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

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

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

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

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

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

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

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

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

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

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

—THE EDITOR.

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Saoṫar Filiḋeaċta na gCallánaċ

III

Is beag rann Gaeḋilge a ċum Páḋraig Ó Callán agus Marcus nár ċuireadar tionnóḋ fileata Béarla air. Seo somplaí den tsaoṫar sin :—

Na hAoiseanna

1.

Nuair ġlacas na leanḃaí baisde na hEaglaise
Faġann siad céim ċolm (?) ó ṗeaċa go grásta :
Nuair ḟásas a dtuigsint, bíonn a misneaċ gan cuimse,
Mar fuair siad a nglanaḋ ó ṗeaca na sinnsear.

2.

Nuair ḃíosmuid 'n ár ngasúir bíonn ár bpaisiúin do-ċlaoiḋte,
Bíonn muid lag, tuirseaċ le headarúr (?) saoġalta ;
Síleann muid, faraor, gur fada ár gcuid laeṫe
Agus gur rí-ḃeag an sracaḋ le go dtligiḋ sa gcre muid.

3.

Nuair ḃéas muid 'n ár ḃfearaiḃ ba ċóir go mbeaḋ cuiṁne
Naċ ḃfuil lá ar biṫ ċoṁ fada a's naċ dtagann an oiḋċe :
Ba ċeart do gaċ duine a ḃeiṫ ag cur ola ina lampa
Mar ḃailiġeas na meaċa a gcuid meala san samraḋ.

4.

Nuair ḃéas muid i n-aois, agus ḃéas ár saoġal caiṫte,
Sin é lá ċunntais na mbliaḋanta ġaḃ ṫarainn :
Má ḋéanann muid aiṫriġe, déirc, troisgaḋ, agus urnaiġṫe,
Ġeoḃamuid seilḃ ar ḟéasta na glóire.

THE LIFE OF MAN

1.

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

2.

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

3.

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

4.

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

Séasúir na Bliaḋna

1.

Nuair ṫagas an t-earraċ, bíonn an ṁaidin ciúin, séiṁiḋ ;
Bíonn duilleaḃar ar ċrannaiḃ, agus ceileaḃar ag éanlaiḃ ;
Bíonn fionnsgar ag marcaiġiḃ a's aḋarca ġá séideaḋ ;
Bíonn meiḋir agus misneaċ ar intinn gaċ éinḟear.

2.

Nuair ṫagas an samraḋ, tig fad ar na laeṫiḃ,
Tig teas insan ngréin agus neart ina gaeṫiḃ,
Aċ tugann sí leigean agus í ag imṫeaċt le fánaiḋ,
Agus éaluiġeann sí uainn mar éaluiġeas an lán-ṁuir.

3.

Nuair ṫigeas an Foġṁar, bíonn brón ar na daoine,
Ag cruinniú a stóir faoi ċoinne an ġeiṁriḋ :
An té ḋéanas faillige ar naċ dtugann aire d'á ḋiúiti,
Aireoċaiḋ sé an ċailleaṁaint i ndeire na cúirse.

4.

Nuair ṫagas an geiṁreaḋ, tig fuinneaṁ ins na gaoitiḃ ;
Bíonn an duilleaḃar a' tuitim, a' crapaḋ, a's a' críonaḋ :
Críoċnuiġeann an Nodlaig le solmar ḟéasta,
Mar ċuiṁne a's mar ċruṫú ar ṫuirlint an Aon-Ṁic.

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THE FOUR SEASONS OF THE YEAR

1.

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

2.

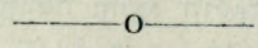
How long and extensive, how sultry and warm
The days are in Summer inclined to all charm,
But they vary quite soon in their usual performance,
And the sun appears gloomy in yielding its radiance.

3.

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

4.

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



An Lá

1.

Nuair ṫagas an ṁaidin le héirġe na gréine
Bíonn meiḋir ar na daoine ag éirġe as a néalltaiḃ ;
Bíonn an smólaċ a's an linnet, an ċuaċ, a's an céarsaċ
A' taḃairt glóire don Árd-Rí, ó's É ċruṫaiġ gaċ aon rud.

2.

