men. For a few more months or years the people of the world will watch the actions of Americans with hope, hoping against hope that the tide will turn; for if the tide of freedom does not turn there is no hope in the world."

The book expounds many important truths, and expounds them with vigour. It should be read side by side with Mowrer's *Nightmare of American Foreign Policy*.

Layman's Guide to Modern Art, by M. C. Rathbun and B. H. Hayes, written in the language of the layman and edited with the help of laymen, replies to the challenge that modern art lacks sanity. It shows by visual examples what the abstract conception of art means and how abstraction is used to depict invisible forces, phenomena, and ideas. Evidence is drawn from the several arts, Oriental as well as Western, and from ancient, mediaeval, and modern sources.

John D. Sheridan grew up in Dublin, and taught for some years in one of its dockland schools. His teaching experience formed the background for his *Paradise Alley*, a book that established his reputation as a novelist and was highly praised both in Ireland and America, and he has since become well known as a writer of humorous essays, of which he has published three very successful collections. Mr. Sheridan has an intimate, deceptively simple

style, and has been described by an English critic as writing 'with the lean line of Swift.' His gifts of humour, sympathy, and keen observation give strength and colour to his work, and are seen at their best in his new novel *The Magnificent MacDarney*, the first to be published under an English imprint. The setting is, once again, the Dublin that Mr. Sheridan described with such power in *Paradise Alley*, but its central character has a universal appeal and belongs to the wide world. MacDarney is the actor who holds the stage in all of us at times, trying to persuade the world, despite all evidence to the contrary, that we are just about to win the recognition that is our due. But he deceives no one for long and his family not at all—not even himself entirely—and this very human and realistic story describes the true man behind the facade, loved perhaps better than he deserved, and bringing little but sorrow to his loved ones.

Greek Poetry for Everyman, chosen and translated by F. L. Lucas, covers some sixteen centuries, from Homer to the last revival under Justinian. Homer, in particular, is rendered in long passages linked by prose summaries to give the complete stories of *Iliad* and *Odyssey*. Verse translations are used because, as Mr. Lucas says, 'verse is like a bird that flies; prose like a bird that can fly, but mostly walks.' But he has kept to English rhythms, without trying to force them into imitations of Greek metres. And he has aimed at a style neither aggressively antique nor ultra-modern, relying on the richness of the English language to express variations of thought and feeling. The book sets out to bring the modern public into closer touch with Greek poetry itself. This is the first attempt to give the ordinary reader, whether his knowledge of Greek is living, or dead, or rusty, or non-existent, the best of the Greek poets in one homogeneous volume provided with the introductions and explanations needed by the non-classical.

The Price is Right, by Jerome Weidman, is the story of Henry Code holding a good job in a prospering Press agency. The time is now, the scene is New York, and the cast of the characters is drawn from the business life of its great metropolis. It is a good story told with economy. It is a tale of the moral terror, and the relentless self-destruction of ambition that lies in wait for all of us, because of the surprising things we can, and often will do—if the price is right!

Richard Boleslavsky, author of *Acting. The First Six Lessons*,

was an experienced actor, teacher and producer, who gained his experience with the Moscow Art Theatre and later worked on Broadway and in Hollywood. In these six dialogues on the art of acting he compresses a great deal of valuable advice in a somewhat ponderously flippant series of conversations between the omniscient "I" of Mr. B. and "The Creature," a young girl of infinite patience and capacity. At the beginning the Creature has no idea of how to move or speak. By the last dialogue she is plainly an actress of unusual talent, who can follow Mr. Boleslavsky's thought with ease. The book is indispensable for the young would-be actor and to all students of the theatre.

In the early chapters of *Rip Van Winkle, The Autobiography of Joseph Jefferson*, the author gives a racy picture of the pioneering existence of a "legitimate" comedian in the days of the "moving frontier" when fortunes and frame towns were built overnight. There were squabbles with the Baptists who tried to do the company out of their licence, quarrels with runaway managers, nerve-racking journeys by waggon, paddle-boat and sleigh. If things got really bad he would turn temporarily to other professions, as when stranded on the Mexican border he opened a refreshment bar in a saloon worthy of a "Hollywood Western." After a lucky break in Philadelphia and an early taste of management, he got his first chance on Broadway under Laura Keane. The success of *Our American Cousin* opened the way for tours to New Zealand and Australia. An erudite knowledge of Shakespeare formed the marrow of his art. Those who saw Jefferson and were fit to judge testify that his performances—each was a separate entity—as Rip Van Winkle and Sheridan's Bob Acres was of the first order. Unlike most contemporary autobiographies Jefferson's is refreshingly unselfconscious, and he is impersonal to excess, concealing his own triumphs in a collection of anecdotes, showing himself to be an excellent observer.

The volume of Gifford Lectures—*The Spirit of Mediaeval Philosophy*, by Etienne Gilson, shows that the Middle Ages produced, besides a Christian literature and a Christian art, also a Christian philosophy. These lectures set out a strong and reassuring reconstruction of the intellectual bases of Christian faith.

In a foreword to *Bishop Shanahan of Southern Nigeria* by John P. Jordan, C.S.Sp., Archbishop Mathew, Apostolic Delegate of British East and West Africa says: 'It is hard to think of any man

who has left a deeper imprint on the African mission field in the last fifty years than Joseph Shanahan . . . Bishop Shanahan was built on a heroic mould both physically and spiritually. The book tells of his treks through the unexplored bush; his escapes from being eaten (the cannibals thought his giant spirit would pass into those that ate him); the extraordinary scenes of devotion that followed him, whole villages following him to hear Mass at each stop. During his administration Southern Nigeria passed from a struggling mission of three or four thousand into a vast Church of two hundred thousand, already subdividing into new Bishoprics. He completely altered the missionary system of education from the 'reduction' method by placing schools at all the chief settlements, gaining the people on grounds of social progress as well as of faith, the parents by the children. He left some hundreds of these schools at his death, with their teachers who were also Baptists and Catechists.

Aquinas and Kant The Foundations of the Modern Sciences, by Gavin Ardley, sets out to show that the philosophies of Aquinas and Kant, though they seem at first to have little in common, are reconcilable and, indeed, complementary. Primarily a study of the mediaeval-modern conflict between two philosophies, it is at the same time an examination of physical sciences, modern sciences and quasi-sciences since the time of Galileo.

W. Schenk's *Reginald Pole, Cardinal of England* is a new life and appreciation of the significance of the *Cardinal of England*. It is a scholarly work owing much to original research in archives and State papers in Great Britain and on the Continent. The text reads with the interest and ease which are not usually associated with a work of the scholarship of its standard. The style helps on the intrinsic interest of a life story that takes us across the Europe of the turbulent and decisive sixteenth century.

Possessed of remarkable literary gifts Frank A. Fahy was the moving spirit in Irish literary circles in London during his residence there for a generation. He was a tireless worker and an enthusiastic organiser. His *Ould Plaid Shawl* and *The Donovans* are known and sung the world over. He was born at Kinvara, Co. Galway, in 1854, and entered the British Board of Trade in 1873. His poetical gifts were shown early, as in 1870 he wrote a play, *The Last of the O'Leary's*, which was produced in his native town, and in the same year his first printed poem appeared in *The Nation*.

He is considered one of the raciest of Irish poets and a humourist. He published in 1887 a small volume of *Irish Songs and Poems*, but the bulk of his work still lies in manuscript, awaiting, it is to be hoped, early publication.

Designed primarily for use on the American college level, *Rural Electrification Engineering*, by U. F. Earp, is a rural electrification text for professional agricultural engineering curricula. It covers the fundamental design features of rural distribution lines; the basic factors underlying the application of electricity to heat, light, and power; and the broad administrative considerations underlying a sound and progressive rural electrification programme. As basic fundamentals are emphasised throughout the book should prove of interest to Irish students and engineers.

A text and reference book which includes the major aspects of a complete aquatic programme is John A. Torney's *Swimming*. It provides material for courses dealing with swimming techniques, teaching methods, programme, administration, life-saving and team activities, and safety programmes for school and community. Drills are given to aid teacher and pupil, and there are lists of suggestions for teacher, swimming coach, and the competitive swimmer. The book is unusually well illustrated.

A readable study of climate and its effects on the earth and life throughout geological time is *Climate Through the Ages: A Study of the Climatic Factors and their Variations*, by C. E. P. Brooks. The book is divided into three sections. In the first, the various factors of climate are discussed, and the scope which they offer for the introduction of climatic changes is considered, quantitatively when possible. The second section of the book applies the principles laid down in the first section to the various problems presented by geological climates. The third section deals in considerable detail with the climates of different parts of the world during the historical period to the present day.

Murder in Mexico: The Assassination of Leon Trotsky, by General Sanchez Salazar, with the collaboration of Julian Gorkin, in spite of its melodramatic title, merits the closest attention. Salazar, the Mexican police officer in charge of the investigations following upon the two attacks on Trotsky's house in May and August, 1940, gives a vivid and revealing account of the pursuit and questionings of those involved in the murder. Julian Gorkin's contribution is

an interesting one. Gorkin was a Spanish republican and had been a Communist of international notoriety but renounced Communism in 1929. Editor of a Barcelona newspaper he maintained correspondence with Trotsky in exile in Turkey but declined to join the Trotskyist party. He regarded Trotsky as a persecuted victim of Stalin and made attempts to induce the Spanish Government to offer asylum to the exile. His attempts were unsuccessful, but he admits that Trotsky would have suffered the same fate in Spain as he did in Mexico.

Gorkin, as a former Communist, is well qualified to expose the methods employed by the present Russian machine for the extermination of opponents outside Russian and satellite territory. He writes: "It is well known that Russia is the legitimate fatherland for the Communist. It is the country of the revolutionary myth, to which all others must be sacrificed." That department of the Russian political machine working under variable sets of initials, O.G.P.U., N.K.V.D., or U.V.D., etc., found fruitful soil in Mexico. The country had for a long time known misery and despair and had suffered under a succession of bandit chiefs, self-styled generals, who had forced on the nation vicious anti-clerical laws, and the destruction of agriculture. Thus was encouraged a well-organised Mexican Communist Party, with control over many powerful newspapers and the trades unions through the leader Lombardo Toledano. Supporting Toledano were the artist-politicians such as Diego Rivera, Antonio Pujol and David Siquieras. Small as this group was its influence is understandable in a country as intellectually incoherent as Mexico. Investigations later showed that Siquieras had himself been the instigator of Trotsky's assassination. The instigator of the crime was allowed to leave the country, accompanied by his wife, with the connivance of the Mexican officials in authority. Jacson, alias Mornard, whose real name was later proved to be Mercader, although sentenced to 20 years' imprisonment, was treated as a privileged prisoner in the Mexican jail. Until 1947, he lived comfortably under the head of the Mexican Prisons Delegation, Dr. Esther Chapa, a leading Communist. (From *The Tablet*).

