The thrilling autobiography of Lawrence of Arabia's Chief of Staff, Colonel W. F. Stirling, D.S.O., contains a foreword by Siegfried Sassoon and has the title of *Safety Last.* It is published by Holis and Carter and carries illustrations.

L. A. G. Strong writes in *Personal Remarks* (P. Nevill) a number of essays ranging from pantomime to psychic research and includes Cardinal Newman, W. B. Yeats, J. M. Synge, Henry James and James Joyce.

The strange and varied characters that make up Britain's lawless community are described by Jim Phelan in *The Underworld.* It would seem that the author knows from personal experience and contact, what he is talking about. The book is published by Harrap.

Genealogy, the science by means of which the descent or pedigree of a family may be ascertained, has made great advance during the last generation, and its study at the present time is growing rapidly. A host of works have been published on the subject at the head of which stands Dugdale's, but there existed a dearth of popular-written books on genealogy.

The editor of *Burke's Peerage*—L. G. Pine—author of *Trace Your Ancestosr* makes a fascinating book about an unusual subject and one that answers, clearly and concisely, all the questions likely to be asked by the amateur genealogist. He describes the thrills of tracing one's ancestors as a combination of " a hunt and detective problem.

London Calling North Pole, by H. S. Giskes, the former Chief of German counter espionage, received wide-spread publicity when published. *Inside North Pole Story* (Kimber) is the story from the British angle written by P. Dourlein, a wartime British Secret Service Agent.

Parents and teachers have nearly always disapproved of what children read. *Robinson Crusoe* was denounced in 1802 as demoralizing as it was likely to give boys " an early taste for a rambling life and love of adventure." *Cinderella* was referred to by the same

denouncer " as perhaps one of the most exceptionable books that was ever written for children. It paints some of the worst passions that can enter into the human breast—envy, jealousy, vanity, a love of dress." Mrs. Sherwood, the author of *The Fairchild Family* considered that " All children are by nature evil." Carlyle declared that *The Arabian Hights* were " downright lies and would not have such unwholesome rubbish in the house." An American lecturer a century ago laments that boys wasted their time on sensational trash like Dickens, Scott and Fenimore Cooper. An increasing number of intelligent people—not only teachers and librarians—but parents and others are beginning to realise that ' give the children what they want and let them pick and choose without interference ' is just not good enough. It is not just a question of bad print and bad grammar. In their stories they get pictures of the world, false or true ; values, standards of behaviour, attitudes. Some of the most popular of present-day children's authors realise this. " We who write for the men and women of tomorrow have great responsibilities and must recognise them," states Malcolm Saville. Enid Blyton, best-seller with the under-tens, believes strongly in " sound moral lessons." W. E. Johns, creator of the popular *Biggles* and *Worrals,* points out that " I write, first of all for the entertainment of my readers. I teach at the same time, under a camouflage." The writer and editor of the *Puffin* story-books, Eleanor Graham, asks : " Are we still satisfied with the familiar pre-war formula for a ' good modern story '—to get rid of the parents, divorce the children from home surroundings and influence, and, in an atmosphere of artificial freedom, to project them into a succession of thrilling adventures very unlikely to occur in real life ? " Geoffrey Trease, well-known children's author and radio-writer states that in a letter to him the principal of a London girls' school wrote : " We find the general trend of their reading encourages that attitude that all foreigners are uncivilized and peculiar, that all history took place at some unspecified date called ' the olden days ' and that a book is not interesting unless it provides exciting and improbable incidents in every page."

We can, by filling our homes and schools and libraries with the better kind of story, give children the chance to develop good taste. How many good stories remain in the unwritten category

can be estimated when we contrast the infinite variety and drama of real life with a typical pile of 'juveniles' available with their flat characters and stock themes. If we acquired books as critically as we acquire clothes, rubbish could be driven off the market, and children would get only the books they deserve—which means the best. There are many reasons why juvenile fiction should as a literary form, be better written than, say, the novel for the adult reader. For one thing the relation between author and reader is simpler.

Like its predecessors, *Writings on British History*, 1939, compiled for the Royal Historical Society by A. T. Milne, is designed to facilitate the work of students by enabling them to find publications on their particular subject which they might otherwise have missed. The work is a scrupulously compiled bibliography of books and articles on the history of Great Britain from about A.D. 450 to 1914, which were published during the year 1939.

Primarily a biography of Arthur Newton Treadgold who developed the Klondike Goldfields when the mad stampede ended is Francis Cunynghame's *Lost Trail* (Faber). The author was the first President of the company which now controls all mining operations.

Scenes from university life by a famous Oxford character is *Fred of Oxford* (Evans), by F. J. Bickerton. The author was for nearly fifty years head porter of University College, and these memoirs provide glimpses of college life and personalities from an unusual angle.

Consuelo Vanderbilt Balsan who married the 9th Duke of Marlborough in 1895, and was hostess to all the notables and crowned heads of Europe during the 'nineties and before the first world war, gives in *The Glitter and the Gold* (Heinemann) a vivid picture of the highest society during those years.

A simple approach to the story of arms and the man, arms and the family, arms and the people, arms and the crown, and arms and the rule and finally arms and you, is *Simple Heraldry*, by Ian Moncreiffe and Don Pottinger, and published by Nelson. The book contains many illustrations.