Nuair ṫagas an t-eadaraḋ le meaḋon an lae ġléġil,
Tagann teas ins an ngréin agus neart ina gaeṫiḃ :
Tugann sí leigean agus í ag imṫeaċt le fánaiḋ
Agus éaluiġeann sí uainn-ne mar éaluiġeas an lán-ṁuir.

3.

Nuair ṫagas an tráṫnóna bíonn bród ar na daoiniḃ
A ngnóṫaí a ḃeiṫ i gcoṁair sul do ṫiocfaḋ an oiḋċe :
An té ḋéanas faillíġe agus naċ dtugann aire d'á ḋiúití
Aireoċaiḋ sé an ċailleaṁaint i ndeire na cúise.

4.

Nuair ṫagas an oiḋċe bíonn sgíṫ ag gaċ duine,
Cómráḋ agus siamsa 'na suiḋeaṁ cois teine :
Téiġeann siad a ċodlaḋ trom, tuirseaċ ó'n sglábuiḋeaċt—
Sin féasta ċeap Críost mar ṡuaiṁneas dár gcnáṁaiḃ.

Míle agus oċt gcéad go leiṫ dáta na bliaḋna (.i. 1850) ó tuirling an tAon-Ṁac A céasaḋ Dia hAoine gur ṫug Calnán na laeṫeanta i gcosṁalaċt sgríoḃṫa le himṫeaċt an tréasûir agus aimsir na ndaoine.

THE DAY IN FOUR PARTS

1.

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

2.

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

3.

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

4.

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

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

Páḋraig Ó Callán, Caiṫrín an Dniḃéin, Creaċṁaoil, Co. na Ṡaillṁe, a cuir na rannta Béarla tuas a' triall orm, an dara lá déag de Luġnasa, 1933. Go saoġluiġe Dia é.

Galway Scrap Book

(*continued*)

BY THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1661. Treasury Warrant.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

J. Shadwell, Jurat."

John Shadwell to Ormond, 30 November 1678 :—

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

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

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

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

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

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

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

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

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

(Endorsed) " Ordered that the Petitioner do with good security before the Mayor of Gallway acknowledge a recognisance in the sum of two hundred pounds to personally appear within ten days before the Lord Lieutenant or other Chief Governor and shall in the meane time demean himself as a dutiful and loyal subject and upon certificate of the Mayor of Gallway of such recognisance we are pleased that the Petitioner be permitted to remain in this kingdom until further orders notwithstanding the Proclamation."

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

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

1681. Ormond to the Archbishop of Tuam :—

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

Ormond to the Archbishop of Tuam :—

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

1683. Ormond to Arran, Lord Deputy :—

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

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

1683. Longford to Arran 24 August 1683 :—

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

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

Longford to Arran, 30 August 1683 :—

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

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

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

The Abjuration Oath :—

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

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

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

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

(To be continued)

A Famous Trial Recalled

By THE EDITOR

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

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

Murder may pass unpunished for a time,
But tardy justice will o'ertake the crime.
Dryden : *The Cock and the Fox.*

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

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

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

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

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

John Chambers swore that he saw deceased on the evening of

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

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

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

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

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

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

On cross-examination the pedlar admitted that he had not

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

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

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

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

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

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

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

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

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

Galway Jail

By THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Church of St. Nicholas

By The Editor

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

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

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

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

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

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

(To be continued)

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TRENCH v. NOLAN

The Galway Election Petition

By The Editor

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A Brief Note on the Genealogy of Judge Keogh