For several centuries Western philosophers have debated the metaphysics of the nature of thought, and conflicting schools have between them complicated the issue. In *Phoenix and Turtle*, Thomas Gilby, who is also the author of *Barbara Celarent*, both examines the historical setting of these discussions and seeks to resolve some of the needlessly tricky technicalities they have left.

In attempting to find a solution to the problem of our knowledge of reality and the problem of thought, he has taken as his theme "two distincts, division none" and from it developed his explanation of the unity of knowing and being. Any reader with taste for mental exercise conducted with a sense of humour will both enjoy and derive benefit from *Phoenix and Turtle*.

Ernest Newman's *Wagner Nights* may be described as a detailed analysis intended for the intelligent listener of each of the composer's major works. The book is intended as a companion volume to the author's *Opera Nights*.

In *Court Circular* Sewell Stokes has recorded his experiences during four years as probation officer at Bow Street Magistrate's Court. It is a personal narrative in which the author writes of magistrates off the bench; policemen off the beat; social workers off duty; and men and women from various walks of life who find their way into the dock, as well as husbands and wives who prefer to settle their matrimonial disputes in court.

Thomas Merton's second book *Seeds of Contemplation*, has been described as a continuation of his autobiography, *Elected Silence*: the explanation of his religious conversion. One of the merits of the author's account of his conversion was that it was not arranged. The mood in which it was written was consistent and sincerely felt. It is a fresh, direct and keenly felt work on the contemplative life and one can clearly see the quality and the quantity of real peace and silence. *Seeds of Contemplation* easily conveys the essential unity of theology and sanctity, of theory and practical "I must look for my identity, somehow, not only in God but in other men" and may be considered as the key to his conversion. It offers too the true explanation of the value of the contemplative orders, and it goes much farther. "It (sanctity) gives them (the saints) a vision that can find good in the most terrible criminals." Outside the Catholic Church he finds "only the void of Nirvana or the feeble intellectual light of Platonic idealism, or the sensual dreams of Sufis."

"Grass has become our most important crop," writes H. I. Moore, Professor of Agriculture at University College, Exeter, and in *The Science and Practice of Grassland Farming* he sets out to give the farmer guidance in the management of all types of grassland. He shows that the successful cultivation of this crop requires

as much care and attention as any other. By photographs of grassland in various conditions, good and bad, he emphasizes the points he makes.

A novel of endurance and adventure: the inside story of a whaling expedition to the polar regions which ended in disaster when a factory ship of more than 20,000 tons was caught and crushed by "the huge lateral thrust of ice piled up into pressure ridges by the battering force of giant icebergs," is *The White South*, by Hammond Innes. The drama duly reaches its climax with an attempt to murder a whole ship's crew among the ice-floes, after which the narrator and his party find themselves marooned upon the ice itself. The author describes in quick succession a fascinating series of Antarctic perils: the blizzard, the sea-leopard, the killer-whale, the hell of ice.

Andre Maurois in *A History of France*, has, it is claimed, achieved an interpretation, a version, of France's past. Little is said about the Middle Ages, but his interest warms when France becomes gay and artistic. More space is given to the troubadours than to the mediaeval universities. He opens his chapter on the Renaissance with "The men of the Renaissance seemed to be saying: our kingdom is of this world." High praise is given to Louis XIV: "Everything about the century was great, and first of all Louis XIV himself." Half of the work relates to the history of France since the Revolution. He is, however, of the party of Talleyrand. The Third Republic is given a final section to itself. He concludes, "France has a wonderful power of recovery: This was true after the Hundred Years War; it was true after the Wars of Religion; it was true in the years of the Consulate; it was true in Monsieur Thiers's time."

Oscar Wilde and the Black Douglas, by the Marquess of Queensbury and Percy Colson, cannot be compared to Hesketh Pearson's biography, but it is the only book on the subject to give a reasoned and detailed account of the part played in the story by Lord Alfred Douglas's father. The book contains numerous letters by him to his family which are published for the first time. After admitting the excuses for the old marquess it contains fair and generous judgments on the human beings who suffered in that calamity.

Among other numerous works of fiction there are to be noted: *On a Dark Night*, by Anthony Wet—as lonely and alarming story.

The journey into a purgatory peopled by contemporary lunatics has an unworldly, poetic horror. It seems to be truth below the surface and is obviously written by someone who loves using the English language. J. D. Scott's *The Margin* contains some finely drawn Civil Servants—middle and higher ranks—and a repulsive career girl climbing to promotion. *Bridie Steen*, by Anne Crone, is claimed to be the first picture of Catholic and Protestant life in a border county of Ireland which is affectionate to both sides.

William Sansom's *The Body*, affirms a Poet's "yes" where the two Americans say "No" and describes the most grotesque of stories—jealousy—with the most delicious of tea-cups, and a summer-haunted London suburb. *No Highway*, by Nevil Shute keeps the suspense high. Would that plane break into two over the Atlantic or would it not? Sheer excitement and terror forces the reader to read on with trepidation. The wonderful logic and speed with which Georges Simenon's *The Murderer*, takes a little South of France thug from the original crime to his solemn conviction for a murder he never committed is outstanding. The Evelyn Waugh gaiety of Nancy Mitford's *Love in a Cold Climate* is nearly ruined by two precious very unfunny children but the rest of it is very well done, and shows the art of being witty without being malicious. Some critics appear to find the lovers in Elizabeth Bowen's *The Heat of the Day*, as shadowy figures, but it is a great tragic love story, memorable in these days when pity or guilt or violence or all three have taken precedence over love as a subject. *Track of the Cat*, by Walter Van Tilburg Clark, is a novel of the America of mountains and valleys, of a simple homestead and a hard life; and its evocation of scene is remarkably persuasive. The villain of the book is the panther that has got among the farmer's little herd of cattle, and three brothers in turn set out after the panther. Two die during the hunt; and the third and youngest shoots the panther. As the hunt goes on the author describes the people waiting in the homestead—the matriarchal mother, the drunken father, the daughter and the old Indian. The first brother to be killed by the panther is a dreamer, the second is a raw fighter. The book, for all its sternnesses, has a core of nobility. *The Golden Isle*, by Frank G. Slaughter, is a novel presenting a well-drawn picture of the salve trade and of a young surgeon who was forced to act as doctor in West Africa and Florida. Margaret Trouncer has deep insight into the character of *Madame Recamier*. Her book is a many-sided portrait of the woman who not only was loved by Benjamin Constant, and tragically, by Chateaubriand. The author explains to our own age the salon era during which

Madame Recamier fascinated so many great Frenchmen in the first half of the nineteenth century.

Ireland is an island of exceptional interest to the naturalist, lying as it does on the western edge of the great Eurasian land-mass, and possessing a climate which is quite peculiar, and a surface which is in some respects unique. Its biology, therefore, merits careful study.

It is over a century since William Thompson of Belfast attempted his *Natural History of Ireland*. He died before he had dealt with more than the Birds, the remainder of the fauna being published in greatly curtailed form by his executors some years later. Since then no one has tried to give a general account of the animals of Ireland, though many of the better known and more popular groups have received adequate treatment. Robert Lloyd Praeger's *Natural History of Ireland* is designed to give a brief account of both the fauna and the flora of Ireland. To discuss questions like past history, migration, distribution of either fauna or flora without reference to the evidence that may be drawn from both great group, of living things is manifestly unscientific; to present the full picture animals and plants equally must furnish their quota. But it is allowable to treat the higher and better-known groups of both kingdoms more fully than the myriad lower forms which constitute the bulk of living things, and this has been done. The first half of the book deals with general biological features and problems, while in the second half a very brief account is given of each of the many subdivisions of the animal and vegetable kingdoms as represented in Ireland. A full index brings together the references to each animal, plant, place, etc., referred to in the text. Dr. Lloyd Praeger is a naturalist who has spent a long life in the observation of Irish plants and animals, geology, geography and scenery.

Brian Curtis, the author of *The Life Story of the Fish: His Morals and Manners*, has known all manner of fish for most of his adult life. His talents as an ichthyologist are enhanced by a graceful use of the English language, a wry sense of humour and a genuine respect and admiration for his subject. *The Life Story of the Fish* is a book not only for the inveterate angler or fish fancier, but for everyone with a healthy curiosity in natural history who likes to acquire knowledge from a delightfully urbane, warm and humorous book that can be read as easily as a novel.

The literary monument—*Aesop's Fables*—are miscalled. Aesop

composed none of them, and indeed the so-called author is probably not a historical personage. Originally a native of Phrygia in the latter half of the sixth century, he is believed to have been a slave, being later set free. Edwards in *Pharaohs, Fellahs, etc.*, states, "Some of the fables attributed to him are drawn from Egyptian sources older by eight hundred years than the famous dwarf who is supposed to have invented them. The fable of the 'Lion and the Mouse' was discovered by Dr. Brugsch in an Egyptian papyrus towards the end of the nineteenth century. 'The Dispute of the Stomach and the Members' has yet been more easily identified by Professor Maspero with an ancient Egyptian original. The fables are derived from very early sources, and they gain considerable value from a theory that some of them can be traced so far back as Buddha, in a collection of his birth-stones. The only Greek version is that of Babrius.

SAOTAR FİLİDEAČTA NA SCALLÁNAČ

II

TÁ MÉ FAOI CUMAOIN AS AN AČAIR TOMÁS Ó FATAIS, M.A.,
OULAM LE ŠREISIS ASUS LE LAIDIM I SCOLÁISTE IOLŠOILE NA ŠAILLÍME,
A ČUŠ LÁIMŠRÍBNE DÓM INA BPUIL CUIO MÓR DE SAOTAR FİLİDEAČTA
NA SCALLÁNAČ. FUAIREAS RIAR DE FREISIN ÓN AČAIR P. MAC ŠIOLLA
TŠEANÁIN, C.SS.R., DĒAL FEIRSTE, ASUS Ó ČALLÁNAIS (DE ŠLIOČT NA
BPUILÍ FÉIN) I ŠCAITRÍN AN DUIBĒIM. SLÁN SAOŠALAC ŠO RAIB ŠIAC
SIN ŠO LÉIR !

MÁIRE DRÚN

(MARCUS Ó CALLÁN DO ČEAP)

I

TÁ ÓIS-ĐEAN SPÉIREAMAIL A ČUŠ MÉ ŠBÉIS DÍ
AR AN ŠCRAIS AN TAÓB ŠEO D'ĒANAC CUAIN ;
TÁ A PEARSA ŠŠÉIMEAMAIL A' ČIŠEACČT LE ČÉILE,
A'S A LEACA ŠLÉIŠEAL MAR BŁAC NA N-UBALL.

