

can have seemed to Demosthenes' Athenians. We can hardly, then, reproach the Greeks for cleaving to their separate identities with such passionate devotion. They had more to lose in abandoning it than we moderns would have. "When we realise how many of the necessary, interesting and exciting activities of life the Greek enjoyed through the polis, all of them in the open air, within sight of the same acropolis, with the same ring of mountains or of sea visibly enclosing the life of every member of the state, then it becomes possible to understand Greek history, to understand and in spite of the promptings of commonsense, the Greek could not bring himself to sacrifice the polis with its vivid and comprehensive life to a wider but less interesting unity."

Demosthenes had sought to rouse Athens and get the other Greek states to unite in face of the peril from the North. His wonderfully eloquent speeches deal with a theme that has a very familiar ring to all who lived through the years immediately preceding the late war. "The parallel throughout is close enough to make bitter reading of Demosthenes' political oratory. Recent history might have been very different if we had had a leading statesman who knew his Demosthenes, and a House of Commons capable of thinking that Greek History might have something to say about contemporary problems, and that what happened longer ago than the week before last is not necessarily irrelevant today." Professor Kitto might have added here that it is in this point ancient history is so potentially fruitful for study as compared with modern: a whole civilization is embalmed in it. All the stages of growth, flowering period and decline can be seen and studied, *sine ira et studio*, without the vision being impeded by the passions involved in modern history, where we are reading of ourselves or our friends or our enemies, and where, in any case, the tale is not yet complete.

Naturally Athens, of all the Greek states, bulks largest in this book. It is of her we know far the most, and it was she who became the teacher of Greece and of the world. It was Athens that first recovered from the Dark Age that succeeded the Dorian Invasion. Art under the enlightened despots of the 6th century B.C. was spread from the narrow aristocratic circle among which, as Professor Kitto points out, a high culture can alone arise. The superiority of Athenian art he attributes to the fact that it did not remain the preserve of the aristocracy but was merged with the people, without any violent political break having set the classes opposed to each other; so that by the Golden Age of the Fifth century. "Athenian art had the seriousness and solidity of the good bourgeois society, with the elegance, fineness and disinterestedness of an aristocracy." In this point he rightly compares Athens with England. There too, there was no sharp cleavage such as the French Revolution brought about, and the resulting excellence of 18th century English art, with its harmonious blending of aristocratic taste and middle-class good sense he contrasts with the excesses of contemporary French baroque.

In view of Professor Kitto having stressed the importance of

continuity in Athenian tradition as regards Art, it is surprising that he does not appreciate that this continuity, like that of England, gave rise to an ideal of conduct and character, which in both countries partook of more aristocratic elements than the existence of democratic forms might have led one to expect. The Greek 'kalokagathos' like the English 'gentlemen' was distinguished from what seems to more 'democratic' societies a somewhat snobbish point of view. The explanation in both cases is the same: a peaceful progress from aristocracy to democracy. Here Professor Kitto has forgotten his own admirable summing-up of the lesson of Homer, who became the Bible of Greece, and "who taught that habit of mind essentially aristocratic in whatever class of society it may be found, which puts quality before quantity, noble struggle before mere achievement, and honour before opulence."

Just then, as the continuity of Athenian tradition gave rise to an art that included aristocratic elements, so there was a corresponding continuity in the ideal of what constituted a gentleman, and this ideal also included features that were aristocratic. Yet Professor Kitto says "we get the impression that the Athenian was much more open-minded in his appraisal of men than we are . . ." "Athenian society was singularly free from the barriers that depended on status . . ." "Theophrastus' 'Characters' analyse 30 separate faults or deficiencies: the pure snob is not among them." He even goes against the literary evidence so much as to say that "only once in the extant forensic speeches is slave-origin used as a taunt . . ." It is to be feared that here Professor Kitto is wresting the evidence to suit a picture of an Athens of idyllic equality. What of the frequent taunt of 'beggar'? What of Aristophanes' appeals for a return to power of the men of birth and breeding, and a riddance of the democratic scum? What of the jibes at Euripides' mother?

The same desire to represent Athens as having been marked by an ideal equality seems to lie at the back of Professor Kitto's determination to strain the slight evidence there is for upsetting the conventional viewpoint about the position of women.

On page 33 the author states that "(Greece) was richer in antiquity and supported a much larger population." On *a priori* grounds this is against all analogy, and cannot be reconciled with the figure given on page 66 for the population of ancient Attica, since present-day Greek statistics show *three times* the ancient figure for Greater Athens alone.

It is odd that Professor Kitto should, in treating of Thucydides attribute the speeches to the men they are assigned to by the author. We know this was a dramatic convention of ancient historians to secure more vivid effect; but perhaps in a book designed for the general public it was no harm to leave this illusion undisturbed.

Lastly, I cannot agree that books and bedclothes were as scarce as the author states. The evidence would take too long to go into at this stage.

Galway Scrap Book

(CONTINUED)

By the EDITOR

RELIGION—EIGHTEENTH CENTURY

It might be supposed that of all the counties of Ireland the Popery laws were impossible of execution in Galway. Two facts are established: firstly, one may see from the Council books and the correspondence of the Lords Lieutenants and Lords Justices that Government spared no effort to enforce the law. There were instructions to Justices of the Assize, mandates to sheriffs and magistrates, requisitions to the military, and rewards and encouragement to informers; secondly, there is ample evidence in the case of the laws disabling Catholics from holding property, and the abundant evidence that the local authorities in Galway in many cases actively co-operated in administering the penal code. Unfortunately, Crown books at Assizes and Quarter Sessions, Bill Books, Presentments, Informations, and Jail Returns have almost disappeared. The documents and newspaper extracts here printed do, however, form a mere selection. They are meant to be read not so much for what they contain as for what they suggest.

1699. Ambrose Madden. County of Galway Lent Assizes.

"Bound over from last Quarter Sessions to appear and answer, being charged for exercising ecclesiastical and foreign jurisdiction."

1701. Robert Blakeney reported to Government a list of the parish priests in the town of Galway:—"Patrick Skerrett popish priest of William gates (who) certifies he has no coadjutor; John Bodkin popish priest of the Kea quarter; Jerome Martin popish priest of Abby gate street; Mathew Lynch popish priest of Newton quarter; Redmond Burke popish priest of Clare Gallway and part or Oranmore; John Bodkin popish priest of Raheen in the liberties (Galway) certifies he has no coadjutor.

1701. To Jos. Dawson att H. M. Castle of Dublin.

Sir—I had yours before the last Assizes in Galway in answer to what I writ about the poor priest my brother and am obliged to you for your favour. He was indicted at the Assizes for high treason on the supposition that he is a Dominican fryer but the Judge thought fitt to putt off his tryal and ordered that he should be in the mean time kept in Gaole. He is a poor sickly man and can't live if he be long in confinement I therefore thought fitt to make an application to the Government to baile him. The Judges had so good a character given them of his life and conversation

by all the Protestants of the County that I hope they will speak a good word for him. Pa French (Galway 12 Sept. 1701

1702. Com. Ville de Gallwey apud Assias ibm tent 10 Martii 1702.

"Danil McDonnell was found guilty the Lent Assizes before of coming into this kingdom contrary to the late Act of Parliament prohibiting the same, he being a Dominican Fryer. Under Judgment to remaine in Gaole a Twelve month and to be transported by order of the Government.

"The Grand Jury for the said County of the said Town of Galway did at the said Assizes present that the Judges of Assize would when the time of his imprisonment was expired lay the case before the Government and Council according to the late Act of Parliament which was ordered by the Court. To which said presentment and order now remaining in the custody of the Clerk of the Crown for the said Town and County.

"Gregory French bound from the last Assizes to appear and answer this Assizes . . . Indicted for that he being a Dominican Fryer in pursuance of a late Act of Parliament was transported out of his Maiestie's Dominions into Parts beyond the seas and that He 19 July Anno 13 nuper Regis Did Voluntarily and Traitorously return contrary to the said Act of Parliament.

"Patrick Hubbane alias McDonnell bound over by the Maior of Galway being committed last Lent Assizes until he should find suretyes de bona gestura . . . being acquitted of the foregoing offence."

1703. "Enacted by 2 Anne, c. 6, that no Papist should after 24th March 1703, take a house or come to live within the town or suburbs of Galway, and that only twenty of the papist 'trading merchants' duly licensed by the Lord Lieutenant should be suffered to remain."

1708. Galway 30 March 1708. Richard Wall, Mayor, to Dublin Castle.

Sir—I have turned out of this town all the popish inhabitants and ordered that a watch be duly kept. I have also secured six popish priests belonging to this town, there are still two wanting whom I will endeavour to secure. I have also sent for Coll. Dominick Browne who had a Regiment in the late King James' army and Sir Walter Blake who commanded a troop in the said army and tendered the oath of Abjuration to each of them which they refusing to take I have secured them both.

I have also taken care to remove the market outside the walls and have given orders to prevent mass being said in the town

1708. An Act to Prevent Catholics from Acting as Grand Jurors.

The panic about the Pretender was the immediate cause of the forging another link in the penal chain, namely, the enacting of a law in 1708 to prevent Catholics from acting as Grand Jurors,

unless it appeared that a sufficient number of Protestants were not forthcoming; and also to provide that in all trials of issues (by petty juries) on any presentment, indictment, information, or action, on any statute, for any offence committed by Papists in breach of such laws, the plaintiff or prosecutor might challenge any Papist returned as juror, and assign as a cause that he was a Papist.

1708. J. Eyre to Jos. Dawson, Esq., at Dublin Castle:—

"Sir—I find a great number of the County Gentlemen will be confined in this town by the High Sheriff on their refusal to take the Oath of Abjuration. We shall by it make but a bad exchange to take into the town Gentlemen that have been officers in lieu of Merchants who can do us not much hurt. The Sheriff has a Gaol which will be the occasion of their all coming hither and have heard the sheriff will under pretence of the Gaol lodge such as are sent hither in other places. I have told him that if he would take a large house for them I would give him a guard but otherwise I would not admit them into the town.

Edmd. Crow to Jos. Dawson, Esq., Dublin Castle:—

"Sir—The Garrison of Galway who had turned out the Papists were very unwilling to receive the Irish officers and priests that were to be sent in by the Justices. For which reason to avoid there being too many in one place I appointed some in Gaol, some in Loughrea the County Town where we have two troops of militia and dragoons to guard them. Very few either priests or officers sent in yet but I will send a particular account in a post or two."

1711. Report of David Power, High Sheriff:—

"Most of the Constables in this county are Papists and it is hard to trust them in this affair and especially (as regards) the priests who are in great numbers registered and unregistered.

"I have acquainted severall of the Justices of the Peace of the Lord's Justices commands in relation to the priests and their meeting. It is a general rumour that there are several men with scarlet cloaks and that spake french go up and down the country by night. The Gentlemen in the country are in great feare and apprehension."

Report of Vesey, Archbishop of Tuam:—

"There is a great resort of the Roman Catholic Gentlemen out of the other provinces to Galway to avoid the oath of abjuration. The Judges will find much opposition from the Roman Catholic Lawyers and the Gentry of this province.

David Power, High Sheriff to Dublin Castle:—

"Sir—I have seized Doctor Ambrose Madden a regular popish priest from the parish of Loughrea; this man is looked upon to be the chief of them in this County. I send you the enclosed certificate as desired from the Gaoler. I have acquainted severall of the Justices of the Peace of their Lordships resentment in not apprehending the popish priests. If it were not for the assistance

of the Dragoons at Loughrea I should be stoned to death by the mobb on account of Madden for there was two or three hundred comeing about me by night. They (priests) absconded from me and are out upon their keeping and if the Government were pleased to send me directions to gett the Recognizances that were given by severall of the Gentlemen of the County at the time they were registered and to see their sureties upon the said Recognizances they would all come in. Pray lay this before his Grace and their Excellencies.

"This I hope will be lookt upon as a good method to secure them priests that abscond."

(Enclosure)

"Co. Galway. I Doe hereby Certify that David Power Esq. High Sheriff of the said County committed to my Gaole the body of Ambrose Madden Popish priest and registered for the Parish of Loughrea and that I have him now in my custody in the said Gaole. Given under my hand the 7th day of March 1711.

David Power, High Sheriff to Dublin Castle:—

"I have searched diligently but could not seize any more of the popish priests but Collonel Samuel Eyre tooke Dermot Dolan a priest but he made his escape by a rescue. They have all absconded but this day I sent their sureties to bring in the priests."

Robert Blakeney of Castleblakeney to Dublin Castle:—

All our popish priests are in the bottom of this (cattle houghing) and the maine springs of it are absconded and will not come in I know of but very few and am humbly of opinion that if the Magistrates had orders to seize the houses of suspected papists and also their persons in order to oblige them to take the oaths of allegiance and abjuration it would be of great service."

1711. The mayor received instructions to have all priests in Galway arrested. So well did he carry out his instructions that the Government thanked him for his "endeavours to banish the priests those enemies to our constitution, and cause those you have apprehended to be prosecuted at law with the utmost rigour."

1712. Thomas Wilson reported to Government:—

"There is no priest or other clergyman in Gaol except one ffrier who was transmitted from Ballinarobe some Assizes agoe to be transported."

1712. *Dublin Intelligence*, 25 Sept. By the Lord Justices General and General Governors of Ireland and Council.

Whereas upon information given us the Lords Justices, that an unlawful society of Popish persons calling themselves nuns, was lately translated from the town of Galway to the city of Dublin to be there settled and established, by the pretended order of a person calling himself Brother John Burke of the order of St. Francis and Provincial of Ireland, testified under his hand and seal. We the Lords Justices gave immediate directions for the apprehension of the said pretended nuns, and of the said John Burke,

and divers of the said nuns have been since taken in the habits of their pretended order, but the said John Burke hath absconded himself and fled from justice. And whereas upon perusal of divers papers to appeared to this board that there are divers Popish regulars in several parts of this kingdom and that Doctor Byrne and Dr. Nary of the city of Dublin, Popish Priests, have presumed to exercise ecclesiastical jurisdiction contrary to the laws of this kingdom, or have respectively aided or assisted in the exercise thereof: whereupon we the Lords Justices and Council give direction for apprehending them in order to their being examined, and further proceeded against according to law: but the said persons have withdrawn themselves from their usual place of abode, that they cannot be apprehended. To the end therefore that the good laws made against Popish archbishops and bishops and persons using and exercising or pretending to use and exercise ecclesiastical jurisdiction, and Popish regulars, may be put into due execution, and to prevent the above-named from escaping the hands of justice, we the Lords Justices and Council, do think fit by this our proclamation, strictly to charge and command the Lord Mayor of the city of Dublin, and all justices of the peace, mayors, sovereigns and other magistrates, sheriffs, bailiffs, high and petty constables, and all her majesty's officers and ministers of justice within the limit of their respective jurisdictions and powers, to use their utmost endeavours to take and apprehend the said John Burke, Dr. Byrne, and Dr. Nary, and to commit them and every of them to safe custody and to give speedy notice to the clerk of the Council, in order to their being prosecuted according to law . . . "

"Given at the Council-Chamber, in her majesty's Castle of Dublin, the twentieth day of September, 1712."

1713. "The House (House of Commons) being informed that several popish regular clergymen convicted who by the laws of this land have been ordered to be transported beyond the seas, have notwithstanding the said sentence returned again into this kingdom and most particularly to the County of the town of Galway and that several other popish regulars have of late come to that place who for want of a sufficient number of Protestant freeholders in the said County of the town of Galway after allowing the prisoners their peremptory challenges, cannot be brought to justice, the popish freeholders there never finding any of the said regulars guilty though on the fullest evidence.

Ordered that leave be given to bring in heads of a bill to enable the protestant freeholders of the County of Galway to serve as jurors in all criminal cases in the county of the town of Galway.

1714. Report of Six County Magistrates from Athenry to Dublin Castle:—

"We most humbly represent that there has been severall of the Popish priests of this County who were registered and had not taken the Oath of Abjuration, taken and committed by the Justices

of the Peace to the Gaol of Galway who were from time to time admitted to baile by the Justices of Assize."

1714. Samuel Eyre to Secretary Dawson:—

Pursuant to your commands some time past I have made diligent search and dispersed the nuns that were in this town but now I am informed that they are gathering again and that by the advice of severall popish lawyers who tell them there is no law against their assembling and that if they be dispersed one day they may assemble againe. I desire your Grace's further commands on this occasion.

James Blakeney to Secretary Dawson:—

There remaine now not any Popish secular or regular popish clergymen or any other person on the Government's account in Gaole here but James French.

I do find that John Brady a Popish Priest lately lived within the liberties of the said Corporation. Sometimes in the house of Patrick Brown in the town of Athenry and sometimes in the house of Charles French of Geethill near the said town, and that he the said Brady lately quitted that neighbourhood but I could not find or learn that any other Popish clergyman live or can be found at any place within the said town or liberties thereof.

1714. H. Arkright, Collector to Robert Blakeney:—

Ignatius Bigg Master of the Three Friends of Gallway His recognizance in £50 to transport Alexander Lynch a secular Clergyman as it is expressed in the recognizance.

John Hillhouse Master of the Hester and Mary Galley of Bristoll. His recognizance in £50 to transport Thomas McDermot Roe alias Lambert a popish Regular Clergyman of the order of St. Dominick, Gallway. The two recognizances above mentioned are in my custody.

1714. Report of Robert Blakeney, Mayor of Galway:—

"One James French a regular popish clergyman has lain in gaol a long time, committed for high treason for returning from beyond seas after being transported. He could not hitherto be tried here for want of a Protestant jury of freeholders."

1715. Galway Grand Jury Presentment:—

"We find and believe that great numbers of Priests and ffriars and other Ecclesiastics of the Roman persuasion have come into this kingdom within these four years last past and we do believe that all such as are not registered have lately come into this kingdom in regard that had they been here at the time of the Registering of the Priests required by Act of Parliament they would have registered themselves as well as those who were in the kingdom did. And we further find that a great number of Priests as well those Registered as those not Registered were at a Quarter Sessions held for this County 7 July 1714 presented upon Informations of their having celebrated Mass and not having taken the Oath of Abjuration their names and places wherein they celebrated mass are contained

in said Presentment now in the hands of the Clerk of the Peace for this County.

" We are credibly informed and verily believe that great numbers of fryars have within these very few years come into this kingdom and settled themselves in the following places in this County, viz.— Kilconell and in another place near Portumna as also in Tomona neare the Abby of Kinelehan, in Ross near Headford, in Loughrea, in the Abby of Milick, in Keilneschall, neare the Abby of Athenry. And that the great discouragements that in the close of the last Reign were given by the men in power to such as were active in suppressing all ffryaries have contributed greatly to their settling in this county in defiance of the laws.

" And we futher beg leave to represent that at a Quarter Sessions held the 7 July 1714 and at a private sessions held at Aghrum the 29 June 1714 great numbers of priests were presented for celebrating mass not having taken the Oath of Abjuration, the said presentments are now in the hands of the Clerk of the Peace but no process as yet issued. And we make it our humble request that your Lordships would immediately issue particular directions to the High Sheriff of this County to be diligent in apprehending the said persons.

" The names of such Regular priests of this county as are deceased and such as supply their places.

" 1. Owen Donelan of Killane parish Deceased and cant tell who supplies his place.

2. Gregory ffrench of Down's parish Deceased and cant tell who supplies his place.

3. Walter Costello of Addergole parish Deceased, succeeded by ffergus Kelly Registered for Ballinakill.

4. Hugh Madden of Cloontuskert parish Deceased, succeeded by Bryan Lorkan registered for Bullan.

5. Murtagh ffahy of Ballynacourty parish Deceased, cant tell who supplies his place.

6. Edmund Knavin of Dooniry parish Deceased, cant tell who supplies his place.

7. Thomas Burke of Ardrahan parish Deceased, succeeded by Edmund Lynch and John Cullan.

8. John Dolphin of Killmedeen parish Deceased, succeeded by Jonock mc Hugo registered priest for Killtoskell.

9. Patrick Keoghry of Killconickny parish Deceased, cant tell who supplies his place.

10. Edward ffrench of Spidell parish Deceased, cant tell who supplies his place.

11. Walter Dillon of ffeonagh Deceased, succeeded by Cormack McGuriffe.

12. James Hynde of Killtarton parish Deceased, cant tell who supplies his place.

13. John Concanon of Templetogether and Bungonogh parishes Deceased, succeeded by Andrew Crean lately come into this kingdom.

14. James Boytogh of Killbennet parish Deceased, cant tell who supplies his place.

15. Dennis Bryan of Killisoran parish Deceased, cant tell who supplies his place.

16. John Egan of Killursa parish Deceased, succeeded by Dennis Hynde registered priest for Kilcolgan.

17. Reynald Kealy of Killconry parish Deceased, succeeded by Peter fflanry.

18. Peter Donelon of Killcooly parish Deceased, succeeded by Owen Donelan.

19. Thomas Jounins of Killmordaly Deceased, Peter fflannery officates.

20. Richard Burke of Ballmekelly parish Deceased, succeeded by Myles Welsh.

21. Coagh ffallon of Killrickell parish Deceased, succeeded by Owen Donelan.

22. James Mannin of Grange parish Deceased, succeeded by William Murphy.

1715. Grand Jury Presentments and Informations :—

" The Examination of John O'Mollowny of Ballyheane taken before James Macartney and William Caulfield Esquires Lords Justices of Assize for the Connaught Circuit the sixth day of April 1715.

" This Examinat being duly worn on the Holy Evangelists and examined saith that he knows Francis Burke of the County of Galway to be reputed Vicar Generall and James Lynch Titular Archbishop of Tuam, and that he hath known the said Francis Burke to execute the office of Vicar Generall by divorcing severall couples from the Bonds of Marriage particularly Thomas Paddin and Mary Mannin att Ballheane in the County of Mayo in the house of Edmund Costello parish priest of Ballheane about five yeare agoe and also in the house of Teig Mally at Morisk in the Owles in the County of Mayo. He this Examinat was present when the said Francis Burke did order (ordain) Bryan Mulcroan and Peter Gibolane popish priests, who now officiate as popish priests in the County of Mayo and Peter Gibolane is popish priest of the parish of Cloghwell and the said Francis Burke now dwelleth neare Slewboghteen in the County of Gallway neare Loughrea and that Patrick Duffy Registered Popish parish priest of the parish of Ballinrobe is reputed the other Vicar Generall of the said Diocese of Tuam, and that he came into the said office in the place and stead of Dominick Lynch nephew to the said Titular Arch Bishop and that the said Patrick Duffy and the said Francis Burke together with Patrick Twohill a regular, Bryan Mulcroon, Peter Gibolane, Edmund Nally, Thomas Mulkeeran all popish priests and severall others of the said function not known to this Examinat met at Lane near Aghagower in the parish of Aghagower Barony of Moriske and County of Mayo and being part of the lands of Valentine

Browne and on or about the twentieth day of November last, the said Francis Burke, Patrick Duffy, Patrick Twohill, Bryan Mulcroon, Peter Gibolane, Edmund Nally and Thomas Mulkeeran did celebrate seven masses from Dawn of Day till 12 of the Clock, and this Examinates cause of knowing is that he saw all the said persons before named except Burke, Mulcroon and Edmund Nally in their surplaces and saw particularly Francis Burke and Patrick Twohill elevate the wafer and the same day the said Francis Burke and Patrick Duffy ordained fifty popish priests as Patrick Twohill told this Examinat and that in or about the twentieth february last the said Francis Burke and the other persons before named were to meet on the lands aforesaid and John Mally popish priest of the parish of Barrescarny hold this Examinat it would be an Act of Charity in him if he knew anything of a contract between Richard Walsh and Margaret Walsh and the rest of the said persons in order to divorce the said couple. When this Examinat went to the said place the said John Mally told this Examinat that there would be no meeting that day, that Patrick Duffy aforesaid is now dwelling in Westport in the County of Mayo and that this Examinat saw the said Patrick Duffy on Sunday 13 day of March last at Westport aforesaid in the said street and saw great numbers of people gathered about the house of Thomas Joyce, and the said Patrick Duffy came out of the said house about an hour after the Multitude of people that had been there were dispersed which gave cause to this Examinat to suppose that they had mass the said day in the house of said Thomas Joyce and further saith not. Jurat coram nobis 7 die Aprilis 1715.

his
John X Mallowny
mark

Ja. Macartney.
W. Caulfield."

1715. Account of persons in Custody in the Circuit (Galway) to be laid before Government :—

James ffrench, Popish frier, Indicted for that he being transported before the 1st of May 1698 did traytorously return into this kingdom. Triall putt off severall times per defect Jurorum. Note he was indicted for coming into this kingdom and not transporting himself and he submitted to that and was ordered to be transported.

Before the Grand Jury of the County Galway, Spring Assizes, 1715, a list of persons was presented who had transgressed the Act against Foreign Education. Of these Luke Ryan, son to Dr. James Ryan of Abbeyland, went out of this Kingdom in last year. (Abbeyland is near Eyrecourt).

1716. Robert Blakeney, Mayor of Galway and Thomas Smith Sheriff of Galway to Dublin Castle :—

We have in obedience to their Excellencies commands drawn summons to all papists within this Town and County thereof to appear and take and subscribe the Oath of Abjuration. But having instructions produced to us by Collonel Barrett to turn out all papists

except about twenty merchants who we bound over in Recognizances with Protestant security till they load and unload their shipping and are obliged to appear de die in diem before the magistrates of this Corporation to be death with as their Excellencies shall think fitt and on that account we suspended proceeding any further on the summons till we know their Excellencies further pleasure whether to keepe the Papists in general out of town or suffer them in and proceed against them according to law.

1717. Petition of the Protestants of Galway to the House of Commons 13th September, 1717 :—

For several years past a design had been carried on to support a popish interest within the town; nunneries and other places of refuge for regular and secular priests, friars and other offenders against the laws had been connived at within the town; great numbers of papists had been permitted to inhabit; a sufficient number of Protestant freeholders could not be found in the county of the town to try offenders against the Acts against papists whereby great numbers of popish priests, friars and dignataries of the Church of Rome frequently landed from foreign parts and through the connivance of the Justices were sheltered and from thence found opportunities to disperse themselves into all other parts of the kingdom.

1718. Charles Maddockes to the Mayor of Galway :—

"We hereby direct and require you to take effectual care that James French convicted of being a Fryer now under a Rule of Transportation in the Gaol of Gallwey be forthwith transported to Lisbon in Portugal.

1720. *Weekly Pacquet*, 25th March.

"Galway, March 20. There has been a public thanksgiving in all the chappels of this town and most others in the kingdom, for the rejectment of the bill for castrating priests . . ."

1725. George Gerry, Mayor, to the Solicitor General.

On the information of one Thomas Bigge I have secured four friers who do not indeed appear to have been transported and though they offer baile till next Assizes I have refused till favoured with the Government's directions. This evening the said Bigge forwarded me the enclosed paper.

1727. Howard's *Popery Cases* :—

"Martin Blake, a Catholic, bought some lands in the name of Sir Henry Bingham, and other lands in the name of Lynch. Sir Henry Bingham, in collusion with Blake, brought an action of ejectment under the Popery Act, for the lands bought by Lynch, and got a verdict. Afterwards Blake became a Protestant, and Sir Henry Bingham conveyed the estate to him openly. But, on proof twelve years later, the Blake had enjoyed the profits of the lands ever since the original purchase, and that Sir Henry Bingham never meddled with them, all the lands were decreed to the discoverers, and Blake was made to account for the rents which he

had received meanwhile, 'there being a manifest combination to elude the act.' "

1731. On the 6th November, 1731, an order was made by the House of Lords, that Walter Taylor, Mayor of Galway, should return an account of all mass-houses in the town, and which of them had been built since 1st Geo. I and what number of priests officiated in each, and also an account of all private mass-houses and popish chapels, and all commonly reputed nunneries and friaries, and what number of friars and nuns were in each, and what popish schools were within the town. The mayor accordingly issued his warrant to the sheriffs requiring them to apprehend and commit all popish archbishops, bishops, jesuits, friars, nunneries and other popish fraternities and societies. On receipt of their report the House of Lords "could not omit observing, that the insolence of the Papists throughout the nation is very great." The Mayor reported that the sheriffs "searched the reputed friary in Backstreet, called the Augustinian Friary, wherein there was a chapel, with forms, but the altar and pictures taken down; and within which said reputed friary there are seven chambers and nine beds, wherein they apprehend the friars used to be, but could not find or discover any of the said friars; which said house, they believe, was converted to a friary many years ago, and before the reign of King George I."

"The sheriffs searched the reputed nunnery in Lombard-street, called the Franciscan nunnery, and saw only some servants there; but found therein twenty-six beds, in twelve rooms, wherein, they believe, the reputed nuns belonging to said house lay, and some young gentlewomen, who lodged and boarded with them before they dispersed."

"The sheriffs searched the reputed Dominican nunnery, and saw some young gentlewomen and girls, who alleged they lodged and boarded in the house; that they found therein twenty-seven beds, in eleven chambers, in some of which the said young women and girls lay, and the said reputed nuns in the rest before they dispersed."

The Mayor's return was: The Catholic inhabitants then residing in Galway, who had given security, as required by 2 Anne, were 176; and the heads of families who had not entered into security were 861. Total 1037 heads of Catholic families residing in the town.

On the information of Mr. Garnett, master of the free school, gave him (the Mayor) his warrant against one Gregory French whom he alleged to be a popish school master, and to keep a Latin school; and that having called upon Mr. Garnett to know what he had done under the warrant, he said that French had dropped his school; and being further examined, he declared he knew of no other Latin school, and that he could give no account of any other, or of any English or writing schools, except that some of his scholars went out of school daily to learn to write, but could not tell from

whom. He referred the Mayor, however, to a licensed school-master who returned the names of Lally Birmingham, Thomas Adams, Nicholas Cox, William Caseberry, Thomas Burke, George Foster, Denis Creaghane and Bryan Hynes, popish school-masters and teachers of reading, writing and arithmetic.