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

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

Note on Sir Thomas Burke of Marble Hill

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

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

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

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6.—ROBERT O'HARA BURKE

By THE EDITOR

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

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

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

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

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

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

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

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

The report of the Royal Commission on the failure of the

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

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

Contributed by Patrick J. Kennedy, Galway

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

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

—together with the owner-ranching landlords. The last decade of the 18th century, despite such influences as Defenderism, Whiteboyism, coercion, and the low standard of living among 95 per cent of those rooted on the soil, appears to have been an era of lively and flourishing trade as far as Irish livestock was concerned. The export trade was negligible once the salted meat trade to supply the British Armies in America had ceased, and England had barely started to take stores across the Irish Sea. In fact, in 1799, although the colossal total of 77,900 sheep were sold at Ballinasloe October Fair together with almost 10,000 head of cattle, the total exports from Ireland in the same year reached the negligible figure of 800 sheep and 14,000 cattle of all classes (O'Connell Repeal Addresses, 1848). Our urban population in those days consumed almost all our home-produced meat. In Co. Galway farm produce commanded reasonable prices. The Galway Market Returns for spring, 1793, gave the following prices: Wheat, 10/- per cwt. ; Oatmeal, 10/4 do. ; Potatoes, 2*d.* per stone ; Butter in hundredweight casks or firkins, 55/- ; Beef, 3*d.* per lb. ; Mutton a ½*d.* dearer. Wool fetches the comparatively high price of 18/- per stone—a long way behind this present month's (March, 1951) record-breaking figure of 183/- per stone ! Potatoes and oatmeal, occasionally a little meat, some milk, and fish in the coastal areas, barrelled herrings in Lent, a poached hare, and barley and oaten bread, were the diet of the common people. Times were " troubled." Elsewhere Secret Societies, Defenders, and the Whiteboys were busy, though generally speaking there were no outbreaks in this county of much importance. Nevertheless the " county " folk, the Grand Jury and the landlords of all classes and creeds had banned themselves into mutual protection groups. The Militia Act of 1793 brought 16,000 tough yeomanry soldiers into being, Co. Galway's levy being 560 men.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

CONTRIBUTOR'S REMARKS :

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

Dynamic Atoms

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(To be continued)

Farming in Galway Before the Famine

By THE EDITOR

The size of farms in County Galway in the first half of the nineteenth century varied from one acre to those in mountain districts of many hundred acres. The number of farms above 1 to 5 acres in 1841 amounted to 27,992 ; above 5 to 15 acres, 12,663 ; above 15 to 30, 2,030 ; and above 30 acres 1,645, which for a rural population of 403,746 represented $3\frac{3}{8}$ acres per head. The Devon Commission adopted four classes to describe the house accommodation attached to these farms. The figures given by the Commission show the degree of misery in the county in the first quarter of the century. The lowest or fourth class comprised all mud cabins having only one room and represented 52.8 per cent of the families ; in the third class, a better description of cottage also built of mud, but varying from two to four rooms and windows, and amounted to 37.6 per cent ; in the second, a good farm house, or in town, a house in a small street, having from five to nine rooms and windows, equal to 9 per cent ; and in the first, all houses of a better description than the preceding classes, represented .4 per cent. It was abundantly proved by the evidence given before the Commission that the farm buildings in County Galway were insufficient even for the then low state of tillage. It was found, among other proofs of this, reference made to the practice of threshing corn upon the public road. Some farmers built their own houses, and the custom was to place almost every building below the level of the adjacent ground. The dwelling house had a step down to it resulting in general dampness throughout the house. Cabins were generally built of clay on a foundation of stone on a slope at right-angles to the contours so that the top ends were excavated into the hill-side and profited from the semi-subterranean warmth, while the lower end housed the animals, the slope allowing the refuse to drain away. Some had rounded corners, making them an elongated oval in plan. Horizontal bands or tops of bog-fir, sally or heather, were pegged into the thatch at

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Five different loys or spades were used in the county. The blade sometimes was straight sided, tapered slightly, or it expanded towards the mouth and like the two-eared spade it may have had a cranked or round lift; but it was always narrow, ranging in width from 3½ to 5 inches. The loy was, in fact, a specialised tool for sod-cutting and ridge-making. In Central Galway the loy had a 14 inch blade with a slightly fish-tailed edge which was a little wider than the foot end. It had a cranked lift. In East Galway a similar loy was fitted with a curious two-piece half; the foot-rest, or "spade-tree" which went into the socket of the blade was fastened to the ash shaft with iron bands.

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

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

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

Oxen were not generally used in the county in agriculture.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Houghing in the West

By THE EDITOR

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

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

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

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

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

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

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

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

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

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Tuam in Olden Days

(*continued*)

By Jarlath A. O'Connell

NOTES ON THE FOUNDATION OF THE SEE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Tuaim Da Gualann"

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

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

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

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

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

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

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

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

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

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

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

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

13. This verse is illegible."

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

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

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

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

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

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

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

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

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

Leabharlanna Chontae na Gaillimhe

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

(*To be continued*)

Some Facts About Griannua Uaile

By ARTHUR POWER

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

GALWAY COUNTY LIBRARIES

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NOTES

Cardinal Wiseman in Ballinasloe

From a Contemporary Record

By The Editor

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

Among those on the platform were :—

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ATHENRY

(*continued*)

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

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

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

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

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

THE EDITOR.