2

DUBAIRČ MÉ AN MÉIO ŠEO A'S MÉ A' ČÓMRÁD LÉITE :
' IS TÚ MO ČÉAD-ŠEARE ASUS TOŠA MO ŠÚL,
NÍ BEO IC' ÉAŠMÁIS MÉ, A'S NÍ ČÓIR ŠO DČRÉIŠPEÁ MÉ,
A'S BA ČÓIR DUIT ÉALÓD LIOM, A MÁIRE DRÚN.'

3

ČUŠ MÉ ŠRÁD DÍ, MAR IS ČAILÍN BREAŠ Í,
A'S NÍ CUMANN ŠEARR É MÁ BÍOMURO BEO :
DÍM A' ČRÁČT UIRRE ASUS A' TABAIRČ MÍLE ŠLÁN DÍ,
A'S TÁ ŠNAOI AS A LÁN UIRRE, MAR TÁ ŠÍ ČÓIR.

4

' ŠÍ FÉIN AN PŁANNÓŠ FUAIR SWAY NA HÁITE,
TÁ MEAS LE FAŠÁIL AICE A'S ČREIĐEAMÁINT MÓR,
A'S ANĐEOIM MÁIRE 'ĐEIT I BPAO AS LÁČAIR,
ĐEIRÓ ŠÍ AR BÁIRE AR AN TURLOC MÓR.

5

IS LÁŠAC AN TŠEOIO I FAOI BŁAC NA HÓIŠE,
IS MNÁMMAIL MOĐMAR A ŠABANN ŠÍ AN ČŠLIŠE,

Is iomrha óig-fear a d'iarr le pósadh í,
Mar is 'match' ar foighnám í le cur i scríob.

6

Ní déanann sí mórúil ná greann do tógáil,
A's ní faigtear don dóg innte le n-a baint dá slíge,
Ac sé bríge mo cómráid, a éiríde san dólás,
Sur fear san foighnám nac sanntócaó í.

7

'Sí Máire an stair-bean, an bhuinneall mánta,
A dtug mé gráó d'í, searc agus tnuít,
Tá an lasadh is áilne innte ná rós i ngáirdeín,
Is deas é a fáire agus a leagan súl.

8

Tá a cúlín fáinneac 'tígeact síos d'á básta,
Is geal é a brágaí, a d'at is a snuadh,
Is níl bean le faigáil a baintead barr d'í,
Agus í a' siubal ar bántaib eanaé Cuaim.

AN FEAR BOCT
(Pádraig Ó Calláin, cct.)

1

Is dubac, brónac é stair an fear fálaím,
Atá faoi anghar a's faoi leactrom an tsaogáil,
Ac is measa go mór atá an cás
Ag an té mbíonn an tinneas dá élaoidéad.
Tá crostaact san cuimse ar an scéad fear,
Dá tarramst faoi élampar an dlíge;
Agus an fear déirdeanaé faoi dólás san sólas,
Agus é i rioct a beit tuirseac dá saogáil.

2

Má bíonn tú faoi leactrom i n-don éad,
Is ar éigin béas meas ar do gniomh;
Má bíonn tú ar do leabaí, tinn, tréitlas,
Beid do gáolta díot tuirseac san moill.
Ní bfuigíó tú póirtint ó doinneac,
Nuair tiocfas an bás do do élaoidéad,
Ac an sahart a fosglócas do féibinn
Le branda a's séala an Spioraio Naomh.

42

3

Saibbreas, má láimsigeann tú cóireamail,
Beid tú i scéim mór ins a' saogáil;
Ag teampall, ag dípríonn agus cóisir,
Seobair tú an céad áit le suirdeam.
Ac tá an fear boct faoi tarcuisne i scoimurde,
Agus droc-meas is dualgas dá gniomh:
Má aigeanta, níl sé ac 'n-a ceolán;
Má foighnám, tá sé comarta san éall.

4

Ó, a tígearna, bí grástamail, a's na toirbair dom
Saibbreas ná boctaineact éiríde,
Ac tabair dom an tslíge le go riarfaim
Luét fiacha bíos ag triall ar mo tíge:
Sgilling le caiteam go cóireamail
A tóisfead sac brón de mo éiríde;
Deim sásta leis an stair sin i scoimurde,
A's mo cuntas a beit i scóir do réir do dlíge.

NÓTAÍ

Tá leagan eile de 'Máire Brún' (24 líne) agus an fonn a
gabas leis tugta síos san leabar taitneamnac sin, 'Amrán
Mhuige Seola' a cuir bean an Doctúra Mac Coisdealba, Tuaim, i
n-easár.

Tá leagan eile fós den amrán céadna i 'Siamsa an Seimríó',
a cuir Donnall Ó Fofarta le céile. San mbliadain 1947, cuir
Colm Ó Loclaínn easrán nua de 'S. an S.' ar faigáil.

L. 2: Eanáé Cuaim .i. Eanáé Dáim, E. Dúime: Annadown,
Co. Galway.

Tomás Ó Raíallaig.

(Leanfar do)

43



Galway Scrap Book

(Continued)

THE beginning of the nineteenth century and on to the Great Famine saw great changes on every hand for nations and peoples. Forces other than arms effected revolutions, destroying the old and setting up the new. Ancient landmarks were being overthrown, long-treasured customs, habits and traditions were being swept away, and the face of society was undergoing a change—new manners, habits and social usages. Gaelic salutations were fewer and English was coming into general use. County Galway and its people unquestionably had long played a typical part in the vicissitudes of the national life. It had had for long a peculiar interest for the student of Irish history, social and political, and for the etymologist. Froude, Lecky, and other historians and many travellers have given unusual prominence as the scene of what are considered characteristic incidents in the seventeenth, eighteenth and nineteenth centuries. In the smuggling or exportation of contraband wool and importation of silk, brandy, and tobacco, the population of County Galway pushed a lucrative and exciting trade until preventive and other measures caused its disappearance, and the people then engaged solely in a combination of fishing and petty agriculture, their characters, manners, habits and traditions being more or less impressed by the antecedent history. The Galway peasant of the eighteenth and early nineteenth centuries—his home, habits, manners, dress; his wit and humour, his passions, prejudices—all these have been portrayed with more or less exaggeration over and over again—being pictured generally as a compound of idiot and buffon.

Writers like Arthur Young, Mrs. Hall, Dutton, and others, have left pictures of Galway life and character which on the whole are sympathetic for fidelity and effectiveness. The only class

which none of them have photographed are the cottier-fishermen communities that once crowded the coast. These had almost vanished, and year by year the Irish Fishery Commissioners record their disappearance. The royal and mercantile navies missed these hardy and fearless seamen, trained from childhood to fight wind and wave. The workhouse or the grave held all who did not become dockers on the Thames or Mersey, on the Hudson or the Mississippi. This class and the men of the islands were almost swept away by the famine of 1847—a type in many respects different from the peasantry of the inland districts of the county. Their hard lot offered little temptation to envy or cupidity except by the Martins of Ballinahinch. With this exception the conflict of class and race and creed, that occurred in other parts of the county, seldom touched these communities.

ST. NICHOLAS'S PRO-CATHEDRAL

“On Monday last, the first stone was laid in the foundation of a new Parish Chapel, on the site where the old one stood, in Middle Street, in the town. The day chosen for the purpose happening to be the anniversary of the battle of the Boyne, the circumstances presented an appropriate opportunity, which was eagerly seized by all classes, of affording a gratifying demonstration of the union and cordiality which exist here (and to the honour of this county be it remembered, always did) between the members of different religious persuasions.

About one o'clock, the popular Roman Catholic Warden of Galway (the Right Rev. Dr. Ffrench) and the other Catholic clergy of the town, attired in their sacerdotal habits, assembled at the old County Court-house, which is now temporarily converted into a Parish Chapel. They were there met by Hyacinth Daly, Esq., our respected Mayor, attended by the Sheriffs and other Magistrates, and Officers of the Corporation, clothed in their official costume and bearing the *insignia* of their municipal character, together with a great concourse—comprising, indeed, almost the entire body of the respectable Gentry of Galway.

From the Court House, this collected assembly moved in regular procession, preceded by a band of music, through High Street, Shop-street, and Abbeygate-street, to where the new chapel is to stand. There the usual form was gone through of laying the first stone, which was deposited by the Mayor, in front of whose house, the populace lighted, in the evening, an amazing large bonfire.”

(From the *Galway Chronicle*, July 6, 1816).

“Galway, July 4.

“On Monday last, Galway witnessed a scene unparalleled in her history, or in the history of the British empire. It was an unusual but a gratifying sight to behold, on the 1st of July, Protestants and Catholics, the Civil and Ecclesiastical Corporations, the Secular and Regular Clergy, all clothed in their robes of office, preceded by their various insignias, and marching in solemn procession through the principal streets of the town—not for the purpose of reminding the Catholic of the galling degradation under which he labours—not to keep alive those feuds which have so long distracted our wretched country—not to display with ascendancy, pride and intolerant bigotry, those shameful destructions which have hitherto been a barrier to the repose and happiness of Ireland—no—but to lay the foundation-stone of an edifice, which being dedicated to the supreme worship of the deity, will at the same time be a monument to succeeding generations of the unanimity, concord, and harmony which exists between those of every religious persuasion in this loyal and extensive County.

“At an early hour all the avenues and streets leading from Court-House-lane to Middle-street, were crowded by an immense concourse of people, who came to view this pleasing spectacle. At one o'clock the procession moved from the temporary Chapel through Cross-street, High-street, Shop-street, Abbeygate-street, and into Middle-street, in the following order :

“The Band of the 12th Regiment.

“The Sword and Mace, borne by the Officers of the Corporation.

“The Architect, Mr. Cusack.

“Hyacinth Daly, Esq., Mayor, dressed with all the pomp of civic costume ; and having as his supporters, Edward Blake and Dominic Daly, Esqrs., the only Catholic Corporation Magistrates in Ireland.

“The Sheriffs, with their wands, Francis Eager, Esq., Protestant Sheriff, and Michael Ffrench, Esq., Catholic Sheriff.

“The principal Gentlemen of the Town, two and two—linked arm and arm—without distinction of Protestant or Catholic, Methodist or Dissenter, Tribe or non-Tribe.

“The Clergy, two and two, habited in soutanes and surplices, and stoles.

“The Right Rev. Dr. Ffrench, Roman Catholic Warden, in splendid Pontificals, supported on each side by a Clergyman, and followed by five young Gentlemen, as his train bearers.

“On arriving at the site on which the Chapel is to be erected,

the Warden handed a silver trowel to our worthy and liberal Mayor, who laid the foundation-stone, with the accustomed ceremonies, amidst the acclamations of upwards of 10,000 delighted spectators.