The history of the immediate past often appears stranger and more remote than events which took place a hundred or more years ago. The cars and aeroplanes of the period immediately before the First World War, the clothes which women were wearing in the 'twenties, even the plays and films of fifteen years ago, are now not quite credible. In *Our Times: a Social History*, 1912-1952, Vivian Ogilvie reminds us of what we were like and of the way we lived during the years since 1912. He describes the food we ate and the clothes we wore; how we travelled and communicated with each other; and how differently in many ways we occupied our leisure. In recalling to him the social history of these recent years the reader may feel almost that he is being reminded of a dream rather than of the events of a period through which, if he is in his early middle age, he has himself lived. Perhaps it is for this reason that the story is worth telling, for the changes of the past forty years have been great. The contemporary photographs and illustrations form a visual counterpart to the author's written history. Even more than the text they bring home, often very amusingly, the extraordinary changes which have taken place in everyday life during this short period. The book is published by Batsford.

A new edition of an indispensable handbook for writers, artists, playwrights, film-writers, photographers, and composers, is *The Writers' and Artists' Year Book*, 1954. The work has been carefully revised and brought up to adte. It is a Black publication.

In 1925 Colonel P. H. Fawcett, D.S.O., disappeared in the Brazilian jungle, and his fate has been a source of speculation and controversy ever since. The full story: *Exploration Fawcett*, of the most intrepid explorer of modern times, a man whose name has become a legend all over the world, has been told by Brian Fawcett, and published by Hutchinson. The book is Colonel Fawcett's own story—told for the first time in his own words. Last of the old pioneers, Fawcett's fate has been the subject of conjecture for more than twenty-five years since he vanished into the wilds of the Matto Grosso, Brazil, in 1925. The myths woven around the twentieth-century Prester John are brought down to earth by the man himself, and the reality excels the myth. It is a narrative packed with action that would make a dozen films, adventure

that stirs the blood, but also gruelling perils from jungle animals, monstrous serpents and crocodiles, man-eating fish and venomous insects, ape-men and Stone Age savages, to say nothing of the hazards of rapids, sub-tropical weather, disease and hunger. The story begins in 1906 and ends with the Colonel's last letter home before he disappeared. His first experience of South America was when he took on the job of delimiting the remote and dangerous frontiers between Peru and Brazil. There was talk among the Indians of an old race behind the veil of the primeval forest, and of ancient cities hidden there. Fawcett collected these accounts, he accumulated cross-bearings, and in due course he located the whereabouts of these ancient cities. His researches in Bolivia and Brazil throw clear light on the ethnology and early history of South America. The detail is rich and documentary value is as great as Darwin's *Voyage of the Beagle*. The epilogue by Brian Fawcett brings the reader up to date with all the happenings, rumours and reports bearing on the mystery of his father's disappearance.

David Mathew in *History Today* alluding to Christopher Dawson's *Understanding Europe* (Sheed and Ward) states : " This new book by the leading English scholar in the field of the history of culture is a most valuable contribution to any survey of the present position of western civilization . . . The whole book indicates one of the great merits of Mr. Dawson's approach. He is the least insular of scholars."

In Communism and Man, F. J. Sheed examines Marxist teaching, and then shows why it is incompatible with Catholic belief. He says in his introduction : " The sociological principles involved in man's nature, brought out here for the testing of communism, will still be valuable for the testing of any other social system. And they are the real theme of this book."

Heinrich Oberjohann, the author of *Wild Elephant Chase* (Dobson) has come as close as any human being to understanding elephants. Oblivious to discomfort and fatigue, reckless and obstinate, he has followed the wild elephants of the Lake Chad region of Central Africa, trailing them to their most remote retreats. He has observed their life and habits in every season, captured their young and tried to rear them, often with heart-breaking results.

He communicates the excitement generated by the presence of an elephant herd—the sounds and smells, the atmosphere of tension and threat, the overwhelming quality of the powerful, intelligent, unpredictable beasts. There are scenes of high drama ; the capture of young elephants, the sudden attack by a disorganized herd, and many other hairbreadth escapes. Along with this report on the Lake Chad elephants are vivid descriptions of the hardships and complications of travel and life in Central Africa.