LOUGHREA

BAGWELL, THE TAX COLLECTOR

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

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

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

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

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

AN ABDUCTION

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

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

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

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

The Editor.

DUNMORE

(continued)

INVENTORY OF THE AUGUSTINIAN ABBEY OF DUNMORE

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

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

The Household Goods

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

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

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

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

April 19 1698."

The Editor.

KILCONNEL

INVENTORY OF THE ABBEY OF KILCONNEL

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

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

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

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

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

THE EDITOR.

"The Galway Coulin or the Old Coulin"

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

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

THE EDITOR.

Galway Weights and Measures 150 Years Ago

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

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

THE EDITOR

Catholic Chapels

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

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

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County Libraries Headquarters, Galway

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O'GORMAN LTD GALWAY

Leabharlanna Cohnrae na Gaillimhe

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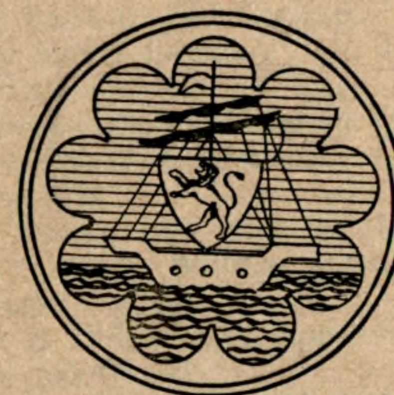

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Editorial

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

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

Literary Notes

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

W. Stanley Moss, author of *Ill Met by Moonlight*, spent five years as a secret agent in the Middle East and he has drawn on his experience for the vivid background of *Bats With Baby Faces*, an exciting novel of espionage.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In *The Wooden Horse* Eric Williams told how Peter Howard and John Clinton escaped from a German prison camp by means of a wooden vaulting horse. In his new book, *The Tunnel*, he tells of their earlier experiences, from the time that Peter Howard first set

foot in Germany, on the end of a parachute, of his capture, escape into Holland, recapture, detention in an interrogation cell, the transit camp in which he first met John Clinton, and finally of their arrival in the permanent camp, Oflag XXI B in Poland. In contrast to the rigours of confinement the prisoners are also aware of a degree of freedom impossible under any other circumstances, freedom from responsibility, freedom from the necessity of even making a decision, freedom to enjoy hobbies and handicrafts for which there is never sufficient time in normal civilian lfe.

Arthur M. Schlesinger in *The American as Reformer* believes that until very recent times the United States has nearly always set the pace for the world in reform zeal. America has pioneered, for example, in such vital matters as extension of the suffrage, liberty of the press, international peace, prison reform, and publc education. The author shows how both the reform impulse and the opposition to reform have operated in terms of America's politics, federal system, wars, depressions, pressure groups, and national character.

Professor R. MacGregor Dawson in *Democratic Government in Canada* has written a clear and concise outline of the system and functioning of governments in Canada. He deals with both federal, provincial, and municipal govenment, and also with the judiciary and civil service. This work is more general than the author's *Government of Canada*, and is designed for the lay reader rather than the specialist.

Father Gerald Vann, O.P., says in his preface that no single theme or thread of thought runs through the essays comprising his book, *The High Green Hill*. Dealing as they do with many aspects of Christian life, they will, nevertheless, be found to have a certain unity of purpose and atmosphere. In his chapter on the Trinity he shows step by step that it is a fact of the utmost importance in everyday life. Prayer, sacrifice, evil and pain are clearly discussed.