“The procession returned through Back-street in the same order that it set out.

“On Monday evening, Edward Blake, Esq., accompanied by the Right Rev. Dr. Ffrench, and some of the principal inhabitants of the town, waited on his Worship, Hyacinth Daly, Esq., Mayor, to return him their grateful acknowledgments and warmest thanks for his liberality and kind condescension. on that day.

“To which his Worship was pleased to return the following answer :—

“Gentlemen—The flattering manner in which you have condescended to return thanks for my attendance on this day, in laying the first stone of the Chapel, is very gratifying to me ; and considered as an honour, rather than an inconvenience. I could wish it were in my power to prosper the undertaking to the extent of my desire, as any thing for the advancement of the town of Galway and its inhabitants would greatly contribute to my happiness.”

(*The Freeman's Journal*, and *Daily Commercial Advertiser*, July 8, 1816).

Hardiman referring to the ceremony states, “The foundation of the new collegiate chapel of St. Nicholas was laid on 1st July, 1816 . . . by Hyacinth Daly, Esq., Mayor of the town. This memorable day presented a sight in Galway which forcibly evinced the increasing liberality of the times, and which was as grateful to every liberal, patriotic and enlightened mind as it was novel and unprecedented in the annals of the country—the head of a *Protestant* corporation laying the foundation of a *Catholic* chapel, in a town where, within the memory of many persons yet living, a Catholic would be liable to persecution for daring to avow the principles of his religion . . . The entire edifice, when completed, will prove a considerable ornament to the town, and be one of the most spacious and elegant Catholic chapels in the kingdom.”

The building was completed in 1821.

On Christmas morning, 1842, before the first Mass at 6 o'clock when the celebrant was about to leave the sacristy, there was a shout from one of the galleries that the floor was falling. The cry was taken up by others and a panic followed. The church was crowded with city and county people. The passages leading

to the doors were blocked, many jumped from the galleries and a contemporary record states, "For a few moments, a scene was witnessed so terrific that it baffles description; but when it was seen that the frightful panic which had seized on the people was groundless, there was a gloomy lull, and all who were able exerted themselves in assisting those who were wounded and in removing the bodies of the dead. It was a most heart-rending scene, and the agonising cries of the wounded, and the wailings of those who discovered among the dead the body of a beloved relation or friend could never be forgotten by those who heard them. It may be easily imagined that the Christmas festival of 1824 was a sorrowful one in Galway as thirty-six persons were killed."

EDUCATION

The penal laws rendered impossible an instinctive reverence for law; law which was recognised by the Catholics as a powerful immoral and vicious agent. It alienated the people from Government and they looked to Catholicism as the centre of their affections and their enthusiasm. Arthur Young tells us of a "Protestant aristocracy of 500,000 crushing the industry of two millions of poor Catholics." So late as 1796 the problem of Irish poverty began to be taken seriously. The Whig Club in that year reported that the misery, dirt and idleness of the people were not really their fault, nor were their concomitants of crime, blasphemy, drunkenness and dishonesty. This fact lies at the very root of the social and political history of Ireland well into the nineteenth century. There was no confidence between the classes and this lack of confidence—acute antagonism, in fact—was "studiously aggravated by law," and for three centuries "English State Policy in Ireland persistently and constantly" used Education as a principal interest for that purpose. The penal laws failed to restrain the activities of the Catholic priests and schoolmasters who set the law and its penalties at defiance.

It was not until 1781 and 1792 that the Statutes of William III and Anne were repealed. These laws forbade any Catholic either to teach in Ireland or to send his children abroad for their education. The public money had been lavished on societies and schools during the eighteenth century, but these efforts had been so identified with proselytism that every fresh scheme appeared only to arouse the dislike and suspicion of the people and of their spiritual leaders. It is, however, beyond question that popular schools did exist in Galway throughout the penal times in spite of the law. This has

been testified by English travellers with evident sense of its significance. Hardiman records that few towns in Ireland were better supplied with schools than Galway, but regretted that classical learning was neglected and not "generally estimated as it ought." He adds that most of the people of the town were content with a "plain English education" for their children. He records a classical academy kept by a Mr. Kearns; several boarding schools for young ladies, day schools for female children, and ends, "and on the whole, though the town is not distinguished for a superior brilliancy of education, yet that blessing, in a moderate degree, is tolerably diffused among the inhabitants."

LYNCH'S SCHOOL

Hardiman in his edition of O'Flaherty's *Iar Connacht*, gives the following extract from the report of a regal visitation to Galway in 1615:—

"Wee found in Galway a publique schoolemaster, named Lynch, placed there by the citizens, who had great numbers of schollers, not only out of that province but also out of the Pale and other partes, resorting to him. Wee had daily prooffe, during our continuance in that City, how well his schollers profited under him, by the verses and orations which they presented us. Wee sent for that schoolemaster before us, and seriously advised him to conform to the religion established, and, not prevailing with our advices, we enjoyed him to forbear teaching; and I, the Chancellour (Thomas Jones), did take a recognizance of him and some others of his kinsmen in that citty, in the sum of £400 sterl. to his Mate. use, that from thenceforth he should forbear to teach any more without the speciall license of the Lo. Deputy." Dr. Lynch in his *History of Irish Bishops*, referring to John O'Molony, Bishop of Killaloe in 1630, speaks of the school, "John having read Humanities in his native Province read Philosophy at Galway under Alexander Lynch to whose school had gathered a great number of young men from every quarter of Ireland. Within the memory of ourselves or of our fathers there was no school in Ireland in which the number of scholars was greater or classified in better order or trained in a fuller literary course or conducted with more exact discipline: in it the students by scholastic contents were constantly urged on to progress in their studies and by theatrical performances their confidence and courage were increased, but, alas, Chancellor Jones damned the fountain from which flowed such great benefit to our nation . . ."

The Rev. J. Rabbitte, S.J., writes, "A description of one of these schools at work in 1645 was written by Dury an English Puritan, and has been preserved. He described the arrangement into classes, the competitions or camps, the preparing of verses and orations, the acting of plays, etc., much as in Alexander's school in Galway."

THE PRESENTATION CONVENT SCHOOL

At the request of the Rev. Edmund Ffrench, Warden of Galway, a convent of the Presentation Order of nuns was established in Galway. His father, the Rev. Edmund Ffrench, had been for many years Warden of the Established Church, and had been elected Mayor in 1774. The name of the Rev. Edmund Ffrench appears among other signatures to the "black petition" against the Catholics in 1761. The petition was on the 10th November of that year presented to Parliament praying to prevent Catholic shopkeepers from manufacturing or selling their goods, or employing journeymen for this purpose. His two sons Charles and Edmund when very young became Catholics, and later on Dominican Friars. Edmund was elected vicar, and on the death of the Warden, Dr. Bodkin, he was in turn, in 1812, elected Warden—an appointment which gave rise to great bitterness in the town. The other Vicars protested strongly against his election and charged the laypatrons "with partiality and injustice." Hardiman writes: "A disunion was accordingly the consequence; the chapter declared the proceedings invalid, refused to confer institution on the newly-elected warden, and finally appealed to the Pope, complaining against the innovation of a regular intruding on a secular chapter . . . The election, however, was afterwards, on 18th June, 1813, confirmed by the Pope; and the piety, zeal and exertions of Warden Ffrench, since his accession to the wardenship, justly entitle him to the respect and esteem in which he is so generally held."

The Presentation Order was founded by Nano (Honorina) Nagle, a native of Cork. After an elementary education at home, where Catholic schools were declared illegal, she was sent to France to complete her education. Some of her relations were then living in the suite of the exiled King James, and she entered on a brilliant social life in the court circles of Paris. Deciding to devote herself to the education of Irish Catholic children she spent a short time as a postulant at a convent in France. She returned to Ireland where she joined with some ladies who had privately organised a school in Dublin. On the death of her mother and sister she went to

Cork, and in spite of the most adverse conditions in that city, she opened a school to combat the ignorance and vice there prevalent. Her first pupils were gathered secretly. In less than a year she succeeded in establishing two schools for boys and five for girls. She also organised and conducted an asylum for aged and infirm women at Cork. For the support of her schools and asylum she personally collected money from door to door in the city. In 1775 she founded the Presentation Order and established a convent, and the order spread rapidly all over Ireland. She adapted the rule of St. Augustine and a habit similar to that of the Ursulines.

Rev. Bartholomew Burke, one of the Catholic vicars of Galway, who died in 1813, bequeathed £6,000 (a great part of which was given him for charitable purposes) for founding a convent of the Presentation Order for the education of poor female children in Galway. The convent was established on the 27th October, 1815, in a house in Kirwan's Lane, and a school was opened in November, 1815. A larger house was opened in Eyre Square in the following March. Here the nuns continued until 1819, when they removed to their present convent. This building had been built as a Charter School under the Society for Promoting English Protestant Schools in Ireland. On the 1st April, 1788, John Howard described this school: "Twenty-two boys, one an idiot. All had shoes and stocking; but in general they did not look healthy, which might be owing to their late recovery from the measles. Allowance for soap, candles and turf, only £14 a year. No towels. The house in good repair, but wanted white-washing. This is a good situation for a bath." After this report the Charter School declined and was closed in 1798. During the rebellion of that year it was taken over as an artillery barrack and continued to be used as such until 1814.