One hundred years ago saw the popularization of the English novel and the start of what is now described as a best-seller list. High on the list were sketches of the ordinary country folk. Lord Lytton's *My Novel or Varieties in English Life* gave a faithful picture of the village of Hazeldean. The main story is that of the career of Leonard Fairfield, a self-taught poet, who spends his infancy in a peasant household, suffers poverty and hardship, and turns out to be the son of Audley Egerton, a distinguished politician. With this is woven the tale of Dr. Riccabocca, an Italian refugee, who ultimately recovers his rights as Duke of Salerno ; of Harley, Lord L'Estrange, who has been ousted by his friend, Audley Egerton, from the affections of Nora Averel, Leonard Fairfield's mother ; and of the complicated intrigue by which the villains of the plot, the ambitious young Randal Leslie and Levy the money-lender, endeavour to effect the ruin of Audley Egerton, Frank Hazeldean (the squire's son), and Violante, the daughter of Italian exile. *The Heir of Redcliffe* by E. M. Yonge, is a simple romance in which Sir Guy Morville, the generous young heir of Redcliffe, falls in love with Amy, his guardian's daughter, but is suspected of gambling by his malevolent and conceited cousin Philip. In fact, he has paid the debts of a disreputable uncle, but rather than betray the latter, sacrifices his own character. He is banished from his guardian's household, until his gallant rescue of some shipwrecked sailors, and his uncle's intervention, rehabilitate him. Guy and Amy are now married, and on their honyemoon in Italy find Philip severely ill with fever. Guy forgives the injury done him by Philip, nurses him through his illness, catches the fever himself, and dies ; and Philip, reduced to contrition by his adversary's generosity, inherits Redcliffe. Elizabeth Gaskell's *Cranford* reached popularity as a serial. *Cranford* is a prose idyll, in which the authoress, drawing

in part on her experiences of Knutsford, describes with much tenderness, and a just blend of humour and pathos, life in a quiet Cheshire village. Gentility is the predominant note in *Cranford*, and the ladies—there are few gentlemen—practise "elegant economy."

1853 was the year that saw the first production and distribution of the inexpensive books of real value. Bohn's Classics, one of the first of these, was described by Thomas Carlyle as one of the 'usefulest' things he knew. *English Humourists of the Eighteenth Century*, by Thackeray, proved to be an interesting sketch of the literature of the period, and in that same year his *Newcomes* was serialized. The story, which purports to be told by Pendennis centres round the career of young Clive Newcome. It is a novel of English upper and middle class life. Dickens and Thackeray were the two leading novelists of the time. Dickens's contribution to the best-seller list a century ago was *Bleak House*, a book containing a vigorous satire on the abuses of the old court of Chancery, the delays and costs of which brought misery and ruin on its suitors. The tale centres in the fortunes of an uninteresting couple, Richard Carstone, a futile youth, and his amiable cousin Ada Clare. They are the wards of the court in the case of Jarndyce and Jarndyce, concerned with the distribution of an estate, which has gone on so long as to become a subject of heartless joking as well as a source of great profit to those professionally engaged in it. Apart from the principal characters, there are many minor characters, among whom may be mentioned Harold Skimpole, who disguises his utter selfishness under an assumption of childish irresponsibility. Mrs. Jellyby, who sacrifices her family to her selfish addiction to professional philanthropy ; Jo, the crossing-sweeper, who is chivied by the police to his death ; Chadband, the pious, eloquent humbug ; Turveydrop, the model of deportment ; Guppy, the lawyer's clerk ; Guster, the poor slavey ; the law-stationer Snagsby ; Miss Flite, the little lunatic lady who haunts the Chancery courts ; and Jarndyce's friend, the irascible and generous Boythorn.

Many of the books at the start of the Victorian age dwelt in the realm of imagination. Outstanding were *The Collected Works of Thomas De Quincey*. Walter Savage Landon's work, *Imaginary Conversations*, a series of 100 prose dialogues, was followed by

Imaginary Conversations of Greeks and Romans. The conversations are between characters of all the ages, from classical to recent times. They are, some dramatic, some idyllic, some satirical, while others treat of political, social, or literary questions. Action and incidents are occasionally interposed, which add to their variety. Landor made use of them to express his personal views, which were sometimes ill-judged, on a multitude of subjects. They show a wide range of learning and make for delightful reading. Books of travel and the sporting life held a great attraction. Representative examples that year were *Travels on the Amazon and Rio Negro*, by Alfred Russel Wallace, and *Captain Digby Grand*, by George Whyte-Melville, the laureate of fox hunting. Scholarly works were not overlooked. Volumes II and III of John Ruskin's *Stones of Venice* was published in 1853. Its purpose was to glorify Gothic and expose "the pestilent art of the Renaissance" by attacking it in its central stronghold, Venice. Ruskin also traced the relation of the rise and fall of Gothic art to the moral temper of the State. He explained the principles of Byzantine architecture exemplified in St. Mark's, and the union of Gothic and Renaissance in the Ducal Palace "the central building of the world." He attempted to show that Renaissance architecture led to chaos, whereas the Gothic tradition glorified law and order.

To all hunting men and women it must be a matter of satisfaction to know that the periodical, *The Field*, with which they are so familiar was inspired by Surtees, the creator of Jorrocks. Even Surtees, however, could hardly have foreseen the extent to which his efforts would expand in other directions : how an interest would be developed in all aspects of country life, from the tilling of the soil to the planting of a garden, from the training of dogs to the observation of wild life all over the world. Surtees was the author of a number of humorous sporting novels, and in 1853 *Mr. Sponge's Sporting Tour* appeared, with John Leech's illustrations which added greatly to their interest.

In one hundred years there has been a tremendous addition to the number of books published. Today the reader must mix discretion with desire, picking that which he feels is most interesting.

This practical manual, *Keeping Pigs* (Hart-Davis), by Connery Chappell, has been designed for the large number of beginners

now keeping pigs for the first time. It deals also with the latest developments of pig-keeping practice and is completely up-to-date in all respects.