Walter Taylor in 1764 was one of the members of the Common Council and resided at Castle Taylor, the lands of which were granted by Cromwell to the family of Taylour or Taylor. The family is mentioned by Dr. Pococke in his *Tour in Ireland*, 1752. Writing of his journey from Galway to Gort, he says, "On my way to this place . . . I had a view of the house of Mr. Walter Taylor, whom I had seen in Galway. He is above fourscore years old, and told me he had seen about 460 descended from his father, and several great-grandchildren. He rode lately from Dublin to Turloghmore in one day, which cannot be less than 60 English measured miles. As his passion has been to encourage a good breed of horses, so at this time he is a constant attender of all diversions in this country relating to the improvement of that noble animal."

Taylor held under lease from the Bishop of Clonfert three quarters of land, or 360 acres, around Kilmacduagh, as shown in a deed dated February, 1780, at the Deeds Office, Dublin. The Kilmacduagh Church lands have become the property of the Taylor family since then. "And as Walter Taylor was eighty years old, or more, in 1752, the purchase was not made by him. But as it is certain that his son, John Taylor, was owner in fee of those lands, it may be assumed that he was the purchaser."

1731. Report of Walter Taylor, Mayor, on the "state of popery" in Galway:—

The sheriffs gave me an account of a reputed popish chapel in Middle street in which chapel there is an altar, a canopy and some forms; and informed me that one Gregory French and Robert Skerrett two popish priests usually officiated therein; and another popish chapel in the same street in a warehouse belonging to Anthony Bodkin, merchant, with some forms, and that one Patrick Bermingham titular warden and some other priests or friars whose names I could not learn officiate therein and which said warehouse was converted into a chapel five or six years ago; and that one Patrick Skerritt a registered popish priest a very old man officiates and says mass (as they heard) in his chambers in Skinner street; and that one Patrick Hoobane an old registered priest officiates and says mass in the parish of Ragoon in the west suburbs of Galway; and that one Gregory French (but whether he is a priest or friar I cannot learn) is said to officiate in the house of widow Skerritt lately deceased in Lombard Street near the lower barrack; and one Bodkin and one Banks (of whose Christian names I have not been informed) officiate in some of the said chapels or private houses. And they giving no account but as aforesaid and finding it not practicable without examining on oath some of the popish

inhabitants to get an account of any other or what mass houses in the said town or what number of priests officiate in each of the said mass houses or of the private popish chapels or of the number of friars or nuns in each friary or nunnery respectively. I cannot be particular therein.

1740. *Dublin News Letter*, 21st March.

"Galway, March 17. Last Sunday fortnight three men broke into a priest's house near Crawhill bridge, and demanded his money; he declar'd he had but three Thirteens and a barrel of ale, which they were welcome to, being not satisfy'd with this confession they clapp'd down a griddle on a great fire they made, and swore they would broil him to death. A poor man, neighbour to the priest, looking for a lamb that stray'd, observing a great light in the priest's house, listen'd, and perceiving there were rogues there, rais'd the country, which some of them that were at the door perceiving, alarmed the rest, and made off."

1741. *Pue's Occurrences*, 28th July.

"Whereas Edmond Flaharty, the elder, John Flaharty, Edmond Flaharty the younger, Anthony Flaharty a reputed Popish priest, with several other persons all of or near Cunnemara in the County of Gallway, were at a general assizes and gaol delivery held at Castlebar in and for the county of Mayo, the 23d. of March last, indicted on the statute for that they, the eight day of February last, at the Island of Boffin in the county of Mayo, did wilfully, maliciously and feloniously, make a hole in the bow of the ship called the Kitty Brigg, bound from Antigua to London, Thomas Stamper master, laden with sugars, cocoe and other valuable goods, the said brigg being then in distress in that harbour, and did also wilfully, maliciously and feloniously loosen and slip the anchors of the said brigg, and cut the ropes . . . with intent that the said brigg might be thereby wreck'd and lost, by which means the said brigg was accordingly wreck'd and lost; and whereas the said several persons were also indicted at the said assizes of feloniously plundering and carrying away the cargoe of the said brigg, and other offences, facts so treacherous, detestable and barbarous in their nature, that they cry aloud, and justly demand the resentment and abhorrence of every fair trader and honest man and the rather as the said brigg and her master were brought and conducted into the harbour on sett purpose and with full intent to wreck the said brigg and committ the plunder aforesaid . . . The governors and company of the Royal Exchange Insurance in London offer £30 for the arrest of the three above named."

1741. *Dublin News Letter*, 15th December.

"Galway, Dec. 5. By letter from the county of Galway, we hear that a friar there poisoned a priest, two women, a dog and a cat by flummery; as the dog and cat could not take melted butter, they died, the rest are recovered. About two months ago the same frair attempted to poison the said priest, by mixing poison with

the wine used in the Sacrament."

1743. Report of Thomas Shaw, Mayor:—

"County of the Town of Galway to wit.

The Examination of Anthony French fitz Martin Merchant.

The said Examinee being duly sworn sayth that he heard mass the last time without Abby Gate at a reputed mass house. That one Lynch was the person who officiated and was reputed a regular; that Walter Joyse of Galwey, merchant, was present, one Thomas Blake of Turlogh, one Nicholas Bodkin and Walter Joyses wife . . . ; That he know not the Christian name of said Lynch; he believes him to be a reputed Fryar and a member of the society who live at said Fryery. That one Patrick Brown, Nicholas Lynch, James Moran, Francis French and Francis Martin are reputed to be Friars belonging to said Friery. Believes they are now dispersed. Sayth that there are four or five belonging to the Friery at the West, one Thomas Burke, one Stephen Kirivan; cannot recollect the names of the others; are reputed of the order of St. Dominick and believes they are likewise dispersed and knows not where they are gone to. Sayeth he knows another reputed order called the Augustinians. Sayth that there are four or five belonging to said house, one Daly and one Michael French belong to it; knows not the names of any of the rest; believes that they are also dispersed. Sayth that there is a Mass house in Middle street and four or five persons reputed to belong to it; that they are secular priests and are called Anthony Blake who is reputed Titular Warden, Francis Kirwan and Laurence and Nicholas Lynch who are reputed vicars. Sayth that the said Anthony Blake when in town lodges at Walter Blake's, merchant, Francis Kirwan with his sister in Middle street, Nicholas Lynch with one Arthur a brother in law of his without the Gates. He believes they are not now in town; knows not where they are gone to. There is another Mass house in Middle street but was not there these thirty days; that one Ambrose French belonged to it; heard one Andrew Lynch sometimes officiates there; believes them to be secular priests. Knows not whether they are now in town but believes they are not; knows one Mark Halloran to be a reputed secular. Saith that there are three nunnerys belonging to the town as he hears, and are called Franciscans, Dominicans, and Augustinians. Knows not how many are in each. Heard some of them are now dispersed. He knows not of any Archbishop or other Clergyman of the Popish religion disguised, concealed or itinerant in said town. Hears that there is one Nicholas Merrick a reputed secular that officiates in the West and one Walter Burke a reputed secular that officiates in the East Liberties.

Michael Burke of Fahybegg Merchant being Examined . . . One Hobbert Burke officiated at the West Chapple last Sunday; there may eight friars belong to it but some have not been in town some time. They are called of the Order of St. Dominick. He knows

one Geoghegan ; he was called Arthur when he first knew him but his name was afterwards changed. Knows one Thomas Burke, Walter Burke, one Creagh. He heard them all from time to time say mass ; they are now scattered ; knows not where. Knows a friary without Abbey Gate that goes by the name of St. Francis. Knows not how many belong to it. Knows another Friary called the Augustinian ; that sometimes four sometimes five belong to it, one French, one Blake, one Daly are of the number. Knows of a chapple called the Priests chapple in Middle street. Knows one Mark Hallereran ; is old and thinks he does not officiate.

1744. Report of Richard Croasdaile, High Sheriff, Loughrea, to John Lyons Esq. H. M. Castle of Dublin :—

“ Sir—I received my Lord Chief Justices warrants against two popish priests which shall be strictly obeyed by me to the utmost of my power. As the papists who live here has the earliest Intelligence for the priests being taken upp in Dublin they all fled from their convents and fryerys but as the two priests I am to pursue live remote and in the county I hope in some short time to give you a better account of them.”

Richard Croasdaile to John Lyons

“ Sir—Yours of the 3rd should have been answered some time but I could not inform myself of half the number of Popish clergy in this County At the other side you have the most perfect list I could make.”

(Endorsed)

“ Peter Donelan titular Bishop of Clonfert lives at Kellmurayn in the parish of Tynagh.

Titular Archbihsop of Tuam one O’Garah. Cannot learn his Christian name nor where he lives.

Kelly—titular Bishop—likewise.

Friary at Loughrea.

John Haghagan, James Coleman, Leacy—., Peter Cullenan, John Lennan.

Friary at Killconnell.

Edmund Kelly, Walter Kelly, John Spein.

Friary at Kellascall—Dominicans.

Dominick Burke, Thomas Dolphin, Patrick Burke, Dominic French, Patrick Moran, Charles French, William Keighay, Pryor.

Friary at Meelick of the Franciscan Order.

James Madden, Dennis Madden, Guardian, John Lorkan, Thomas Brador, John McHugo.

Buoby Friary, Dominicans.

Thomas Madden, Ulick Burke, John dwane.

Friary at Tomona.

Nicholas Walsh, Anthony Burke, — Madden, Dominick Hickey.

Friary at Clare Galway.

Thomas Morris, Guardian, — Burke.

1745. *Faulkner’s Dublin Journal*, 12th October.

“ *A letter of the Rt. Rev. the Lord Bishop of Clonfert, Kilmacduagh and Kilfenora, to the clergy of his dioceses :—*

“ I have always thought it my duty to embrace every opportunity of inspiring my fellow subjects with a just esteem and regard for our constitution in Church and State, and have for this purpose, upon all occasions, both in publick and conversation, endeavoured to set forth the many and great advantages which we enjoy under it . . . Papists may perhaps please themselves with the expectation of seeing their religion the established religion of the country under the government of a Popish prince ; and therefore, it may be proper to put them in mind, that if it should happen, it will be at the expense of their civil liberty. Popery and tyranny are inseparable in the present case ; and if the Pretender had it in his power to introduce the one, it is absurd to suppose that he would divest himself of the other. A court of inquisition would probably be introduced, for extirpating the Protestant religion, and then not only every struggle of Papists for liberty, but their very wealth would be a sufficient pretence to bring them under suspicion of heresy, and expose them to all the evils of that wicked tribunal . . . ”

1745. *Faulkner’s Dublin Journal*, 15th October.

“ The Lord Archbishop of Tuam’s letter of advice to his clergy of the diocesses of Tuam and Ardagh :—

“ . . . You will easily perceive what I am pointing at. It is, that you exhort your Protestant parishioners, who are but a handful in comparison of the Papists that surround them, to meet together and concert measures for their common safety ; to enter into local considerations and engagements to stand by one another in case of attacks ; and to join in one body upon signals to be agreed upon ; to be provided with arms and ammunition, and to keep a good look-out in order to prevent a fatal surprize, like that which proved the destruction of the incautious Protestants in the rebellion and massacre of 1641 ; for to be secure and remiss, is to invite the danger.

“ You will notice that I am not for inciting your people to act offensively against the Roman Catholicks, for they have made ample professions and declarations of remaining quiet and amenable to the government at this time ; and I would in charity hope that they are in good earnest ; however, it is the part of wisdom to guard against the worst, while we hope for the best ; and I am sure they are best to be trusted when they see us prepare for our defence.

“ As to your Popish parishioners, since they do not attend upon your sermons, your only course must be to visit them at their houses, and to shew them by friendly reasonings where their true interest lies. You may without offence demand, what advantages they can expect from a change of government. Some few of broken and desperate fortunes will at all times endeavour to trouble the waters, in hopes to fish up something ; they cannot be worse than they are, and have some chance of being better. The Romish

priests likewise will expect great things by overturning this Church and nation ; all their counsels and insinuations are to be suspected as arising from self-interest and private views ; but excepting these, you may fairly ask them, if their persons and properties have not been in safety ever since they have remained quiet and peaceable ? Are not the courts of justice open to them in common with Protestants for the recovery of their just rights and debts ? Have they not the same liberty of supporting and enriching their families by trade and manufactures of all kinds. Do not their Protestant landlords and masters treat them as kindly as their Popish ones ? And, do not their poor receive more charity from Protestants than from those of their own religion ? Penal laws have indeed been made against them, but chiefly against their priests, for the defence of the government against their dangerous principles and practices ; but what do the bulk of the Papists feel from those laws ? Do they not through his majesty's clemency, enjoy the free exercise of their religion, even at this very conjuncture when they might expect to be restrained ? Do they not resort as publickly in great numbers to their Mass-houses, without the least molestation, as the Protestants do to their churches ? Is not the priest in every parish well known to the Protestant gentlemen, and tho' he be liable to prosecution, yet does any one lay hold of him, or disturb him so long as he behaves himself orderly and decently as becomes his character ? Now, if these are all undeniable facts, what can any modest and reasonable Papist desire more, and how can he be aggrieved ? . . . "

1747. Report of Stratford Eyre, Governor of Galway and Vice-Admiral of Connaught :—

"Alderman Ellis (described by Eyre as a broken dragoon) has let the houses which were friaries to those ecclesiastics, there are in this town and suburbs above 180 of those ecclesiastics and within the Liberties lives Robert Martin a most dangerous and murdering Jacobite."

"There are six friaries and nunneries, two popish chappells, eight popish schools, above thirty papists to a Protestant and at least 200 popish ecclesiastics within the town and suburbs many of whom were agents and emissaries and all of them affected to the interests of France and Spain for whose success they publickly prayed in their chappells. Numbers of popish ecclesiastics arrive daily from abroad by way of Holland to Cork and appear publickly in the streets . . . within the last twelve months three sentinels had been knocked down at the west gate one of them by two Dominican friars named Burke and Geoghegan and the other two by papists. Of late years several old Protestants and the children of such had been perverted to the popish religion by the indefatigable assiduity, diligence and unlimited access these ecclesiastics had to the town and suburbs indiscriminately."

1749. Upon a remonstrance by the Catholic inhabitants against quartering or billeting soldiers, they were summoned before the

mayor, who threatened that, unless they instantly complied with his orders, he would put the Popery Act (which hindered them from residing in the town) into immediate execution.

1749. *Dublin Courant*, 25th March.

"At the assizes of Galway, Silvester Ridge was found guilty of carrying arms, being a Papist, for which he is fined £50 and to suffer a year and a day's imprisonment."

1750. Stratford Eyre to Dublin Castle :—

"There is a large Popish chappell now building in the Middle street within the town of Galway. As I apprehend this proceeding may in its consequences affect his Majesties service and to be contrary to laws for the encouragement of a Protestant settlement there. I request that you will be pleased to lay this account before their Excellencies.

"Our neighbours flushed with their success and exulting in the destruction of a Hopefull Protestant Simenary which promised itself to be raised amongst us are (to our shame be it spoken) now erecting a large mass house (or chappell rather) in or near the Centre of our town to be Illustrated with Altar pieces, Quiers Organ, paintings and all other ornaments and embellishments which adorn any of the foreign churches."

1755. Stratford Eyre to Secretary Waite, Dublin Castle :—

"Sir—I have reported to his late Excellency the Earl of Harrington and to his Grace the Duke of Dorset that three houses in this town and within pistol shot of the walls are inhabited by Resident Emissarys and agents of Rome. It is my duty to apprise my Lord Lieutenant that there are three fryarys here to wit, Augustinian, Dominican and franciscan in which I am informed there are thirty fryars and I humbly submit it to his Excellency's consideration how impenetrable to my observation these Regulars (who appear like other Inhabitants in the streets and in public places and to do them and all the Papists here justice, behave very quietly and inoffensively to outward shew) may receive and convey intelligenc to the enemy unless some means by Intercepting post letters their correspondence may be discovered. I hear their letters are directed to them as if they were in Lay character and I send you the names of as many of them as I could without suspicion collect. Our assizes is a time that brings severall persons hitherto who has no business in the Courts and may well be suspected of other views.

(Enclosure)

Peter Killikelly Titular Bishop of Killmacduagh.

Robert Murphy, Stephen Kirwan, Robert Browne, Thomas Burke Brother to John Burke formerly sheriff.

and to such a degree of insolence were the Papists grown in the town, that one of them insulted a clergyman of the established church ; other struck the town sheriffs, and many notoriously interested themselves in the election of town magistrates, and appeared in plaid vests. That riots and mobs were frequent ; that

of late years several old Protestants, and the children of such had been perverted to the popish religion, by the indefatigable assiduity, diligence, and unlimited and uncontrolled access these ecclesiastics had to the town and suburbs indiscriminately. That being alarmed and apprehensive for the safety of the garrison, at the great increase, power and influence of popery therein, and the formidable number of Papists in and about the town (considering the defenceless and ruinous condition of the walls and fortifications), the governor thought it his duty to represent those several particulars.

Gregory Joyce, Thomas Geoghegan, Walter Burke, John Bodkin, Dominican Fryers.

Michael French Provinciall Generall of all the Augustinians in Ireland.

Fleming Prior of the Augustian convent Galway.

Thomas Daly, Augustine Blake—the rest of the Augustinians not yet informed of.

Thomas Blake Francis Martin and John Martin Brothers of Jasper Martin of Ross formerly in the Commission of the Peace.

Francis French was last year in Rome—these Franciscans. The rest not informed of.

Dr. King a Jesuit, Blake Titular Bishop of Killala, Antony Blake Titular Warden of Galway, Andrew Marcus and Francis Kirwan viccars.

Stratford Eyre to Secretary Waite, Dublin Castle.

Galway 6 September 1755

Sir—At one this morning I secured French and Fleming in their beds in their convent and they are now in my house kept apart and treated agreeable to my Lord Lieutenant's Instructions. All the papers which I could find upon the strictest search I send this express sealed up and they are all (one paper excepted which Sir Thomas Prendergast and I read) uninspected since they came into my hands. There are a number of books in their rooms sufficient to load a car and by Sir Thomas's advice I shall forthwith shut up and fix a seal on the doors where the books are and post a sentry over them. I've strictly adhered to your instructions and it was not known that they were apprehended till this morning at 7 o'clock. The astonishment of the people is great and their clamour against me but as I have your leave to communicate my Lord Lieutenant's favourable dispositions to them by your Letter of the 2nd instant I hope in a few hours all will subside.

"The Mayor (John Shaw) is now examining French who seems very open and communicative and is in whose handwriting down. His Examination which with Fleming's shall be sent to you. He suspects a frier named Marcus Mannin and chaplain to Mrs. Daly the widow of Thomas Power Daly who lodges in King street Boarding school to have represented him in the abnoxious light he is. Inclosed is a direction to find Mannin if you think proper to examine him. These people offer vast securities for their appearance but

till his Excellencies pleasure is known I will detain them in my house.

1755. *Pue's Occurrences*, 29th April.

"Galway, April 24th. On a rumour Tuesday morning last (22), that the French intended to make a descent on some part of the coast, the principal gentlemen and other inhabitants of the Roman Catholic religion of this town, in a body waited on Stratford Eyre, Esq., our governor, to assure him of their inviolable attachment, and sincere affection to his majesty's sacred person and government and their utmost detestation to all his enemies; which declaration he was well pleased to receive in the most kind and polite manner."

1757. *Faulkner's Dublin Journal*, 6th December.

"On Sunday morning (4) died Mr. Patrick Kennedy, parish priest of Kilcolgan. He was a gentleman of fair character, and very careful of the duties of his function, which makes his death much lamented."

1758. *Faulkner's Dublin Journal*, 8th July.

"Died at Galway, aged 37, the Rev. Mr. Nicholas Birmingham, a clergyman of the Church of Rome.

1758. *Cork Evening Post*, 7th October.

"Died a few days ago at Galway, Mr. Thady Cahill, parish priest of Mount Shannon."

1759. Secretary Wilmot, London, to Secretary Waite, Dublin Castle.

"Governor Eyre lately transmitted to the Duke of Devonshire the enclosed memorial, his Grace has directed me to send it to you and to desire as to the service was performed in consequence of orders from England during his Grace's administration, that you will remind their Excellencies the Lords Justices thereof that Mr. Eyre may be repaid all reasonable charges. But the Duke of Devonshire leaves it to the Lords Justices to determine whether Governor Eyre is entitled to the reward which he claims for apprehending such persons. His Grace recollects that what was suggested against the friars was so far from being founded that they proved to be not only very inoffensive men but objects of compassion and were relieved by his Grace accordingly."

1759. *Faulkner's Dublin Journal*, 16th October.

"Died at Galway, the Rev. Mr. Augustine Blake, a Roman clergyman."

"Died at Tuam, the Rev. Mr. William Keaghry, a Romish clergyman."

1760. *Faulkner's Dublin Journal*, 9th August.

"On 1st Aug. as the Rev. Mr. James Barry, a very worthy clergyman of the Church of Rome was riding home from the fair of Turloughmore he was unfortunately thrown from his horse, whereby he received so great a contusion, that he was taken up speechless, and died in a few hours after, greatly regretted by all of every denomination, who had the pleasure of his acquaintance."

1762. In the year 1762 it was stated in the House of Commons, on the part of the corporation, that Galway was mostly inhabited by Papists, and that the population of the town and liberties amounted to fourteen thousand souls, of which scarcely three hundred and fifty were Protestants.

1762. *Pue's Occurrences*, 23rd February.

"Galway, 18th Feb. Sunday last (14) the following exhortation was read in all the Roman Catholick chapels in this town. Dear Christians, We think it incumbent on us at this juncture, to remind you of the obedience you severally owe, and which you are indispensibly bound, to pay to his most gracious majesty and his government. Our addressing you at this time proceeds not from any diffidence of your good behaviour, but purely to inculcate those lessons of submission and obedience we have daily taught you: wherefore we now exhort and earnestly entreat and conjure you, by every thing that is sacred, that your whole conduct, both private and publick, may give no offence, nor cause the least jealousy or suspicion of the slightest disaffection in you; but that your whole deportment and demeanour may demonstrate the grateful sense you have of the lenity and indulgence dispensed to you ever since the accession of the present royal family to the throne of these realms. These are all the returns you have in your power, for the many blessing you have quietly enjoyed for so many years, and which, from the humane and merciful dispositions of his majesty, and his present governor in this kingdom, you may hope to see continue, if not enlarged; provided your conduct be as peaceable, submissive and obedient, as (thanks to God) it has hitherto been. As ministers then, of the great God, Who delights in peace, harmony and union, we recommend those duties to you, and we expect that you, as becomes good Christians and dutiful subjects, will most steadily adhere to them."

1763. *Sleator's Public Gazetteer*, 13th March.

"Rev Myles Staunton, parish priest of Kinvarra and Killeveragh was found dead on the high road leading to his house, supposed to have been thrown from his horse as he was riding home the night before."

Pue's Occurrences, 26th April.

"Died last week at Tuam, the Rev. Dr. Redmond Hargidan, parish priest of that town."

Pue's Occurrences, 26th July.

"Died at Galway, the Rev. Mr. Thomas Brenan, a very worthy clergyman and a learned divine."

1764. *Faulkner's Dublin Journal*, 7th February.

"Galway, Feb. 2. Sunday morning (29), the Rev Mr Stephen Kirwan, a Roman Catholick clergyman, having left his lodgings in the west suburbs about nine o'clock, seemingly in good health, went to pay a visit to a friend in this town, when in less than half an hour, he was seized with an apoplectic fit, fell forward, and immediately expired."

NOTE ON COLONEL STRATFORD EYRE

In 1747 Colonel Stratford Eyre, who had served at Culloden, son of James Eyre, who had been governor of Galway in 1715, was appointed by the Government to command the town. The Eyre family had great local influence, they all showed themselves to be very vehement and aggressive Protestants. Froude describes Galway as Colonel Eyre found it: "He found himself set to defend a town of which the walls had not been repaired for a quarter of a century; the castle in ruins; the very name of military authority forgotten. By law no Catholics ought to have been in Galway at all. There were thirty Catholics there to one Protestant, and the Protestant was becoming Protestant but in name. There were 180 ecclesiastics, Jesuits, friars, and seculars, Robert Martin, owner of half Connemara, resided within the liberties, and was making a fortune by smuggling there. He was described by Eyre as 'able to bring to the town of Galway in twenty-four hours 800 villains as desperate and as absolutely at his devotion as Cameron of Lochiel. The Mayor and Corporation, the fee-simple of whose property did not amount to £1,000 received the tolls and customs duties. By their charter they were bound in return to maintain the fortifications. Being what they were, they preferred to divide the town revenue amongst themselves. The mayor, an O'Hara, was the son of Lord Tyrawley's footman; the sheriff was a beggar; of the aldermen one was a poor shoemaker, the other a broken dragoon."

In the Civil Correspondence at the Irish Record Office there is a letter written by Eyre, dated the 27th February, 1747, in which he states, "Last Saturday, the 20th of February, the Corporation of Galway gave their favourite, Mr. Fitzpatrick, for his services in supporting the rights of the corporation . . . £900 0
 To Mr. O'Hara for do. 120 0
 To Mr. Blake for his expenses in taking out a mandamus 45 10
 To Mr. Cooke for defending the Corporation against the mandamus 91 0
 To Mr. Miles for prosecuting Domenick Lynch for calling him a Papist 27 0
 To Mr. Ellis for money paid ten years ago on a contested election 27 0
 Given to the farmers of the markets in the year 1744 on account of losses that year 72 0
 To Alderman Ch. Gerry for his services as chamberlain 192 0

Eyre re-established discipline in the garrison with a strong hand. He himself closed the gaps in the town walls where they had fallen down; and gave orders for the gates to be closed at sunset. The Corporation protested and sent a complaint to Government, signed not only by the members but also by the majority of the citizens. The streets of Galway, they claimed, must be free at all hours of the day and night, without sentinels, or inconvenient persons, to

restrain the citizens in their goings and comings. The Governor sent for the members and in his address to them said, "And now, gentlemen, since you are here in your corporate capacity, I must recommend you to disperse those restless Popish ecclesiastics. Let me not meet them in every corner of the streets when I walk as I have done. No sham searches, Mr. Sheriff, as to my knowledge you lately made. Your birds were flown, but they left you cakes and wine to entertain yourselves withal. I shall send you, Mr. Mayor, a list of some insolent unregistered priests, who absolutely refused me to quarter my soldiers; and to my surprise you have billeted none on them. These and James Fitzgerald, who is also an unregistered priest, and had the insolence to solicit votes for his brother upon a prospect of a vacancy in Parliament, I expect you'll please to tender the oaths to, and proceed against on the Galway and Limerick Act. Let us unite together in keeping those turbulent disqualified townsmen in a due subjection. Lastly, gentlemen, I put you in mind of the condition on which tolls and customs are granted to you. Repair the breaches in these walls and repair your streets."

The Government, however, refused to stand by him. His policy was also opposed, apart from the corrupt Corporation of Galway, by the Prime Sergeant, the Protestant Bishop of Elphin, Lord Howth, and Lord Athenry. He was threatened with assassination as would appear from the following anonymous letter which he enclosed with his correspondence to Secretary Wayte, 11th December, 1747:— "Sir, as I had not the pleasure of seeing you since you came to your government of Galway, I hope soon to see you in the Elysian fields, as I am just going off the stage. And I am sure, if you don't leave that town, you'll lose your life before the 10th of next month. 'Tis all your own fault, for you could not bear the employment which you got, not for your bravery, but for the slaughter you committed on poor people after Culloden fight. You'll be served as Lord Lovat's agent was. God be merciful to your soul."

Eyre was insulted with impunity throughout the town. Froude tells of a Connemara boy, named Brennan, a follower of Robert Martin of Dangan, who walked passed the sentinel at the bridge carrying a gun and pistol. The boy, being a Catholic, was disarmed, but Eyre returned the seapons to Martin with a message that if he was sending arms into the town he had better for the future send them by persons qualified to carry such things. On Martin refusing to receive back his property Eyre confiscated the weapons. The assizes coming on Martin served a summons on Eyre to appear before the judges and answer to a charge of larceny. Enclosing the following document to Secretary Wayte Eyre wrote, "If the law was to be thus openly insulted, Government would become impossible, and neither the Popery Act, nor any other act, could be enforced in any part of Ireland:—

"Robert Martin, Esq., Pr. Stratford Eyre, Esq., Dt.

"By the Lords Justices of assize for the Connaught circuit.

"The defendant is hereby required personally to appear before us at 8 o'clock in Galway on the 6th of April next, to answer the prosecutor's bill for £5 sterling, being the value of one gun and one pistol, being prosecutor's property, which defendant took and converted to his own use. Dated March 30, 1748. Signed by order, E. Butler and L. Mears, registrars.

In a letter to Secretary Wayte, dated 19th August, 1755, Eyre again complains that, "A party of Frenchmen came to Galway on an unknown errand, and lay for some time concealed in a convent. They had landed without passports or credentials. I sent for them to come to me. They refused, and I arrested them. The mayor immediately took them out of my hands, and in the presence of the prisoners threatened to commit me if I interfered further."

Eyre was a man full of violent personal and religious animosities, intolerant of opposition, "and much more fit for the command of a regiment than for the difficult task of governing a Catholic town."

In the Deeds Office, Dublin, there is a document date 1st May, 1711, which refers to money transactions between a Mr. Burke of Dublin and "Thady Fahy of Clooningare, Co. Galway, gentleman." It is a deed of lease and re-lease of a considerable part of Fahy's estate to Dominick Burke of the city of Dublin, and Joseph Burke, late of Ballylee, County Galway. By the deed Fahy obtained from Burke a loan of £147, for which he was to pay interest at the rate of £11 18s. yearly "in pure silver and gold of the same weight and value that silver and gold now are in the kingdom of Ireland." This mortgage was taken by Edmund Eyre of Galway—the deed of transfer being dated 6th December, 1712. Meantime, Burke pressed his claim for the payment of the original mortgage. Fahy being unable to meet it, Burke confirmed to the "said Edward Eyre, his heirs and assigns, the said townlands of Cloon, containing 114 acres profitable land, lying in the parish of Kilbecanty . . ." on condition that Eyre should satisfy the claim and give in addition £50. Cloon House was then taken over by the Burke-Eyre family and remained in possession of that family until the beginning of the nineteenth century.