The nuns held the building by lease for 60 years at £60 annual rent. "Each nun on admission to this order pays a sum of £500 towards the general fund, which is now considered sufficient, with the aid of annual sermons and occasional donations, to support this valuable establishment," wrote Hardiman. In 1820 thirty female orphan children were fed, lodged, clothed and educated, and according to the first Report of the Royal Commission on Education, 1825, 395 children were attending the day school. The curriculum was needle-work such as Limerick lace, Irish point and crochet, reading, writing and arithmetic. John Barrow in his *Tour Round Ireland in 1835*, wrote, "I paid a visit to the Presentation Convent, with which I was much interested. The nuns, two-and-twenty in number, are all ladies of good family, and employ a

part of their time very usefully in the education of children, who are received from the age of seven to fifteen or sixteen. It was said there were at this time no less than four hundred under their tuition. They are instructed in the English language, but what books they read I did not learn. They are also taught needle-work, and, when sufficiently skilled, are employed in making lace and tambour-work, the materials for which are sent for the purpose in large quantities from Nottingham; and the girls are paid, by those to whom the lace belongs, a certain sum for their labour, which assists their parents in clothing them, and in the payment of their rent. There chanced to be about forty or fifty girls employed in this manner when I passed through the rooms, and I was much pleased with their work, some of the patterns being very rich, and designed with great neatness and precision. The chapel attached to the convent is small but neat, and there is a good painting over the altar. Three of the sisters went through the apartments with us . . . One of the ladies was inclined to be conversable, and we had a long chat together regarding the regulations of the convent . . . I thought she seemed not to have altogether forgotten the world of which she was once a denizen: she asked me about a family who formerly resided in London, and in whom she seemed to take some interest. Barrow also quotes a letter from an anonymous correspondent on the school, "In a school of several hundred girls belonging to the Presentation convent at Galway, and assisted by the National Board, we found the great girls writing out themes on virginity, priesthood, and martyrdom. The one state was glorious, the other more so, and the last, of course, most of all . . . Several classes of little girls in the same school had their books open upon a catalogue of saints, male and female, whom they were to call upon in prayer, filling two pages. The children were apparently learning these names by heart; but when I asked if I might be permitted to listen, the nun who had charge of the class instantly began questioning one of them on a different subject, in so low a tone, however, that I heard scarcely anything but the name of Christ, which had no place in the lesson before them . . . The lady who conducted us over the convent, a beautiful and well-bred woman, of about 30 years of age, was recognised by Lord —, who had just preceded us in a visit to it, as the daughter of a baronet of ancient family, and large estate in an adjoining county. A few years before, she was a Protestant, as all her family are, and mixing with them in the world. This lady told me, that the estimated expense of entrance and profession in her convent was about £500. She expatiated to me with great complacency on the flourishing convent of the same order, which

has been lately established in Newfoundland, by a colony of Irish ladies, who have also large schools under their tuition. It is well known, by those who are acquainted with Newfoundland, what strong reinforcements of Irish popery are pouring into that country."

The circumstances under which the Galway nuns went to Newfoundland are worth a note. At the request of Dr. Fleming, Vicar Apostolic of Newfoundland, Sisters Josephine French and Mother de Sales Lovelock went from Galway to Newfoundland where they established a house at St. John's. Shortly before the arrival of the sisters on the island the Catholics, who were mostly Irish, were looked on as a proscribed class by the governors of the time, who were generally commanders of British warships. Priests were hunted and persecuted, people who harboured them or permitted Mass to be celebrated in their houses were fined, imprisoned, and flogged, and their houses either burned or pulled down. These acts were undoubtedly illegal. The penal laws of Ireland were taken as applicable to Newfoundland, and even when Catholic Emancipation was granted to Ireland it was claimed by the legislature that it did not apply to the colony. Dr. Fleming fought strongly against these injustices and finally succeeded in obtaining full freedom for the Catholics, and the denominational system of education was established by law.

THE PATRICIAN BROTHERS' SCHOOLS

In 1790 the Rev. Augustine Kirwan, Catholic Warden of Galway established the Galway Charity School near the Shambles Barrack, for the education of poor boys, who were to be "carefully instructed in reading, writing, arithmetic, and the principles of their religion." The school and the funds were administered by a president, vice-president, treasurer, and secretary, who were elected annually, under the patronage of the Catholic Warden, vicars and parochial clergy of the town. The institution was supported by the receipts from charity sermons, annual subscriptions, and occasional contributions. The number of children at the time of its establishment was limited to 150; 100 of them were clothed, and 12 apprenticed to trades. The original foundation rules read: "That as many boys, from the age of eight to twelve years, as the funds will bear, be admitted, when previously recommended and approved of by the committee; that they are to be supported by their parents, and sent to the school, at appointed hours, washed, cleansed and combed; that they are to be instructed in reading, writing and arithmetic, and supplied with books, pens, ink and paper at the expense of the society: and,

as emulation is the great spur to the infant mind, premiums shall be distributed among the deserving; and such of them as shall pass three years at said school, without breach of moral duties, shall be apprenticed as soon as the funds shall admit; the incorrigible to be expelled." Hardiman states: "The school is under the care of Mr. Ulick Burke who is not only what the rules require the master to be, 'a sober, moral man,' but also a well-informed, religious individual, whose care of the education and manners of the children entrusted to his charge is entitled to the highest praise."

The system of dual control which, in theory, appeals by its freedom and elasticity, failed because the merchant and the professional classes in Galway did not honour their obligations. Subscriptions dwindled, the better-off classes took little personal interest in the school, and there was mismanagement. There was a lack of competent teachers, "the refuse of other callings" condemned in later years by Macaulay, was another contributory cause of the failure of the Galway Charity School. The school had definitely failed because 36 years after its establishment the Warden had to apply to Dr. James Warren Doyle (J.K.L.), Bishop of Kildare and Leighlin, for a filiation of the Brothers of St. Patrick.

The Brothers of St. Patrick, or Patrician Brothers, had been founded in 1808 in Tullow, County Carlow, by Dr. Daniel Delany, Bishop of Kildare and Leighlin. After the Relief Acts of 1782-1792, many Catholic landlords established schools on their estates, and among those who made educational provision for their tenants was Christopher Redington, the proprietor of Kilcornan. About 1817 he founded a monastery and a boys' school, under the charge of two Patrician Brothers, at Clarenbridge. The Warden of Galway, aware of the work being done on the Redington estate, invited them to take charge of the Galway Charity School. In his letter to the Superior in Tullow he writes: "... By a meeting of the Subscribers and Committee of the Male Schools, Market Street, held on Sunday, the 22nd inst. (October, 1826), I am directed to request that you will have the kindness, as soon as possible, to send some young man to undertake the concerns of the school at Kilcornan, *pro tempore*, in order that we may have the services of Brother Dawson until yourself arrive." Brother Paul O'Connor was sent to take over the school, which had in the meantime been changed from near the Shambles Barrack to a disused barrack (its present site) in Lombard Street. He was joined by Brother Dawson and the other Brother from Clarenbridge—the Redington School. was placed in charge of the Sisters of Charity, who had charge of a Girls' School.

Brother Paul records: "January 15th, 1827.—On this day N.N. and I entered our new monastery after having recited the "Te Deum" in thanksgiving to the Almighty for this new proof of his love . . . ; we commenced our labours in the school . . . Cash in hands on entering the monastery, £0 1s. od. ("one shilling")."

× Social conditions at the time in Galway were, as in other Irish towns and cities, bad. A printed document preserved in one of the school registers makes this clear: "As the main end and design intended by this school is to preserve a few of the growing generation from the horrid vices of blasphemy, drunkenness, and dishonesty, the boys admitted to it are to be carefully instructed in Christian principles by a clergyman appointed for that purpose." × Before the school had been a year in operation, the improvement in the youth of the city was so evident that at a public meeting held in the school the thanks of those present were voted to the teachers, "whose zeal, attention, and excellent arrangements had produced such happy results."

The curriculum and organisation may be summarised:—In the first or lower school, the children were very young and were taught merely the alphabet and words of two syllables, prayers and the small catechism; in the second, the children were taught words of three syllables, and progressively to read the catechism, and to write; in the third, they were taught spelling, reading, writing, and the elements of arithmetic; and in the fourth, the same course was pursued, with the addition of English grammar, book-keeping, navigation, algebra and geometry. Some of the boys were 18 years of age, and there were a few sailors still older who were taught navigation. Reeves's *History of the Bible* was read in the third and fourth schools. The children were chiefly of the class of tradesmen, labourers, servants and clerks. The school opened at 10 o'clock in the morning; and "the Masters seldom have recourse to Corporal Punishment."

In 1831 the school came under the control of the Board of Commissioners of National Education in Ireland. In 1834 Brother Paul O'Connor reported to the Committee of the school; "As a member of a Religious Community, I have always felt it a humiliating reflection that the schools in connection with the monastic institutions of Ireland should, for any consideration, be subjected to the control of a Board of Education—one of whose rules is, that the Teachers are liable to be dismissed at the beck of the Commissioners on the suggestion of a prejudiced Inspector . . . The National System refers not exclusively to any one establishment—it extends its influence over the length and breadth of the land;

the rising youth of the country will be imbued with its principles : these early impressions will give a character and complexion to their religious sentiments in after-life . . . From these reflections an important question arises ; whether it would be advisable, on account of the grant made by the Board and the toleration of saying our prayers when we like, to continue the connection of this school with the Board, when that connection would, in all probability, be looked upon as a guarantee to the minor establishments of the country that nothing insidious against the faith of the Catholics of Ireland was contemplated in the National System ? . . . So far as this school is concerned, there is little danger now that the faith of the children will be endangered by our nominal connection with the Board of Education."

In a letter to a friend in Rome, under date September 16th, 1835, Brother Paul writes, " We have two schoolrooms, each 100 feet long by 30 wide, usually attended by five or six hundred pupils. By the bounty of the kind and benevolent, we are enabled to give a daily breakfast to about 150 of the poorest of these poor children. We give public religious instruction in the parish chapel on Sundays . . . The parish chapel is but one street distant from us." The Fiftieth Annual Report records that in the years 1847 and 1848 nearly 1,000 poor boys received a daily breakfast ; and from the friendly aid received from the people of Galway, from America, Australia and New Zealand, the Brothers were able to provide food and clothing for all who required it.

A definitely higher education than the ordinary National School was given by the Galway Model School erected at Newcastle Road in 1849-50. Its aim was to promote " united education," to exhibit the most improved methods of literary and scientific instruction to the surrounding schools, and to train young persons for the office of teacher. This school was managed by the Commissioners of National Education and subject to the same regulations as ordinary National Schools, and gave what may be termed an intermediate education. After a time it aroused the antagonism of the Catholics, and Catholic children were forbidden to attend it, as they were also forbidden to attend the Grammar School. The Bishop of Galway, Dr. McEvilly, seeing the great need of Catholic intermediate education requested the Brothers to open a secondary school " to provide for the educational wants of the boys of the middle classes of Galway." On the 8th December, 1862, the Seminary of St. Joseph was founded at Nuns' Island. The course of instruction was classical, literary and scientific. The prospectus set out, *inter alia*, " Throughout the course in the several departments, religion will

be the living, moving and permeating principle of the instruction imparted in the Seminary ; the language and history of our beloved fatherland will be encouraged and cultivated. Care will be taken to prepare the pupils for the respective positions which they are known to be intended for in after-life, and with the general advancement in view, the study hall and class rooms will be furnished, on a comprehensive scale, with the necessary appliances for accelerating the progress of all, and rendering the pursuit of learning light, interesting, and agreeable."