Kipling is known for his life-long glorification of British imperialism. His writings show the making of the man who has made the British Imperial World of old listen to him. His fame rests principally on his short stories, dealing with India, the sea, the jungle and its beasts, the army, the navy, and a multitude of other subjects ; and in a less degree on his verse, which is variously judged, and as diversified in subjects as his tales. It is doubtful, say many, if they are literature. They are life-full-blooded, vigorous, rushing life—slangy, slipshod, vulgar, if you will, but full of capacity and zest. Everything he sees is of interest. Everything must be seen, handled, and understood. There is nothing perfunctory about Kipling. Stalky, Beetle and McTurk, the three vividly realised boys who dominate Kipling's *Stalky and Co.*, are just about as brutal, slangy, and tyrannical as schoolboys can be. The stories centre round this terrible trio, their works and their ways, at a school near Bideford. The author does nothing to palliate their ferocious humour, their horrid pranks, their

contempt, verging on cruelty, for their teachers ; yet they will grow up into brave if unintellectual men—frontier men—the men the Empire counts upon in a crisis. It affords an example of his power to project himself into an environment. There can be no doubt that he himself was one of the trio, and that many of the incidents are autobiographical. As in *Captains Courageous* he would rather shock his readers than attract them. He keeps his own point of view always, rough and rugged though it may be. *The Jungle Book* and *The Second Jungle Book* are considered by many to be Kipling's best work. These stories of animal life tell how the child, Mowgli was brought up by wolves and was taught by them and by Bagheera, the black panther, the law and business of the jungle. In his best stories it has been claimed that there is nothing vague or uncertain, and that his language is strikingly adapted to his subject. In *Kim* he tells of Kimball O'Hara, the orphaned son of a sergeant in an Irish regiment, who spends his childhood as a vagabond in Lahore until he meets an old lama from Tibet and accompanies him in his travels. He falls into the hands of his father's old regiment, is adopted, and sent to school, resuming his wanderings in his holidays. The colonel remarks his aptitude for secret service, and on this he embarks under the direction of the native agent Hurru Babu. While still a lad he distinguishes himself by capturing the papers of a couple of Russian spies in the Himalayas. The book undoubtedly presents a vivid picture of India, its teeming population, religous and superstitous, and the life of the bazaars and the road. Kipling's technique has been called a combination of romantic outlook and realistic detail. George Moore said that Kipling "writes with the eye that appreciates all the eye can see, but of the heart he knows nothing, for the heart cannot be observed." Writing of his poetry Robert Lynd stated that " Mr. Kipling's genius blazed upon his generaion in humour and rhetoric."

Robert Louis Stevenson raised a moral question when he declared "that an author who contracts to produce his best work for a given sum forefits his rights to that sum when he produces inferior work. He was offered forty pounds for an article. When the article was written, he decided that is was not worth forty pounds, and refused the money. Mr. Henley, his publisher, told him he was unbusinesslike, and he retorted that Mr. Henley's argument was 'sordid and rank twaddle' and the pleading of " Satan's cause.' "

Brown Men and Red Sand is at once an adventure and travel story, a record of scientific discovery, and the author's expression of affection and respect for a charming, childlike and unique people. Previous expeditions in the Central Desert had led Charles P. Mountford to believe that the closer he came to the heart of Australia the more primitive would the aboriginal culture become, until it represented the simplest now known—a unique survival of the Stone Age. For many weeks he and his party lived among these nomadic desert tribes, collecting legends and folk-lore, studying their culture and

social customs, their ingenuity in winning their hard struggle for existence. The aborigines themselves he found a gentle, industrious, honest and kindly people—with a great love for their children. The portraits of children are particularly attractive.

It is claimed by H. Caudwell that in his book, *The Creative Impulse in Writing and Painting*, a simple explanation of some of the great aesthetic problems would be a help to the general reader, the picture-lover, pupils in secondary schools, and the student of University or Art school. There are chapters on the attitude and activity of writer and painter, on the qualities necessary for creative work, the processes by which the imagination is fed, stimulated and expressed, the parts played by thought and feeling in the writer's or painter's approach to his subject. In the final chapters the importance of the artist to society is discussed, and the position that the Arts should occupy in education. The whole book is a plea for a deeper understanding of the vital importance to man of literature and painting. Twelve plates are reproduced in monochrome from paintings or drawings by well-known artists.