The Eyres were Cromwellian adventurers. Colonel Eyre, a native of Wiltshire, accompanied Ludlow to Ireland, obtained a grant from the crown in 1662 of the manor of Eyre Court and other lands, and represented the county of Galway under Charles II in the Irish House of Commons. A document preserved in the Rolls Office casts a curious light on what Eyre regarded as *his privileges* as member, and on the irresponsible manner in which he was permitted to assert them, to the ruin of a member of the Fahy family. It is dated the 12th August, 1697. Eyre had rented some lands from a Colonel Burke which he had sublet to other tenants. The land agent, Patrick Fahy, having had to seize some cattle for unpaid

rents, took by mistake some that belonged to Eyre, the county representative in Parliament. The cattle were at once restored and the agent on the order of Eyre was arrested by the Sergeant-at-Arms for "breach of privilege." Fahy was dismissed by his employer Colonel Burke.

"Petition of Patrick Ffahy to the Honble The Knights And Citizens and Burghers in Parliament.

"That the petitioner by order of the honble house lately taken into custody of the Sergeant-at-Arms for breach of privilege committed against Coll. John Eyre, a member of this honble house.

"That the petitioner was . . . 1691 servant to Coll. Thos. Burke and rec of his rents, and the said Coll. Burke being then in Dublin the petitioner did by mistake distraine some cattle belonging to the under tenants of Coll. Eyre on the lands of Oghill beg in the Co. of Galway, which the said Coll. Eyre held by lease from said Coll. Burke under . . . yearly rent.

"That the said distraine was taken by mistake and without the least intencion of disrespect to the said Coll. Eyre the petitioner finding the said lands mentioned in a rent-roll delivered to him by Coll. Burke a year before the distress was taken and the petitioner had no other power or authority from the said Coll. Burke for taking said distress; and as soon as the said Coll. Burke had notice thereof he ordered the petitioner to go back and restore the said distress, which the petitioner did accordingly, and the said Coll. Burke for this unhappy mistake dismissed the poor petitioner his service, so as he hath no way left to maintaine himself and his distressed familie.

"In tender consideration thereof the petitioner most humbly preys the said Coll. Eyre's pardon and the mercie of this hon. House to be dealt with as to his libertie fees with regard to his poore condition as the Coman will think.

"And the petitioner will prey.
"Delivered at the table, 1697"

Patrick Ffahy.

GALWAY IN 1614

Sir Oliver St. John, President of Connacht in 1614, described Galway as he saw it that year: "The province Connaght has only two Corporations, the ancient monuments of the English conquerors, and is inhabited only by English families and surnames; the one is Gallway, a walled town and port of the sea, lately made a county, and governed by a mayor and two sheriffs. The town is small, but has fair and stately buildings. The fronts of the houses (towards the streets) are all of hewed stone up to the top, garnished with fair battlements in a uniform course, as if the whole town had been built upon one model. The merchants are rich, and great adventurers at sea. The commonalty is composed of the descendants of the ancient English founders of the town, and rarely admit any

new English to have freedom or education among them, and never any of the Irish. They keep good hospitality and are kind to strangers; and in their manner of entertainment and in fashioning and apparelling themselves and their wives they preserve most the ancient manner and state, as much as any town that ever I saw. The town is built upon a rock, environed almost with the sea and the river, compassed with a strong wall and good defences, after the ancient manner, such as with a reasonable garrison may defend itself against an enemy."

GALWAY AND THE ARMADA

A pamphlet of 1588 in Marsh's Library, Dublin, gives the list of the ships of the Spanish Armada lost off the western coast as:—

"In Sligo Haven, 3 great ships, 1500 men;

In Tirawley, 1 ship, 400 men;

In Clare Island, 1 ship, 300 men;

In Finglasse, 1 ship, 200 men;

In O'Flartie, 1 ship, 200 men;

In Irrise, 2 ships; and

In Galway Bay, 1 ship, and 70 men."

John Lynch, author of *Cambrensis Eversus*, in his *Vita Kirovani*, relates: "The men who sailed in those ships having in many instances, escaped the dangers of the raging sea, met, on their landing, a more implacable foe in the person of the viceroy, William Fitzwilliams, by whose order many of them were basely butchered. The Queen of England censured this unjustifiable cruelty. The viceroy was intent on seizing whatever of the Spanish property was cast on shore, and having instituted a rigid search, committed many persons to prison as abettors of the Spaniards, and thus was given occasion to many of the turbulences which afterwards ensued. The Spaniards cast ashore at Galway were doomed to perish; and the Augustinian friars, who served them as chaplains, exhorted them to meet death bravely, when they were led out, south of the city, to Saint Augustin's Hill, then surmounted by a monastery, where they were beheaded. The matrons of Galway piously prepared winding sheets for the corpses, and we have heard that two of the Spanish sailors escaped death by lurking a long time in Galway, and afterwards getting back to their own country."

Rev. C. P. Meehan, translator of *Vita Kirovani* in a note states: "Sir William Fitzwilliam visited the city in 1589, and did the atrocity described by Lynch. The Deputy commissioned one Fowle to hunt out the unfortunate Spaniards and Portuguese from their lurking places, and caused about 200 of them to be put to death. The pious conduct of the matrons of Galway offers a splendid contrast to the cold-blooded cruelty of the refined English Viceroy. It is scarcely necessary to observe, that Fitzwilliam perpetrated these murders because he could not find gold or silver in possession of

the sailors or native Irish. Ware says he undertook a journey in hopes to finger some portion of the treasure ; but to no purpose."

Hardiman writes that this summary execution so terrified the remainder of the shipwrecked sailors that, though sick and half-famished, they chose sooner to trust to their shattered barks, and the mercy of the waves, than to their more merciless enemies, in consequence of which multitudes of them perished. Fitzwilliam himself also journeyed through Connact. Sir Murrough O'Flaherty, William Burke and several of the principal inhabitants of Mayo and Iar Connacht submitted, and were put under conditions to give hostages, disperse their forces, deliver up all the Spaniards and Portuguese to whom they had given shelter, pay fines, and hand up all the spoils which they had taken.

LICENSING LAWS IN OLD GALWAY

By 5 and 6 *Edward VI*, when the Puritans controlled Galway, it was provided, "That no man should keep an Ale House, without being licensed," under penalty of three days imprisonment and a fine of 20s. It was added: "But because many Ale House keepers in those Days were not able to pay that Forfeiture, and it was seldom levied by reason of Poverty, which made People unwilling to prevent the offenders;" therefore a further punishment was added by the Statute, 3 *Charles*, which not only inflicted the Forfeiture of 20s. to the use of the Poor, to be levied by the Constable or Church Warden, by Warrant of a Justice before whom the offence was proved, and which Distress may be sold three days afterwards; but it provided that if no Distress could be taken, the Justice should deliver the offender to the Constable to be whipped. For the second offence the offender was to be committed to the House of Correction for a month. A married woman who kept an Ale House, without license, made her husband liable to punishment.

A GALWAY ROYAL PAVILION

The people of Galway, after the many miseries they had suffered under Cromwell's officers and soldiers, placed great hopes for better times after the Restoration of Charles II. Such was the optimism that the citizens erected for the reception of Charles, who purposed paying them a visit, a palace—the largest structure in Ireland under one roof—extending from the corner of Shop Street opposite Lynch's Castle, generally called the Upper Four Corners, to a house where the Amicable Society met. It is evident that the building was constructed of materials easily put together as it was meant only to be a temporary structure.

Annals of Galway quoted by Dutton in his *Survey of County Galway*.

TYRELLAN CASTLE

The dispossessed Irish, as their hopes of restoration began to fail, with wives, sons and daughters around them starving, were furnishing recruits to the bands of Tories that, since Cromwell's time, had gathered in wilds and woods avenging their wrongs on the possessors of their former properties. "These men deprived of all that makes life valuable, are seen either resigning themselves to the sight of strangers sitting as masters at hearths that had been lately theirs, or frantic with despair and rage, rushing to the mountains or the forests to live there in rapine, murder and independence."

Sir Charles Coote, first Earl of Mountrath, and son of the first settler of that name in Ireland, Provost-Marshal of Connacht, already largely rewarded by Queen Elizabeth and King James I with the richest pasture land in Roscommon, obtained through oppressive purchases from the unfortunate Connacht transplanters, while he was the Chief Commissioner of the transplantation, some of these transplanters' lands at a shilling an acre, none higher than half-a-crown; and among other purchases, the Castle and Demesne of Tyrellan on the river near Galway.

In 1659 Coote invited Colonel Sadleir, Governor of Galway, and his officers to drink a cup of wine at Tyrellan. Leaving his guests, under some excuse, he went by boat with Colonel Sadleir to Galway and induced him to order the gates to be opened. Sir Charles had a party there ready to cry, "A Coote, a Coote," and "A Free Parliament," the secret rallying cry of the Royalists.

Tyrellan Castle was built by the Burkes, Lords of Connacht and Earls of Ulster, and was the residence of Lord Bophin. In 1560 Conor O'Brien, third Earl of Thomond, the victim of many raids by Sir Morough na d-tuadh O'flaherty, raised a strong force of his kinsmen and marched through the Clanricarde territory to the ford at Tyrellan Castle. Here he was opposed by a body of Galway citizens who were defeated with heavy loss. Thomond crossed the Corrib, passed through Oughterard, and entered Joyce's country. Sir Morough O'Flaherty fled to the mountains of Conemara beyond Thomond's reach. The victorious Munstermen returned to Ennis with much booty after laying waste a great part of Iar-Connacht and slaying many of the O'Flahertys.

GALWAY CORPORATION SALARIES IN 1820

Galway, like other corporations, was one of the last and favourite retreats of prejudice, intolerance and patronage. The patronage was very considerable: the several offices and places in the immediate gift or recommendation of the head of the corporation, with their annual value or income were:—

(1) Parliamentary representation; (2) Warden of the Collegiate Church, £1,000; (3) two vicars, £75 each; (4) Governor, £400;

Mayor £550; (5) Recorder, standing salary, £45 10s. with all the perquisites which could not be ascertained; (6) two Sheriffs, standing salary £15 each, and the annual value of the office estimated at £200; (7) Clerk of the Peace, standing salary £20, with annual perquisites estimated at £100; (8) Deputy to the Clerk of the Peace with £300 per annum; (9) Port Collector, £600 and a Deputy at £100; (10) Port Surveyor, £500; (11) Land Waiter, £600; (12) Tide Surveyor, £140; (13) Collector of Excise, £600, and Deputy, £80; (14) two Surveyors of Excise, £400; (15) Supervisor of Hearths, £200; (16) Gaugers, £400; (17) Tide Waiters, Boatmen, etc., £400; (18) Distributor of Stamps, £400; (19) Superintendent of Fisheries, £150; (20) Weighmaster for kelp, butter, etc., £150; (21) Pilot and Dockmaster, £200; (22) Clerk to Collect Lighthouse Duty, £80; (23) Town Major, £100; (24) Barrack Master, £300; (25) Coroner and Jailer, £200; (26) Four Sergeants at Mace, £4 each; and (27) Sword and Mace-bearers, £4 each. The salaries of the Mayor, Recorder, Sheriffs and Town Clerk, together with £22 15s. for bread to be distributed in the church, and the lodgings of the Judges of Assize—£11 7s. 6d. annually—were defrayed out of the produce of the tolls and customs, which were set for £700 a year.

A GALWAY THAUMATURGIST

James Finaghty, or O'Finaghty, a native of County Galway, was servant to a Father Moore, a Jesuit, who was known for his powers as an exorcist. Father Peter Walsh, O.S.F., author of the *History of the Remonstrance*, and *Irish Colours Folded*, describes Finaghty as "illiterate and undiscerning; one who never had studied, not only anything to be considered in either natural or rational philosophy, but not one word in divinity, which might enable him to discern or try his own spirit." He is first heard of publicly during the time of the Federation of Kilkenny as an astrologer. He forecast the rehabilitation of the Catholic Church in Ireland and the defeat of Cromwell and the Puritans. There is no record of how or when he received Holy Orders but his portents and miraculous interpositions so impressed Sir Richard Bellings, secretary to the Confederated Irish, and Geoffrey Browne, ancestor to Lord Oranmore and member of the Confederation of Kilkenny, that they believed that God's providence was signally manifested in the person of Father Finaghty. Leaving Galway he travelled throughout Munster and Leinster, "followed by thousands of the population, some of whom believed themselves to have been cured of various diseases by his 'rubbings and touchings.'" Bellings asserted that he cured him of the gout, although the attack returned less violently. Browne declared that "in Cromwell's time, when O'Finaghty began to be first cried up, he had himself been present when, in a wood in Connaught, whither a multitude came to the Father, he had cured a cripple, who for many years before had been

always a cripple, and as such living with the Augustinians of Galway."

Finaghty's fame spread to London. He was invited to try his miraculous powers at the Court of King Charles II. Commissioned to restore the sight to a Portuguese lady-in-waiting to the Queen, he failed, and soon after returned to Ireland. In spite of his failure he was treated handsomely—"he was honourably conveyed in a coach of six horses through Oxford to Chester, and thence to Holyhead, whence he sailed and landed at Ring's-end, in the year 1665."

Rev. C. P. Meehan, in reference to the thaumaturgist, states: "that it should be borne in mind that O'Finaghty had been ordained priest previous to his visiting England; and if we reflect on the circumstances of the period at which he was admitted to holy orders, we need not be surprised that a bishop could be found to ordain him, or one like him; for the bishops at that period had no alternative, and were forced by necessity to confer orders on many persons who, however distinguished for morality, did not possess as much knowledge, as would *now* entitle them to a middle place in a grammar-school." "Father Caron, he adds, "a celebrated Franciscan, than living in London says: 'That O'Finaghty was (even through fear conceived by the Protestant Clergy of England, he would, by his miracles, convert their flocks to the Roman Church), dismissed London, and subsequently patronised by Lord Dillon and Gerrot Moor, Esq.'"

Thousands visited Finaghty on his arrival in Dublin. These credulous people believed that he had wonder-working powers. They looked on him as a saint, that he could heal the blind, the lame and the dead. His devotees were not limited to the illiterate and poor classes. He numbered Lord Fingall, Sir Richard Bellings and Geoffrey Browne among his notaries. Lord Fingall's belief in him was shattered when "a Lancashire woman came with the Thaumaturgist to Ireland, and he gave out that she was a demoniac, and proposed to disposses her in the house of the Earl of Fingall. Amongst the company assembled to witness the performance was the celebrated Father Peter Talbot—Archbishop of Dublin, 1669-1680—who insisted that the dispossession should take place *signo visibili*, but O'Finaghty, after all his adjurations, failed to make the devil give any sensible proof of his exit; whereon many began to doubt the veracity of the Father."

Father Peter Walsh met Finaghty for the first time on his return from England at the "Chapel of Father Ailmer, a secular priest, who officiated at Saint Owen's arch." Walsh, an ally of Ormond in the political complications of the time—especially in the matter of the *Remonstrance*—promised to obtain Lord Ormond's permission for a public trial of his miraculous powers. Warning him "to consider seriously and frequently of the scorn and laughter to which he would expose himself and others of his religion if, upon such a license granted and such a public trial made, he chanced

to fail," the permission of Lord Ormond was obtained. It is recorded that before the demonstration Ormond observed to Bellings: "Look you to it, that instead of converting Protestants to your own religion, by bringing that miraculous man of yours hither and exposing him to more prying, more narrow searching than any he hath met with amongst men that are themselves willing to be deceived, you find not quite contrary effects, and make him an object of scorn for montebankery, and yourselves for laughter."

Finaghty lived with Peter Walsh in Dublin, where a few days before the trial he was visited by Sir William Petit and Sir Robert Southwell. Petit having told Finaghty that he suffered from defective vision and that if he succeed in curing him he would conform to Catholicism. The miracle-man then put on a stole, read several prayers out of a book called *Flagellum Daemonum*, and rubbed the eye-lids of Sir William. The experiment failed and Finaghty fearing to risk his reputation further pleaded that his state of health required a speedy return to his native Galway air and on the morning of the day of the trial before Ormond, took horse for Loughrea leaving behind him the reputation of a clumsy impostor.

Before taking up residence with Walsh the impostor's house in Dublin was besieged by cripples, idiots, hypochondriacs and all types of diseased persons. Young girls, "troubled with fairies, boys with closed eye-lids" and others suffering from "supernatural illnesses" crowded about him, and by adjurations, breathings and rubbings, he expelled the devils that existed only in his imagination. Some fancied they were cured, others that they were partially cured, but Finaghty accumulated horses, watches, gold, silver, pieces of linen and woollen cloth—a rich harvest indeed.

The healer received little encouragement from the clergy, secular or regular. Father Dempsey declared in the Franciscan Convent of Clare, "that the said O'Finaghty's pretence of exorcising and dispossessing devils, was to his knowledge, a lying cheat." Against the advice of the Jesuits, however, Archdeacon Lynch allowed himself to be imposed on, and it was not until John De Burgo, Archbishop of Tuam interfered that an end was put to the career of the charlatan, and he sank into obscurity.

In Portumna a number of people allowed themselves to be shut up in a tower by Finaghty where they went mad through the treatment they received at his hands.

It is to be noted that a competitor of Finaghty's in the field of miracle-healing was Valentine Greatrakes, the "Touch Doctor." At thirty-four he began to develop those powers of curing scrofula and other diseases for which he was afterwards famous. Some of his notable cures were certified by the Royal Society. "All he did was only to stroke the patients with his hands, by which all old pains, gout, rheumatism, and convulsions, were removed from part to part to the extremities of the body, after which they entirely

ceased, which caused him to be called the stroker—of which he had the testimonials of the most curious men in the nation, both physicians and divines." Like Finaghty his powers fell into disrepute and he into oblivion.

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The Terry Alts

Fundamentally the Terry Alts—an offshoot of the Ribbon Society—was an organisation against rack-renting and evictions. As it developed it also affected to be a political society for national purposes as well as dictating its orders and enforcing by its vengeance the employment and dismissal of workmen, stewards, and even domestic servants. It would seem to have been wholly confined to small farmers, cottiers, labourers, and in the towns to small shop-keepers, particularly small publicans, in whose houses the "lodges" were held. Its documents, correspondence, rules and passwords show the greatest illiteracy. The construction and management, on the other hand, exhibit cleverness, activity, vigilance and resource. The Catholic priests denounced the organization from the altar and refused the sacraments to members. Under no circumstances would a Protestant be admitted to membership as the body was exclusively Catholic. The general features of the oath seemed to be to keep the secrets of the society, implicit and blind obedience to its officers, willingness to assemble and to carry out commands "at two hours' notice," and to assist any fellow-member being beaten or ill-treated.

It is one of the evils of oath-bound secret societies of this kind where implicit obedience to secret leaders is sworn that they may become associations for the carrying out of mere personal vengeance. There was a period when Terry Alt outrages in County Galway had conceivable provocation, but there came a time when they sickened the public conscience by their wantonness. The vengeance of the organisation was ruthless. The excessive penalties, the uncalled for severity of the law as administered at the time, the vengeful spirit in which they were inflicted had much to do in driving the rural population into this lawless state. From 1835 to 1855 the Terry Alt organization was at its greatest strength. By 1860 it gradually disappeared from the County Galway. For a while it had adapted itself to the necessities of the class from which its rank were recruited, and affected to right the wrongs of tenants and farm labourers against landlords and bailiffs, but as a healthier public opinion grew up it ceased to exist.

Galway's Early Association with the Theatre

By C. TOWNLEY

While theatrical performances, as we understand the term today, were given in Ireland from as early as the beginning of the 15th century, it is not until about the middle of the 18th century that Galway appears to come up for notice. Licensed companies began to fan out from Dublin to places like Kilkenny, Wexford and Youghal and other eastern and southern towns. By all accounts those early players were a reckless and irresponsible lot and not over-given to the virtue of civic spirit. In the records book of the Corporation of Youghal there is an entry on the 16 February, 1619-20:—

“ William Durant, glazier, was admitted to his freedom, on condition of his glazing the Tholsel, fitting the windows with iron bars, newly painting the King's Arms, washing the walls of the court with Spanish white, &c., . . . Except at such times when the Mayor may give permission to the Players to Occupy the House, and they break the battered windows.”

In 1635 this same Corporation ruled that,

“ . . . no Mayor or Bayliffes shall give license to stage players or any other of that kind to make use of the Town Hall, and . . . ”

These strolling players came to be regarded as an essential feature of all festive gatherings. Their presence was usually sponsored by some local Lord or important official; all performances, of course, being directed at the time to the intellectuality of the district. The type of play performed was of the classical or semi-classical vintage. The early Classical tragedy of Gorboduc was done at the Castle in Dublin in 1601, the charge for admission being “ one and twenty shillings and two Groats.” Nevertheless, the works of Shakespeare were not performed within the country during the poet's lifetime, or in fact, until many years after his death.

From about 1700 onwards reliable groups like the crack permanent company at the Smock Alley, began to go on tour during the summer months. Drogheda, Kilkenny, Belfast, Cork, &c., were visited. There is no mention of Galway, until 1742 we read that, “ the famous Jemmy Whiteley, having made some rapid progress, (in Dublin theatrical circles) left suddenly to join the widow Parker and her company in Galway. On receipt of her offer

of first cast parts he left for the renowned capital of Connacht at that time notorious throughout the whole kingdom for being the local residence of the 13 families, particularly dreaded by their peaceable neighbours on account of their ferocity and implacable resentment of every supposed affront which nothing but death of the devoted victim of their ruthless animosity could in any shape atone for. But it is with infinite pleasure I am able to certify, that on some examples being made of many of the toughest branches of the 13 distinguished families by the salutary laws of their injured bleeding country the whole province is in a fair way of following the examples of their praise-worthy neighbours of Ulster.” Whiteley's first appearance was in “ Cure for a Scold,” adopted from Shakespeare's Taming of the Shrew, and, Christopher Bullock's “ Cobler of Preston, made into a ballad farce. He had, we are told, a “ good and pleasing voice ”. Soon a strong friendship developed between the widow and her leading man, and there was little surprise among the other members of the company when their marriage announcement was made; she being 26 and he 18. But soon dissensions crept in, players deserted, and in a short while, due to low numbers and poor receipts Whiteley and his bride bade adieu to Galway and travelled to Carlow, where, he related, he “ lived many days (though a manager) on bread and buttermilk.” Among their players at Galway was Mr. William Hovard, later of Drury Lane Theatre, London. The later history of James Augustus Whiteley is interesting, for having sold most of his theatrical wardrobe—the only realisable asset of the 18th century actor—in Waterford he left with his bride for Liverpool to pursue the business of theatrical management. So successful were his efforts that within a short time the English towns of Manchester, Wolverhampton, Doncaster and many others were acclaiming his genius. Before coming to Galway this colourful personality was in receipt of an actor's salary of seven shillings a week.

It is not quite clear as to where exactly these early performances were given. From the middle of the 18th century onwards travelling companies visited the town at fairly regular intervals, in the course of their tours of the principal towns of Ireland. The practice then, as now, was to tour the provinces in Summer. In addition individual actors of repute paid special visits. It is established that in 1765 the Irish comedian, Thomas Ryder, brought his company to the town. Included among the players was John O'Keefe, poet and author of many successful plays. In places where suitable halls or rooms were not available it was usual to hold the performances in whatever private accommodation might be made available by resident well-wishers of the art; though as often as not, barns, sheds, stables and derelict buildings were the play-houses of the day.

The audience for the greater part consisted of the hard living aristocratic gentry, the members of the legal profession and the

army. Much ceremony attended each performance and criticism was severe. There was no short cut to fame in those days. The round of the provinces had to be made, and more often than not under the most gruelling conditions. Some players served an apprenticeship of as much as 20 years before attaining distinction. An afternoon's performance would consist of at least two or three full-length pieces, e.g., an opera, a tragedy and a farce. So one player on tour had to play many parts. It was usual to have a fortnight run of plays during the periods of the assizes in Galway with a change of programme every second or third night. Everything from Shakespeare to popular comedy was played. Hamlet and the Merchant of Venice were highly popular with our 18th century audiences. And a player who had an established reputation in a particular part was always held in the highest esteem. In between visits which he made with his company to Garrick in Drury Lane, Mr. Ryder and company performed in Galway on several occasions between 1765 and 1771. His repertoire included Trueborn Scotsman, The Romp, 'Tis Well it is no Worse (comedy), Love a la Mode. An outstanding actor of this period, both in England and Ireland, was the essentric Henry Mossop who was born in Tuam in 1729. This unusual character rose to the top of his profession in an exceptionally short time, and, like all celebrities, was not unmindful of his artistic capabilities. But he underestimated the perseverance of managers like Garrick, who turned him down because of his unreliability in fulfilling engagements. He protested strongly against this attitude to one of the profession by fellow-members and in order to further substantiate his point of view, he went on hunger strike and died at his lodgings at Chelsea. Hardiman, the Galway historian, records his having performed in the town. Following the visit to the town of the former Smock Alley actor, LEstrange in September 1774, the following Prologue is reported as having been spoken by him on the eve of his departure to take up an engagement in Covent Garden.

"To be or not to be?—ay, there's the pause
The grand decision of my tender cause
Allured by interests and by promises bound,
Your grateful Servant visits British ground;
A lasting surety hurries him away,
While heartfelt gratitude would have him stay,
Oft thro' his breast in quick successive roll,
Those leading passions that afflict his soul,
Each in its turn demands my candid ear,
And there alternate pleadings, I must hear,
First your benevolence with silver tongue
Sweet as the Muse's Lyre, when newly strung,
Proclaims the vast, vast debt I owe to all,
And charms my ears from every other call,
Pleased with those dulcet accents I remain,

Wrapped in Lethargic state till roused by gain,
Stentorian lungs assist her loud dispute,
And point out fortune, certainly repute;
She marks the future settlement and ease
Which never fails the lab'ring mind to please
At length the tender struggle's at an end
And reason tells me fortune is my friend.
If my weak efforts then in any parts
Have happily reached the feelings of your heart
If the tear followed when I was distressed,
My ends obtained, and all my fears at rest
For all your favours, take what I've to give,
While in my memory they shall ever live
A sigh of tribute from a grateful heart
Compelled to go; unwilling to Depart,
May Galway ever, as for Beauty fam'd
The seat of Arts and Elegance, be named
While all like me who visit this kind land
Proclaim the bounty of your fost'ring hand,
Taste and true virtue in one's soul you blend,
The actor's patron and the stranger's friend."

A valuable reminder of those early theatrical ventures in the town of Galway is a play-bill which was in the possession of the late Mr. Philip O'Gorman, Galway, and an actual facsimile of which is reproduced overleaf.

In addition to establishing the fact of the existence of a permanent theatre in the city at this date, the playbill also contributes ample evidence that Galway was beginning to move in line with Kilkenny, Cork, Limerick, Drogheda, and many other provincial towns, by fostering the growth of amateur theatricals. It is difficult to place the actual site of this theatre, but from the information available it is highly probable that its location was at the lower end of the Cross Street entrance to Kirwan's Lane, with its entrance facing the side wall of the old Dominican Convent. It was in this same year that Mr. Richard Martin, M.P., more widely known as "Humanity Dick" of Ballinahinch castle, and lately called to the Irish bar, began his practice on the Connacht circuit. His first wife, Elizabeth Varey, acknowledged some pretensions towards the histrionic art. It was with a view to enabling her to exercise her latent talents that Martin took a short lease of a building in Kirwan's Lane and had it suitably altered and converted into a theatre. A previous writer on this subject is inclined to the belief that Martin's theatre and the structure in Kirwan's lane were separate establishments. The present contributor thinks this to be an unlikely possibility. Martin himself was Colonel of the county volunteers and he is the Colonel Martin mentioned in the cast of

also
known
as
"the
trigger
Dick"
as he
was a
noted
duellist.

the two plays. The fashionable practice of sitting on the stage is to be noted and the fact that no hoops were to be worn meant that a larger number could be accommodated. It was not usual at this time for ladies to sit in that part of any theatre known as the 'pit'. The name of Mr. Owenson is of more than usual interest. He was father of Lady Morgan, author of many well-known novels. He was born in Sligo and in his early years was taken under the patronage of Mr. Blake of Ardfry. Mr. Blake brought him to Dublin and thence to London where he had him taught music by the best music masters available. Later he struck up an acquaintance with Goldsmith and was introduced to Garrick, who gave him some parts to act. Later still, in Dublin he was made a share-holder and deputy manager of the Theatre Royale in Crowe Street. On the invitation of the Marquis of Ormond and some other neighbouring young lords he organised the building of a theatre in Kilkenny. He organised theatres in many other places, including Limerick, Colrairie, Innis-Killen. He was also successful as an actor and received the personal thanks of Sheridan for his playing of Sir Lucius O'Trigger. It is likely that his presence in Galway was directly connected with the establishment of the Kirwan's Lane venture. There were times too when, due to awkward financial upheavals, he was obliged to quit the limelight and avail of the hospitality of more trusting friends. His visit to Galway appears to be uneventful. It is not certain how long he stayed, but at least he paved the way along solid lines for greater efforts. The remainder of the cast of this play-bill consists of members of well-known county families and officers from the local garrison.