GALWAY GRAMMAR SCHOOL

So successful were the Catholic schools at the end of the seventeenth century that they threatened the school, endowed by Erasmus Smith, a Cromwellian Adventurer, at Galway, with a total loss of its pupils, and by their presence elsewhere undermined the health of Protestant schools " as succors do starve the tree." Erasmus Smith had set aside part of the estates with which he had been rewarded for his services to the Commonwealth to support schools for the children of his tenantry and of the country at large. In the Charter of Charles II, 1669, the King gave power to Erasmus Smith to erect three grammar schools at Drogheda, Galway and Tipperary respectively. He commanded that these schools should be free schools " for so many, not exceeding twenty, poor children as should seem convenient, besides the children of his tenants, who were to be instructed in writing and accounts, the Latin, Greek and Hebrew tongues, and to be fitted for the University if desired." By his Indenture of 1657 he directed that five grammar schools be built, one in the town of Sligo, one on his lands in Galway, one on his lands in the Barony of Clonwilliam, County Tipperary, one on his lands in the Barony of Dunluce, County Antrim, and one on the lands to be given to him for £2,700, called his " deficiency." The Trustees appointed by the Indenture presented before the Court of Claims their petition and schedule on the 29th January, 1665, that they had the right and on behalf of Erasmus Smith to, *inter alia*, build three Grammar Schools and residences for schoolmasters.

The lands and other property granted Smith in the liberties of Galway were described as, " One parcel called Barraghallagh, with a mill ; some houses ; an old abbey, ruined, and several cabbins and gardens ; a small parcel of land by Ballybridge ; and the houses of Booremore and Boorebeg, with cabbins and gardens ; the town and lands of Ballibane and Glegnale ; a parcel of land called Milebush ; a parcel of land called Ranmore ; a parcel of land called

Westmurragh; a parcel of land called Murragh, being one quarter of Dohiesky; a parcel of land called Murraghbegg; a parcel of land called Ballybritt, and a parcel of the land of Roscam, all situate in the liberties of Galway," with several other lands in the county at large. Dutton claimed that the estate in the county of the town of Galway may amount to about 1,400 acres, and may at a very moderate calculation, including mills, houses and plots in Newtownsmith and Bohermore, be valued at five guineas an acre, or £7,900 per annum. He added that the tenants interest may be well worth three times that sum. He gives details: "Mr. Brabazon has about £400 per annum profit rent; Mr. Cummin £350 per annum profit rent (most of the old tenants have been turned out, and few of the occupying tenants have been left). Roscam, 232 acres, lately set, pays to the charity two guineas an acre, and was immediately let at four guineas to some of the former tenants." These he describes as middlemen. "The seaweed alone attached to Roscam is worth about £300 per annum, which brings down the rent to about a guinea an acre. The eastern and western parts of Roscam, 264 acres, pay to the charity about twenty-five shillings per acre, and have been relet to poor people at about four or five pounds per acre. . . . Ballybanemore (west) divided into five parts of twenty acres each, was let at the same time for £3 5s. to £3 15s. per acre. . . . and without the advantage of the kelp shore. Ballybanemore (north), formerly occupied by resident villagers, who paid their rent immediately to the governors' agent, were turned out, to give compensation to the tenants who occupied the western part, who pay the charity twenty-five shillings per acre, and relet to three of the former resident tenants at about two guineas per acre. Mr. Burke of Murrough, for 140 acres, pays about twenty-four shillings per acre, with a kelp shore, worth about £100 per annum. . . . Mr. Blake (of Merlin Park) offered to lay out £1,000 in improvements, and in building comfortable houses for the former resident tenants. . . ."

The Report of the Governors of 1857 gives the rules made by Erasmus Smith for his schools.

SCHOOLS FOUNDED BY ERASMUS SMITH, ESQ.

1. Lawes and directions given by Erasmus Smith, Esq., under his hand and seal for the better governing and ordering the public schools lately founded and erected by him.

FOR THE SCHOOLS

The schooles are founded as free Grammar Schools in behalf,

and for the benefit, of the children of the tenants of the said Erasmus Smith, as also for the children of the tenants of this corporation, together with the children of the inhabitants, residing in, and about the townes and places where these Schooles are erected, that is to say:—

1. The child or children of any tenants of the said Erasmus Smith, or to the said corporation, as also the children of any sub-tenant that is present occupier of any of the said lands or possessions. These all and each of them, if sent by their parents or friends, are to be taught free, and exempted from all salaries, and payments, in respect of their education, while they remain in any of those Schooles.

2. The twenty poore children of the inhabitants of each of these townes, or within two miles distant where these Schooles are, or shall be erected, and to enjoy the same privileges of their education in all respects as the tenants' children.

3. Upon the death or removal of any of those twentie before-mentioned, three or four of the Aldermen of Drogheda and Galway, respectively, and, in Tipperary, the schoolmaster and two or three of the oldest inhabitants upon my lands there, may please to signify the names of such children to the Governors of the Schooles as are fitted in their judgment, for this charity, that the number from time to time may be made up.

4. Those children are to be instructed in the Latin, Greek, and Hebrew, according to their respective capacities, and fitted for the University, if their parents or friends desire it; others of them to write, cypher, that they may be fitted for dispoement to trades or other employments.

5. There are further encouragements in relation to the poore children—as clothing while they remain in the Schooles, pensions for those that go to the University, and provisions also for those that are bound apprentices, some whereof are expressed in the charter all of which will be declared by the founder's appointment, when the revenue comes to be more fully stated.

FOR THE SCHOOLMASTERS AND USHERS

1. None are to be admitted schoolmasters of the said Schoole^s but such as are of the Protestant religion. . . .

2. The schoolmaster, and, in his absence, the Usher, shall publicly every morning read a chapter out of the Canonical Scripture and then pray, concluding at night also with prayer. . . .

3. The weakness of children is such that many times varietie of Chatechismes confounds their understandings, and the Lord Primate Ushe's Chatechisme being specially commended to those

Schools in the Charter, the masters are diligently and constantly to catechise them in that forme.

The peculiar political and religious conditions prevailing in Galway where the tenants on the Erasmus Smith property were Catholics were responsible for the comparatively poor attendance at the Grammar School up to the beginning of the nineteenth century. The Catholics of Galway seldom sent their children to the school, which was situated in High Street. In 1788 the celebrated and great philanthropist, the English reformer of Prisons, John Howard, visited this school, and stated that it was well conducted and provided with an able master, Mr. Campbell. "With this worthy master," says Howard, "I had much conversation relative to a more general and liberal mode of education in that country. Mr. Campbell testified the readiness of many of the Catholics to send their children to Protestant schools; and he is of opinion that many would by these means be brought over, were the most promising of them enabled, by moderate aids, to pursue their further education in the University."

In 1813, the present Grammar School was erected in College Road at a cost of £5,700. It was opened on the 1st August, 1815, under the Headmastership of the Rev. Mr. Whitley. The subjects taught were English, Latin, Greek and Hebrew, composition in prose and verse, history, geography, the use of the globes, algebra, astronomy, and mathematics.

THE QUEEN'S COLLEGE

"Who lasts a century can have no flaw:
I hold that wit a classic, good in law."

—Pope.

If Trinity College deserved condemnation for being too sectarian, and not adapted, therefore, to the purposes of Irish national education, the Queen's Colleges of Belfast, Cork and Galway, which were in some degree established to remove that objection, and were so regulated that no jealousy at least could exist as to their being more favourable to one religion than another, were nevertheless denounced as godless, and were quite as objectionable, in the opinion of many eminent men of different religious beliefs. In 1845, Sir Robert Peel being in office, the Act 8 and 9 Vict. c. 66 was passed providing for the establishment of three Queen's Colleges "in order to supply the want, which has been long felt in Ireland, of an improved academical education equally accessible to all classes

of the community without religious distinction." The scheme had been suggested in 1838 in the report of the Select Committee on Foundation Schools and Education in Ireland of which Mr. Thomas (afterwards Sir Thomas) Wyse was Chairman, and it was largely to his continual exertions that the scheme was due.

A sum of £100,000 was granted for sites and buildings for three colleges at Belfast, Cork and Galway, and each college received £7,000 a year. Three Faculties were established in each, viz., Arts, Law and Physic. The Colleges were strictly undenominational, and the professors were forbidden by the Statutes to make any statement disrespectful to the religious convictions of their classes, or to introduce political or polemical subjects. They were opened in October, 1849.

The Queen's College, Galway, according to the provisions of the Act was a corporation by the style and title of the President, Vice-President, and Professors of Queen's College, Galway; and consisted of a President, Vice-President and twenty professors. The professors were divided into three faculties, the Faculty of Arts being further divided into the Literary and Science divisions: (1) the Literary division of the Faculty of Arts included the Professors of (a) the Greek Language (William Edward Hearn, LL.B.); (b) the Latin Language (William Nesbitt, A.M.); (c) History and English Literature (Rev. J. P. O'Toole, D.D.); (d) Modern Languages (Augustus Bensbach, M.D.); (e) the Celtic Languages (Cornelius Mahony). (2) The Science division of the Faculty of Arts included the Professors of (a) Mathematics (John Mulcahy, LL.D.); (b) Natural Philosophy (Morgan W. Crofton, A.B.); (c) Chemistry (Edmund Ronalds, Ph.Dr.); (d) Natural History (A. G. Melville, M.D., M.R.I.A.); (e) Logic and Metaphysics (Thomas W. Moffett, A.M., LL.B.); (f) Mineralogy and Geology (William King); (g) Civil Engineering (W. Bindon Blood, A.B., C.E.); (h) Agriculture (Thomas Skilling).

The Faculty of Medicine included the Professors of (a) Anatomy and Physiology (Charles Croker King, M.D., F.R.C.S.I., M.R.I.A., etc.); (b) Practice of Medicine (Nicholas Colahan, M.D., F.R.S.E.); (c) Practice of Surgery (James V. Browne, A.B., M.D., L.R.C.S.I.); (d) Materia Medica, and Medical Jurisprudence (Simon McCoy, M.D., F.R.C.S.I.); (e) Midwifery and Diseases of Women and Children (Richard Doherty, M.D., Vice-President, Dublin Obstert. Soc.). John Richardson, M.R.C.S.I., was Demonstrator of Anatomy.

The Faculty of Law included the Professors of (a) English Law

(Hugh Law, A.B.); and Jurisprudence and Political Economy (D. Caulfield Heron, A.B.).

Each of these bodies elected annually from among its members, a Dean of the Faculty, who presided at its meetings, and represented his faculty, or division of faculty, in the College Council, which consisted of the President (Edward Berwick, A.B.); the Vice-President (Rev. J. P. O'Toole, D.D.); and the four Deans of Faculty: William Nesbitt, John Mulcahy, James V. Browne and D. Caulfield Heron. The Council exercised the general government and administration of the College. It had the power of making regulations for its government in cases not provided for by the Statutes, rules, or ordinances; of arranging the courses of instruction in the College; of making regulations for the maintenance of discipline and good conduct among the students, in cases not provided for by the Statutes; and of affixing penalties and punishments to violations of the same.