Of the Irish natural sentiments towards James II and his descendants, no better proofs can be adduced than the poems and songs in which these sentiments are so forcibly expressed in Irish literature. History has recorded the struggles of the Irish people, and the chivalrous loyalty and patriotism by which they were activated, and are described in our many Jacobite productions, with all the characteristic warmth of national feeling. A new version of the picturesque character of Charles, grandson of James II, and those who followed him in his ill-fated but gallant venture has been written by Winifred Duke entitled *In the Steps of Bonnie Prince Charlie* (Rich and Cowan). The rising of 1745 marked the virtual end of Jacobitism as a political force. The claims of the ill-fated Stuarts are forgotten, and the songs and poems, once so popular, are now considered only as curious literary fragments.

Field-Marshal Kesselring became a specialist in land-air co-operation, and one of the first advocates of the dive-bomber. Having learned to fly he took command, in 1939, of the first German operational air-fleet, and in the war co-operated with von Bock's army group in Poland, in Flanders, and in the advance towards Moscow. In 1940 he became field-marshal. It fell to his lot to command the German armies in three of the most crucial battles of the war against Britain : the battle of Britain, the battle of Malta, and the battle of the Salerno beaches. He was tried in 1947 before a British military court, at Venice, for war crimes : for the massacre of 335 Italian civilians in March 1944. The trial began on the 10th February and closed on the 6th May, Kesselring being found guilty and sentenced to death by shooting, this being later commuted to life imprisonment. His conviction created widespread controversy. His *Memoirs*, published by W. Kimber, is the first, and perhaps the last, autobiography to be written by a foremost military leader of the Third Reich.

Philip Diole, the author of *The Undersea Adventure* (Sidgwick and Jackson), has successfully perfected compressed air diving equipment, and in this volume the secrets of the ocean bed are

revealed. It is magnificently illustrated with 32 full page photographs and 4 colour plates.

Richard B. Morris, Professor of American History at Columbia University, in *Fair Trial* (Macdonald), writes of the trials of fourteen notable American criminal cases from Anne Hutchinson to Alger Hiss, and propounds the query : " Did the accused receive a fair trial ? "

A full and informative account of the growing sport of hunting fish under water, together with details of the weapons and equipment used is *Underwater Hunting* (Allen and Unwin), by Gilbert Doukan. The book is well illustrated.

Translated from the Swedish by Maurice Michale, Alfred A. Vogel's *Papuans and Pygmies* (A. Barker) is an account of the Papuans and the Pygmy natives of New Guinea, and should be of interest to the general reader and of considerable value to the scientist.

The Business Side of the Amateur Theatre (Macdonald and Evans), by Alan Nelsen-Smith, will assist all organizers of amateur theatrical productions, drama and opera groups to save both time and money and avoid the pitfalls into which they are liable to fall.

O Rugged Land of Gold (Macmillan), by Martha Martin, is the courageous story of an Alaskan gold-miner's wife, who completely alone and seriously injured survived the winter. It is described by the *New York Times* as " A frank, emotional and deeply moving record of a remarkable woman's lonely battle with the forces of nature . . . a narrative of spiritual as well as physical triumph."

The first volume in a new play omnibus series is *Famous Plays of Today* (Gollancz). The book contains *Waters of the Moon*, by N. C. Hunter ; *Deep Blue Sea*, by T. Rattigan ; *Dragon's Mouth*, by Priestley ; and *Dial M for Murder*, by F. Knott.

Haroun Tazieff in *Caves of Adventure* (Hamilton), tells the story of the hazardous expedition which discovered the remarkable Caves of Pierre Saint Martin in the Pyrenees in 1951. The book contains many illustrations.

An up-to-date guide and reference work to the ancient trade of plastering and profusely illustrated with photographs and draw-

ings is *Plastering—Skill and Practice* (Technical Press), by Van den Branden.

In *A Name to Conjure With* (Collins), Miss G. B. Stern analyses the delights of the work of G. K. Chesterton and his childlike wisdom. It would seem, however, that she disapproves of his defence of beer, skittles and the drinking of good red grape-juice. She tries to explain away, " I don't care where the water goes, if it does'nt get into the wine," as due to influences on Chesterton as a child. Chesterton was one of the traditional cafe society, the writers of Fleet Street. Miss Stern's book does, without doubt, add another fine tribute to this great journalist.

An authoritative history of the Mint of England, from the earliest times to the present day by the former Deputy Master and Comptroller of the Royal Mint and Engraver of the King's Seals, Sir John Craig is *The Mint : A History of the London Mint from A.D. 287 to* 1948 (Cambridge University Press). The author follows the development of the Mint as an institution from the numerous crude workshops of the early Middle Ages to the establishment of a central and nationally recognized organization with statutory safeguards. Throughout his chronological narrative all aspects of the organization are given full prominence. Several factors are involved : the statutory measures which control the Mint as an organ of national finance, the important people of the past who had an influence on the growth of the Mint, the development of monetary theory, and the technical aspects of coin making. The book will be of interest to historians—social, constitutional and economic—and also to economists and numismatists. The illustrations are of important personalities, machinery, buildings and a selection of coins produced at the Mint.