Several times the editor has been asked if old Bibles are of monetary value. Percy H. Muir in a chapter of his work on *Book-collecting* states "that few English Bibles that are dated later than 1611 are of much value. The first part of the Bible in English was printed only in 1525, so that the period of value extends over less than a century. Moreover, within that period there are hundreds of English Bibles of only nominal value." The history of the printing of the Bible in English is interesting and many editions have earned nicknames due to curious misprints. John Baskett's *Vinegar* Bible, printed in 1716-17, was so called from one of its many misprints—the "*Parable of the Vineyard*" is entitled "*The Parable of the Vinegar*." In the *Breeches* Bible the reading of Genesis III, 7, is "they sewed fig leaves together and made themselves breeches." This Bible was printed in 1560. It was also known as the *Geneva* Bible and contained a preface by Calvin, and the curious reading had already appeared in Wycliffe's translation. W. E. Gladstone had a copy of the *Bishop's or Tracle* Bible in his library at Hawarden. It was printed by Richard Jugge in 1572, and Jeremiah VIII, 22, in it runs, "Is there not tryacle at Gilead ; is there no phisition there ? " And this volume has the variorum rendering, Judges IX, 53, of "All to break his head" as "All to break his brayne panne." In another edition the rendering is, "But a certaine woman cast a piece of mill-stone upon Abimelech's head and brake his braine pan." An early issue of the *Bug* Bible in 1551 gives Psalm XCI, 5, as "need to be affrated for any bugges by night," but the issue of 1560 has "afraid" for "affrated." Of Bibles which are rare, that of 1551 is said to be the scarcest. In 1631, what has been styled the *Wicked* Bible was published, receiving its name from its omission of the important negative in "Thou shalt not commit adultery." Only one thousand copies

were printed, the whole edition was ordered to be suppressed, and the printers were fined. It is rare. A similar error occurs in a small pearl Bible in 1653, in which St. Paul is represented as asking "Know ye not that the unrighteous shall inherit the Kingdom of God." It is interesting to record that a section of Puritan women took upon themselves (following the Breeches Bible literally) to claim the right to wear male attire.

(Note : All references are from the Authorised Version).

In *Defence of the West* a leading military writer, R. H. Liddell Hart, sums up the strategical and tactical lessons of the war. He advocates new reforms (including the abolition of conscription) for the future.

To those with limited means but a love for craftsmanship that has survived the test of time G. M. Vallois's *First Steps in Collecting* and *Antiques and Curios in Our Homes*, with J. Sydney Lewis's *Old Glass and How to Collect It*, will prove delightful and friendly guides. Without befogging the ignorant with specialist terms, the authors discourse easily but expertly on furniture of the 17th and 18th centuries, the Regency period, Old England and Irish cut glass and Jacobite decanters and wine-glasses. All three books contain useful hints on how to detect fakes.

A balance and authoritative report on Russian politics, personalities and general way of life is *Moscow Mission by* Lt. Gen. Walter Bedell-Smith, the United States Ambassador in Moscow from 1946 to 1949.

Through his wife's poignant story of his early life, their courtship and marriage, through dozens of anecdotes never before published, and above all through scores of letters written while on tour, there emerges in *Enrico Caruso—His Life and Death*, by Dorothy Caruso, a new and unforgettable picture of perhaps the greatest singer of all time. Apart from the story and many illustrations there is a complete list of Caruso's records, chronologically arranged.

Military Science Today, by Donal Portway, is an important title in the "Pageant of Progress" Series. The author surveys the latest developments in the field of modern warfare, and includes chapters on the use of radar and on the military aspects of the atomic bomb. The book is claimed to be an expert's concise and readable account of a pertinent subject.

Paul Brickhill's *The Great Escape* is a story of bravery, adventure, imagination and the unusual. In a tiny compound 600 R.A.F. and Dominion airmen worked for a year under the strictest secrecy on the great tunnels Tom, Dick, and Harry. These were hundreds of feet long, with underground railways, workshops, air pumping stations and deep enough to avoid German sound detectors. Under the noses of alert German guards the prisoners organized factories for making German uniforms, compasses, maps and documents and even a studio

for fake passport photographs. The day-to-day progress towards the climax is unbelievably exciting. The author was in the middle of it all, working for 'X', the secret escape organization. Since the war Brickhill has twice been back to Germany. He has scanned thousands of pages of documents and carried out many interviews to complete the picture, and discover what went on behind the Nazi scene after Hitler's order for the mass execution which horrified the world. The photographs which illustrate the book were taken by the Germans themselves, and the drawings are by the artist Ley Kenyon, who was also a prisoner and saw everything he draws so vividly.