During the May Assizes week, 1786 "Rowe's famous tragedy of the "The Fair Penitent" was produced, and one Lieutenant Legard played Horatio and Mrs. Richard Martin Callista." Evidently, this little theatre was a success from the very beginning. In 1792 we read that "great improvements are being carried by the then proprietor, Mr. McCartney. Part of the House has been unroofed and the walls risen near 7 feet for the purpose of building a regular Gallery, and an elegant circular set of Boxes, new Pit, and higher Stage, with proper accesses to each place, etc." Previous to this there was seating accommodation for no more than 100 persons. The opening performance in the newly reconstructed theatre took place on August 16, 1792. The local press announcement reads, " (13 August 1792). Mrs. Garvey's Night. On Wednesday next, Aug. 16th, will be performed the Comedy of the *Country Girl* with (by very particular Desire) the Entertainment of the *The Romp*; or *A Cure for the Spleen*. Tickets to be had of Mrs. Garvey, at Mr. Finn's shoemaker, Middle Street. Regular performances were given throughout the remainder of the year and likewise in the following year by different professional groups. One announcement adds—" 'Tis requested that Ladies and Gentlemen will send servants to keep their places in the boxes, as there is no other mode

At the THEATRE, KIRWAN'S-LANE:

ON Friday Evening, the 8th of August, 1783, will be presented the celebrated Tragedy of

DOUGLAS.

Douglas,	Captain NUGENT.
Old Norval,	Major TRENCH.
Lord Randolph,	Mr. TONE.
Officer,	Lieutenant MOOR.
And, Glenalvon,	Colonel MARTIN.
Anna,	Mrs. SOPHIA CHEVERS.
AND, LADY RANDOLPH,	Mrs. R. MARTIN.

To which will be added a Farce call'd

ALL THE WORLD'S A STAGE.

Sir Gilbert Pumpkin,	Colonel MARTIN.
Captain Stanly,	Captain NUGENT.
Harry Stukelv,	Lieutenant MOOR.
Simon,	Lieutenant COSTELLO.
Watt,	Lieutenant DALY.
And, Diggory,	Mr. TONE.
Miss Kitty Sprightly,	Mrs. SOPHIA CHEVERS.
And, Miss Bridget Pumkin,	Mrs. R. MARTIN.

By particular Desire of the Ladies and Gentlemen,

STAGE 1l. 2s. 9d. PIT 4s. 4d.

Tickets to be had of Mrs. R. MARTIN; and of Mr. Owenson at the Theatre.

The Ladies and Gentlemen request that no Hoops may be worn at the Theatre on the above Occasion.

To begin precisely at Seven o'clock.

GALWAY: Printed by B. CONWAY, at the Volunteer Print-

of securing them." It seems to have been a practice with the amateurs to engage the services of an occasional professional. For on October 22, 1792 the Tragedy of *Percy, Earl of Northumberland* was staged; the principal characters by gentlemen of the Town and Neighbourhood; and the part of Elwina by Mrs. Garvey. The Theatrical announcements as printed in the *Connaught Journal* for the years 1792 and 1793 are included in an article by the late R. J. Kelly which he contributed to *Vol. xlv, 1914, of the Journal of the Royal Society of Antiquaries of Ireland*. These announcements are exceptionally interesting and afford ample evidence of the type of play that was in popular demand at the time. The names of many of the artists were familiar to Dublin and London audiences.

It may not be amiss to recall that on January 11th, 1792 a grand miscellaneous concert is announced to be held at the Long-room, Mitre Inn, Tuam. Performers in the band included several from the 40th Regiment, quartered at Galway. After the Concert—a Ball. Tickets 5s. 5d. each, to be had at Mrs Bradley's Post-Office, Tuam.

Among the players who enjoyed popularity in the town around the turn of the century was the Dublin tragedian, Warde, an ex-military officer. The following lines from "Familiar Epistles to H——H——, Esq." pub. Dublin, 1821, tilt at the nature of his many visits:

"The Captain, then, despising dangers
Moves Westward with the Connaught Rangers!
And from his lofty state descends
To entertain his Galway friends.
Forsakes the poison'd bowl and dagger,
In comedy to strut and swagger;
And (sure it cant be called a crime)
To sport in Farce and Pantomine!
In heroes, lovers, clowns and fops,
Ballets, Quadrilles, or "Simple Hops"
In which he capers with agility,
To show his wonderous versatility!
So that, what ever be your plan,
You'll find him still a useful man!"

"When the old Fishamble Street Theatre in Dublin reopened its doors in 1809, a new satirical piece dealing with current theatrical affairs, and called, "The Sock and Buskin," was performed there by way of prelude. As all the allusions seemed based on actuality, notice may be taken of some gentle girding at the weaknesses of Galway playgoers. Claptrap, an actor and poet, is introduced as late of "The Galway Theatre," "I always make it a rule," he says, to assist my author with my own jokes. I am the person who, perhaps, you have heard prepared the play of *Pizarro* for representation at the theatre in Galway. I altered it, Sir, in such a manner

as to heap all the original abuse of the Spaniards upon the plundering Gauls and gave the Spanish Nation the lavish praises of the Peruvians." Asked by Sinecure, what was the necessity to make such an extraordinary alteration in Sheridan's play, Claptrap replies, "I'll tell you, Sir, The Western inhabitants of Ireland, as everybody knows, pride themselves upon their Spanish blood!" Thomas Huddart, a Shakespearian actor of distinction was here in 1809. Four years later we read of his being selected to play Shylock at Drury Lane, in preference to the great Edmund Keane. Another top-ranking star of the day was Miss Wallstein who in 1813, fulfilled a nine nights engagement, and "on her benefit night she played Belridera in 'Venice Preserved,' and Mrs. Kitty in 'High Life Below Stairs.'"

During the last week of August 1816, the celebrated Charles Macready, then at the beginning of his career, played the part of Octavian in George Colman's "The Mountaineers" and that of Bertram in Charles R. Maturin's tragedy of that name, at the theatre. His next engagement was at Covent Garden, London, where he made his debut as Orestes on the 16th Sept., the same year. As a result of a performance of Morton's comedy, *Speed the Plough*, and a farce, *The Irishman in London*, in the Theatre on Monday, July 7th, 1817, the proceeds which amounted to £26 2s. 4d. were given for the relief of the distressed poor of the town. The characters were by "Gentlemen of the Town and Garrison." In February of the same year the comedy, "The Heir at Law" and a farce, "Raising the Wind" were performed for a similar charitable purpose. In the press notice we read, "... The House was crowded at an early hour by a most brilliant assemblage of Beauty and Fashion... the entertainments were marked by Ease, Elegance, and Point. No amateurs—no, nor even the 'Sons of Thespis' ever manifested stronger proofs of merit than fell under our observation on that night..." The sum donated on this occasion was £30. It was further announced that the entire house would be at Box price for a performance, on 14th April, 1817, of Sheridan's 'The Rivals' and the musical entertainment of 'The Poor Soldier.' The characters by gentlemen of the town, and the proceeds to be given in aid of the rebuilding of the Parish Chapel. The leading Irish comedian Webb, paid a week's visit in the course of a tour with his company during the year.

Hardiman, in his History of Galway refers to this theatre in Kirwan's Lane and names many of the leading players who visited Galway in the past. He regards the house as being confined and inconveniently situated. The scenery he considers elegant. He makes a strong appeal for a new theatre to be erected in a more central situation. Still, in 1828 we find that the citizens are "happy to learn that the famous manager and actor, Mr. Talbot has engaged the Galway Theatre and means to take down (from Dublin) a superior company for a few weeks. Mr. Talbot is assured of reaping

a happy harvest in Galway—the town was never more crowded than at present, nor can be seen any period more calculated to forward the interest of dramatic representation.”

“Some time after Hardiman wrote there was another theatre built in Lombard Street, on a site facing the old church of St. Nicholas. Its ruins, like the ruins of so many other things in Galway can still be seen (1914). It bore the pretentious name of the Galway Theatre Royal, and seems to have run its course for about fifty years.” (R. J. Kelly)

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FRANK McGLOIN GORT

In connection with the following note taken from the *Catholic Encyclopaedia* the Editor would be thankful for any information on the McGloin Family of Gort:—

“Frank McGloin, jurist and publicist, was born at Gort, Co. Galway, on the 22nd February, 1846, and died in New Orleans in September, 1921. The son of Patrick and Nora (Comber) McGloin, he was brought to New Orleans in early childhood, and fought in the Confederate Army, after which he was admitted to the bar. He was one of the chief assistants of Chief Justice White in his fight as an attorney against the Louisiana lotteries. In 1880 he was appointed Justice of the Louisiana State Court of Appeals. A zealous Catholic, he was one of the great forces in upbuilding the Church in Louisiana. He was editor of *The Hibernian*, *The Holy Family*, the founder and president of the Society of the Holy Spirit, the builder of St. George's Chapel, Siegen, Louisiana, and one of the founders of the Catholic Winter School. . . . Among his writings are: *The Story of Norodom*: a romance of the Far East; *The Conquest of Europe*; *The Light of the Faith* (1905); and *The Mystery of the Holy Trinity in Oldest Judaism* (1916).

Galway Profiles

No. 7

WILLIAM JAMES MAC NEVEN, M.D.

By the EDITOR

William James MacNeven was born at Ballynahowna, near Aughrim, Co. Galway, on 21st March, 1763. His ancestors were driven by Cromwell from the north of Ireland, where they held a great amount of property, to Connacht. The family of MacNeven possessed in fee-simple a small landed estate about a mile south from Aughrim and Kilcommodan Hill. His mother Rosa was a daughter of a neighbouring landowner named Dolphin. William James was the eldest of four sons. Until the age of ten he attended the nearest schools, at Ballinasloe and Archreagh, where there were good English and Latin teachers, and where he acquired the rudiments of English and Latin grammar. He was then sent to his uncle Baron MacNeven at Prague, for further education—a custom very general in Catholic families, and necessary at the time owing to the incidence of the penal laws. This Baron MacNeven was William O'Kelly MacNeven, an Irish exile physician, who for his medical skill in her service had been created an Austrian noble by the Empress Marie Theresa. He lived in good style, occupying a handsome residence in Prague during the winter months, and during the summer at an old castle on the river Sazva or Seva, about sixty miles from the city. Young MacNeven made his collegiate studies at Prague, his medical studies at Vienna, where he was a favourite pupil of the distinguished Professor Pestel, and took his degree in 1784. The same year, with his brother Hugh, he returned to Dublin to practise.

The Catholic Committee, originally organized by Wyse, O'Connor and Dr. Curry, still held its meetings in Dublin, and numbered among its members almost all the influential Catholics of Ireland. MacNeven was in constant attendance at these meetings. A division arose on the subject of a remonstrance to be offered to the Government, which the merchants and citizens—the democratic party—opposed as too submissive and slavish in its tone; and the other party, including most of rank and fortune, upheld as discreet and loyal. The aristocratic Catholics to the number of sixty-eight presented their address to Government. The secession of Lord Kenmare and his party from the Catholic Committee took place owing to Tone's actions as secretary. In 1792 a great convention of Catholics was called and representatives were chosen from the different towns and cities, and MacNeven was elected by the Catholics of Galway (and those of) Navan. As a member of the con-

vention he (first) distinguished himself as an advocate of the claims of the great majority of his countrymen.

The convention concurred with their Ulster Protestant supporters in adopting resolutions asking for the complete repeal of the penal code, and it resolved an address to the King in London. The committee appointed their own delegates and Tone, a Protestant, accompanied them as secretary. The British ministers, instead of giving a rebuff, as Dublin Castle wished, showed them favour, and the King himself received them graciously. Plowden in his *History, vol. III*, records that the Catholic Committee, on the return of the deputation, voted £2000 for a statue to the King; £1500, with a gold medal value thirty guineas, to Wolfe Tone; £1500 to W. Todd Jones; £500 to Simon Butler for his Digest; and a piece of plate, value one hundred guineas, to the Catholic delegates, who had refused to accept their expenses.

In his *Pieces of Irish History* MacNeven states that an offer was sent from the French Convention, directed "to the popular leaders in Ireland," stating that they would deposit in any bank in Europe the pay of 40,000 men for six months, on the condition that the Irish would declare an absolute independence of England. The agent, however, appears to have met with no encouragement. MacNeven dates the occurrence as "the summer of 1793."

In the same year the old Ascendency junta at the Castle obtained from a secret committee of the Lords a report against armed volunteers, conventions, and Catholic committeemen, whom it tried to mix up with agrarian rioters. The Convention Act was passed to stifle all organized expression of popular desires, and by gagging grievances, it converted reformers into conspirators. The wrongs committed, particularly in the north, by orders of the Castle, caused the Catholic peasantry to band themselves by all means, lawful or not, under the name of Defenders. The Defenders were exclusively Catholic and were professedly, as their name implies, a purely defensive body. It ultimately merged into the United Irishmen. In MacNeven's and Emmet's *Essay Towards the History of Ireland* it is stated: "The Defenders likewise, in 1794, began to entertain an idea that possibly the French might visit Ireland, and that from thence benefits would result to them and their country; for in some places it was made a part of the oath, and in others well understood, that they should join the French in case of an invasion. There is not, however, any reason to believe that this expectation arose from any communication with France, but only from the strength and ardency of their own wishes." Lecky states that it was not until the December of 1795 that an invasion of Ireland appears to have been seriously contemplated in Paris.

It was not until the autumn of 1796 that MacNeven, a firm friend of Tone, first formally joined the United Irishmen. About this time the society began to show leanings towards a military organ-

isation. This military slant was grafted on the civil one, and it was fully elaborated at the close of 1796 and in the beginning of 1797.

About the middle of 1796 a meeting of the executive of the Society took place, more important in its discussions and its consequences than any that had preceded it. "On this solemn and important occasion a serious review was taken of the Irish nation at public mind." A resolution in favour of parliamentary reform had indeed been passed in 1795 by the House of Commons, but after several successive adjournments all hope of its attainment vanished. The friends of reform everywhere were proscribed, the Volunteers were put down and all power of meeting by delegation for any political purpose was taken away at the same time. The provocations of the year 1794, the recall of Lord Fitzwilliam, and the resumption of coercive measures that followed it, were strongly dwelt on. Nothing, it was contended, could more justly excite the spirit of resistance, and determine men to appeal to arms than the Insurrection Act. "There had sprung up in our own time a mighty republic (France) which, by offers of assistance to break the chains of slavery, had drawn on itself a war with the enemies of our freedom, and now particularly tendered us its aid." These arguments prevailed, and it was resolved to accept the assistance offered.

The year that MacNeven joined the Society of United Irishmen saw the passage of the Insurrection Act, inflicting crushing penalties on the taking of seditious oaths, authorizing the search for arms, and empowering Justices of the Peace to send men to the British Navy without trial. In December a French fleet sailed into Bantry Bay; but Munster was far from Dublin, and its loyalty had not been affected. In March, 1797, General Lake, by order of the Viceroy, issued a proclamation which came near to a declaration of martial law in Ulster; and the search for arms led to terrible outrages by the yeomanry. A final attempt at reconciliation was made by Grattan, who proposed a far-reaching Reform Bill, admitting Catholics to Parliament and the great offices of state, and introducing household franchise. Only thirty members, however, supported him. Inside and outside the House of Commons his influence was gone. Together with George Ponsonby, Curran, and a few other reformers, he retired from Parliament. Grattan disapproved both the conduct of the United Irishmen and that of the Government, and refused to encourage one by attacking the other. Sir Ralph Abercromby, appointed Commander-in-Chief in December, 1797, strongly disapproved of the system of repression, and condemned the licence of the troops. His proclamation was a direct censure of the Government and he was compelled to resign.

In June, 1797, MacNeven was sent as a second agent with the necessary credentials to the French Minister at Hamburg urging the necessity for assistance in men and arms from the French

Directory, and instructing him to negotiate, if possible, a loan of half a million, or at least £300,000. The force asked for was not to exceed 10,000 men, nor less than 5,000 with 40,000 stand of arms, and the assistance of such Irish officers as were then in the French service. The identical memorial presented by MacNevin to the French Minister, and a copy of which exists in the French Foreign Office, was shown by Lord Clare to MacNevin on his examination before the Committee of Secrecy of the House of Lords. From Hamburg, MacNevin went to Paris where he conferred with Tone.

Disappointed of French co-operation the Directors of the Society of United Irishmen resolved to defy the whole power of the Government. Thomas Reynolds was induced, in March, 1797, to reveal all he knew of the designs of his associates to Government. The consequence was the arrest of four members of the Directory: Dr. MacNevin, Arthur O'Connor, Oliver Bond and Thomas Addis Emmet. Speaking of Reynolds, MacNevin said: "That villian did all he could to get evidence from me to convict me, but I distrusted him, knowing him to be given to falsehood and inclined to gluttony. I never knew one who was a sensualist who was good for anything in public business. I knew the mother of this man Reynolds well—she was a Geraldine—a shrewd, intelligent old lady. I was her physician, attended her in her last illness, and believed she did not die a natural death."

MacNevin, with other state prisoners in Kilmainham, to stop further bloodshed, and especially to save the life of Oliver Bond then under sentence of death, entered into an agreement with Government to reveal the plans and organization of the United Irishmen without, however, disclosing the names of those implicated in the conspiracy. Of the views and movements of the Society details appear in the statements of MacNevin, Thomas Addis Emmet and O'Connor, in August, 1798. Further information was supplied by the examination of MacNevin before the Select Committee of the Houses of Lords and Commons in the same year. He declared, *inter alia*: "that the minimum force asked for from the French Government was 5,000 men, the maximum 10,000. With this number, and a large quantity of arms and ammunition, we knew that an Irish army could be formed and disciplined. This aided by the universal wish of the people to shake off the yoke, we had no doubt would succeed, and we were always solicitous that no foreign force should be able to dictate to our country. Liberty and national independence being our object, we never meant to engage in a struggle for a change of masters. It was a measure we were forced into, inasmuch as I am now, and always have been of the opinion, that if we were an independent republic, and Britain ceased to be formidable to us, our interest would require an intimate connection with her . . . I have not, I own, any idea of sacrificing the interests of Ireland to those of any other country; nor why we should not, in that and in every respect, be as free as the English

themselves. If once Ireland were her own mistress, she would be invincible against English and French together." Stating that he was averse to beginning the rebellion before the arrival of French aid. Such action would tend to make the revolution less bloody, by determining many to join it early, who, while the balance of success was doubtful, would either retain an injurious neutrality, or even perhaps oppose it . . . The extent of the organization was less perhaps in Connacht than in other places. It got later into Connacht, but great numbers had taken the test. From the misery of the poor people, and the oppressiveness of landlords in many parts of the province, he had no doubt but if the French ever landed in force there, they will be joined by thousands, probably by the whole of the population." (Professor Hayes in his *Last Invasion of Ireland* contradicts MacNevin in his reference to the strength of the United Irishmen in Connacht. *Editor*).

Castlereagh writing to Wickham under date 30th July, 1798, stated: "In going over Dr. MacNevin's Memorial with Mr. Cooke, I doubt not I shall be able to render it sufficiently correct; indeed, I am not without hopes that, in the course of this day, we shall receive the best possible assistance for this purpose—Dr. MacNevin himself being now employed in preparing a statement of his foreign communications for the information of Government. It may reasonably be hoped that the report of the Committee of Secrecy may contain every circumstance at all material for the public information, without in the least compromising the secret intelligence, which is so great an object to use as sparingly as possible. The few lines I had the honour of addressing to you by Saturday's mail will have, in some measure, explained the communication we are about to receive from Dr. MacNevin and the other State prisoners. I acceded to the interviews requested by Mr. O'Connor, Mr. Emmet, and the Doctor; and the Chancellor was kind enough to be present. They expressed an anxious desire to save Mr. Bond's life, as also to rescue the country from the Rebellion, which it was evident must be destructive to all parties. They admitted that they had *intended everything we knew they did*, but most positively denied they were ever prepared to accept French assistance to an extent which might enable them to interfere as conquerors instead of allies."

In his *Account of the Treaty between the United Irishmen and the Anglo-Irish Government* in 1798, MacNevin states: "that the confidential friends of the British Government were known to boast of having plunged the nation into this scene of horrors (the Rebellion). Nor was the executive committee of the Union unacquainted with the intention of reducing Ireland to depend on the will of a foreign power, and that power an ambitious rival." So little was the policy of the British on the subject a secret even out of Ireland that the Director, Carnot, told MacNevin in August, 1797, that a Union was Mr. Pitt's object in his vexatious treatment of Ireland, and that it behoved the United Irishmen to be aware of his schemes.

Eighty-nine prisoners in Kilmainham were affected by the Treaty with Government, but they were not all released. Twenty of the leading men including MacNevin were sent to Fort George in Scotland where they were confined until the Peace of Amiens. Books were the doctor's greatest resource during his imprisonment. Besides being a good classical scholar he was proficient in German, French and Italian. He committed to writing observations on the various books he read, devoted much time to the writings of Ossian, and translated many books from the original Irish—a language with which he was quite familiar. Incidentally, he was one of the few leading Irish reformers interested in Gaelic culture. Through conversations with the Scottish soldiers and staff of the Fort he collected many traditions of Scotland. MacNevin also taught French to the children of Thomas Addis Emmet, who had come with their mother to the Fort, and compiled a French grammar for their use. After an internment of three years and three months he and the other state prisoners were put aboard a frigate, sailing from Fort George on 30th June, 1803, and were landed at Cruxhaven on 4th July.

On his arrival in Germany MacNevin visited his relatives in that country and then travelled through Switzerland on foot. He wrote an account of his tour under the title *A Ramble through Switzerland*.

In 1803 MacNevin went to Paris where he entered the French Army as a surgeon-captain in the Irish Brigade. Resigning his commission he sailed from Bordeaux for New York in June, 1805. Five years after he married Mrs. Jane Margaret, widow of John Tom, merchant of New York and daughter of Samuel Riker, Long Island, a descendant of the early Dutch settlers. In 1807 MacNevin delivered a course of lectures on clinical medicine in the recently established College of Physicians and Surgeons. Here he received in 1808 the appointment of Professor of Midwifery. At the reorganization of the school in 1810 he became Professor of Chemistry, and in 1816 he received the additional appointment of Professor of Materia Medica. With six of his colleagues he resigned because of a misunderstanding with the New York Board of Regents, and accepted the Chair of Materia Medica in Rutgers Medical College. This school was a branch of the New Jersey institution of that name, established in New York in opposition to the College of Physicians and Surgeons. After four years it was closed by legislative enactment on account of interstate difficulties. The attempt to create a school independent of the Regents resulted in the reorganization of the University of the State of New York.

MacNevin was a member of nearly every society formed in New York having for its object the interests of his countrymen. In 1816 he was chairman of a committee of distinguished Irishmen for the settlement of Irish farmers and farm labourers on American lands, but this effort failed. In the same year he was instrumental

in opening an office for the purpose of obtaining employment for Irish emigrants, who were arriving in New York in large numbers. In 1827 he opened a free registry office for the benefit of Irish domestic servants. This service also included directions for naturalization. He held his interest in Irish affairs until his death at the home of his son-in-law, Thomas Addis Emmet, Junior, on 12th July, 1841, at the age of 78.

The striking feature in MacNevin's character was his extraordinary coolness and self-possession combined with the most remarkable simplicity of mind and singleness of purpose. There was a kind of stoic attachment to his fidelity to his principles. His patriotism was the widely extended benevolence of a Catholic philanthropy.

His published works are:—

An Argument for Independence in Opposition to a Union.

A Ramble through Switzerland.

Pieces of Irish History.

Brandé's Chemistry.

Exposition of the Atomic Theory.

Nature and Functions of an Army Staff.

GENEALOGY

The genealogy of the MacNeveins is given in O'Donovan's *Tribes and Customs of Hy-Many*: "MacCnaimhin, now anglicised MacNevin, and among the peasantry shortened to Neavin and Nevin. This family were originally settled at Crannog Meg Cnaimhin, now Crannagh-MacNevin, in the south-east extremity of the parish of Tynagh, Barony of Leitrim, and County of Galway, and the name is still numerous in that and the adjoining Barony of Loughrea. The first notice of this family to be found in Irish history occurs in the *Annals of the Four Masters* at the year 1159, where it is recorded that Athius, the son of MacCnaimhine (MacNevin), was slain at Ardee, in the now County of Louth, in a battle fought between Muircheartach MacLoughlin, senior of the Northern Hy-Niall, the legitimate heir to the throne of Ireland, and Roderic O'Connor, King of Connaught. The head of the name in the reign of Queen Elizabeth was Hugh Mac Knavin: he was hanged on the 4th June, 1602, as appears from an inquisition taken at Galway, on the 10th October, 1605: 'Quod Hugo MacKnavin, alias dictus MacKellie, intravit in actionem Rebellionis et captus et suspensus fuit, 4 Junii, 1602; et fuit seisitus in Ballilie, Cranach MacKnavin,' etc. In a grant to the Earl of Clanricarde, dated 19th July, 1610, mention is made, among various other lands granted to him, of parts of the lands of Cranach MacKnavin, parcel of the estate of Hugh MacKnavin, otherwise O'Kelly (an error for MacKelly), of Cranagh MacKnavin, executed in rebellion."

SOURCES.

Memoirs and Correspondence of Viscount Castlereagh.

Cornwallis Correspondence.
Landreth. Pursuit of Robert Emmet.
Fitzpatrick. The Sham Squire.
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McDowell. Irish Public Opinion 1750-1800.
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Barrington. Recollections.

DANIEL O'CONNELL IN GALWAY

Major M'Dermott, of Ramore, in this County, accompanied by a deputation from the Town, waited upon Mr. O'Connell, on Thursday last, and in the following card of invitation which they handed to him, communicated the gratifying approbation of the respectable body who deputed them, of his principles, his politics, and his public conduct:—

"The Gentlemen of the County, and Town of Galway, request the honour of Mr. O'Connell's company, to a Public Dinner, at Kilroy's Hotel, on Saturday the 29th instant, at six o'clock.

Mr. O'Connell's Answer

"To the Gentlemen of the County and Town of Galway, who have been pleased to invite Mr. O'Connell to a public dinner tomorrow, he returns his most respectful thanks, whilst he regrets that his professional avocations, requiring his presence elsewhere, render it quite impossible for him to avail himself of that distinguished honour.

"He cannot, however, suppress, and he will not conceal, the sentiments of pride and pleasure with which their kindness has inspired him. He feels very proud at receiving from such Gentlemen, such attention; and he feels great pleasure at the participation which they thus evince in the principles, which, as a Catholic and an Irishman, have governed his political conduct—Principles, which would establish perfect freedom of conscience in every clime and country; and, whilst they protected the Catholic, in Ireland, from the bigotry of an Orange faciton, would equally shield the Protestant, in Spain, from the bloody persecution of an odious inquisition—Principles, which would revive and invigorate the British Constitution, in Ireland, and restore the beloved land of our birth, from the condition of a pitiful province, to her state (as before the union) of a nation and a kingdom—Principles which, whilst they bind the subject in unalterable fidelity to the throne, enforce equal allegiance to the popular branch of the Constitution, and equal devotion to Liberty.

"To a perseverance in those principles, he pledges his humble but honest and earnest exertions. It is by the manifestation of them that he can best prove his deep gratitude to the Gentlemen of the Town and County of Galway.

"High-street, Galway, 28th March, 1817."

C.T.

Oisín as Baile agus i Scéin

Caint le seán de brú

Is deacair a rá catam a tosnaí scéalta agus filioct na fiannaíocta. Bí "fianna" riam in Éirinn, sé sin le rá, bíod buine ceitearnac ann a bíod ar fán in Éirinn agus is iad a deimead cuid maí do cogaíoct na hamsire sin. Bí ana-cuid scéalta le h-innsint mar geall ar na fianna so, ní nárb iongna. Tugtaí ainm an taoisig nó an rí-féinníod ar an mbuín ar fad agus mar sin tá fianna fínn agann. Duine dos na taoisig so ab' ea fionn, agus a dtair Cumhall leis is dóca, ac is fiú a tadbairt fé ndeara nárb eisean an t-aon rí-féinníod amám o'ár mair riam. Do lean an scéal ar an gcuma san go dtí an dara haois déag nó b'féidir an tríú haois déag agus annsan bailead istead in aigne duine éigin nárb feárr rud a d'eanpad sé ná na scéalta go léir a bailiú le céile, easar a cuir orra, agus iad a cuir i leit duine amám. Tuit an crann ar fionn Mac Cumhall. Cumnig an t-easartóir ar seipt cun a saotair a cuir i dtuiscint, mar atá, Caoilte agus Oisín a coimead 'na mbeataid taréis Cat Sabra go dtí aimsir pádraig Naofa agus "Agallam na Seanórac" beir mar bun leis an bfiannaíoct aise. Tá's agaid go léir is dóca surb é rud atá san 'Agallam' ná cuntas ar conas mar do buail ar beirt sin le pádraig agus mar do saibeadar tímpeal na tíre leis as cuir síos do ar eactraí na bfiann. O'éirig com maí sin leis an easartóir sur buaid an fiannaíoct ar an Ruíraíoct in aigne na ndaoime agus nár mór ná sur imig Cúculainn agus an Craob Rua as a gcumne ar fad. Ar fead na scéalta bliam 'na diaid sin bíodas as cuir leis na scéalta 7 leis an bfilioct go dtí go raib litríoct na fiannaíocta ann fé mar a tuisimid anois í.

Os rud é surb é aird na cainte seo a taisbeaint conas mar do cuir muintir na hEorpa aigne ar an litríoct so agus mar do cuir sí tús le modanna scríofa a bí bun os cionn ar fad leis an bfiann-fiannaíoct tá sé com maí agann súil-féacaint a tadbairt ar a príom-treite. Stíl díreac simpli atá ins na laoithe. An d'án díreac meadaraoct an cuid is mó aca, agus is ionann san is a rá ná raib aon mí-éruinneas as baint leo agus sur mó an baint atá aca, na bfuirm ac go h-áiríte, le litríoct an élasasais ná le litríoct na rómásaíocta. Deirto tráct ar daoime a cait a saol as troid agus as seig agus a bam ana-sasam as an saol san. Agus na filí a cum iad is léir sur tuiseadar an saol san agus surb aobinn leo é mar níl aon mócú breise ionnta ná aon cuntaisí mór-cúiseada do'n tsagas úd is breá le filí sur mó aca bíneas na bfocal ná cruinneas na smaomte. Léipead daoib dá rann a

léireodó an tsimplioct díreac atá ionnta—dar ndóig déanfao don dá rann an ghnó :—

“ Níor eitiḡ Oisín fear riam
Um ór ná am airgead ná am biao
Ní mór d'iarr sé rud ar neac
Díod furb fíú a omeac.”

nó

“ Mian Mac Cumhail fá maic gnaoi
Éisteac ré faoió Droma Deirḡ
Collao fá síoó Easa Ruairó
Feao Saillime na fcuam do seilḡ.”