Once Britain held the borders of the Holy Land with a few dozen armed constabulary, unhelped by a single soldier or by any grants-in-aid. For five years of the first decade of the Mandate there were less than 150 British officers and men in the armed service of the Government of Palestine. *Bailing With a Teaspoon* (J. Long), by Douglas V. Duff, is the tale of one man who rode with that 150 in their hard and dangerous task. It was a life that called for great individual resource and initiative, for swashbuckling

courage, the partial ignoring of cut-and-dried regulations, for understanding of, and sympathy with, both Jew and Arab, as well as a love for the Holy Land. The author has written a book which, while it does not tread the weary old road of partisan history, politics, nationalisms, or economics, affords a picture of what " might have been " in the Holy Land and of what things actually were.

The adequate and intelligent use of liming materials must play an increasingly important part in farming practice and *The Use of Lime in British Agriculture* (Hutchinson), by H. W. Gardner, and M. V. Garner, tells how and when to make use, and the best use, of lime. It has been specially written for practical farmers and students of agriculture.

A chronicle of travels in Peru, and of an adventuous voyage on a balsa raft down the almost unexplored headwaters of the Amazon—*The Land of Three Worlds* (Melrose)—is told by the author, Everild Young, with quiet restraint and with no straining after dramatic effect.

" . . . Crowds gathered once if she but showed her face,
And even old men's eyes grew dim . . . "

These were two of the many notable lines in which W. B. Yeats recorded the beauty of Maud Gonne. Ernest A. Boyd in *The Contemporary Drama of Ireland* writes : " It is an interesting fact that the most intensely dramatic play which Yeats has written for the Irish Theatre should be the little ' one-acter,' *Cathleen ni Houlihan* . . . A further interest is . . . by reason of its being Yeats's first prose play . . . The poignancy of this little tragedy never fails to touch an Irish audience, and the play enjoys the distinction of being the only work of Yeats which is more effective in the theatre than in the printed book. Its appeal was greatly enhanced, on the occasion of the first performance, by the presence of Miss Maude Gonne in the title part. Her personality lent a particular significance to this poetisation of a political history with which she was so intimately and passionately associated. Yeats has placed on record a touching tribute to this interpretation of his thought : ' Miss Maude Gonne played very finely, and her great height made Cathleen seem a divine being fallen into our mortal infirmity.' ' It was a fine thing,' he wrote in *Samhain* after the performance, ' for so beautiful a woman

to consent to play my poor Cathleen, and she played with nobility and tragic power . . . The most beautiful woman of her time, when she played my Cathleen, ' made up ' centuries old, and never should the part be played but with a like sincerity.' "

The exclusion of drama (reserved for treatment elsewhere) enables C. S. Lewis in *English Literature in the Sixteenth Century, Excluding Drama* to present a fuller picture of literary development in the Sixteenth Century than would otherwise have been possible. Pains have been taken to prevent the concept of ' the Renaissance ' from imposing a false unity on this complicated period. The great mediaeval literature of Scotland and the work of Sidney Spencer, and Hooker naturally provide the high lights, but More and Tyndale are revalued and many inferior but more typical authors are shown to be of importance for the literary historian. This work forms Volume III of *The Oxford History of English Literature*. The Oxford University Press announces that the series will be completed in twelve volumes. Each volume or half-volume will be an independent book, but the whole series will form a continuous history from the earliest times to the present day. The aim is to interest not only the scholar but also the ' general reader ' who has no special knowledge of English literature but is interested in it for its own sake or as a part of social, economic or political history. Mainly a history of literature, it does not neglect the other arts, and it is also a history of ideas political, philosophical, scientific, and social, in so far as these are expressed in the literature or assist the understanding of it. All the contributors are acknowledged authorities on their periods, and each volume incorporates in text and bibliography the results of the latest research.

Cecil S. Webb, Superintendent of the Dublin Zoological Gardens, writes of his experiences in *A Wanderer in the Wind : the Odyssey of an Animal Collector* (Hutchinson). In his travels in Africa, Indo-China, India, Australia, British Guiana, Madagascar and Ecuador, often by way of unexplored territories, the author has observed and collected everything from echidna to Tamandua anteaters. The book with its excellent photographs and glossary, will give full value to readers with a taste for travel and especially

to those who, on the way, like to note the wild life about them.

Alexander Lake, the well-known South African big-game hunter recounts in *Killers in Africa* (W. H. Allen) the thrilling episodes in his long career.

Behind the scenes of the newspaper that shocked conventional Britan is Hugh Cudlipp's *Publish and Be Damned* (Dakers). It is the story of *The Daily Mirror*.

The full story of the 24 conspirators of the International I. G. Farben Cartel, their trial and conviction at Nuremberg is told by Josiah E. Dubois in *Generals in Grey Suits* (Bodley Head). The late President Roosevelt stated : " The evidence on the activities of I. G. Farben reads like a great detective story."

The C.I.D. and F.B.I. (Muller), by Percy Hoskins, is a comparative study of two detective systems including a description of the best six cases of each force, from the point of view of deduction and practical police work.

Raymond Maufrais disappeared during an exploration trip in the borderlands of Brazil and French Guiana in 1950. His diary was found among the recovered equipment and *Journey Without Return* (Kimber), forms a permanent record of his daily adventures.