Students of the College were either matriculated or non-matriculated. Matriculated students were admitted upon payment of the required fees, and passing the prescribed examinations in their respective faculties. Non-matriculated students were permitted, without undergoing a preliminary examination, to attend any separate course of lectures, but were not permitted to become candidates for scholarships, prizes, or degrees. The College was opened for the registration of students on 15th October, 1849, and lectures began on 30th of the same month.

The following students matriculated from the opening of the College to 23rd December, 1850: James Archbold, John Berwick (son of the President), Joseph V. Blake, Andrew Bligh, Anthony F. Browne, William A. Browne, George Bunbury, William Henry Comyns, Martin J. Comyns, Patrick J. Comyns, Patrick C. Connolly, Dominick Dillon, James H. Dopping, John Dowling, Charles Drysdale, Charles W. Duggan, Joseph Duggan, Richard F. Eames, Richard Eaton, John W. B. Ellard, Thomas Elliott, John Evans, Timothy Feely, Robert Ferguson, Peter Thomas Finn, Nicholas Fitzgerald, Patrick J. Ford, Martin Gardiner, John J. Gibson, Charles Gilmore, John Glynn, William Gordon, John H. Hearn (son of Professor Hearn), Exham Heffernan, John Howze, Patrick J. Hughes, Francis Hurly, Joseph Hurly, George Irwin, Burton Jackson, William Johnston, John Johnston, Christopher M. Heane, Patrick J. Kelly, Garrett H. Kilkelly, William King, Christopher Kyle, James Lawlor, George Lyons, Dominick McDermott, Robert McGowan, John McGrath, Thomas McGrath, George Y. McMahan, Thomas A. McMahan, James A. McMullen, Richard H. Maunsell, Robert

J. Mitchell, James Montgomery, John Moorehead, Thaddeus Murphy, Bernard G. Norton, John O'Brien, John O'Doherty, Thomas O'Hara, Charles O'Hara, Edmund O'Kelly, John O'Leary, William O'Meagher, Joshua Paul, Patrick Perrin, John Powel, Richard Power, John Richardson (son of the Demonstrator of Anatomy), Edward Roche, Dominick D. Ryan, Henry St. George, Patrick Scott, William A. Scott, Peter Skerrett, Thomas Skilling (son of the Professor of Agriculture), James Slator, John A. Smyth, Robert Stephens, Joseph Tully, Robert Walkingshaw, and James Worrell.

Candidates for the degree of A.B. were required to pass a Matriculation examination in English, Greek, Latin, arithmetic and algebra, geometry, and history and geography. After having passed the examination, every candidate was required to pursue a course of study extending over three sessions and had to attend the prescribed lectures during at least two terms of each session. In the first session the student could select either French or German; in the second session either Greek and Latin or higher mathematics; in the third session, either metaphysics or jurisprudence and political economy. In all cases, one or other of the courses was indispensable. After having completed these courses of study, and having passed the required collegiate examination, students could then present themselves for examination for the degree of A.B. from the Queen's University in Ireland. Candidates for the degree of A.M. were admitted to examination one year after having obtained the degree of A.B., provided they had attended College lectures for one term during the year, and followed a programme of (1) Languages consisting of an extended course of Greek, Latin, and two modern languages; together with attendance on a course of lectures on one foreign modern language; (2) History and metaphysics, or jurisprudence, made up of an extended course of logic, and of history and English literature; together with attendance on a course of lectures on metaphysics, or on a course of lectures on jurisprudence and political economy; (3) Mathematics and Physical Science: an extended course of mathematics, and of the physical and natural sciences, together with attendance on a course of lectures on mineralogy and geology.

There were also available a two sessions' course for matriculated students leading to the Diploma of Civil Engineer and to the Diploma in Agriculture.

For the degree of M.D. candidates were required to pass the matriculation examination in the subjects of matriculation prescribed for students in Arts. Then followed a course extending over four sessions—three-fourths at least of the lectures had to be attended—

and to pass a sessional examination in the subjects lectured on during the session. Students were also required to give evidence of twenty-four months' attendance in a general hospital; or of eighteen months' out practice at an hospital or dispensary; and also a course of practical pharmacy of three months. Clinical instruction was given at the County Infirmary, Prospect Hill, by the professors of the medical faculty.

In the faculty of Law candidates could obtain either a Diploma in Elementary Law requiring a course of three years; or the degree of LL.B. after four years. This degree required also the degree of A.B. For the LL.D. degree a candidate could not sit for the examination until three years after having obtained the LL.B.

A class in Celtic languages was open to all students, but chiefly recommended to students of the second year. The course and examination was based on selections from *The Gospel of St. Matthew*; Halliday's edition of *Keating's History of Ireland*; selected portions of O'Donovan's *Annals of the Four Masters*; selections from Hardiman's *Irish Minstrelsy*; and grammar and composition. Prizes were awarded to the best answerers, provided they had attended the professor's lectures during two terms of the session.

Courses of supplemental lectures, open to the public, were delivered during the third term of 1850-51, by the Professors of Logic, Jurisprudence and Political Economy respectively.

The College was empowered at the commencement of the session of 1851-2, to confer twenty-four literary scholarships, and twenty-one science scholarships, of the value of £24 each; also six medical scholarships and three law scholarships, of the value of £20 each. These scholarships were divided in equal proportion among matriculated students of the first, second, and third years. Two scholarships in engineering and four in agriculture were also divided in equal proportion.

During the session of 1850-51, prizes, varying in amount, were awarded in case of sufficient merit, to the best students in individual subjects, and separate prizes were awarded to each class in those courses which occupied more than one session.

At a general sessional examination held on 6th and 7th June, 1850, the students of the faculty of Arts were examined in the subjects appointed for the undergraduate course of study during the first session, and the most distinguished candidates were arranged in order of merit: 12 First Class and 12 Second Class. The other students who were allowed their examination, both at this examination and at the supplemental examination in October, were not classed in order of merit. All students who had passed the general

sessional examination were qualified to present themselves for the examination in the special subjects to which prizes were awarded.

The total amount of fees payable to the College and to the several professors for the prescribed courses were: for the degree of A.B., £11, £10, and £7; for the first, second and third years respectively; for the Diploma of Civil Engineer, £11 10s., and £10; for the Diploma in Agriculture, £7 10s., and £7; for the degree of M.D., £13 10s., £13 10s., £6, and £6 (if a graduate in Arts, £11 10s., £6, and £6); for the Diploma in Elementary Law, £7, £6, and £4; for the degree of LL.B. and LL.D., £15, £14, £9 and £8. All fees for scholars were from £4 to £5 less. Fees were payable in two instalments. The first instalment included the College fee—£3 for the first year, and £2 for every subsequent year—and a moiety of the class fees payable to the several professors. In the case of students of the first year the College fee only was required before the matriculation examination; and in the event of the candidate failing to pass the examination the fee was returned. Class fees varied from £1 to £3 3s. per subject. In addition to class fees non-matriculated students paid five shillings each session to the College and fifteen shillings for admission to the privileges of the library.

In accordance with the Act, clergymen of the several denominations were appointed as Deans of Residence: Catholic, Rev. Godfrey Mitchell; Church of Ireland, Rev. John Treanor; and Presbyterian, Rev. William Adair. Arising out of the Synod of Thurles in August, 1850, the Catholic clergy were prohibited, under penalty of suspension, from taking part in the administration of the College, and the position of Father Mitchell was therefore an anomalous one; and although Archbishop MacHale had been appointed a Visitor by the Crown on 6th September, 1850, he declined to act. The Bishop of Galway, Dr. Laurence O'Donnell who was also a Visitor does not seem to have refused to act in that capacity. But the danger apprehended from the constitution of the College did not arise so much, it seems, from the want of religious instruction, which all could have received at their respective churches, as the exclusive power vested in the Government to regulate the proceedings and absorb the whole patronage and control over the institution. The supreme authority was vested in the Board of Visitors appointed by the Crown.

At meetings of the Senate of the Queen's University in Ireland in October, 1852, and 1853, degrees and diplomas were conferred on 14 candidates from the College. For the four years ended June,

1853, the number of admissions amounted to 379 made up of 358 matriculated students and 21 non-matriculated students.

James Hardiman, M.R.I.A., was the Librarian and superintended its discipline. Professors and officers of the College, matriculated and non-matriculated students, persons who had made donations to the College, and all clergymen resident in the town's neighbourhood were by the Council privileged to read in the Library.

The Museum consisted of four departments: zoological and botanical specimens; geological and mineralogical specimens; a cabinet of physical and mechanical apparatus; and objects of art and antiquity. A collection of casts of fossils from the Siwalik Hills had been presented by the East India Company. Strangers as well as students were admitted to the Museum.

The Council had proposed to establish a boarding house adjacent to the College under its immediate control, by which arrangement it was hoped "to enable most effectually to secure and enforce regularity and good conduct amongst its students residing there, and to afford them accommodation upon the most moderate terms." But by this time Sir Robert Peel was dead, and the Galway College like those of Belfast and Cork, received little support "even from the Government that founded them."

As already stated the Synod of Thurles proclaimed the Colleges as being dangerous to faith and morals. There were eight Catholic students in 1850 at all three Colleges, and strange to say, the number increased to twenty-one in 1851. On the whole, however, it would seem that the Catholics as a body would have none of them. The total number of students attending the College has varied considerably. They fell from 208 (87 being Catholics) in 1881-82 to 83 in 1898-90, of whom 28 were Catholics. In 1900-01 there were 41 scholars and 15 exhibitioners out of 84 matriculated students, of whom some thirty came from Belfast and the other Ulster districts. These Ulster students earned the name of "pot-hunters" through the regularity with which they carried off scholarships and prizes.

So long as our University College remains as closely linked with western society in general as it has been in our democracy for the past century, it will always be a live issue in our country. In spite of acknowledged academic glory, it would be against tradition if in Galway the logic of the learned community were pressed to its extreme, and the College became so academically severe as to find no place, among students or teachers, for any but the present scholars and searchers after knowledge.

The College has gone a long way since October, 1849, without

in fact losing its pedigree. How far dare it go in the changed conditions of today?

In the report made by the President at the end of the session which terminated in June, 1850, it is stated that the College was opened under very unfavourable circumstances, owing to the smallness of the town population, the pressure of distress through the province, and "the almost total want of schools in it," to which may be added the death of the Very Rev. Dr. Kirwan, the president nominated in the charter, whose place has been supplied by the vice-president. Of the 68 candidates admitted at the entrance examination, 38 were Catholics, 22 members of the Established Church, and 8 of the Presbyterian Church.