Nuair cuimnímid, Éireannaḡ, ar Oisín sé duine tá i fceist aḡaimn ná mac fínn Mic Cumhail, an curao calma, an file binn aḡus go mórmór an seana-laoc a mair i ndiaió na bfiann aḡus a seasaím an fód aḡ cosaint an tsean-nósa ar cealḡaib nádraiḡ. A malairt do tuairim ar fao atá aḡ na hallmuraḡ d'Oisín, ápac. Albanac ab' ea é dar leo. Scriobao sé filioct ceart go leor ac cao i mar filioct i le mí-éruimeas, le blaómann na camnte aḡus le maotneacas na smaointe.

James McPhesson an duine ba cionntac leis sin. Múinteoir scoile ab' ea é ac do scriobao sé filioct leis. Bí Saolamn na hAlban aḡe, ac i mbéarla seao cumao sé a curó filiocta. Annsan sé bliam seac fceao déas seasca is a haon cuireao cló ar “Píngal,” an “Ancielt Epic Peom” aistriḡe mar deao ó Saolamn Oisín, file ársa Albanac. Cum a tuiscint ná fuil ann ar fao ac bréas níl aḡaimn ac a tabairt fé ndeara go bfuil Fionn Mac Cumhail aḡus Cúculamn sa scéal céanna. Cao na taob mar sin go ndúirt McPhesson furb amlaio a d'aistriḡ sé ó'n nSaolamn é, aḡus cao 'na taob leis furb cuairó sé i bpeidm com mór san ar na daoine? Cum freaḡra a tabairt ar an dá ceist sin ní mór féacaint ar meon na ndaoine aḡus ar stáio na litrioceta le na linn.

Le ceitre scór bliam anuas bí an clasaḡas fé réim. Ba táctai an intinn ná an croi, an réasúnaioct ná an pearsantaact, rialaca Aireastatail ná an tsamlaioct. B'é aiom na n-údar ná dealb aḡus smaointe a saotair beit go cotrom rialta aḡus d'á barr san is mó do scribneoirí próis ná d'fíli bí ann aḡus dob' fearr iao leis. Ac ní féidir an tsamlaioct a brú síos go deo aḡus fé'n dtaca so ní raib uairí ac leac-scéal b'é leac-scéal; cum brúctaoil aníos na caise breá láidir, a fuair sí ná 'Oisín'—Saoctar Oisín an ainn a tugao ar énuasac a deimeao d'aistriúcaim McPhesson sa bliam seac fceao déas seactmó is a trí. Taisbeam 'Oisín' go raib filioct ársa ann seacas filioct ná Larone aḡus na fíreḡise. Uairneas i ndiaió na laeteanta breá atá imite, éadócas an lae inniu, eactrai iontaca i dtír uasail diaimair. Sin a bfuil ann aḡus é scriopa i bprós fileata atá do-léite go maic anois ac a cuir draioct ar leiteoirí na haimsire sin. Bí an comctromaect aḡus réasúnaioct báite ar fao aḡ srután na samlaiocta.

Is é is dóici ná a céile ná furb tuḡ McPhesson go maic conas

mar bí an scéal aḡus cao a bí aḡ teastáilt ós na daoine. Is mór an éreidúint atá aḡ dul do mar sin is a rá furb éirḡ leis an litriocet san a tabairt dóib, aḡus ní deao do míleán aḡaimn air ac furb tuḡ sé le tuiscint furb aistriúcaim ó'n nSaolamn a bí sa leabar. Bí daoine ann a tuḡ an t-éiteac ó tosac do, aḡus orra san bí an Doctúir Johnson, fear an foctóra. Do cuir seisean caibroil fé leit le leabar a bí aḡe á scriob cum a taisbeaint náraib sa scéal ar fao ac feall is camiléaraect. D'á deascaib san d'fóḡair McPhesson comrac donair air, ac, d'rér deáram, níorb don fear troda an doctúir léanta. Níor bacao le tuairimí Johnston ápac mar bí fíos aḡ an saol go raib an deaḡ-ḡrám ar Albanaiḡ aḡe aḡus ná féillfeao sé coice go bfeao fao éimní fóna teact as Alban. Ar an dtac eile de ní raib don droct-ionntaio aḡ William Blake as aḡus dem sé airis ar a próis tomaiste ins na leabra Cairḡireaceta. Tuḡ Byron maic go leor furb as na nua a ceap McPhesson Oisín ac mar sin féim mol sé mar filioct é aḡus tá a rian san le feiscint sa céao leabar d'ar scriob sé “Hours of Soleness.”

B'é an scéal céanna sa bfrainc é. Bí feallsúnaect Rousseau tar éis fíreim daingean a breit ar an dtír sin aḡus bioctas ullam ar fad éimní ba maotne ná a céile a ḡlacao. Do mol Lamartine é; do dem Chateaubriano airis ar an bprós; b'é tuairim Madame de Staël go raib Oisín ioncurta le Homer. Bí ana-óuil aḡ an Impire Napoleon sa leabar aḡus tá sé ráite go mbíod sé 'a léam aḡus é aḡ dul tar fairsce go dtí an Éiript cum an domáiu Coir a cuir fé smaect, aḡus arist nuair bí sé ar a turas deireanaec go dtí Oileán St. Helena. Deirtear furb síois an leabar an fíearmáim féim mar ar cuir sé fíehe fé draioct aḡus go bfuil a rian le feiscint i Werther.

Ní bíonn ar éimní ac tamall, ápac. D'imḡ Oisín as cuimne na ndaoine ac má d'imḡ d'fás sé a rian ar an litriocet aḡus ar módana smaointe na n-údar. Sa céao dul síos cuir sé tús leis an náisiúnaecas sa litriocet. Ó sin i leit ní litriocet amám a bí 'a cumao ac litriocet ffraincaec nó litriocet Sasanaec nó litriocet Rúiseac. Aḡus maidir leis an Rúis dob' fíú féacaint cao é an baint atá aḡ Oisín le fás na litrioceta san ac caifpimíto plé na ceiste sin a cuir ar ac-ló. Sa dara dul síos músclao suim sa cine ceilteac. Tá's aḡam go maic ná h-admáitear anois furb cine na Ceilḡis in ao' éor, ac sin tuairim nua. Do dem Matheé Arnóto i Sasana aḡus Ernest Renan sa bfrainc iarractai ar na treitre ceilteaca a léiríú aḡus a míniú, aḡus má's ait linne luect na Saolainne, curó dos na tuairimí bí aca níor mar sin do luect a n-aimsire féim. Annsó is annsúto i bfilioct an Déarla sa naoú aois déas éimní comartai an ceilteacais bréige seo aḡus má luaim Tennyson aḡus an Rí Artúr annso ní h-ionann san is a rá furb eisean an t-aon file amám a féill d'á draoideact.

Ba suimíúil an rud a déanam amac cao é an baint a bí aḡ an fceilteacas bréige so le h-aictheocaint na Saolainne in Éirinn.

Bí cumaimn Saelaca ann sarar cuiread Connrad na Saeltze ar bun ac is mó an dúil a bí aca sa tseana-litriocht ná i nSaelaimn an lae inniu. B'féidir nár míste a luad annso sur as taighead ar "Oisín" McPhesson a táinig Wintish go Londain, agus is é a cuir ar easán na Saelaimne é; agus b'é Wintisch an céad ollamh dos na hollúna Searmánaca úd a d'eim an oiread san oibre ar son na Saelaimne. Ins na cumaimn Saelaca san bí préaca na sluaiseacta úd ar a dtugtar "The Celtic Twilight" sa Béarla, cé go bhéadfaí a rá leis sur buinneán do éram an ceitceacais i Sasana é. Do scríob W. B. Yeats "The Wanderings of Ossian" sa bliain oit scéad déas oit is a naoi. Tá an dán san mar a bead droicéad roir an dá fiammaíocht, roir fiammaíocht McPhesson agus fiammaíocht na Saelaimne. Tá sé bunaithe ar Laoi Oisín ar Tír na nÓg, ac mar sin féin is mó do sprid an Béarla ná do sprid na Saelaimne atá ann. Ac níorb fada go raib aitheoamnt na Saelaimne pé lán-tsiúl agus an fíor-fiammaíocht d'a cur i scéad.

Bí Oisín tascate abailte aríst ó'n dturas so a bí com h-iontae le haon turas eile d'ár tús sé le linn a óise. Má lean sé d'faisim na n-allúrae agus é i scéim fuair sé a éad féin ar taeat abailte do. Surab fada a fanfaid sé aSaimn.

Notes on Tuam in Olden Days

By J. A. O'CONNELL

There is no record of the date of Jarlath's death but it must have occurred towards the end of the sixth century; and the historical sources contain very few references to his Church during the next five hundred years.

A series of tales have come down to us from ancient times which are known as 'Imramh' meaning expeditions by sea and one of these stories; 'Imramh Ua Corra,' may be deemed of some relevance to these notes.

Conal Dearg Ua Corra, a Connaught man, had been married for some years to the daughter of the Airchinnech of Clothar. Notwithstanding endless prayers to the Almighty they were childless and their discontent grew until eventually they decided to sell their souls to the devil in the hope that he would provide them with an heir. Their prayers were answered threefold as shortly afterwards there were born to them three sons at the same time.

The three children grew up sturdy and strong but instead of assisting their parents in farming the lands, they gathered around them a gang of ruffians and set out to murder every holy man and

to destroy every church in the province. They commenced by destroying the Church at Tuam nor did they stop until they had wrecked half of the Churches in Connaught.

Eventually they arrived in Clothar where they planned to pillage the Church and to kill their grandfather the Airchinnech. They were both received kindly by the old man who offered them food and lodging which they accepted in order to lull his suspicions. They arranged, however, to rise up during the night and to murder him and his household. But Lochan the eldest brother had a vision during the night wherein he was shown the joys of heaven contrasted with the torments of hell and, summoning his brothers, he told them of his experience. Apparently he convinced them that they should all repent of their evil ways for soon afterwards we find them seeking admission to St. Finnen's Monastery at Clonard.

St. Finnen placed them under spiritual guidance of one of his monks for a year and then ordered them to go and repair every Church they had destroyed. They complied with this instruction beginning with Tuam and ending with Kinvara at the head of Galway Bay. They then presented themselves before St. Colman and on his advice, they decided to set out on a pilgrimage into the Atlantic.

They had built for themselves a large curragh covered with hides and capable of holding nine persons and as they were about to set out, they were approached by a Bishop, a priest, a deacon, a musician and the man who had made the curragh, and all requested permission to accompany them on their adventure. The request was granted and they set out on a voyage which was full of the most fabulous and fantastic adventures imaginable.

Further details of Imramh Ua Corra would be out of place in these notes but the reader is referred to The Book of Fermoy and to O'Curry's *Lectures on the Manuscript Materials of Ancient Irish History*, p. 288.

St. Mary's Cathedral.

After his defeat of Amalgaid O'Flaherty King of West Connaught in 1049, Hugh O'Connor, King of Connaught made Tuam his principal stronghold and this event was directly responsible for the subsequent rise in importance of the town. We find no reference to the Cathedral, however, until 1134 in which year Tighernach states that "The Cathach of St. Iarflaith was desecrated by the Dalcassians." *The Annals of Lough Ce* also refer to this incident which evidently occurred during the campaign against the Northern half of Ireland by the armies of Irish and Danes lead by Conor O'Brien and other chieftens. The party who actually plundered Tuam were lead by Cumea-mor Macconmara, King of Ibh. Caisin in Thomond, who was killed the following year when the Desmonians under Cormac Mac Carthy invaded Thomond.

This Church was replaced by a great cathedral built by King Turlough Mor O'Connor but the actual date of the erection is not

known. What evidence there is, however, suggests that it was built between the years 1128 and 1150. Ware states that it was built "about the year 1152 by the Archbishop Edan O'Hoisin by the aid and assistance of Turlough O'Connor King of Ireland." Petrie disagrees with this date, however, and he bases his argument upon a consideration of the inscription on the High Cross standing in the market place in Tuam and of which he states: "That this cross was of contemporaneous age with the church and was intended as a memorial of its founders or rebuilders, there can be no reason to doubt. Such was the cross of the Scriptures at Clonmacnoise which . . . was designed as a memorial of the erection of the great church there; and such also was the triple-shafted cross at Cashel."

The inscriptions on the base of the Tuam Cross indicate that it was erected during the reign of King Turlough O'Connor (1128-1156) and one inscription in particular asks for "A prayer for O'Ossin; for the Abbot; by whom it was made." This Abbot was, of course, Hugh O'Hoisin the successor of Maurice O'Nioc who died in 1128. He subsequently became Bishop upon the death of Maurice O'Duffy in 1150 and first Archbishop of Tuam by enactment of the Synod of Kells in 1152. This definitely places the date of the cross during his abbacy which terminated in 1150 and if we accept the suggestion that it was made to commemorate the building of the cathedral, the latter edifice must have been erected some years earlier.

Fortunately, the chancel of this cathedral still stands and it is possible from it to appreciate the magnitude and beauty of the whole edifice which was destroyed not very many years after its erection. In fact, this portion is still in use, having been incorporated in the modern cathedral erected in the last century.

The semi-circular chancel arch is accepted as being the finest example of Hiberno-Romanesque architecture now extant. It consists of six concentric arches decreasing in width at the base from 20' 6" to 15' 8" and in height from 19' 5" to 16'. The column shafts are plain but the rectangular capitals are beautifully carved with patterns of interlacy and fantastic faces. There is also some excellent work on the impostes and the arch mouldings are decorated with chevron, diamond frette and nebule designs.

In the East wall are three windows with circular tops each 5' in height and narrowing from a width of 5' on the inside to 1' 6" externally. These are also elaborately carved in zig-zag and other designs.

The walls are four feet thick and the chancel itself is a square building with an external measurement of about 26'. Petrie in his *Round Towers and Ancient Architecture of Ireland*, page 317, refers to this interesting relic as follows: "Of the ancient church of Tuam the chancel only remains; but fortunately, this is sufficient to make us acquainted with its general style of architecture, and to show that it was not only a larger, but a more splendid structure

than Cormac's church at Cashel, and not unworthy of the powerful monarch to whom it chiefly owed its erection."

Aod O'Hoisin the Archbishop, died in 1161 and was buried in his cathedral. A monument with an Irish inscription is said to have been placed over his grave but there is now no trace of it nor is the location of the grave known.

Archbishop O'Hoisin was succeeded in 1161 by Catholicus O'Duffy, an Augustinian, and the *Annals of the Four Masters* report his presence at the Council of Athboy when in 1168 Roderick O'Connor was proclaimed High King of Ireland. Four years afterwards, O'Connor conveyed a synod of the clergy and laity of Leath-Cuinn at Tuam and on this occasion, three churches were consecrated by Archbishop O'Duffy. The *Annals of Leinster* also refer to this event but neither authority specifically mentions the Cathedral.

The twelfth century appears to have been a stormy period in the history of Tuam. In addition to the destruction done by the Dalcassians in 1134 it was again pillaged in 1137 during a war between the men of Meath and the men of Breifne. The *Annals of the Four Masters* state that in 1155, Tuam, Cill-dara and Kilmain were burned and a further burning of the town in 1164 is referred to by Langan.

Tuam was again destroyed in 1177 when Murtagh the son of Roderick O'Connor having fallen out with his father, went to FitzAdelin in Dublin and invited him to invade Connaught. A force of knights, archers and cavlry was despatched under the leadership of Milo de Cogan and having reached Tuam without opposition they burned the place. The Connaught men then adopted a 'scorched earth' policy with the result that the invaders had to withdraw to avoid death by starvation. They were pursued by King Roderick who eventually attacked them near the Shannon, and few of them survived the encounter. Murtagh O'Connor was captured and his father caused him to be blinded in both eyes as a penalty for his mutiny. This burning of the town is mentioned in the *Irish Annals* (TR. Th. p. 634).

O'Flaherty refers to another burning of the town in 1179 but there is no record as to whether this was malicious or accidental. (See Knox *History of the Diocese of Tuam*). The Cathedral survived these vicissitudes however until 1184 in which year the *Annals of Lough Ce* record that "The great church of Tuam-da-Ghualann fell in one day, both roof and stone."

Dynamic Atoms

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

In a first instalment of this article we traced the early stages of speculation on and research into the ultimate constitution of matter.

Shortly after the discovery of the radioactive elements three types of radiation were recognised as being emitted. Their nature was at first unknown and they were named alpha (*a*), beta (*b*) and gamma (*g*) rays after the first three letters of the Greek alphabet. The nature of these radiations was disclosed, mainly as a result of the researches of Lord Rutherford. The a-particle was a particle of mass 4 and charge 2 and was in fact, a helium nucleus; that is, as soon as it could acquire two electrons it would become a helium atom. b-particles were fast-electrons emitted by the active nucleus. g-rays were rays propagated at the speed of light and akin to X-rays, but of shorter wave-length.

The laws which govern radioactive decay or transmutation were found to be very peculiar. They are similar to the statistical laws which state how many in a given population will die in a specified time, without naming the individuals who are to do so. Each radio-element has associated with it a characteristic half-life. This is the period after the elapse of which one-half of the atoms in any piece of the element will have been transmuted, by expelling radiations, into the next lower element in the series. This half-life, or rate of decay, cannot be accelerated or retarded by any of the devices of heating or cooling or compressing common in laboratory practise, and which so profoundly affect chemical reactions.

By way of illustration, the transformations of a uranium isotope, which includes radium in the series, are set out in Table 1. Some other radio-elements are tabulated similarly to show their charge, half-life, atomic-weight and the type of radiation which they expel.

Uranium, the heaviest naturally-occurring element, with atomic weight 238, has 92 protons of mass nearly 1 in its nucleus and has 92 planetary electrons of negligible mass. It is evident that we require another particle to make up the observed atomic-weight. This missing particle, the neutron of mass 1.0089 was discovered by Chadwick in 1932.

TABLE I.

Radio-element series	Atomic-weight	Nuclear-charge	Radiation	Half-life
-Uranium	234	92	a-	3.4 x 10 ⁵ yrs.
-Ionium	230	90	a-	8.3 x 10 ⁴ yrs.
-Radium	226	88	a-	1590 yrs.
-Radon	222	86	a-	3.8 days.
-Radium A	218	84	a-	3 mins.
- " B	214	82	b-	26.8 mins.
- " C	214	83	a-	19.7 mins.
- " D	210	82	b-, g-	22 yrs.
-Polonium	210	84	a-	140 days
-Lead	206	82	Inactive	Inactive
Uranium	238	92	a-	4.4 x 10 ⁹ yrs.
Thorium	232	90	a-	1.34 x 10 ¹⁰ yrs.
Actinium	227	89	b-	13 yrs.

Note.—Emission of an a-particle lowers the atomic weight by 4 units and the nuclear-charge by 2 units. Emission of a b-particle leaves the atomic weight unchanged but increases the nuclear-charge by 1 unit.

The discovery of the neutron was of the first importance for three reasons.

Firstly; it permitted a simple and rational explanation of atomic constitution. Every atom is composed of protons of charge 1 numerically equal to the atomic number, surrounded with electrons arranged in shells also numerically equal to the atomic number. The balance of mass necessary to make up the atomic-weight is made up by the requisite number of neutrons. For instance, carbon (12) has 6 protons and 6 neutrons in its nucleus and has 6 electrons to balance the nuclear charge.

Secondly; the discovery explained a chemical puzzle, the existence of isotopes. The term has been used here already without explanation. Isotopes are atoms which differ in mass *only* from the majority of the atoms of the element. Their positive nuclear-charge and electron configuration are identical with all other atoms of the element. Hence in all chemical situations an isotope is indistinguishable from the mass of reacting atoms. Hydrogen has two isotopes, the first of mass nearly 2 constitutes 0.02% of normal hydrogen; the second of mass nearly 3 is present only in minute amounts. When isotopes are taken into account atomic weights approximate much more closely to whole numbers. For instance, chlorine with atomic 35.46, had long been outstanding as a deviation from any possible whole-number rule. It turns out that chlorine is composed of two isotopes of masses 35 and 37 in the proportion

of 75.4 to 24.6, which accounts for the observed atomic-weight. Thirdly; and most important of all, the neutron as its name implies, is an uncharged or neutral particle. Before we consider the implications of this it is advisable to digress a little on the equivalence or interconvertability of mass and energy.

In 1905 Albert Einstein, a mathematical-physicist, propounded his theory of relativity. According to this the speed of light, 3×10^{10} cms./sec., was the same for all observers irrespective of their motion relative to the direction of propagation of the light. This was a mathematical formulation of and explanation for previously obtained experimental results. A logical consequence of the theory was that mass and energy should be equivalent and interconvertible and that this equivalence could be expressed by the formula $E=m.c^2$; where E =energy in ergs, m =mass in grams and c^2 =the velocity of light squared . . . 9×10^{20} approximately. Since the velocity of light squared enters into the expression, it is evident that if even milligram amounts of matter could be destroyed the energy equivalent would be prodigious.

The theory of the mass-energy relation remained a scientific curiosity until physicists discovered how to utilise the neutron to produce energy by the destruction of matter.

To return to the events which followed the discovery of the neutron in 1932. Means had been devised before this date to split the atom by bombarding it with accelerated particles. Lord Rutherford had employed α -particles to bombard nitrogen atoms in an evacuated apparatus. He had succeeded in turning the nitrogen into oxygen and had found that protons, or hydrogen nuclei were produced in the process. Apparatus was later developed in which positively charged particles, protons or α -particles, could be accelerated to great speeds under potentials of millions of volts and focussed on atomic targets to produce other nuclear transmutations. In some of these nuclear reactions there was a small, a very small, gain in absolute energy output. But any such tiny gain was negligible in comparison with the enormous energy input necessary to accelerate the particles in the first place.

It has been said earlier that atomic nuclei are very highly resistant to changes imposed from without. The nuclei are positively charged and so are protons and α -particles. Like charges repel: hence the need to accelerate such particles to great speeds before they can be forced to penetrate into an atomic-nucleus. Now the essence of the situation in regard to the neutron is that, since it carries no charge, it is not repelled electrically by a nucleus. Indeed neutrons travelling at certain speeds have a tendency to lodge in atomic-nuclei or by collision with a nucleus to disrupt the atom with a large release of energy. Since neutrons are uncharged they cannot be accelerated to or focussed on a target as can protons or α -particles. On the other hand it is possible to ensure a high density of neutrons in the target area, for instance by allowing a stream of

α -particles to impinge upon a suitably placed plate of beryllium.

This tendency of neutrons to lodge in nuclei led the German physicist Otto Hahn to subject uranium to neutron irradiation. If neutrons should lodge in the uranium nucleus, he hoped to produce new elements beyond the natural range of atomic-weights. Natural uranium consists of three main isotopes of masses 238, 235 and 234. In later work it was found that 'transuranic' elements were indeed formed, neptunium and plutonium, of atomic numbers 93 and 94. These were formed, by neutron capture and subsequent β -particle emission, from the U 238 isotope. A further new phenomenon occurred when the U 235 isotope was struck by a neutron moving at a moderate speed. The uranium atom disintegrated with a large release of energy. Among the products of the fission were an atom of the rare gas krypton (83) and an atom of the alkaline-earth metal barium (137). In addition, for every uranium atom destroyed there were on the average two neutrons produced. This was the crucial point. As well as being a nuclear reaction producing far more power than had ever previously been obtained, uranium fission also produced fresh neutrons which could continue the fission process in other uranium atoms. A 'chain reaction' had been made possible. Usable and, as will appear later on, controllable energy had been tapped from atomic nuclei.

(To be concluded)

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Ballinasloe Town and Parish 1585-1855

By Rev. PATRICK K. EGAN

The town of Ballinasloe lies athwart the river Suck, which is the boundary of Counties Roscommon and Galway and the dividing line between the parishes of Creagh and Kilclooney, which form the joint parish of Ballinasloe.

The riverford always existed, but the town is of modern origin. Turlough O'Connor built the Castle of Dunlo in the twelfth century on the site of the present church of St. Michael and De Burgo built the Norman castle in the heart of the O'Kelly country in 1245. It still commands the river.

The Composition of Connaught in 1585 reveals the whole barony of Clonmacnoon and the parish of Creagh in the possession of a local magnate named Sean na Maighe O'Kelly, who lived at his castle of Creagh near the railway bridge on the Taughmaconnell road and Killeen near the present Perssepark house. The character of the area had, hitherto, remained Irish in spite of Norman attempts to

establish claims there. The seventeenth century however brought a change and we must first view the families, who established themselves here during this period.

De Burgo had maintained his castle at Ballinasloe as a strategic outpost on the main road to Leinster. Elizabeth now took it over and built the present bridge or at least the old portion of it. She granted it to Sir Nicholas Malby, Governor of Connaught and by the marriage of his daughter to Anthony Brabazon it passed to that family. They remained in the parish until recent times when their possessions passed by marriage to the O'Shaughnessys of Birchgrove. We still have the name Beagha Brabazon in Creagh.

The Brabazons were descended from Sir William Brabazon, an Englishman who was appointed Vice-Treasurer and General Receiver of Ireland in 1534. He was Henry VIII's principal agent in the despoliation of the monasteries. Anthony Brabazon was a younger son of his and he married Malby's daughter in 1597. The eldest son was the ancestor of the Earls of Meath. The castle holding included one and a half quarters (180 acres) of land, which Anthony's son, Malby Brabazon inherited from his father. He died in 1637 and was buried in Creagh. His son Anthony succeeded him. Lodge's Peerage has the following in reference to the latter: "Upon the beginning of the commotions in 1641 (he) forsook his religion and became a Papist, his father and grandfather having been good Protestants; was chosen one of the committee, and a Captain for the regulation and better encouragement of the Connaught forces and was excepted from pardon by Cromwell's act of parliament, passed 12 Aug. 1652." Strangely enough the memory of this is still preserved in the parish of Creagh where it is said that his conversion was due to the influence of his wife. She was Ellice Dillon of Killynyneen in County Westmeath. The family remained Catholic.

The Country of the Trenches

Another family appeared on the scene at this time—the Trenches. They were French Huguenots, who came here by way of Northumberland. The first to appear in Ireland was James Trench, a Protestant Divine, who married Margaret, daughter of Viscount Montgomery of the Ardes and was presented with the rectory of Clongell in County Meath. The first member of the family to settle in Garbally is said to have been Frederick Trench, who came to Ireland in 1631 and married his first-cousin Anne, daughter of James in 1632. His interest in Garbally castle and lands is said to have arisen by purchase, but was confirmed by patent from Charles II. Frederick died in 1669. His son, Frederick, who was born in 1633 succeeded his father at Garbally and added to the estate by purchase in 1678. In the 30th year of Charles II he passed patent for the lands of Derryvoilen, Caltraleagh, Kilclooney, Liscappell,

etc. The land thus acquired would comprise the whole parish of Kilclooney including the present town of Ballinasloe and a large area in the parish of Clontuskert.

This acquisition of land must have been at the expense of the old Irish owners, the descendants of Sean na Maighe O'Kelly. The Cromwellian confiscation was in part responsible. In theory the Settlement set aside the barony of Moycarn (including the parish of Creagh) for Cork and Wexford transplinters and that of Clonmacnoon (the parish of Kilclooney) for those from Carlow, Waterford and Limerick. In actual fact one notable grant was made to William Spencer, grandson of the poet Edmund Spencer and this grant was confirmed by the Acts of Settlement and Explanation in Charles II's time. The patent is still in the hands of the Clancarty estate trustees, as Spencer afterwards sold his interest to the Trenches. It shows that the present town of Ballinasloe did not exist in 1676. The lands involved were Caltrahard quarter, 348 acres profitable land Irish plantation measure; Cartunmay 3 cartrons, 70 acres profitable land like measure; the cartron of Back 23 acres of profitable land, like measure, all lying in the barony of Clonmacnoon. Also the quarter of Kilgarrow alias Ballinasloe 307 acres profitable land, Irish plantation measure; Tulrush half a quarter, 160 acres profitable land, like measure; the meadowing of the quarter of Drumshrura 92 acres profitable land of like measure, all in the barony of Moycarn in the County Roscommon. They are stated to be lands forfeited by the rebellion of 1641.

The total amount of land involved was 1619 acres, and the crown rent was £10 2s. 6d. It is clear that Ballinasloe was then on the Roscommon side of the river, but it seems also that Back was a built-up area because the crown rent on the 37 acres statute was £3 2s. 2½d., whereas the rental of the whole lot was only £10. An interesting point also is that in this patent the interests of the bishop of Clonfert in Drumshrura and those of William Brabazon in the lands he held in 1641 are safeguarded. Tuaimsruhra or Ashford was church property before the Reformation belonging to the Monastery of Clonmacnois and was transferred to the Protestant Bishop of Clonfert. Dudley Persse also had crown grants or leases of Tuaimshrura, but his interest appears to have been acquired by the Trenches.

The net result at the end of the century was that the Trenches had acquired at the expense of the native Irish O'Kelly stock the whole of the parish of Kilclooney and a large part of Creagh. The Brabazons retained a large estate and the O'Kellys remained in possession of the northern, less fertile and wooded portion of Creagh.