A companion volume to J. H. Williams's *Elephant Bill* (Hart-Davis) is *Bandoola*—primarily the life story of an elephant in the Burmese jungles.

Raymond F. Yates in *Antique Reproductions for the Home Craftsman* (Whittlesey House), gives detailed descriptions and directions for the amateur.

The increasing volume of books available for reading in this year of 1953 makes one realize the shortness of life and the difficulty each new generation faces in choosing those which will endure. Book title upon book title tempt the reader. Voltaire in his *Philosophical Dictionary* stated that " it is with books as with men : a very small number play a great part, the rest are lost in the multitude."

" May blessings be upon the head of Cadmus or the Phoenicians,

or whoever invented books ! . . . an art that carries the voice of man to the extremities of the earth . . . "

THOMAS CARLYLE.

Of worthy books wrote Philip James Bailey : " We lose ourselves in them and all our cares."

" He hath never fed of the dainties that are bred in a book ; he hath not eat paper, as it were ; he hath not drunk ink."

WILLIAM SHAKESPEARE.

" The Bookshop has a thousand books, all colours, hues and tinges ; and every cover is a door that turns on magic hinges."

NANCY BYRD TURNER.

" There is no frigate like a book to take us lands away."

EMILY DICKINSON.

" Books are not men and yet they are alive. They are man's memory and his inspiration."

STEPHEN VINCENT BERET.

Romanticism and Classicism

By F. KILLEEN, M.A.

The first difficulty in the way of a discussion of the Romantic and Classic is the ambiguity in the use of these words. The great established authors are called classic whether they are properly speaking classic or romantic. The term is sometimes used in a restricted sense of the great Greek and Roman authors, although even in them there are romantic elements, just as there are classical writers in the modern world.

The word ' romantic ' is subject to more misunderstanding still. Love stories are called ' romances,' although love is not a monopoly or even a central preoccupation of romantic literature. Similarly a story of high and colourful adventure like the Odyssey is spoken of as romantic ; although the term romantic as well as classic is more properly applied to the spirit in which the subject is approached, the mood from which it springs. Homer is romantic only in the more popular sense of the term.

Goethe's striking dictum that " classicism is health, romanticism is disease," has reference to the serenity that is a central feature of the classic spirit and the troubled soul, anxious to escape into a dream world, that is equally central to romanticism.

The romantic note is first heard, I believe, in Greek literature in Euripides. Consider this from the " Hippolytus " (Gilbert Murray's translation) :

> Could I take me to some cavern for mine hiding,
> In the hill-tops, where the sun scarce hath trod,
> Or a cloud make the home of mine abiding
> As a bird among the bird-droves of God . . .
> To the strand of the Daughters of the Sunset,
> The Apple-tree, the Singing and the Gold,
> Where the mariner must stay him from his onset,
> And the red wave is tranquil as of old . . .
> Where a sound of living waters never ceaseth,
> In God's quiet garden by the sea,

or whoever invented books ! . . . an art that carries the voice of man to the extremities of the earth . . . "

THOMAS CARLYLE.

Of worthy books wrote Philip James Bailey : " We lose ourselves in them and all our cares."

" He hath never fed of the dainties that are bred in a book ; he hath not eat paper, as it were ; he hath not drunk ink."

WILLIAM SHAKESPEARE.

" The Bookshop has a thousand books, all colours, hues and tinges ; and every cover is a door that turns on magic hinges."

NANCY BYRD TURNER.

" There is no frigate like a book to take us lands away."

EMILY DICKINSON.

" Books are not men and yet they are alive. They are man's memory and his inspiration."

STEPHEN VINCENT BERET.

Romanticism and Classicism

By F. KILLEEN, M.A.

The first difficulty in the way of a discussion of the Romantic and Classic is the ambiguity in the use of these words. The great established authors are called classic whether they are properly speaking classic or romantic. The term is sometimes used in a restricted sense of the great Greek and Roman authors, although even in them there are romantic elements, just as there are classical writers in the modern world.

The word ' romantic ' is subject to more misunderstanding still. Love stories are called ' romances,' although love is not a monopoly or even a central preoccupation of romantic literature. Similarly a story of high and colourful adventure like the Odyssey is spoken of as romantic ; although the term romantic as well as classic is more properly applied to the spirit in which the subject is approached, the mood from which it springs. Homer is romantic only in the more popular sense of the term.

Goethe's striking dictum that " classicism is health, romanticism is disease," has reference to the serenity that is a central feature of the classic spirit and the troubled soul, anxious to escape into a dream world, that is equally central to romanticism.

The romantic note is first heard, I believe, in Greek literature in Euripides. Consider this from the " Hippolytus " (Gilbert Murray's translation) :

> Could I take me to some cavern for mine hiding,
> In the hill-tops, where the sun scarce hath trod,
> Or a cloud make the home of mine abiding
> As a bird among the bird-droves of God . . .
> To the strand of the Daughters of the Sunset,
> The Apple-tree, the Singing and the Gold,
> Where the mariner must stay him from his onset,
> And the red wave is tranquil as of old . . .
> Where a sound of living waters never ceaseth,
> In God's quiet garden by the sea,

And Earth, the anceint Life-giver increaseth
Joy among the meadows, like a bee.