AUTHORITIES

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GALWAY BANKS AND BANKERS

DURING the Napoleonic War the circulating money in County Galway was almost exclusively country bankers' notes, chiefly of Lord Ffrench and Co., and those of Messrs. Joyce and Co., and such confidence was reposed in the stability of both firms that preference was given to their notes by the country people to those of the Bank of Ireland. The reader is reminded that in the eighteenth and early years of the nineteenth centuries the need for a circulating medium was so little felt by the majority of the people that practically no currency circulated in the county. The bulk of the population was made up of the families of cottiers and very small farmers—all more or less self-supporting. Outside the few towns the exchange of commodities was carried on by tally payments. Under this system purchases were made at the highest rate without the purchaser realising it, and so finding himself at the mercy of the local usurer.

With a view to remove or diminish the dependence of small farmers upon local usurers, loan funds were established in many districts of the county. The charge for a loan was in general sixpence, in some cases a shilling, in the pound, deducted from the loan at the time of advancing it. The repayment was generally required to be made by twenty weekly instalments of a shilling in

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Note on Ffrench's Bank:

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

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

THE COUNTY INFIRMARY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

DIETARY OF THE PATIENTS

FULL DIET

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

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

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

CONVALESCENT DIET

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

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

LOW DIET

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

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

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

J. VEITCH, M.D.,

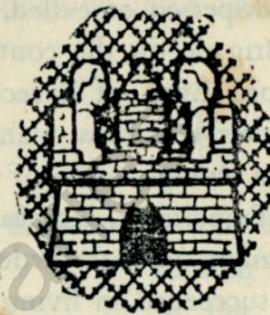
Surgeon, County Galway Hospital.

—The Editor.

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

—Editor.

(To be continued)



ATHENRY

(Continued)

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

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

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

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

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

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

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

†

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

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

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

ESKER COLLEGE

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

MONDAYS, TUESDAYS, THURSDAYS, AND FRIDAYS		o.c.	o'c.
Rising and Dressing		From 6	to 6½
Morning Prayer		6½	to 7
Mass		7	to 7½
<i>Five Masters are in Attendance from this Hour to Breakfast.</i>			
Catechism—Greek and Latin Grammars—Syntax		7½	to 9
Prosody—Exercises on the Metre of Horace—Latin Composition		same time	
English Grammar—English Prosody—English Pronunciation		same time	
Breakfast and Recreation		9	to 10
<i>Seven Masters are in Attendance from this Hour to Dinner.</i>			
English Spelling and Public Reading		10	to 10½
Greek and Latin Classics, carefully arranged for the Entrance Courses of Maynooth and Trinity College		10½	to 12½
Algebra—Book-keeping, as adopted in the first Mercantile Houses		same time	
Euclid, with the ordinary "Deducibles" required in Trinity College		same time	
Algebraic Geometry, with the entire course of the higher Mathematics and Astronomy		same time	
Recreation		12½	to 1
Mensuration, with the Practical Admeasurement, and rates of Sawyers', Carpenters', Masons', Slaters', and Painters' work		1	to 2
Chemical Analysis of the Strength and Durability, with the present price, of the various materials used in the above Trades		same time	
Theory of Surveying, Levelling, and General Engineering		same time	
Field Practice of Surveying, &c., with Drawing and Mapping		same time	
Arithmetic on the most improved Plan, with all the Concise and Modern Methods of Mental Calculation		2	to 2½
Writing, in a Full, Round, Free, Commercial Hand: the Master being pledged to produce (with an ordinary hand) a perfect style in six months		2½	to 3½
Ornamental Writing—Printing—Text-hand, &c.		same time	
Dinner and Recreation		3½	to 5½
Night Study and Silence		5½	to 8
Supper and Recreation		8	to 9
Night Prayer, and Going to Bed		9	

THE GALWAY READER

ORDER OF WEDNESDAYS AND SATURDAYS

<i>Six Masters are in Attendance from this Hour to Breakfast.</i>			
French, Italian (and if necessary), German, Spanish, and Hebrew Grammars		7½	to 9
Translation and Composition of Ditto		same time	
French and Italian Conversation, conducted by Gentlemen who have resided and studied on the Continent		same time	
Ancient and Modern History, with an appropriate Lecture		same time	
Breakfast and Recreation		9	to 10
<i>Five Masters are in Attendance from this Hour to Dinner.</i>			
Chemistry and Natural Philosophy, alternately, with a splendid Philosophical and Chemical Apparatus		10	to 11
Chemical Analysis of Soils, Manures, &c., as applicable to Agriculture		same time	
Field Lecture on Practical Husbandry, and on the Rearing, Feeding, and Diseases of Sheep and Black Cattle.—To this Class the President devotes the most absorbing attention		same time	
Blair's "Lectures on Rhetoric"—Locke on "the Human Understanding"		11	to 11½
Letter Writing—English Composition—Lecture on the British Peerage		same time	
Geography and Globes, with a Lecture on the Science of Navigation		11½	to 12½
Lecture on Political Economy, on the Imports, Produce, Manufactures, and Revenues of the States of the World		same time	
Blackstone's Commentaries on British Law		same time	
Recreation		12½	to 1
Characteristic Readings from Milton, Shakespeare, and French Tragedy		1	to 2
Declamation, as an Art—Recitation in Prose and Poetry—Historical Debate, in which ten or twelve Young Gentlemen may take parts—Public Speaking		2	to 2½
Dinner and Recreation		3½	to 5½

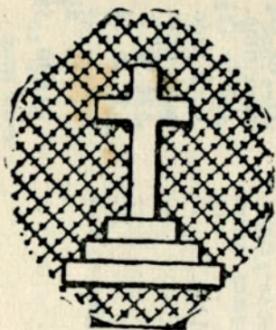
ATHENRY

ORDER OF SUNDAYS

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

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

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



Tuam in Olden Days

(Continued)

By JARLATH A. O'CONNELL

THE IRISH CHRISTIAN BROTHERS' SCHOOL :

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

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

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

TUAM IN OLDEN DAYS

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

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

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

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

THE PRESENTATION CONVENT :

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

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

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

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

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

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

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

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

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

CONVENT OF MERCY :

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

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

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

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

THE LAY SCHOOLS :

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

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

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

Aware that exaggerated professions and boasted advantages are

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

TERMS PER QUARTER :

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

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

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

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

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

" CLASSICAL AND MATHEMATICAL ACADEMY

Mr. McALLISTER

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

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

TERMS PER QUARTER

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

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

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

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

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

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

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

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

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

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

"TUAM UNION

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

SCHOOLMASTER

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

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

(By Order)

F. S. FIGGIS,

Clerk of Union.

TUAM WORKHOUSE OFFICE,
April 29th, 1854."

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

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

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

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

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

(To be Continued)

Galway Profiles

4 and 5

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

WILLIAM KEOGH

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

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

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

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

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

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

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

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

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

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

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

EDMUND O'FLAHERTY, M.P.

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

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

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

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

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

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

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

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

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

BALLINASLOE

THE FLOGGING PARSON

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

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

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

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

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

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

AUGHRIM

GENEALOGIES, TRADITIONS AND STORIES

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

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

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

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

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

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

- I. Cellach.

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

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

I. Ferdaragh or Ferdinand.

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

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

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

I. Teige.

II. Brian, who married Honora Kennedy.

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PROPHECY THAT DID NOT COME TO PASS

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

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

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

—The Editor

IAR-CONNACHT

FRAGMENTARY NOTES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

—The Editor

NOTES

PORTUMNA

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

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

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

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

The waiter rushed in immediately, crying:—

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

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

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

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

THE YOUNG PRETENDER IN GALWAY

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

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

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

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

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

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

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

—The Editor.

THE DUELLING FIELD, MERLIN PARK

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

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

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

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

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

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

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

—The Editor.

THE INN REPLACES THE BIATAGH

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

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

Patent Rolls, quoted by Hardiman.

AN ATHENRY MAN COMPOSED "EILEEN A ROON"

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

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

A LOUGHREA LINK WITH ARGENTINA

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

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

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

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

—*The Editor.*

SMUGGLING

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

MONDAY, MARCH 1, 1792

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

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

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

MONDAY, MARCH 12, 1792

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

TUESDAY, AUGUST 23, 1792

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

—The Editor.

Mignonne

Allons Voir si la Rose

Ronsard

Δ ἴμῖνον, ἀμάρκαμῖς ἀν ρός
 Δ λεὰ τε τὺς ἀν λαε σο νόθ
 Δ παλλαῖς ἐορρα τε γρέμ
 Καίτε ἀνοῖς ροῖμ ἐὰς ὄθ' ἡ λά—
 Μαῖσε ῥόβα ριόγνα, τλάτ
 ἰς ἄ σνόθ βί ἰ γκοῖμ-σνόθ λεὰ πέμ.

Ὁ ἴμῖνον, πέὰ δ λαῖγεαθ δε σπάς
 ἰς φυαῖρ σὶ σῖῦθ δε ρέμ σαν ἀτ !
 Μο ἐρεὰ δ η-ἀίτνεὰτ υἷε ἀρ πεῦθ !
 Ἄ ἡδούῖρ γέαρ, δ θυῖμε ἐρῦαῖθ,
 ἰς γαν ἀς σγοῦτ να σγέμῃε υαῖτ
 Δὲ τοῖρ μαῖθῖν λαε ῥῖς νόμ !

Ἡὸρα ἴμῖνον, ῥσ λαῦραῖμ πῖορ,
 ἀν φαῦ ῥσ τὰ βλάτ να γῖλε ἀρ τ' ἀοῖς
 ἰς ὑῖρε τὺς ἀν τ-σαοῖλ ἰ ὄ' σγέμῃ
 γὰθ ἐῦτ, γὰθ τ' ὀῖγε ἀοῖθῖμν ἐῦτ,
 ὀῖρ ἐλαοῖθ' ἐρῖνε σῖος δ βυαῦθ
 μαρ ἐλαοῖθ' ἀν ρός ἡν ἡμῖνεὰτ λαε.

“Θυῖθνεὰτ” ὄ' ἀῖστῖγ.

Volume 3, No. 3

Spring, 1951

THE GALWAY READER



Incorporating Quarterly Notes

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

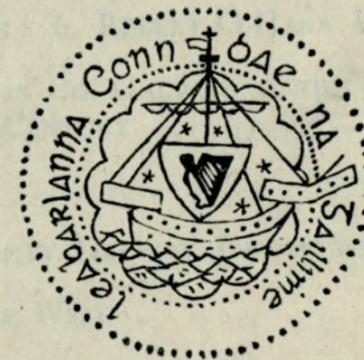
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Editorial

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

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

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

Literary Notes

For some in Antient Books delight :
Others prefer what Moderns write :
Now I should be extremely loath,
Not to be thought expert in Both.

—Matthew Prior: *Alma* (1718 edition).

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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