We can guess at the population of the parish of Creagh in that century from a census made in 1659. The barony of Moycarn contained 472 people, 469 Irish and 3 English, presumably the members of the Brabazon family then situated at Attyrory. From

this a rough estimate of the population of Creagh would be perhaps 150 or less. Unfortunately there is no such census for the Galway side of the river. The principal landowners or 'tituladoes' as they were called included Daniel Kelly at Ardcarne, Owen Kelly at Creagh, Bryan Kelly at Atiferaie, James Fitzgerald at Culleen and Edward Brabazon at Attyrory. The population of Ballinasloe was 36 people and it was in County Roscommon.

The Origin of the Fair

Over a hundred years ago Hely Dutton recorded that it was then generally believed that the Ballinasloe fair grew up as a result of the provision trade at the port of Galway in the sixteenth and early seventeenth century. At that time the trans-ocean sailing ships made for the nearest port to replenish their supplies of salted beef and Galway became very prosperous. Ballinasloe provided a convenient centre for the purchase and sale of cattle from Leinster and North Connaught for this trade. The claim made in the Clancarty Memoir that this fair was established by the Trenches by Royal Patent in the early 18th century is not substantiated. No record of such a patent can now be found.

The Church in the Seventeenth Century

What of the church in the parish? The end of the sixteenth century had seen the churches of Clonfert still, in spite of the suppression, in Catholic hands, but in the early years of the seventeenth century the old churches of Creagh, Kilclooney and the Teampoilin at Poolboy passed into the hands of the Established church. The parish had before the Reformation, been served by the Canons Regular of Clontuskert who held the rectory and vicarage. There was no church at the present Ballinasloe. The lack of a sufficient Protestant population meant that the Church at Kilclooney and the Teampoilin fell into ruin. The Church in Creagh was kept in repair and used by the Protestants. The Catholics had to retire elsewhere. In Creagh it is the tradition that Mass was celebrated in Loughil. As one would expect there are few records of the names of the clergy of the period, which for our purpose ends with the battle of Aughrim in 1691.

The Eighteenth Century

The penal laws which followed (unlike the earlier penal code, which merely forbade the clergy the exercise of their office) now included all the people. The whole Catholic population was crushed by the government party to an extent hitherto unknown. Only by lying low did the few Catholic landowners in the neighbourhood survive. The sixty or seventy years which followed were years of bitter persecution, which only eased off gradually towards 1760. Although the Trench family were the most powerful upholders of the new regime in this area there is little indication that they

were harsh in the enforcement of the penal code during this century. On the contrary, the presence of a Mass site within view of their mansion seems to suggest that they turned the blind eye to the activities of the Catholic priests. Old Garbally retainers will tell you that there were strict orders from Clancarty that the tree in the Mass field marking the old Mass site was not to be interfered with. It may be added that up to the eighteenth century when the Charter Schools were established there was no official attempt to make converts to Protestantism. That was a nineteenth century departure. The government minority were content to enjoy the fruits of conquest and establishment and keep the Catholic population in subjection by the enforcement of the penal laws.

We have no records of the church in Ballinasloe during that century. The law compelling the parish priests to register in 1704 provides the names of two priests at the beginning of the century. They were: (1) Teige Kelly, parish priest of Kilclooney, who lived at Killeen, near Perssepark and was then about fifty years of age, being ordained in 1681 in Creggin or Marblehill by Bishop Teige Keogh; (2) Thady Kelly, who lived in Corhine, also aged fifty and ordained at Creggin by Bishop Keogh in 1681. His sureties for good behaviour are given as Redmond Fallone of Ballynebane, and Thady Naughton of Athlone. These two priests were apparently descendants of Sean na Maighe O'Kelly and lived quietly with their families at the two O'Kelly homes of Killeen and Corheen.

Towards the seventeen-sixties the enforcement of the penal laws was gradually relaxed. A more liberal spirit grew up and Grattan's Parliament recognised the right of the Catholics to live even if they denied them a share in the government of the country. In Kilclooney a Catholic Church had been built at Ardnagreena, probably in 1729. The remains of it are still in Mr. Ward's yard there. This church probably continued in use until about the end of the century when another church was built in Ballinasloe town and on the site of the present St. Michael's. This could not have come about without the permission of the Trenches who owned the property. It was a thatched chapel to which later a slated addition was added making it cruciform. Galleries were put in. This church was certainly in existence in 1818, being shown on the Grand Jury Map of County Galway. The old church in Creagh was in existence before 1767 when Anthony and Catherine Brabazon erected the altar there, which was later transferred to a newer church built in 1824 and now also unroofed.

The only other priest of that century whose name survives was the Rev. Thomas Kenney who died on May 7th, 1792. His tombstone lies before the site of the high altar in the old church in Creagh. He was succeeded by the Rev. Garrett Lorcan. Creagh and Kilclooney had become a joint parish at some time during that century with the parish priest residing in Creagh.

The Earls of Clancarty

To return again to the family which made Ballinasloe—at the time of the battle of Aughrim Frederick Trench had become a substantial landowner, but without political importance. His brother, John was a Protestant divine. Their great opportunity came during the Williamite War. John had been acting as a spy, even crossing to England in May 1690 with others in an open boat to give full particulars to King William of the conditions in Ireland. Fate willed it that the line of retreat from Athlone lay through Ballinasloe and the battle of Aughrim was fought in sight of the hills of Garbally. Frederick Trench according to the family tradition threw open his house as a hospital to the Williamites and he and John gave active assistance on the day of the battle, pointing out the pass where the Williamites were enabled to attack the left flank of the Irish army. For his services John was made Dean of Raphoe and is the ancestor of the Barons Ashtown. Frederick Trench's son, Frederick, who succeeded to Garbally on his father's death in 1704 became politically one of the strongest men in County Galway. In 1803 he was High Sheriff of the County; in 1715 Colonel Commandant of one of the regiments of military dragoons there and in the same year one of the Knights of the Shire for County Galway, which post he held till his death in 1752. His son, Richard, who succeeded him, already since 1734 sat in Parliament for the borough of Banagher and from 1761 to 1768 as a Knight of the Shire for County Galway. He married in 1732 Francis, only daughter of David Power of Coorheen and by her the Trench family acquired all the Power estates in the baronies of Leitrim, Dunkellin and Loughrea as well as the Keating estates in Kilkenny, Carlow and Dublin, which she inherited from her mother. The Power alliance was of great consequence to the Trench family, for in addition to the vast increase in wealth, it brought them ancient titles to Norman and Irish nobility. Her father, David Power of Coorheen was a descendant of the Norman Sir Geoffrey Le Poer of Dunisle in the County Cork and their Cromwellian grant in County Galway included some of the territory of the original grant of Kenmoy in the barony of Leitrim to Eustace Le Poer the Munster baron in 1301. The great-great-grandmother of Francis Power was the daughter of Cormac McCarthy, Viscount Muskerry, a descendant of Dermot McCarthy Mor, King of Munster and a sister of Donough, second Earl of Clancarty, who was outlawed in the time of Charles II. On that slender connection the Earldom of Clancarty was regranted to the Trench family after the Union.

Richard Trench was succeeded by his son William le Poer Trench in 1770. He sat in Parliament till 1797, being one of those rewarded for government services after the dissolution of Parliament in that year. He was created Baron Kilconnell of Garbally, was Commandant of the Galway regiment of militia and opposed the French landing at Bantry in 1797. Voting first with the whigs

in Parliament he had come over to Pitt about 1791. He had married in 1762 Anne Gardiner, sister of Viscount Mountjoy.

His son, Richard, born in 1767 was educated in Cambridge, called to the bar in 1793 and became M.P. for County Galway in 1797. He married Henrietta Staples, daughter of John Staples of Lissane in County Tyrone and a relation of the Earl of Castlereagh. He supported the Pitt administration and in 1799 voted against the Union, but in 1800 he voted for it, influenced it was said by Castlereagh and the promise of an earldom. He gained his reward. His father who was also active in the house of Lords was made a Viscount in 1801 and Earl of Clancarty in 1803 and his brother became the last Protestant Archbishop of Tuam.

Thus within two hundred years did the family which began with the humble parson of Clongell reach the highest ranks of the peerage. This they achieved through their easy acquisition of confiscated lands, through judicious marriage alliances and indeed to some extent by chance. The Cromwellian confiscation gave them their first opportunity. Their adherence to the Williamite cause gained them preferment. Francis Power of Coorheen brought them wealth and a semblance of ancient nobility, while their alliance with Castlereagh and their betrayal at the union gained them an earldom.

The Growth of the Town

What of their effect in Ballinasloe during that century? There is no doubt that they laid the beginnings of the prosperous town that now exists. Great encouragement was given to the linen industry in the early part of the century. The following is in Pue's Occurrences for 1747: 'To be let for three lives from the first day of May next, several plots in the town of Ballinasloe in the County of Galway, with a sufficient number of acres near said town very convenient for parks to said plots: and also for any term not exceeding 35 years the lands of Drumsule within half a mile of said town, containing about 400 acres, and the lands of Cloonlongfield within three miles of said town for any term not exceeding twenty years, very convenient to persons inclined to carry on the linen or woolen manufacture in said town of Ballinasloe, who may want land in the farming way.'

That the Trenches controlled building is clear enough from the straight streets which now exist. During part of the eighteenth century the town was very small on the Galway side and only gradually crept out from the river. The old mail coach road forded the river from River St. to St. Michael's church. The bridge was doubtless too narrow then for these vehicles. The old Garbally Kilconnell road ran through Garbally, crossing the present broad walk near the garden. The Ahascragh road did not exist. The Cleaghmore road ran from Dunlo Hill past the Garbally gates and the top of Mount Pleasant and must have followed the esker to Kilclooney.

Much of that esker disappeared in the building of the railway.

There are very few details of the social life of the town in that century. The hotels were concentrated near the river, showing that that was the centre of the town. There is mention of Cuffe's hotel near the bridge and Corbett's hotel where Wolfe Tone stayed towards the end of the century. When Dean Swift passed through the town in the early part of the century he stayed at the Sign of the Cock and Hen. This may have been at Dean's in River St. where a sign displaying two fighting cocks hung until recently.

Shortly before 1742 a new racecourse was established near Ballinasloe and a County of Galway Plate was given by the Sheriff and Justices of the Peace of the County to be run for on Tuesday 19th October in that year. It was confined to inhabitants of Galway or any county putting up a like plate. Nine stones was the limit. On Wednesday a purse of £20 was run for, ten stone being the limit and on Thursday a purse of £25 and twelve stone the limit. A guinea was the entrance fee on the two first days and a moydore on the third and no *scrub* admitted! There were balls and entertainments for the ladies on the three nights.

The Development of the Fair

In 1757 Frederick Trench was granted a patent for fairs on the 15th May and 13th July, but no patent exists for the October fair.

It was towards the year 1730 that the movement towards pasture began to take shape in Ireland and graziers began to consolidate holdings. Until 1785 pasture predominated as the source of the export trade and about the middle of the century threatened to oust corn growing altogether. From 1785 on however the value of cereals exported began to be an important item and continued so until the famine. The reasons for increased pasture were frequent wars and disease among cattle on the continent. England's wheat export was helped by bounties whereas Irish wheat was hampered by duties. In 1735 pasture land was exempted from tithes. Catholics could not take long leases therefore pasture with short period outlay and quick returns suited them.

Farmers were prosperous between 1770 and 1776, but an alarming fall in prices set in and cattle prices by 1779 had decreased fifty per cent. For twenty years before the Union Ireland's prosperity increased enormously. There was a large increase in tillage at the expense of sheep farming because mutton could not be salted for the provision trade. The modern livestock trade with England dates from 1785.

Although there are no figures for the Ballinasloe fair before 1790 it was for long the principal cattle mart of the British Isles and a tremendous source of revenue to the Trench family. During the ten years before the Union the number of cattle which changed hands there varied from 7,782 in 1790 to 5,100 in 1799 and sheep from 68,095 to 74,175.

Language and Education

Up to this time and long after—probably until the famine—the ordinary language of the people was Irish. Education for Catholics was provided by the so-called hedge schools and doubtless the Protestants ran private schools for their children. Hely Dutton speaks of the Latin schools which gave a good education up to the seventeen-sixties, but had almost disappeared. For half a century it was in fear and trembling that the Catholics provided schooling for their families. There was a price on the schoolmaster's head. The old Irish ecclesiastical and lay universities were swept away in the sixteenth century and with them more or less disappeared the written Irish tradition, but the oral tradition clung on. The MacEgan school of Duniry disappeared about 1600, but strangely enough we find their most treasured possession, the Book of Duniry as well as the Book of Hy Many in the care of Edmund O'Kelly of Castlepark (or Tonelig) in Creagh about 1730 showing that some of the Irish landowners had not forgotten their heritage.

The Nineteenth Century

In the nineteenth century the Clancarty family were at the top of the wheel in wealth and influence. Richard of Union fame became successively Commissioner for the affairs of India, Postmaster General, Master of the Mint and President of the Board of Trade, Ambassador to the Hague (1813-23) and a Plenipotentiary to the Congress of Vienna in 1814. The town of Ballinasloe was growing fast and improving. His estates were well managed and grants were given for improvements. The population was on the increase. Unfortunately the census of 1831 does not survive except in summary, but the baptismal register of St. Michael's goes back to 1820, while the register in St. John's also survives through the lucky fact that it was not transferred to the public record office where many of the Protestant registers of Ireland were destroyed in the explosion of 1922.

In 1659 Ballinasloe contained thirty six persons, while the two parishes might have a population of 200 or 300. Wakefield in his survey of 1812 gives a return from the parish priest of Ballinasloe, who had been keeping a register since 1791. The Catholic births in that year were 95 but in 1810 they were 126. In 1791 the number of Catholic houses was 313 and in 1811 they were 401 and each house had an average of at least six persons, which would give the population figures as 1878 in 1791 and 2406 in 1811. Wakefield says that the Protestant population seemed to be stationary and it is probable that it was very small as they had only a small room for Service which is stated in the life of Archbishop Trench to have been too small for him to preach in. The old Church in Creagh was in Protestant use at least up to 1780, but must have fallen into ruin. However a large edifice with a Doric portico and

obelisk-like spire was built on Knock-a-doon, now Church-hill somewhere about the beginning of the nineteenth century, which in turn gave place to the present Gothic church of St. John, which was burned, rebuilt and enlarged towards the end of the century.

In 1824 the population was 2843. By 1831 the town contained 4615 inhabitants. There were 632 houses of which 265 were built in the preceding ten years. Thus the population almost doubled itself in forty years. Brackernagh was built in the seventeenth century. It was a long line of thatched houses most of which have since been replaced.

The Ballinasloe Horticultural Society for the Province of Connaught was founded in 1833 under the patronage of Lord Clancarty and held three public shows of fruit, vegetables and flowers in the year. A market house was in existence before 1824 built by the earl and about 1846 the great agricultural hall now known as the town hall was also built by him.

The Farming Society of Ireland

As early as 1800 the Farming Society of Ireland was established and held its shows at Ballinasloe and Smithfield Market in Dublin. Its showyard was in Garveys premises in Main St. and the inscription on a door lintel is still there. This society continued until 1827 to give prizes in the various classes of live-stock during the October fair. To detail its activities would take too much space, but it is relevant to mention the kind of stock which appeared in Ballinasloe in those days. The longhorn breed of cattle were the dominant strain. They were commonly called "black cattle" though not necessarily black in colour, and were divided into the Bakewell or English breed and the old Irish type, the latter being the principal breed up to about 1840. They grew to a great size but took four or five years to come to perfection. Their hides were of great value, being when tanned up to half an inch thick. They were bad milkers. Lesser breeds were the old Irish cow of small stature, long in the back and with moderate sized wide spreading horns slightly elevated; colour principally black or red. They were famous milkers. Secondly there was the Kerry Cow and thirdly the *maol* which was dun in colour. There were no shorthorns in Ireland in 1827 but between that and 1842 they became Ireland's premier breed. All that and much more is part of the history of Ballinasloe fair which continued to increase in size until the sixties. The enormous figure of 20,000 cattle and 99,658 sheep was reached in 1856. After this time due to the depression of the late seventies, the increased transport and the establishment of smaller fairs the great October fair became the ghost of its former self. Nevertheless it still remains the most important fair in Ireland.

Industries

During the first half of the nineteenth century the town made

great strides towards prosperity. The population was on the increase and industries were growing. In 1837 there were a flour mill and three oatmeal mills on the river and the corn trade expanded due to the extension of the Grand Canal to the town in 1828. There were a large coach factory, one for farming implements, two breweries, tanyards, a large bacon curing establishment and a felt hat manufactory.

Branches of the National Bank, the Bank of Ireland and the Agricultural and Commercial Bank were established in 1836. During these years also a Loan Fund (begun in 1823) was in existence, having a capital of £1432. In 1842 it circulated £11672 in 3462 loans, clearing a net profit of £130 and expended £120 for charitable purposes.

The limestone quarries were opened in the first quarter of the century and many of the beautiful buildings were built of that material. The Lunatic Asylum for the Province of Connaught was erected in 1843 at a cost of £27000; the Union Workhouse in 1841 at a cost of £9600. Later in the century the Catholic church of St. Michael and the Protestant church of St. John were built from that source. One hundred and fifty stone-cutters were employed and the cut-stone was exported to England and the United States. In 1865 the O'Connell statue in Ennis was carved by James Cahill, a pupil of Hogan's from an eleven and a half ton block from the Ballinasloe quarries. Likewise the General Teeling memorial, Colooney, County Sligo, the Manchester Martyrs memorial, Manchester; Lough Cutra Castle, Gort; Garbally house and Lord Ashtown's mansion, Woodlawn; a street of shop fronts in New York; the Ulster Bank, Dame St., Dublin and many others. This industry flourished until the end of the century to be expanded again in our own time.

A dispensary was in operation in 1824 and continued, but a fever hospital deriving support from subscriptions lasted only twelve years.

The Town Commissioners

The Town Commissioners came into being in 1841 and the first meeting was called by order of the Lord Lieutenant at Craig's Hotel on February 22nd of that year. Rear-Admiral William Le Poer Trench was in the chair and the members included Father Lawrence Dillon, P.P., Rev. Mr. Traves Jones and representatives of the professional and business interests in the town. Their first responsibility was the public lighting of the town and a gas works was immediately erected at a cost of £1421. On the 16th of March 1880 Ballinasloe was constituted an Urban Sanitary District and in 1897 the Urban Council was established.

The Ballinasloe Union Agricultural Society

Lewis' Topographical Dictionary mentions in 1837 the existence

of an Agricultural Society which held its annual meetings in October. It was formed by the advice and aid of Lord Clancarty and was the first of its kind established in Ireland. It affiliated itself to the Royal Agricultural Society of Ireland on the formation of that body in 1841. The Ballinasloe Society had a model farm and a paid agricultural instructor, who went on the farms, gave advice and arranged for grants in aid of improvements. It became the exemplar for the activities of the Royal Society. Lord Clancarty had medals struck by William Woodhouse of Dublin which were given as premiums to his tenants for superior farming. One which is extant bears the date 1845. The Ballinasloe Agricultural Society also had a medal struck by the same firm in 1882.

Education and Religion

About the beginning of the nineteenth century Lord Clancarty established schools all over his property for the education of the children of his tenants. Throughout the first half of the century they were a bone of contention between him and the Catholic clergy. They were under Protestant control and the reading of the Bible was included in the programme. Moral compulsion under threat of eviction was used to compel the Catholic children to attend. While there was no doubt a genuine anxiety on the Earl's part to provide education, it is also clear from the evidence given before the Devon Commission, the speeches of Richard Lalor Shiel and other sources that Protestant indoctrination was an underlying motive. He was aided in his efforts by the Kildare Place, the Church Mission and other societies and at times, especially in 1826, the struggle came to a head, but the advent of the National Schools brought his efforts to an end. In the parish of Ballinasloe there were at one time four or five of these schools in operation.

In the parish of Creagh the population in 1834, numbering 3162 was almost entirely Catholic. There were only 135 Protestants, but the parish of Kilclooney including the town of Ballinasloe was about one sixth Protestant, the total population there standing at 6842. The partial famines which occurred during the early part of the century were taken advantage of by the agents of 'souperism' and some Catholics perverted, but recanted when times of stress were over. On the material side the Trench family were to their tenants all that landlords of the time could possibly be and the town was a model of prosperity and cleanliness. The anomaly is caustically referred to by Maxwell (himself a minister of the established church) in the phrase that all seemed welcome in Ballinasloe except pigs and Papists!

In Creagh the old Catholic church of the Penal Times was replaced by a new one in 1824, which itself has been replaced in our own time. The old church of Ballinasloe was insufficient and the building of the present St. Michaels' was begun on the same site, to the designs of McCarthy, revised by Pugin. It was consecrated

on August 25th 1858 by Cardinal Wiseman of Westminster. Father Dillon was parish priest of Ballinasloe at the laying of the foundation stone in 1852, but had passed away before its consecration. After his death Creagh and Kilclooney became a mensal parish.

The Famine and After.

The famine of 1847, the most catastrophic event of the century had its affect on the parish of Ballinasloe, but not nearly so much as in the surrounding areas. In 1841 there were over ten thousand people in the parish, half of whom lived in the town. By 1861 the population was reduced to 7205, of whom only 3296 were in the rural area. Three hundred and two families disappeared from the countryside in those twenty years, but while the population of the town fell from 5080 to 3909 the number of houses there increased by thirty two. The flight from the land and the clearances in the nearby estates, especially in that of Alan Pollock, who dispossessed a thousand families, contributed to this slight increase, but the birth-rate had reached a low figure during the famine and immediately after and it never recovered fully.

The minutes of the Union Workhouse in Ballinasloe reveal more clearly than any other source the appalling havoc wrought by the famine. It was built to accommodate 400 people, but for instance on the 30th June 1849 there were 4098 inmates there and forty one had died during the previous week. In addition 4686 people had received relief in their homes. On the 14th of July following it housed 4075 of whom forty five died and 4820 had been relieved in their homes. By the following October the numbers had dropped to 1821 with few deaths, but the census returns for 1851 show that there were then 2487 inmates in the institution.

The town itself, if affected by the famine, recovered quickly. Its industries were intact. The local landowners remained solvent. There were contracts for supplying the institutions. The Ballinasloe fair, the largest single source of revenue to the town continued, if somewhat diminished in size.

A Galway Engineer in Assam

By Professor W. H. PRENDERGAST, D.S.O., M.I.C.E.

The East Calling.

Some thirty years ago, I sat one evening in London considering whether I should accept an offer of an appointment as assistant engineer on the construction of a railway from India to Burma. On the one side adventure in a new and almost unexplored land, good prospects, valuable professional experience; on the other separation from all one loved, the risks of malaria and other unknown ills, the loneliness of a strange land. While I pondered these and many other considerations I remembered the old adage "Sleep on it." Next morning a cold dense fog overhung London; anything seemed better than this murky prospect. That afternoon I signed a three years' contract and some weeks later I joined the head quarters of the Assam Bengal Railway at Chittagong, a former Portuguese settlement in the North Corner of the Bay of Bengal.

East Bengal to Assam.

On arrival I found the construction of the railway was still only a project and that I was booked for work in Assam.

For twice the distance from Galway to Dublin I travelled over a vast plain of parched earth, dull, monotonous, with every village seeming to be the same in its cluster of bamboos and palms. At last the train started to climb the first of the great ranges of hills that divide Upper from Lower Assam. The country became wilder and more picturesque, precipitous hills on one side, a deep river valley on the other, in the distance mountain ranges, wooded right up to a 6,000 foot peak. Alighting at a small station 1,800 feet above sea-level, there was a further climb of 500 feet to my destination at Haflong Hill, a small settlement of bungalows and offices commenced about 1895 as the headquarters of the construction of the railway over the hills.

Snakes.

For the newcomer to India all the old stagers have varied and fantastic tales to tell of the dangers from snakes and wild beasts. 'The man who put on his shoes without first shaking them'—'The man who did not look under the pillow'—'The man who was seized by the arm and dragged by a tiger into the jungle.' I was thus well informed, when one evening on returning to the bungalow, I found a snake on the verandah, tail coiled, head erect, striking out at two 'mynah' birds that tried to peck at it. Among the innumerable stories, no one had explained how to kill a snake. I threw the odd walking stick from a safe distance but

without scoring a hit, the servants came to the rescue with long bamboos, shouting "Be careful that is a very bad snake." I learnt afterwards that all snakes were invariably "Very bad." The bamboos were too long and unwieldy for an effective blow, so there seemed nothing left to do but to shoot. The shot carried it some twenty feet on to the lawn and along its riddled length could be discerned the bones of the mynah nestlings. Evidently it had robbed the mynah's nest, hence their audacity in attacking. The mynahs are as perky as our robins, and a familiar sight around houses. They are about the size of thrushes and akin in species to the magpie. The 'Hill Mynah' is larger than the common variety, and is a better mimic and more talkative than a parrot.

After this first encounter I found the simpler and more effective way was to walk up boldly to a snake and strike it with a light cane. Another method, which was actually used by an English doctor, was to catch a snake by the tail and, with a quick flick of the wrist, dislocate its neck. Presumably considerable practice in shaking a thermometer is required. In after years I saw many snakes; on the golf course slinking up to a ball; the harmless, long, black grass-snake swiftly slithering away; the dangerous banded krait suddenly appearing from a heap of ballast; the vicious little green bamboo snake, which looks like a tender leaf. Once I watched a cat having a sparring match with a cobra. Although most people had tales to tell of narrow escapes very few were actually bitten.

Assam—Land of Hills and Hollows.

From the Bay of Bengal for 600 miles to the Himalays great ranges of hills, the Arakan Yomas, the Lushai Hills, the Barail Range, the Naga and Patkai Hills, run roughly North and South. About midway the Khasi and Garo Hills run as spurs about 100 miles wide westwards to the broad Brahmaputra River. There was no way of going from Assam to Burma, except by jungle paths or from Upper to Lower Assam, at that time, except by the single line of railway, known as the 'Hill Section,' which was opened by Lord Curzon in 1904. It was my duty to maintain this vital link. The survey and construction of the railway through this wild unmapped and malarious country was reckoned as a great pioneering feat. There was a story that it cost a man's life for every sleeper laid. In 1916 it had been severely damaged by an earthquake, and, engineering materials having been difficult to obtain during the 1914-1918 war, there was still in 1921 some big bridge-building and much repair work to be done.

Elephants.

On both sides of the 'Hill Section' were hundreds of square miles of dense forest, the haunt of elephants, tigers, leopards, bison, bear, deer and smaller animals of many species. The proverbial hide of the elephant is not immune from irritation by

insects. These great beasts therefore appreciate the light breezes which blew through the forest clearings opened up by the railway and frequently paraded there at night. Every mile and gradient post had to be armed with sharp steel spikes, to prevent them from being torn up. Every now and again train met elephant, and, if the victims body lay across the rails, it was a difficult and troublesome job to shift the huge bulk.

One morning a wire announced that an elephant had been killed during the night and was lying by the side of the track. Some hours later, I saw the elephant lying at the foot of the bank, then to my amazement a naked man emerged from its hind quarters. No sooner was he out than another wriggled in and disappeared. He came out with a great junk of meat. The men belonged to the 'Kukie' tribe, who lived very miserably in small clearings in the jungle.

Capturing Elephants.

Every few years there was a big round up of elephants known as a 'Keddah.' A very strong stockade was built in a clearing in the jungle, from this projected two long substantial fences. By an encircling movement, extending over several miles, the elephants were herded very slowly but very steadily towards the stockade and, when in, the trap door was dropped. Then ensued terrific excitement, the great beasts stamping, jostling and trumpeting. The big tuskers had to be shot. When the excitement had somewhat subsided, two powerful tame elephants were driven in, the riders 'mahouts' had the highly skilled and dangerous task of securing one of the elephants. Firmly held, like a dangerous prisoner between two stalwart Gardai, the wild animal was escorted out and tethered by fore and hind legs between trees, there it starved until it had learnt that the mahout bringing food was a friend. Lessons soon started and in a remarkably short space of time it was docile and obedient. Thirty years ago elephants commanded a ready market, no young lady could have a stylish marriage unless escorted by a long train, but fifteen years later Henry Ford had ousted Jumbo.

Nights in the Jungle.

There were bungalows, at about 20 mile intervals, where the inspecting engineers could stay for the night. There was little twilight, but the sudden darkness was stabbed by myriads of pirouetting fireflies; mosquitoes hummed; elephants trumpeted; occasionally a tiger roared or a deer barked; more rarely there was a fiendish shriek that made every nerve tingle, as some animal was chased to death. Just after dawn, while breakfast was being prepared it was generally possible to shoot one or two jungle fowl, but it was always advisable to carry ball cartridge, lest bigger game were still afoot. In the tall trees the gibbons howled "Hulla, hulla,

hulla" whence the Assamese name 'Hoolock.' Gibbons make amusing but rather treacherous pets. When trolleying along one might see a colony of Rhesus monkeys cross the line in front, the little toddlers held by the hand and helped to surmount the rails; or one might meet a party of tribesmen, cheery and triumphant, with a wild boar slung from a spear. Gaily coloured birds flitted in the trees, the blue jay, the kingfisher, the golden oriole or the brilliant but tiny honey suckers. While one was absorbed in technical detail or in the enjoyment of nature, a leech might quietly exercise its powers of attachment and evening would reveal a sock soaked in blood.

The Tigers

Tigers were often heard but rarely seen. Among the unwritten laws of the jungle is one, that you must not shoot a tigress in cub or you will be dead before the next moon rises; a second, that you must not shoot a cub or vengeance will be swift and terrible. On one occasion the second law was broken by two week-end 'sportsmen' from Calcutta. A few days later, when they, no doubt, were boasting of their prowess in Firpos, a woman was killed within a few yards of her house. Then started a reign of terror. Two men were killed in the course of the next few days. Some of the Anglo-Indian engine drivers, who were expert shikaris, were sent to patrol and guard the area. One rode everywhere with the elephants, that dragged in timber for the railway, but the tigress sprang and dragged down the mahout from an elephant alongside of him. The elephants were terrified and in the confusion the engine driver could not shoot. The doctor with the supple wrist already mentioned built himself a cage and sat up many nights inside, but the tigress was too wary. A platoon of the Indian Army was rushed to the area, only to have one sepoy siezed and killed. The experts were baffled, for by this time eleven people had been killed then a Kuki, clad only in a loin cloth and carrying an ancient muzzle-loading musket, mentioned casually that a tigress had got in his way as he was coming to market and that he had shot it. He got a pleasant surprise when he found he was entitled to a handsome reward.