If Euripides first strikes the romantic note in Greek, it was Virgil who might be called the first who had something of the romantic spirit in Latin. If we ask what it was that this writer introduced, we must say that it was a certain note of undefined longing, of brooding melancholy, of piognant pessimism (" Thou majestic in thy sadness at the doubtful doom of all mankind," is Tennyson's expression),—so different from the bright untroubled spirit of the Odyssey ; a 'looking before and after.' Homer was the favourite of the classic eighteenth century, (for Johnson he was the 'prince of poets'). Virgil's fame, always,great reached its climax in the nineteenth. His hero, the man 'multa putans,' is of a more modern, Hamlet-like, type and somewhat 'sicklied o'er with the pale cast of thought.'

Among philosophers Hegel, (a notable Grecian, it is worth remarking), said that the essence of consciousness is reason, and " that reason is the very stuff of which the world is made." This might serve an expression of the classic spirit. Schopenhauer, denying Hegel's viewpoint, said that " much the most important part of ourselves is not reason but that very unreasonable thing called Will,—that aimless, hopeless, infinite insatiable craving which is the source of all our activity, and of all our misery as well." It is this " unreasonable thing called Will " which is the essence of romanticism ; and its typical expression is one of pain and of longing to escape to a dream-world,—some Innisfree, some " island valley of Avalon / Where falls not hail or rain or any snow / Nor ever wind blows loudly . . . Where I will heal me of my grievous wound."The world to the romantic is a place " where but to think is to be full of sorrow." To the classic it seems possible by the aid of reason to live like the gods :

illud in his rebus videor firmare potesse
usque adeo naturarum vestigia linqui
parvula quae nequeat ratio depellere nobis,
ut nil impediat dignam dis degere vitam.

The same positive and optimistic spirit, which recommended him so much to Goethe, is expressed from the classic eighteenth century by Sterne in the famous passage :

" Inconsistent soul that man is ! languishing under wounds which he has the power to heal !—his whole life a contradiction to his knowledge ! his Reason, that precious gift of God to him, serving but to sharpen his sensibilities, to multiply his pains, and to render him more melancholy and uneasy under them—Poor unhappy creature that he should do so ! Are not the necessary causes of misery in this life enow but he must add voluntary ones to his stock of sorrow, struggle against evils that cannot be avoided, and submit to others which a tenth part of the trouble they cause him would remove from his heart for ever ! "

Classicism exalts thought, Romanticism feeling. Classicism is logical, Romanticism intuitive. Classicism loves clarity, Romanticism the hint of mystery. Bergson even called precision a Greek invention. Of Greek art in general Professor Charles Picard says that it is " partout occupe de pure raison ; " and one always finds the rational exalted in the classic ages. Consider the orations of Demosthenes, delivered to a popular audience, but nonetheless full of vehement reasoning, and where feeling is, as Hume said, involved in a continuous stream of argument, and well answering the description of " logic on fire."

Classicism prizes self-control above all ; Romanticism is indulgent of its moods. Consider this typically classical approach to a typically romantic malady : " You are always complaining of melancholy," wrote Johnson to Boswell ; " and I conclude from these complaints that you are fond of it. No one complains of that which he is anxious to conceal, and everyone is anxious to conceal that of which he is ashamed . . . make it an invariable and obligatory law to yourself never to mention your own mental illnesses ; if you are never to speak of them, you will think of them but little, and if you think little of them, they will molest you rarely . . . from this hour speak no more, think no more of them." This application of Reason, " the Queen and Mistress of the world," as Cicero, called her, to control the affective life is essentially classic, and the famous statue of Apollo, god of Light and Reason, with his outstretched arm majestically quelling the turbulent Centaurs, typifies the ancient world's ideal of the proper relationship between the reason and the affects.

But the God of Romanticism is Dionysus, the god of the affective life, of " enthusiasm " in the literal sense, of abandon, of intoxica-

tion. " Il faut etre toujours ivre," wrote Baudelaire ; " tout est la ; c'est l'unique question . . . Mais de quoi ? De vin, de poesie, ou de vertu, a votre guise. Mais enivrez-vous."

Classicism is mature, Romanticism is youthful. The troubled romantic is striving for classic harmony and serentiy. Romantics often become classic, but the opposite process hardly occurs. Goethe is the great example. Romantic by nature, he became classic by intellectual conviction and self-discipline. His short poem beginning " Vergebens werden ungebundene Geister " and ending with the words " das Gesetz nur kann uns Freiheit geben "—" Freedom is only to be obtained by adherence to Law," is an excellent account of the classic aim.