Paul Henry has for long been perhaps the best known painter of the landscape of Ireland. In *An Irish Portrait*, his autobiography, he appears for the first time as a writer. He writes of his experiences in the West of Ireland and of the great influence these had on his work as an artist. He writes also of his life and his friends, many of them famous, in Paris and in London where his early years were passed. The book is illustrated with eight colour plates and also with reproductions in black and white.

THE GREEKS—Professor H. D. F. Kitto

(Pelican Books 1/6)

Reviewed by F. Killeen, M.A.

Both on grounds of inherent interest and brilliance of treatment this book might claim to be far the best in the Pelican series on the different nations. Any general work of learning on the Greeks, 'who had a totally new conception of what human life was for, and showed for the first time what the human mind was for,' cannot fail to be interesting ; and in Professor Kitto the series has the one man best suited to give a popular account of the people from whom so much of western civilization is derived. He has learned the Greek lesson well, that depth should not preclude a light and entertaining treatment, a fact perhaps explained by his half-'Celtic' ancestry. No book could be easier to read. It has the charm of all Professor Kitto's writing, which springs from his very personal and un-donnish approach. Yet for all that he is not 'donnish,' his book abounds in just the kind of illuminating interpretation that is of the essence of scholarship. That books of this quality are at the disposal of the very poorest is surely one of the triumphs of our maligned twentieth century. It is not to be expected that a book of this size should contain an account of the Greek achievement in Art, Literature, Philosophy etc., although there are many admirable comments on these subjects scattered throughout the book : how excellent is the remark that "all Classical Greek Art had a very austere standard of relevance" ; or again : "it has been said that a Gothic cathedral is never finished, and conversely Shakespeare has often been cut—but who could add anything to a Greek temple

that would not be an obvious excrescence, or cut a scene from a Greek play without making it unintellligible ? "

The book is rightly described as being rather in the nature of a biography and character-sketch ; it is more concerned with politics than with art—"the ancient Greek," says Professor Kitto, "would have put first among his country's discoveries that they had found out the best way to live." There is an excellent summary of Greek history. It begins with the intrusion into the old Minoan-Mycenaean civilization of the Achaeans and Dorians, who came as conquerors into a civilization superior to their own, a civilization which came to an end after the Dorian conquest of c. 1100. Three centuries of a Dark Age followed. So that the art of the great age of Classical Greece was rather a renaissance than a completely new creation ; but a Renaissance with the difference that a fusion had meantime taken place between Hellenic and Minoan-Mycenaean elements, the Hellenes adding qualities of control, clarity and intellectualism to the brilliance, imagination and passion of the earlier people. Classic art is the resultant. "Nothing," says Professor Kitto in a later chapter, "that does not quiver with controlled excitement is Classical Greek . . ." Refreshingly welcome this to anyone brought up on the Wincklemannian notion of the Greeks as a people serene and passionless.

Professor Kitto writes very well on the "polis," or "city-state," as we inadequately translate it. It was the fact that he himself lived in a polis that made the Greek most feel his superiority to the Barbarians. It was different from a modern state in that all the citizen-body might partake in the government and administration. The government was not something remote and anonymous acting *for* the people : it actually *was* the people. "Public affairs had thus an immediacy and a concreteness that they cannot have for us." This was only possible by reason of the small scale of the state. "The Greeks thought of the polis as an active, formative thing, training the minds and characters of the citizens ; we think of it as a piece of machinery for the production of safety and convenience. The training in virtue which the mediaeval state left to the Church, and the polis made its own concern, the modern state leaves to God knows what." This small scale meant "that there was no danger of the machine taking control. The Assembly consisted of every adult Athenian male citizen. 'The State' was not a fairy godmother, administered by experts ; it was himself (the ordinary citizen) and the men sitting around him and listening to him." This in itself led to grave dangers. "A strong popular impulse . . . . did not exhaust itself in remarks chalked on walls . . . . it could be carried straight to the Assembly and put into action immediately. This of itself encouraged a sense of responsibility." A second and graver danger of the multiplicity of small-scale states was that of invasion from a stronger outside power. To this they succumbed in the fourth century B.C., when they were overcome by the Macedonians. Modern Europeans, ourselves among them, cannot bring themselves to abate anything of the separate sovereignities even in face of a more urgent and terrible threat than the menace of Philip of Macedon