The Earth Trembles.

One morning, while waiting for a train, I felt as if some one had suddenly siezed the chair and rocked it to and fro. The roof timbers creaked. The waiting passengers keened "Ram, Ram, Ram." Living in one of the most unstable provinces of India, I experienced many such earthquake shocks. Older people still spoke with awe of the great earthquake of 1897, when more than 1500 people were killed, within an area as large as the whole of Ireland, all brick and stone buildings were practically destroyed. There was also a heavy shock in 1916, but nothing on a really shattering scale

in Assam until the 15th August 1950. From a recent letter I learn that about 1,000 people were killed: the bed of the Brahmaputra River, in one place where it is a mile wide, was raised seven feet: a range of hills 10,000 feet high was sheared from crest to plains level and is now one vast landslide.

The explanation of these upheavals—as given by the hillmen—is simple. Round the earth is curled a great python, he falls asleep and as he relaxes his tail meets his head, he wakes angrily to see what has disturbed his slumbers, he bites and the shiver of pain runs round the world. He falls asleep again.

The Monsoon

From November to March the climate in Upper Assam is delightful, bright, clear days and cool evenings. During April and May the temperature rises, the atmosphere becomes more humid and oppressive. In June the heavy moisture-laden clouds roll up from the Bay of Bengal and deliver their contents over Assam. At Cherrapunji, where the ground rises a sheer 4,000 feet from the southern plains to the central East-West plateau, the heaviest rainfall in the world has been recorded, 500 inches a year. Thackeray, father of the novelist, had a summer residence here, to escape from the heat of the plains of Sylhet. In the days of the East India Company there was a summer barracks for troops, but so many committed suicide, by throwing themselves over the cliff, that it had to be abandoned. Having myself experienced 24 inches in one day there, I could appreciate their feeling of depression.

In the 'Hill Section' of the railway, the rainfall averaged from 80 to 120 inches, concentrated in a few months. Often six inches fell in as many hours, at times a whole hillside would slip bringing hundreds of tons of earth and boulders crashing on to the line; little streams became cascading waterfalls; the rivers came rushing down in swirling torrents of silt and debris.

Home Again.

Doubtless 'there is a pleasure in the pathless woods' but exiles in India argue that the finest sight in the world is the view of Bombay from the stern of a ship. After some years abroad the fuchsia hedges of Connemara are a more thrilling sight than the most exotic orchids of the jungle.

When I returned from leave in the autumn of 1925, I was posted to the construction of a railway to serve a number of tea gardens. The project necessitated acquiring some garden land, uprooting some of the bushes, and many meetings with garden managers. I therefore learnt something of the cultivation and manufacture of tea.

How Tea Gardens Originated.

To understand why tea plays such an important role in the

economic life of Assam, it is necessary to take a fleeting glimpse at the historical background.

The North East frontier of Assam has been invaded again and again by people of Mongolian origin, but we have no connected historical account until 1228 A.D., when Assam was invaded by the Ahoms, who gave their name to the province. Knowledge of earlier days has been obtained from references in the 'Mahabarat' and other Hindu epics and from place names. The route was generally by the Hukong Valley, since made famous by the construction of the Burma Road. The inhabitants of Assam, having become soft and easygoing in a damp and relaxing climate, fell easy victims to the incursions of hardier tribes from the Far East. They were driven into the more remote and inaccessible valleys, where today numerous tribes with their own language, folklore and customs, live isolated in the mountains.

The Ahoms in their turn were exposed to the impact of great world movements, when the Mahommedans, who had invaded India by way of the North West frontier, endeavoured to complete their conquest by the annexation of Assam. All the attempts failed, mainly owing to the difficulties of maintaining the Lines of Communication. A 'war correspondent' of 1662 reported that "Assam is a wild and dreadful country abounding in danger—the air and water of its hills are deadly poison—narrow are the gates by which an outsider can enter or issue from this country."

In 1816 the Burmese raided the country both through the Hukong Valley and through Manipur, the route followed by the Japanese in the last war. No less than thirty thousand Assamese were taken away as slaves, nearly half the population was destroyed, famine and pestilence carried off thousands that had escaped the sword or captivity. The incursions of the Burmese into territory ceded to the East India Company after the battle of Plassey, led to the first Burmese war of 1824. By 1826 the invaders had been driven back, but as the Government of India were reluctant to absorb more territory, Assam was handed over as a native state to a descendant of the Ahom kings. He proved so bad a ruler that he was deposed in 1838.

The historical fact, that Assam has often been invaded from the Far East, is significant today when Chinese armies are on the warpath and have already advanced into Tibet.

In 1823 it was found that the tea plant grew wild in Assam, but nothing was done until 1832 when a Government Committee was appointed to consider the possibilities of development. Seven years later the still active Assam Company was formed, with a capital of half a million sterling. The years of invasions and internal strife had left vast areas of unpopulated jungle, which the pioneering tea companies now commenced to clear, importing indentured labour from the overpopulated areas of India.

The Manufacture of Tea.

An average sized tea garden has about 800 acres under tea in addition to 1,200 to 1,500 acres of rice, thatch-grass and forest land. A big company, such as the Assam or Jorehaut, owns several such gardens. The output varies considerably, depending on whether the garden produces coarse or fine leaf, but 700 to 800 pounds of good quality tea per acre is probably a fair average. A garden thus producing about 600,000 pounds of tea a year, has a manager and two or three assistants, before the war nearly all Scotsmen. The requisite labour force was generally reckoned at two to two and a half workers per acre of tea. Each garden has a dispensary and some hospital accommodation under an Indian doctor, the work of several gardens being supervised by a European doctor, usually an Irishman. The industry, as a whole, maintains a research and experimental station, where several scientists are engaged.

The first 'flush' occurs about April, when the women commence plucking by hand 'two leaves and a bud.' The leaves are transported to the withering sheds, where they are exposed on netting shelves for from twelve to twenty-four hours. Thence they are brought to the factory, where they are machine rolled. The rolled leaf, which looks rather like tobacco, is fermented for a few hours under very carefully controlled conditions, then passed through a 'firing machine,' which dries the leaf and prevents further fermentation. Finally it is sifted into fine, medium, and coarse grades, packed and dispatched to market. For all that, the worst possible place to get a cup of tea is on a garden, the reason being that the leaf is not yet blended.

Plucking usually ends in October, then follows pruning, hoeing, replanting, draining and the many other activities familiar to anyone with knowledge of work on a large farm.

Human Sacrifice.

In the first few months of railway construction the centre line and boundaries were pegged out and, according as land was acquired, earthwork was commenced in the cuttings and embankments; a temporary bungalow for the engineer and offices and housing for the staff were erected; a brickfield was laid out and the manufacture of bricks started. There was time to enjoy the hospitable planters' tennis and bridge parties, to watch the garden coolies' sports and native dances. I knew many of the 'sirdars' or foremen by sight and got a friendly 'salaam,' as I drove along the garden roads.

As the coolies watched the sinking of the foundations of a large bridge, memories of ancient customs revived and the rumour spread rapidly that a male child was to be buried in the foundations . . . No longer friendly smiles and greetings, but dark angry looks. The 'cold war' went on for months, nothing could be done to allay their deep-rooted suspicions; mothers went frantic if they missed

a child even for a few moments; managers and assistants could not leave the gardens but had to remain always on guard against some untoward incident. Then one evening a howling and excited mob surrounded my bungalow, alleging that a child had been captured; a garden manager leaped from his bath and, clad only in a towel, saved the life of a railway messenger who had already had his arms broken; a Bengali clerk faced instant death to bring the mob to reason; they were only convinced when the bungalow was searched. At last they realised that they had behaved foolishly and afterwards all was quiet and friendly again.

During the next few years on construction projects, technical and administrative problems left little leisure for jungle life. Stalking 'mugger,' hunting leopards, sitting up for tiger, watching birds are described in many books more adequately than can be attempted here. My next and most exciting entry into Assam was by an unusual route.

Retreat from Burma.

In December 1941 Rangoon was bombed by the Japanese, several hundred people were killed, many thousands fled the city. In January 1942, I was sent over with a small advance party to investigate what assistance was required by the Burma Railway administration, which was then struggling under immense difficulties to keep the railway working. The Japanese were advancing from Siam, British and Indian forces, stubbornly resisting overwhelming forces, were being driven back. As the armies retreated, hundred of thousands of Indian civilians sought every means of escape. Trains were packed to suffocation; men stood on the couplings, on the running board or lay on the roofs of the carriages; many died on the way. In the streets of this great thriving city nothing was to be seen but the scurrying jeeps, the criminals, the looters and the insane. No one was left except a small band of 'Last Ditchers' and garrison troops who had volunteered to remain until the end. In March they also were ordered to leave; the ground shook as port and other installations were blown up; the sky darkened with the smoke from the inferno of a great oil refinery. The last train steamed slowly out into the night leaving a wake of destruction—and behind it pathetically followed, the spaniels, the airedales, the terriers, all the big and little pets with their appealing eyes saying "Surely you can not abandon US."

Followed grim days of defeat and withdrawals, at one station alone eighteen people were found one morning dead from cholera. Mandalay station was a mass of wreckage, when fifteen tons of bombs exploded after an air raid. Station after station was bombed, patched up, and finally abandoned. In May 1942 the last of the devoted band of railwaymen, who for four months had kept trains running in the face of appalling difficulties, who had provided transport for thousands of refugees to the frontier, and could now

do no more, were ordered to escape to India as best they could. It took fifteen days to cover 220 miles to Imphal, 4,000 feet above sea level, the capital of the native state of Manipur. Thousands of refugees were also painfully toiling along what was but a jungle path, winding up steep slopes to 6,000 feet, descending into deep valleys, only to climb up again in the broiling sun. Their only food was what they were able to carry, their resting place the bare ground. Many fell exhausted, or succumbed to dysentery or malaria. The Manipuris offered us unrefined sugar, which I had often seen made in the villages from sugar cane and had thought a filthy mess. I was glad then to accept their generosity.

Manipur State.

Before the war Manipur was one of the most picturesque States of India, remarkable also for its dancers and strange customs. They were, at one time, animists, like most of the hill tribes, but advancing into civilisation had been absorbed into Hinduism. There is a Bengali proverb "Twelve Manipuris, thirteen ovens." meaning they were so ultra orthodox that each man cooked and eat separately. The duck shooting was famous, with a record of five hundred birds to one gun in a day.

In 1944 Manipur was invaded by the Japanese and bitter fighting ensued before they were driven back.

It was thus twenty-one years after I had gone to India to assist in building a railway to Burma that I returned from Burma, weary and nearly starved, over one of the three possible alignments for a railway.

Assam a Battleground.

Eighteen months later I returned as Engineer-in-Chief of Construction in Upper Assam. The railway, which had been designed to carry tea, could not meet the demands now placed upon it. In August 1943, at a Conference in Quebec, it was decided that the Assam lines of Communication were to be developed to carry 7,500 tons a day, excluding petrol, for which a pipe line was to be laid. This meant increasing the capacity sevenfold, or transporting for twice the distance from Kerry to Antrim more traffic than is loaded daily on the whole of the C.I.E. The construction programme involved large marshalling yards and doubling 350 miles of line. The water supply for the additional engines and staff was, itself, a formidable undertaking.

An American Transportation Division was sent to operate the traffic. With new methods, more intense supervision, and with the assistance of a greatly increased Indian staff the extended facilities were used to the utmost capacity.

Military supplies and rations had to be carried for the British and American troops fighting in Manipur and the Hukong Valley; for the airlift over the famous 'Hump' to China; for the construction

of the Burma Road; for the great number of airfields and depots of all kinds; and for the doubling of the railway.

On the double-engined trains half a mile long were aircraft engines and parts, mechanical excavators, Bailey bridges, pontoons, tanks, guns and ammunition, pumps and pipes for the oil line, rails and sleepers, pigs and goats, all the immense paraphernalia of a modern war. With everyone straining to the utmost to push the supplies through, in addition to troop, ambulance, and civilian passenger trains, risks had to be taken and accidents were bound to occur. When wagons were derailed the Americans sent out a bull-dozer, shoved them bodily off the line, and trains were soon running again.

On one occasion a train was held up at a station, to my enquiry as to the cause of the delay, the American station master replied that there had been a head-on collision between two stations.

"How did that happen?"

"There is a fine young fellow down there, but he don't know much about trans-portion" was the reply.

Somehow these thousands of men, of different races, classes and creeds, serving under different authorities, managed to work together with remarkably little friction.

The Pipe-Line.

The pipe-line was laid, mainly alongside the railway, for 750 miles from Calcutta to the Burma Road. At Ledo, the Assam end, was a sign post:

Mitkynia 275 miles.

Kuomting 1,078 miles.

Peace at Last.

When the atom bomb was dropped at Hiroshima, the tumult and the shouting died and the captains and their companies departed. Assam gradually returned to its quiet and easy going way of life, but the scars of war were left.

My last visit, paid in 1946, was to make arrangements for dismantling the redundant track and pulling out the pipeline.

The Province Divided.

In August 1947 when India gained her independence the province was divided, Lower Assam, which was mainly Mahommedan in religion and Bengali in race, became part of Pakistan, while Upper Assam and the Hills, the ancient kingdom of the Ahoms, was allotted to India.

Sir E. Gait: *History of Assam* (out of print).

F. M. Bailey: *China, Tibet, Assam; A Journey to Lancaster; The Story of Tea, 1947.*

- R. D. Morrison : *Tea—Its Production and Marketing*, 1948 ;
Tea : A Progressive Industry, 1950.
 Maurice Cullis : *Trials in Burma*.
 C. J. Rolo : *Wingate's Raiders*.
 W. G. Burchett : *Trek Back from Burma*.
 Beverley Nichols : *Verdict in India*.
 Geoffrey Tyson : *Forgotten Frontier*.
 W. G. Urchet : *Wingate's Phantom Army*.
 Bernard Ferguson : *The Wild Green Earth*.
 E. Candler : *The Unveiling of Lhasa*.
 Sir F. Younghusband : *The Epic of Mount Everest*.
 H. W. Tilman : *Mount Everest*.
 T. C. Hodson : *The Noga Tribes of Manipur*.
 Peter Fleming : *Kipling—Jungle Tales, etc.*
 Kipling : *Man Eaters of Kumaon ; Jungle Tales, etc.*
 Technical : *The Hill Section—Proceedings of the Institution of Civil Engineers*, CLXXVIII & CCXVIII.
 Ethel Mannen : *Jungle Journey*.
While Memory Serves : (The story of the last two years of British Rule in India) by Sir Francis Tüker.
 Kingdom Ward : *The Confessions of a Thug*.
 (Perhaps something like *Railway Workers of the World . . .*).

NOTES

AHASCRAUGH AND CASTLE GAR

Sir Richard Morrison, the notable Irish architect, brought up under the influence of the grand classical tradition, from which he departed later, engaged in the building and remodelling of country mansions. The style which he adopted was in accordance with the taste of the time. "In his exteriors he imitated mediaeval castles and abbeys, or preferably Tudor mansions, and sometimes combined the two. His interiors were richly decorated with ornamental carvings, the walls were wainscoted in oak, tracery windows were filled with stained glass, ceilings ornamented with carved beams and gilt pendants. The halls were large and in the baronial style ; musicians' galleries were often added. One of the most noteworthy of Morrison's creations was Castle Gar, possessed by the Mahon family."

Dutton in his *Survey of County Galway* mentions the Rev. Dean Mahon and Lord Clonbrock as among the few gentlemen who cultivate green crops. He adds that the gentlemen he mentions cultivate Norfolk, Swedish, and other kinds of turnips, generally in drills. They also usually plant rape, vetches, and may have begun to propagate mangle wurzle, but little or no carrots or parsnips for cattle.

Bryan Mahon possessed in 1665 considerable property in the neighbourhood of Loughrea. His wife was Maggie Power. James the elder of their two sons, became ancestor of the Mahons of Beech-hill, Co. Galway ; their son Bryan was Lieutenant in Clancricarde's Regiment. He was ancestor of the Mahons of Castlegar and his commission as Captain, date 5th of April, 1690, is at present at Castlegar.

Otway in his *Tour in Connaught*, 1839, wrote, "In the neighbourhood of Ahascragh there are two fine demesnes, one Castlegar, the mansion of Sir Ross Mahon ; the other, Clonbrock, the seat of the lord of that ilk (as the Scotch say). They are both very different indeed from the middleman's demesnes I have lately described. As far a great extent, full grown timber, and roomy but not handsome houses, kept in excellent order will go, they are fine establishments. Both owners were from home, as indeed I may now say *for once* was very owner of a fine demesne, except one, that I passed during my whole tour. I observed that the soil was poor and hungry in their demesnes. Though it was the latter end of May, the surface was covered with a thick vesture of moss. I had, before I visited this quarter, imagined that the central plains of Galway were of a finer quality of land than what I now found them. The finest oak-wood I have seen in Connaught is at Clonbrock ; the timber

seems to stand in its natural *habitat*, and is full grown. Part of it was being cut down, and observed that, contrary to the Irish practice, the bark was stripped off before the tree was felled; this, I believe, is the practice in the royal forests in England, and improves the quality of the timber. I saw here pheasant running along the skirts of the wood. This rare species of game being abundant here showed that his lordship was careful of manorial rights. I confess I would rather have seen a fine peasantry than a peasantry; and I am not sure that I saw any thing like the former. In the immediate vicinity of the great house, I saw some pretty porter's lodges, etc., etc., but outside of the demesne (on land, which, no doubt was still his lordship's property) I did not observe any great improvement in the dress, the houses, or the tillage of the people. No doubt there is a slow process of improvement going on here, as in every other part of Connaught, and a change is coming over the language, and dress, and the habits of the people. Respecting this very district and property of Lord Clonbrock's, I remember being told a circumstance which occurred half a century ago, and was witnessed by a relation of mine then on a visit at Clonbrock. The then lord was getting home his year's full, and as was the custom, the tenantry, according to their villages, took it in turn, day after day, to draw home, with man and horses, the lord's turf; and during the process, each set of villagers got their dinners in the servant's hall; but when it came to one set, which were located far off in an island, surrounded by red bogs, and when they were called to come in to the house to dinner, nothing could persuade them to do so—in Irish, their only language, they declared that they dared not do so, lest the big building should fall upon their heads, while under it. Such barbarian ignorance, if ever it was shown, could *not now* at least be exhibited. Lord Clonbrock is, I am told, a great improver of red bogs, and I regretted much that my time and engagements did not allow me to go and inspect what he had done—but when I asked was the improvement finished, is the red bog become good pasture, meadow, or tillage land, I was told that it was not so yet, and it was more than hinted that his lordship was growing tired of his speculation."

The Editor.

HODSON v. LORD CLONBROCK

Galway Assizes. Summer, 1831, before Mr. Justice Vandellure.

The following is an outline of an interesting case which occupied the court for two days.

In 1765 Lord Eyre leased to John Donelan, of Ballydonelan, certain lands called Clonkeen, containing 93 acres, for three lives, of whom Malachy Donelan was the survivor.

Some years afterwards—in 1773—a Mr. Hodson, the ancestor of plaintiff, purchased the lands from Eyre, subject to the lease.

There were several other denominations of land adjoining called Clonkeen also, of which four or five were granted to the Donelan family at different times and were in 1831 called "Clonkeen Donelan," another called "Clonkeen Lorcan" were at that date in the possession of Lord Clancarty. Mr. Hodson's was called "Clonkeen Eyre."

A road leading from Ballydonelan to Aughrim, by Ballyeighter (as was contended by plaintiff) ran directly through "Clonkeen Eyre," leaving about one half on the south side of the road going towards Aughrim, and for that half defence was taken in the name of Lord Clonbrock, but really by Mr. Donelan, as a sale lately made of part of the Ballydonelan Estate the acres so in dispute to the number of 47, were conveyed to Lord Clonbrock as being a part of "Clonkeen Donelan," and of another denomination called Lurga.

By a consent entered into, title was admitted on both sides, and the simple question for the Jury was "whether these 47 acres were the estate of Hodson or of Lord Clonbrock."

A writ of view was had, and previously to the Assizes some of the Jury were on the lands, and the mearings were pointed out to them by persons nominated for the purpose by the parties respectively.

There was, as is usual in such cases, evidence of a conflicting nature produced on both sides, but the great weight of it lay on the side of the defendant, but a number of the Jury, however, were of a contrary opinion, and after a discussion lasting two hours in the Jury Room, the Jury was discharged by consent.

In reporting the case *The Western Argus* stated: "Should the Plaintiff again try a Galway Jury we think he will find it difficult to procure one in the County (famed as it unquestionably is for the honour and intelligence of its Jurors) who will agree in thinking that Malachy Donelan and our respected, valued, and most lamented friend the late John Donelan, would have sold to Lord Clonbrock 47 acres of another man's estate for valuable consideration, *knowing it to be such*—for to such conclusion in fact must they come if they find for Mr. Hodson."

The Editor.

KILCONNEL—THE POPERY ACTS

Grand Jury Presentments

At the Galway Summer Assizes of 1822 the last known case of the prosecution of a priest under the Popery Acts was that of Father John O'Connor, Parish Priest of Kilconnel and Aughrim. He was indicted: "he, on the 17th of February last, did in Kil-

connel celebrate marriage between Thomas Curley, a reputed Papist, and Mary Parry, who had professed herself to be a Protestant, within the space of twelve months previous to the date of her marriage, contrary to the peace of our Lord the King, his Crown and dignity."

The Crown Prosecutor stated that the accused was a clergyman of position in the Roman Church, respected by all who knew him; and the crime he stood indicted for was a violation of that law which makes it criminal for a Roman Catholic priest to perform the ceremony of marriage between a couple, either of whom had within twelve months been a professed Protestant. The defendant, counsel said, might have not intentionally violated the law, but the Hon. and Most Reverend Doctor Trench, and the Rev. Mr. Martin, Rector of the Parish, who had originated this prosecution, thought otherwise. The Jury must be aware that the 32 and 33 George III, chapter 21, sub-sections 12 and 13, restricts "Romish priests from performing the service of marriage between Protestants, or between those who had been Protestants within twelve months previously, and Papists, unless first performed by the Protestant clergyman." The young lady admittedly had been a Protestant in this case, in which she was an unwilling witness. She had become a Catholic and married, and she will now be examined as to the state of the facts, as also will be the Rev. Mr. Martin, whose church she was wont to attend. He (counsel) would put his witnesses on the table, and he ventured to hope that it would be the last time in his life that he would be employed in such a prosecution.

The facts having been proved, the knowledge of the priest as to whether he knew the lady had been a Protestant within the twelve months became the object of serious inquiry.

Counsel for Father O'Connor were Messrs. North, K.C., Blakeney, Fallon, Donelan and Everard.

The Judge, Mr. Justice Burton, charged for an acquittal, and the Jury accordingly acquitted Father O'Connor.

The Editor.

LOUGHREA

From "The Western Argus." Galway,
Saturday, August 20, 1831.

A few days since a party of peasantry were drinking in a public house at Poppy-hill, between Ballydonelan and Gurtymadden, some armed vagabonds came in to swear them—whereupon a man named Michael Dolan, a tenant of Mr. Donelan's, declared that he often heard his late master John Donelan, advise the people against the Terries; and that by God he had too much regard for his master (the Lord have mercy on him) to act against his orders tho' he was

now in Heaven. The Captain of the Terries replied that Dolan was the first man should take the oath. The wind of the word was enough—Dolan a stout, determined, active fellow, jumped instantly over the table and seized the ruffian—the women who were present rushed in and collared Dolan, attempting to draw him away lest *the Captain* should shoot him. *The Captain did fire* at Dolan, but missed him, upon which the latter, his hands being engaged by the women, hit Terry a couple of kicks in the seat of honour, and the company interfering the Terries made of.

The consequence was the people were not sworn, and feel most grateful to Dolan, for but for his conduct the system would have been forced upon them.

A neighbouring gentleman brought Dolan to Ballinasloe and introduced him to Captain Warburton, our most efficient and active Chief Magistrate, who gave him three pounds as a reward for his determination. Dolan declared that if his master, our much regretted friend John Donelan were living, he would have seized the captain of Terries and brought him before him.

If poor John Donelan were spared to his county; or if the gentry would do *their* duty as we have oft heard *him* advise them, the system would long since have met its downfall.

The Editor.

PORTUMNA

County Galway Grand Jury Presentments— The Assizes, August, 1831

Owén Glorer was indicted for appearing armed by day, with others, on the 20th July last.

James Clarke—lives at Addigan, near Portumna; saw prisoner on 20th July—(would know him in a blanket)—witness was weeding parsnips in his garden in the forenoon; prisoner and another man came into the garden: prisoner had an umbrella under his arm; asked witness what men he had working; answered none; his man had retired from work in consequence of a notice served on the Chapel; prisoner pulled out a pistol and said—"you must raise wages to a shilling per day, or 10d. with diet; that he should follow the *laws of the country*, according to Terry's rules;" witness said he could not afford it; prisoner said he should, and that he should send a message to the same effect to *his father* and the Rev. Mr. Armstrong, and if Mr. A. would not submit that he (prisoner) would *meet him either in Gig or Carriage*; prisoner was spokesman: the other was apart, behind the other, armed also with a pistol; the country is very disturbed; identifies the prisoner; saw him after at Captain Singleton's in company with several others; would know him among a thousand; the men remained

half an hour; James Caginane was drawing stones in a field opposite his door, to Lord Clanricarde's deerpark, to build a wall; the men were not disguised; witness was very civil because prisoner had a pistol levelled at his breast.

Mrs. Clarke corroborated the statement, but did not hear the conversation.

William Coffey, Esq., C.C.P., saw Clarke three weeks ago in Mr. Lynch's yard at Portumna, who stated the occurrence, swearing informations and giving description; arrested prisoner subsequently, was not present when Clarke identified prisoner.

Captain Singleton, Chief Magistrate, was present when Clarke was brought to identify; placed six men together; Clarke was at a back window, and *pointed out* prisoner among the six; he sent for Clarke without informing him that the man named in his information was in custody.

For the defence, James Cullinane deposed that he was drawing stones to Lord Clanricarde's deerpark on 20th July: was throwing a load when he saw *two strangers* go into Clarke's garden; did not know them; prisoner was not among them; Clarke was nearer to prisoner, and had a better opportunity of seeing them; their faces were not turned towards witness; saw an umbrella and pistol with them.

Thomas Hynes and Pat Laundry were produced to prove an alibi, that they were cutting turf with prisoner on the day mentioned.

The Rev. Mr. Curtin gave an excellent character of prisoner: heard of bullets and swan drops found in his house.

The Jury brought in a verdict of guilty. He was sentenced to be imprisoned 12 months.

The Editor.

LOCAL TRADITIONS OF THE BATTLE OF AUGHRIM

As Related by SEAN CANNING

With the fall of Athlone, through the obstinacy of St. Ruth, there was nothing left but to order a general retreat to a more favourable position, and leaving the gallant Colonel Richard Grace with many of his comrades, all put to the sword and now lying dead within the walls of that town, St. Ruth passed into Galway. He crossed the Suck at Ballinasloe and halted on the slopes of Aughrim, about three miles further on. Sarsfield with the more able officers advised him against giving battle; he preferred to prolong the campaign over winter.

The soldiers of William's Army were composed of at least ten nationalities, they were foreign to a winter campaign in Ireland. Disease and pestilence, with shortage of food for man and beast,

would decimate them. The Irish army with a good command, would harass them by avoiding giving battle and striking when the opportune moment would arise. St. Ruth could not be moved, he was afraid that word would reach the French King, and that he might be recalled in disgrace, and perhaps end his days in the Bastille. He disregarded the advise of his officers, and gave a general order to the whole army, under his command, to hold themselves in readiness. He awaited on the historic slopes of Aughrim, an admirable position. Here he hoped to give battle to the enemy; he would revenge the error of the Boyne, and retrieve the error of Athlone; he may fall in battle with an external halo of honour to surround his name. These vain thoughts urged him on.

Ginkle with his army followed in the footsteps of St. Ruth, and on the evening of the 11th July, some Irish troops were scouting and spotted an advance guard of Williamites approach from the Ballinasloe direction. They entered a small field nearby and were in the act of replenishing their water supply from a well, when the Irish opened fire on them. A short, sharp, engagement ensued, and both parties withdrew to their lines. It was now only a matter of time when the decisive blow would be struck, and sentinels on both sides kept a vigilant watch during the night. As the dawn broke and the first rays of light appeared from the east it was evident that a great blanket of fog was casting its massive folds over the plains below, even Kilcommedon heights were invisible.

Now the position taken up by St. Ruth gave him marked advantage over the enemy. The Hill of Kilcommedon extended to a distance of almost two miles from north to south, at places it inclined to a height of about 400 feet, and it varied from base to summit, to a quarter of a mile. In front was a morass of bog. At the extreme north end was the Castle of Aughrim, approached by a narrow pass between two bogs. To the south end lay the Pass of Urrachree, guarded by sand dunes or small hills. The hill of Kilcommedon was intersected by fences and thrown up trenches. Breaches were cut in places to allow cavalry to pass through. St. Ruth's main body manned those heights, and trenches; his left was extended to Aughrim Castle; his position at the right rested at Urrachree.

Ginkle, an Officer of experience and a man who would listen to the good counsel of his officers saw that his chances of success were not too bright, especially against such troops as he had previously met at Athlone. Unlike St. Ruth, he would not act on his own initiative, so he went into council of war with his Officers. Mackay and Talmash advised him to give battle, as they saw danger in delay, and on their advice he agreed, rather reluctantly, we are told. One thing certain Ginkle had on his side reliable officers, well disciplined, and with a first class training. It is unfortunate to state that on the Irish side the same could not be said. Tyeconnell the Viceroy, was doubtful and weak; it was said that he was more interested in himself than his country. He interfered in military

affairs, when he should not, and was almost lynched at Athlone for undue interference. He disliked Sarsfield, and slighted him whenever he got the chance. Then he had such traitors as Luttrell, Clifford and Maxwell. Sarsfield remonstrated with these and previously accused them of corresponding with the enemy, but Tyrconnell would not listen. With such men as these, St. Ruth went into battle. Of course he had with him devoted and trustworthy men who were honourable and above reproach, but a few traitors such as I have mentioned would have been shot out of hand before their ill designs were effected.

It was on Sunday morning and Masses were said and sermons were preached in the Irish Camp, the soldiers were called upon to defend their country, their Altars and their homesteads; defeat would mean extermination, confiscation and ruin. They would become the serfs and slaves of a relentless foe. Brave words and brave deeds were the order of the day. Most of the Officers and men were true to their dear country and fought bravely that memorable day at Aughrim, but fate entwined with treachery turned victory into defeat.

The strength of both armies was about the same, the English 23,000, the Irish 22,500, but the English had 24 guns, the Irish having only 10. St. Ruth had gone into position at an early hour and only awaited the disappearance of the fog from the moors below. At 12 o'clock the sun's rays pierced through, and both armies, in full view faced each other. St. Ruth placed five guns on his right, with De Tesse his second in command. On the left was Sheldon, with Henry Luttrell, Purcell and Parker as reserve supports. At Aughrim were placed two guns with Colonel Burke and a regiment of foot. The centre, and along the slopes were manned by infantry under Hamilton and Dorrington. The cavalry slightly to the rear were in charge of Galmoy. A battery of three guns was in position on the slope of the hill, and covering the bog and narrow pass leading to Aughrim Castle. The gallant Sarsfield, the hero of Ballyneety, was relegated to an inferior command, and was sent with the reserve cavalry two miles to the rear. St. Ruth could not then cast away his prejudice against the greatest soldier of that time.

Ginkle had for his second in command the Duke of Wurtembur. At the centre were Mackay and Talmash, with the cavalry under Scavemore and De Ruvigny. Near the bog, at the centre, were two batteries, and two more at an advanced position covering the pass where it widened to Aughrim. To the left were the Danes, the Dutch and the French Huguenots commanded by La Melloniere, Tetteau, Nassau, and the Prince of Hesse. The cavalry to the extreme left were placed with La Forest, Eppinger and Portland in charge.

The first engagement took place at Urrachree, where some Irish outposts advanced to a stream and were fired on by a party of Danes. Fighting developed at this sector, and reinforcements were

rushed by both sides but the English were driven back. There was a lull in the conflict and Ginkle held a further council of war. He was in doubt as to the advisability of giving battle. Again the strong hand of Mackay carried sway and after two hours' silence the guns from the English lines boomed forth. The battle renewed, Ginkle led the way towards Urrachree. The Danes made an attempt to manoeuvre a flanking movement but the Irish extended their line of defence and stemmed their advance. The Huguenots advanced to attack the hedges near the pass, and the Irish according to plan, retired and drew them on. With terrible effect a flanking fire was opened on them and they fell back in disorder, the Irish horse attacking as they retreated. Again Ginkle brought up reserves, but yet again the Williamites were beaten back and driven into the bog below. To hold this position intact, St. Ruth moved a regiment from near Aughrim, with fatal results later. It was said that he carried out this movement on the advice of Luttrell. Mackay felt the weakened pulse at this sector, and took full advantage of it; he at once sent his Infantry across the bog. An hour and a half of hard fighting had now elapsed, and the Irish had held their ground with great gallantry. It was at 6.30 p.m. that 3,000 English advanced once more through the morass under cover of their artillery, and faced the hill in a vigorous attack on the Irish positions there. Again the Irish enticed them on until they were almost at the summit of the hill; then with lightning rapidity and heroic dash faced about and opened a deadly fire on them and with the cavalry coming on they were cut to pieces and hurled into the bog once more. In this attack they suffered a severe reverse, losing many officers. At one place only did the Williamites make any advance that seemed dangerous. A couple of regiments converged, and gained a foothold among some walls and fences near Aughrim Castle. Colonel Burke's turn now came but to his dismay, he found that the ammunition given to his men was too large; they were compelled to use chapped ram rods, and even buttons from their tunics. Here we find another act of unwarranted treachery. However, word was quickly conveyed to a body of cavalry in the immediate vicinity, and after a daring coup, and a stiff engagement, the English were driven back. It is told that Mackey in all those defeats insisted in one last stand. He advanced with a body of cavalry through the pass at Aughrim, with only a couple of horses riding abreast at the time. St. Ruth watched the advance from the position above, and exclaimed "Pity to see such brave fellows throw away their lives in this way." He sent word to Sarsfield to send up 400 horse but stay on with the remainder, and await further orders. On the arrival of the body of cavalry, St. Ruth placed himself at their head. He was in great heart and stated he would drive the English to the gates of Dublin. As he charged down the hill and veering towards one of his gunners to convey an order, a burst of chain shot got him, and his headless body rolled from the saddle.

I would like to add here that this seemed like fate, but tradition has it otherwise. A couple of days prior to the great battle a pedler named Mullin arrived at the Irish Camp, he sold laces and spent long enough to get the information he desired to convey to the enemy. He heard St. Ruth was to ride on a grey charger, as this was one of his favourite mounts. In that fatal charge the Williamite gunner picked on him as he sped across the plain to meet Mackay. The first shot missed and a young ensign named Trench took the gun in hand and fired. The gunner remarked to Trench "his hat is knocked off Sir." "Yes," said Trench "but you will find his head in it too." The cavalry in their dash were halted with no responsible officer to lead them. St. Ruth's body covered with a trooper's cloak was carried to the rear and an attempt was made to conceal his fate, but the true facts leaked out. The result was, his regiment of Blue Guards (French cavalry) retired from the field, followed by the Irish. No assistance came to calmoy in his endeavour to hold up Mackay and the English made a flanking movement at Aughrim Castle. At the same time, Ginkle pressed at the centre and broke the front line of defence. The Irish infantry under Dorrington, made a brave stand, but were compelled to fall back in broken formation. At one place known as the *Bloody Hollow* about 2,000 Irish were encircled, and trapped; the remainder retired in hot haste. Sarsfield galloped to the scene of battle but too late, and with a heavy heart, he gathered together the remnants of a defeated army. The slaughter was great, the English lost 2,700 killed and wounded, the Irish about 5,000. Included in this would be those surrendered in the bloody hollow.

In the early hours of the morning of the 13th after torrential rain during the night, the English in savage fury, murdered those prisoners. It was said that the little stream at the base of the hill ran red with the blood of the slain. The dead were left unburied, and Story, the Williamite historian said that a human being was not to be seen for miles around. Great packs of roving dogs took possession of the battlefield and devoured the bodies of the dead, and for months it was unsafe for the traveller to pass that way.

Sarsfield retreated through Limerick; on his way he passed through Woodford and, according to tradition, at that town he buried some pieces of artillery at Derrycregg wood. The enemy must have harassed him on the way, as at Woodford he reversed the shoes on his cavalry.

On the night of the 14th, we find that Ginkle, with a body of cavalry, arrived at Eyrecourt, and bivouacked in the grounds of Eyrecourt Castle that night. Eyre received him with great pomp and splendour.

So much for the slogan that caught the eye of the visitor who entered the entrance door of the castle. It read—

"WELCOME TO THE HOUSE OF LIBERTY."

To this we pass by with a smile. So ended the battle of AUGHRIM, with bitter memories to follow.

Remarks :—

1. St. Ruth arrived in Ireland on the 9th May, 1691, and was not long enough on Irish soil to judge the sincerity and advice given to him by the officers under his command. He was unable to calculate between the good and the evil.

2. His failure at Athlone forced his hand at Aughrim, as I have already stated, but his own personal ambition was at stake.

3. Three responsible Officers with the rank of colonel were unreliable. They were previously caught holding correspondence with the enemy—how could they be trusted at Aughrim? One of them, Luttrell, was assassinated on the streets of Dublin, undoubtedly for his past treachery.

4. The deploying of the regiment from near Aughrim seemed to be rather exposed as immediately the English probed the line at that sector and massed their infantry on it.

5. The death of St. Ruth seemed to paralyse the French cavalry—they lacked discipline or leadership, or perhaps both. If they had even made a stand the tide of battle may have changed.

6. The fact that when Mackay was forcing the pass at Aughrim, and the time that elapsed before word was conveyed to Sarsfield, and the coming up of the cavalry a great number of the English must have got through. If Sarsfield was allowed to come up with the whole of his cavalry and take command there is little doubt but the tide of battle would be changed. Mackay's flanking movement would have been broken, and the Irish infantry would have held the heights of Kilcommedon.

7. When St. Ruth was killed the whole plan of battle seemed to have been lost, as even the second in command De Tesse failed to take control. There was no united command, the cavalry retreated while the infantry fought on for almost two hours.

8. To allow a spy to enter and get away from the Irish camp with valuable information was to be deplored. This one man may have been responsible for the disaster that befell the Irish army at Aughrim.

THE BODKIN MURDERS

By JARLATH A. O'CONNELL

This shocking massacre took place in 1740 at Carrowbawn House, about four miles from Tuam on the Headford side of the town. The house was then the property of one Oliver Bodkin, a landed gentleman whose family could boast of being one of the

oldest in the country and could claim a common ancestry with the Earls of Kildare and of Desmond.

In or about 1720 Oliver Bodkin had married and there was one child of the marriage, a son christened John but who was usually known as John Bodkin FitzOliver to distinguish him from other relatives of the same Christian name.

Oliver Bodkin's wife died in 1730 and two years afterwards, he married again. Of this marriage there was also only one child, a son christened Oliver and always subsequently referred to as Oliver Bodkin FitzOliver.

Both children were treated with great affection by the father and the elder boy in particular is said to have been pampered in an extravagant fashion by him. It is of relevance to this article to refer to the fact that Oliver, the younger son, had been sent out to foster parents for the first three years of his life. This was a usual custom of the time and in this case the foster parents were John Hogan the herd on the property and his wife.

Eventually it was decided that John FitzOliver's education should be taken seriously in hand and he was sent to Trinity College, Dublin, to study law. Whilst there, however, he entered upon a life of dissipation and, notwithstanding appeals from his father to mend his ways he eventually abandoned his studies entirely and had to be brought home to Carrowbawn.

Naturally, his behaviour was frowned upon by his father and his step-mother and, at the same time, tended to increase their affection for the younger boy a fact which young John FitzOliver noted with increasing resentment. He developed an intense hatred for his step-mother and such jealousy of his step-brother that eventually, in 1737, he decided to leave Carrowbawn for good. He was then seventeen years of age.

About a mile to the west of Carrowbawn stood Carrowbeg House, a property belonging to John Bodkin who was a brother of Oliver and an eminent Counsellor well known on the Western Circuit at that time. He had two sons known respectively as John FitzCounsellor and Patrick FitzCounsellor, the latter being married and the father of a family.

Neither John Bodkin nor his sons appear to have taken much interest in the Carrowbeg property and apart from a few week's holidays each year they seldom visited the estate. The house, however, was looked after by another member of the family, Dominick Bodkin, who was a brother of Oliver and the Counsellor. This gentleman was a notorious character in the locality and his pock-marked face and blind eye added to his unsavoury reputation. He was known as 'Blind Dominick' to the tenantry and, in fact, tales of his evil doings may still be heard from the older people around Carrowbeg.

It was to this house that young John FitzOliver removed when he left Carrowbawn in 1737 and for the next three years his constant

companion and confidant was his uncle, 'Blind Dominick.'

In 1737, the Counsellor's two sons came to Carrowbeg for a short visit. They remained there for some days and everyone appeared to be on the friendliest of terms and Patrick FitzOliver seemed to be in excellent health. But one morning he was found dead in bed and there was apparently no evidence to show that he had died otherwise than from natural causes. It may seem irrelevant at this stage, to refer to this minor tragedy but it was an event which had a direct influence on the subsequent conduct of John FitzOliver.

This young man continued to nurse his grievance against his family and his resentment knew no bounds when in 1740 he learned that his father had altered his will and had decided to leave his estate to young Oliver. He then conceived the horrible idea of circumventing the terms of the will by murdering his father, his step-mother, and his step-brother. In 'Blind Dominick' he found a willing ally and John Hogan the herd also agreed to assist him in his awful plan. In describing the conspiracy, Oliver J. Burke (*Anecdotes of the Connaught Circuit*) states that another man named Roger Kelly was involved but the Newgate Calendar gives the name of this fourth man as Burke.

The conspirators met at Carrowbeg House on the night of Friday the 18th September, 1740, and it was there they planned the details of the crime. They agreed to meet on the following night near Carrowbawn House but when the appointed time arrived the fourth man lost his nerve and ran away. The local account of the crime states that they met at Carrowbeg House on the night of the crime and that whilst they were debating as to whether guns or knives should be used, Roger Kelly went out to the yard on the pretext of looking after his horse and did not return.

They entered the premises through the yard at the rear and their first victims were two sheep dogs whose throats they cut lest they might give warning of their presence. They then went into the servants' quarters and enquired if the Counsellor had arrived for the Assizes. Having thus put them at ease, they proceeded to cut the throats of the three men and two girls. Upon entering the main portion of the house they came across another servant and his wife and they also cut their throats as they lay asleep. Next they murdered one Marcus Lynch, a Galway merchant who had come down for the Tuam races earlier in the week and who had the misfortune to be staying in Carrowbawn that night. It was John FitzOliver who butchered him and meanwhile John Hogan cut the throats of Oliver Bodkin and his wife. This left only young Oliver alive and it was Hogan who set about killing him. It is said that as he approached the bed, the child awoke and, recognizing his foster father, cried "Daddy, daddy, don't kill me." The appeal touched Hogan and he proceeded to smear the boy with blood in the hope that the others would think him dead. But Blind Dominick saw

through the ruse and threatened to kill Hogan if he did not complete his ghastly task. Hogan then killed the boy in a most brutal fashion and actually cut off his head in the process.

Having thus butchered every inmate of the house, eleven persons in all, the three murderers quietly left Carrowbawn.

The crime was discovered early the next morning and a large crowd of the local residents gathered at the scene. Amongst them was John FitzOliver who displayed every symptom of grief at his loss. But it was noticed that there were several bloodstains on his clothes and upon interrogation by Lord Athenry, a Justice of the Peace, his replies were so unconvincing that he was arrested on suspicion and removed to Galway Gaol. Upon arrival there he made a full confession and a statement as to the parts played by his two accomplices.

Hogan and 'Blind Dominick' immediately fled but they were apprehended on the following day and brought to Galway. At the same time John FitzCounsellor was arrested on suspicion of being implicated in the crime.

The four prisoners were brought to Tuam on the 6th October and lodged in the Bridewell that night. On the following day they were charged with the murders and true bills were found against John FitzOliver, Hogan, and 'Blind Dominick'. The Grand Jury threw out the bills against John FitzCounsellor and the three murderers were then put up for trial. When charged, Hogan pleaded guilty and told how he had killed three of the victims including young Oliver whom he would have spared were it not for 'Blind Dominick.' When charged, the latter also pleaded guilty and admitted having murdered six on the night of the crime. John FitzOliver also pleaded guilty and without more ado Mr. Justice Rose sentenced the three of them to be hanged on the following day.

On the following morning, the prisoners were brought to Claretuam in a cart and there, in sight of the scene of the crime, they were hanged from a tree. Hogan was hanged first and then 'Blind Dominick.' When John FitzOliver's turn came he asked permission to make a statement. He then astounded the onlookers by stating that the death of Patrick FitzCounsellor two years previously at Carrowbeg House had not been from natural causes but that John FitzCounsellor had murdered him by placing a pillow over his face and sitting on it until he was dead. He further stated that the ease with which his cousin had escaped punishment for the crime had influenced him in his decision to perpetrate the crime at Carrowbawn. Having made this statement he was then executed and his body and that of 'Blind Dominick' were gibbeted at the place of execution. John Hogan's head was removed from his body and was placed on a spike on top of the market-house in Tuam.

John FitzOliver was present at the executions and upon hearing his cousin's accusation, he admitted his guilt by going into hiding.

He evaded arrest by posing as a farm labourer for a few days but eventually on the 22nd October he was caught in a bog near Belclare.

The accused was imprisoned until the following March, in Galway, when he was tried there and found guilty of fratricide. On the same day he was hanged on Gallow's Green beside the walls of Galway and his head was removed from his body after death.

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Incorporating Quarterly Notes

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Editorial

In the field of Galway history—political, social, economic and religious—a great task remains to be completed. This journal attempts in a modest way to help complete that task. Colour and individuality have inevitably been sacrificed, but a compressed and factual statement covering two and a half centuries is being offered within the conditions limiting the editor and his contributors. The curious reader may, for example, find set out facts relating to many diverse historical subjects. He may consider the decay of Galway since Cromwell, or the career of a famous Galway character. He may find himself in the Galway of the squire and squireen. He may glance at the persecution of religion and education and at their resurgence.

It is not to be expected that the treatment could be in any sense exhaustive. The journal presents as truly as possible the facts obtained from diaries, letters, books, newspapers and from official and other documents.

Literary Notes

By THE EDITOR

Dr. Arthur Bryant in *Literature and the Historian* considers that history should be written in such a way as to make it not only true and informative but readable. The work of making intelligent men and women aware of the past was not, as people sometimes felt, a work of little importance. It might not be a very creative form of literature, but it is a work of utility and importance. It involves hard work, and the collection of a vast array of facts from a great variety of sources, and like other occupations, the exercise of judgment. It does not matter whether the sources from which the facts are drawn are from original manuscripts of books already published, since the latter are, in fact, manuscripts that are already printed. The historian has to weigh his sources, and to observe a certain professional integrity and rules which experience has shown to be necessary in the assessment of historical material.

What is infinitely harder is to make the result of these researches so readable that the reader finds it hard to put the narrative or argument down. This entails writing and rewriting, and reducing ill-arranged and undigested material to simple logical prose. Out of the dead hand of the past the inspiration of genius comes to the historian's rescue. As soon as the reader finds a book tedious, he puts it down. The writing of history must like all literature be "the soul of wit which is brevity."

Great writers have unconsciously created material for history by communicating contemporary experiences: the first-hand account of some great public event; it might be a lightning sketch of some great historical figure; or an historical figure who happened to be a born writer revealing himself in a phrase.

What books cannot Catholics read? Why does the Church regulate reading? Who has the authority to impose such regulations? How comprehensive is the *Index* of forbidden books? What modern books are on the *Index*?

In *What is the Index* the Rev. Redmond A. Burke, Librarian at De Paul University, provides the answers to these recurring questions in an analysis of the Church's position in regard to the obligations of book readers, publishers, sellers and librarians as prescribed in Canon Law. The author begins with the historical background of the Church's control of reading and discusses the development of the *Index of Forbidden Books* in the light of the Church's duty to safeguard faith and morals. The origin of ecclesiastical prohibitions dates from a very early period in the history of the Church, and the earliest known instance is the *Notitia Librorum Apocryphorum qui non recipiuntur*, a catalogue of forbidden apocryphal works, issued by Pope Gelasius in 494. What may be regarded as the first Roman Index was published by Pope Paul V (1557-59) through the Inquisition at Rome, and was confirmed by Clement VIII in 1595. The preparation of the *Index* was, in the first instance, committed to the care of the Congregation of the Roman Inquisition, but later Pope Sextus V organized a special Congregation, consisting of a prefect, cardinals, consultors, and examiners of books, the proceedings being governed by rules laid down by Pope Benedict XIV in a constitution issued in 1753.

In his book Father Burke explains the characteristics of books subject to censorship. He distinguishes between books demanding pre-publication approbation in the form of an *imprimatur* and *nihil obstat* and those subject to condemnation after publication. The persons authorized to censor are cited, and the process involved in condemning a book is shown. Of special practical value is the author's discussion of 'individual responsibility' as the ultimate criterion in the case of books, not specifically listed in the *Index*. The writer shows that the Church's position on reading does not necessarily mean suppression. He specifies conditions and procedure for obtaining permission to read forbidden books. A short analysis of the Great Books programme and the attitude of Catholics towards certain authors on the *Index* are outlined. It is a welcome volume of valuable information and instruction to publishers, writers, librarians, editors and general readers, and is the first clear English explanation of the Catholic Church's position on reading. A list of books in the English language which are on the *Index* is appended.

Oystein Ore, the Sterling Professor of Mathematics at Yale University, has produced a book, primarily a life of the renaissance personality, Gerolamo Cardano, entitled *Cardano: The Gambling Scholar*. It includes, however, Sydney Henry Gould's translation from the Latin of Cardano's *Book on Games of Chance*, a study of the laws of probability that predated Pascal's by a century.

Cardano, an Italian mathematician was born at Pavia in 1501 and died in Rome in 1576. He studied at the University of Padua, where he took his doctor of medicine degree. The medical profession not proving lucrative enough for him, he succeeded in obtaining the chair of mathematics at Milan in 1534. He afterwards continued the practice of medicine at Pavia and at Bologna till 1570. While there he studied astrology, and pretended to cast the horoscope of Our Lord, for which he was imprisoned. After leaving Bologna Cardano went to Rome, where he died.

Biographies of some 500 composers, each with a brief bibliography, has under the title of *Biographical Dictionary of Composers* (Dobson) been compiled by Percy M. Young. The series of appendices makes it possible for the book to be used chronologically so that the contribution of any country will be seen as a whole, or as an aid to the choice of works for performance.

The science of the mind enters into everything we do, all we feel, think and say, and an introduction for the general reader is *Psychology Without Tears* (Rider), by Dr. W. A. O'Connor. Every 'ism' is explained. The book is up-to-date and it claims to be authoritative.

An authentic tale of the Sioux Indians is John G. Neihardt's *Eagle Voice* (Melrose). Richard Church writes: "This is a most uncommon piece of work. I know of no book so revelatory of the real life, character and customs of the Red Indians before their civilisation was finally exterminated by the white man."

A first-class background volume of chess for the beginner is *The First Book of Chess* (Faber), by J. A. Harowitz and F. Reinfeld. The book contains 328 diagrams and half-tone illustrations.

In *Head Hunting in Ecuador* (Burke), Carl Eskelund gives a personal account of his travels down the mountainous jungle-covered spine

of South America, amid ruins of the ancient Inca civilizations and Spanish conquests. Part of the volume deals also with his adventures among the savage head-hunting tribes of Ecuador.

An easy to understand guide of essential information for the general motorist is *Everyday Automobile Repairs* (McGraw-Hill), by William H. Crouse. Over 200 illustrations simplify the description of parts and upkeep and repair techniques.

Bernard de Voto in *Westward the Course of Empire* (Eyre and Spottiswoode), tells the story of the exploration of North America from its discovery to 1805. Author of the saga of the fur-trappers—*Across the Wide Missouri*—de Voto begins in the early sixteenth-century and presents all the excitement and grandeur of the still uncharted wilderness.

A comprehensive history of perhaps the most remarkable sailing ship from the time of her building at Dumbarton to the present day is *The Cutty Sark* (Hodder and Stoughton), by Alan Villiers. The book contains 16 pages of illustrations.

Ladies' Hairdressing (Pitman), by M. Tracey, is a book for the apprentice or trainee, written in simple lines and dealing with the basic elements of the various branches of ladies' hairdressing.

Popular Book of Botany (Ward Lock), edited by J. Ramsbottom, is a work for students, gardeners and naturalists. It explains all the stages in the life of a plant, and contains 200 diagrams and 30 illustrations.

Since the end of the last war, books on religion have been best-sellers in the United States and in Great Britain. Lloyd Douglas's novel about St. Peter, *The Big Fisherman*; Thomas Merton's *Seven Storey Mountain*, and Henry Morton Robinson's novel *The Cardinal* have run into hundreds of thousands of copies.

A visual survey of costume from ancient times to the present day, containing 1,800 line drawings and 12 colour plates, is Douglas Gorsline's *A History of Fashion* (Batsford).

Painting for Pleasure, by R. O. Dunlop, R.A., gives philosophical advice of the best approach to painting and drawing. A new volume in the "Teach Yourself" series, the book has 4 colour plates and 28 black and white illustrations.

The argument in Dudley Stamp's *Our Undeveloped World* (Faber and Faber), centres round food, the first need. In the 1930's North and South America became aware that owing to ruthless burning and cutting down of forests and destructive methods of agriculture, half of the once fertile land had been seriously damaged by soil erosion. Reports from other continents revealed that except in North-West Europe with its more equitable rainfall and conservative methods of agriculture, in all parts of the world soil erosion had destroyed the fertility of large areas and was still continuing.

While food resources have been decreasing human needs have been increasing. In this rapidly changing world, the advance of science, or some political event or a third world war may change the whole picture. The most acute food shortage is in South-East Asia where land hunger is really food hunger. Some believe that the world food shortage can be relieved by bringing into cultivation vast areas of undeveloped land. It is not an easy task. Pilot experimental projects are needed to determine the potentialities of these areas.

The author says he only states the facts and offers no solution to the world food problem. This well-documented book makes a valuable contribution to a better understanding of the difficulty of developing the resources of the earth to meet the needs of its rapidly growing population.

A modern translation of one of the most remarkable documents of the Elizabethan period is *John Gerard: the Autobiography of an Elizabethan*; translated from the Latin by Philip Caraman. It is the life of a Jesuit in England in 1588, his adventures and escapes from prison, including the Tower of London. His contacts with the Earl of Clanricarde are of interest to Galway readers.

The name of Sir Hans Sloane is a great name in science. A physician, born in Killyleagh, County Down in 1660, he studied at Paris and Moutpellier and became an M.D. of Orange. As the secretary to the Royal Society he revived the publication of the *Transactions* of the Society. He was one of the most illustrious of the European savants of the eighteenth-century. His real claim to fame is that his collections of books, manuscripts, and

natural history specimens were the foundation of the British Museum. G. R. de Beer's *Sir Hans Sloane and the British Museum* (Oxford University Press) celebrates the bicentenary of the foundation, and by recounting the life of Sloane explains how that foundation came about.

Biographical studies of five people: Mrs. Fitzherbert, Edmond Warre, Sir William Butler, Leo Tolstoy and Sir Mark Sykes, is *Salutation to Five*, by Sir Shane Leslie.

Professor Cyril Falls refers to Walter Gorlitz's *The German General Staff* (Hollis and Carter): "A book of great interest and value . . . I can recommend it warmly to intelligent people who take an interest in the great problems dealt with in its pages . . ." The book is the first comprehensive history of a remarkable and unique institution.

Technique, training and tactics in Lawn Tennis are dealt with by D. W. Gresham and A. E. Millman in their book, *Lawn Tennis* (Bell). The authors, with Dan Maskell, founded the Professionals' Schools of Tennis Instruction. In the book, containing 45 action photographs, their specialized knowledge is made available to students and teachers.

P. Fitzgerald O'Connor describes in *Shark-O* (Secker and Warburg) his pursuit of the giant basking shark in the Hebridean waters. The book is illustrated with photographs and maps.

A great lover of dogs, C. R. Acton, has much sound advice to give those who are about to choose a dog, in *Dog Sense* (Ward, Lock). Weighing up the merits and demerits of many different breeds, he has much to say on the care and training of dogs in health and sickness, on the training of gun dogs, breeding for show and on many other points which arise in connection with owning a dog. The book contains the information necessary for dog-owners and prospective dog-owners.

Camping for All, by Jack Cox (Ward, Lock) is intended for those who have little or no experience of camping, also for old hands anxious to improve their technique. Main types of camp, camp sites; pitching and striking camp; appropriate kits; routines; clothing, food and water, and many other aspects of camping are

dealt with. A valuable feature of the book is the large number of instructive photographs.

V. S. Pritchett in *The Bookman* says of *Inuk* (Macmillan) by Roger Buliard: "Father Buliard is a French Catholic priest who went to live in the Canadian Arctic among the Eskimos . . . He became less the conventional idea of a priest, and more something resembling a dock-labourer, a wandering Jew; a hunter, fisherman, dentist, surgeon, carpenter, and mechanic . . . His reward was the liberty of the Arctic . . . His account of all this is simply set down, but every page is startling."

Pinehurst and the Ryder Cup Match, Niagra Falls, Detroit and San Francisco, Honolulu, New Zealand and Australia, and home via Ceylon. Henry Longhurst in *Round in Sixty-eight* (Werner Laurie) takes his readers on his round-the-world tour. It is vivid and contains amusing word-sketches of people and places.

Scientific poultry breeding and its future developments are discussed in *Poultry Breeding: Theory and Practice* (Crosby, Lockwood) to which each of the two authors, A. L. Hagedoorn and Geoffrey Sykes, contributes a section. Dr. Hagedoorn, as a geneticist, writes from the theoretical standpoint, Mr. Sykes, as an English poultry breeder, of the practical application of the theory.

There is no inside story of the activities to be found in C. T. Stoneham's *Mau Mau* (Museum Press). The author has had more than 20 years' experience of the Kikuyu, but offers no acceptable answer to the problem of the source of the movement. The book provides a moving description of what it means to be a settler in a remote farmstead in Kenya.

A picture of contemporary China as seen by a doctor who was living and working there until recently is Dr. Ernest Lipka's *I Was a Surgeon for the Chinese Reds* (Harrap).

Captain J. Y. Cousteau, an authority on modern deep-sea diving, tells in *The Silent World* (Hamish Hamilton) how he invented and developed the famous "aqualung" which makes free swimming possible at a depth of 300 feet. The book is illustrated with submarine photographs, some in colour, showing something of the hazards and the occasional tragedies of the deep.