Romanticism is aspiration, Classicism is attainment. The one deals with things as they are, the other longs for the rich and strange. Hence the Romantic interest in the mediaeval, in things Oriental—in " the Golden Journey to Samarkand," in " old unhappy far-off things, and battles long ago," in the supernatural, in travel. The classic mentality is more philosophic, holding that more important than one's surroundings is the proper condition of one's own mind. Patriae quis exul Se quoque fugit ? "

But it is just this difference that shows the vitality of Romanticism and its significance, for where classicism is static, romanticism is dynamic and progressive. " We are the movers and shakers of the world for ever, it seems," said the romantic, not without some justification. Much of what has been done in the world has been due to the lack of harmony in the spirit which is characteristic of the romantic. Men as far apart as Columbus, who as Emerson says, " found no isle or creek so lonely as himself," Lawrence of Arabia and Frederick the Great have had the boon or curse of a personality that drove them into activity by way of release from spiritual conflict. Did not Napoleon confess that he was set on his course by the oppressive frustrated feeling that affected him at home among his brothers, where he felt " like a plucked fowl." Very illustrative of the dynamism of the restless romantic spirit is the famous reply of Lawrence of Arabia to the Emir Feisal when asked : " And how do you like our place here in Wadi Safra ? " —" Well ; but it is far from Damascus." " The word," he writes, " had fallen like a sword in their midst. There was a quiver.

Then everybody present stiffened where he sat, and held his breath for a silent minute." When Lawrence's period of greatest activity was over, he was again subject to the romantic discontent and morbid self-dissatisfaction, and would indulge in speed as a drug.

Horace is a Classic of Classics, and Professor Housman, at any rate would seem to consider Blake the Romantic of Romantics, holding that meaning is not essential to poetry, and that Blake is the " purest " of poets on the ground that in him you have poetry divorced from meaning. Housman quotes Coleridge with approval : " Poetry gives most pleasure when it is only generally, and not perfectly understood." But this is romantic poetry. Clarity is a quality of the classic. The misleading impression of simplicity which this gave, together with the classic emphasis on form, seeming to imply that anyone could write poetry if he took the trouble, has caused the classic periods to be afflicted with multitudes of poetasters. " Scribimus indocti doctique poemata passim." It was to one such, asking him if he approved of his verses, that Dr. Johnson gave the tactful answer : " Why, Sir, I do not say that they may not be *made* into very fine verses." But even the good Doctor himself probably over-valued finish. Consider his awe-struck exclamation that " it might be a thousand years before the appearance of another poet of the powers of Alexander Pope."

Classicism is social, Romanticism exalts the individual. The moral and political preoccupations of classic literature have helped to make it central in the education of the young, a position it is difficult to imagine a purely romantic literature occupying . . .

What would be the use of culture," asked Goethe of Eckermann, " if it did not enable us to overcome our natural tendencies ? " How different this is from the Romantic notion as expressed by its high-priest, Rousseau, of the original and sufficidnt virtue of the savage ! The classic ages were marked by association and discussion among men of letters and philosophers, not, as in romantic times by the intuitions of the solitary dreamer . . . The contrast is very clear in the case of Wordsworth's " One impulse from the vernal wood . . . " on the one hand, and on the other, Socrates' remark in the *Phaedrus* of Plato, explaining why he never went into the country : " Now trees, you know, and fields cannot teach me anything, but men in the city can."

The social nature of the classic mentality is also shown by the

way in which people in the classic ages sought to bring beauty into material manifestation before their eyes. The age of Pericles, the classic age, par excellence, saw the wonderful adornment of the city of Athens, and the eighteenth century in these islands was marked by splendid architecture. Similarly, the classic ages were the great ages of drama, which is essentially social, and a branch of literature in which the romantics have been mostly failures. The fact that satire has formed a part of literature in the classic periods shows the social preoccupations of the classic ; the satirist is interested in improving society. The romantic tendency is to reject it utterly : " Fie on it ! it is an unweeded garden ; things rank and gross in nature possess it merely . . . " The romantic is as Gilbert Murray says of Euripides, a man at variance with his kind, a solitary rebel.

" The laws of God, the laws of man, / Keep he may who will and can, / Not I . . . Please myself, say I, and they / Need only look the other way. / But no ! they will not, they must still / Wrest their neighbour to their will ; / And make me dance as they desire / with jail and gallows and hell-fire. / And how am I to face the odds / Of man's bedevilment and God's ? / I, a stranger, and afraid / In a world I never made." This isolation of the man of letters is a feature of romantic times and countries. Somerset Maugham once commented on the great contrast between the honour paid to writers in France, and their neglect in England. In the classic ages literature and public life were intimately connected, and eminence in letters was greatly prized by the rulers. Julius Caesar found time, even in an intensely active life, for the study of literary theory and the niceties of grammar ; and all the emperors were deeply interested in literature.

Classicism is aristocratic, believing as men of ancient and Renaissance times did, that rari quippe boni,or as Emerson says that " the calamity is the masses." The greatest romantic age was one of republican and revolutionary aspirations. Dionysos in Euripides ' *Bacchae* is a democratic god who dispenses delight no less to the the poor than to the rich ; and Euripides in Aristophanes ' comedy boasts of having " most democratically " given the humbler characters in his play a significant part to render.

The preoccupation of the romantics with Nature and the personalization of it, (" . . . and full of shade, the pillared forest / Would

murmur and be mine . . . ") was often a reaction from a society one was not in harmony with. " I too survey the endless line / Of men whose thoughts are not as mine." How little nature appealed to Johnson and his contemporaries ! The man who should tire of London, he said, was tired of life. In the same way " He was always happy in Athens," says Gilbert Murray of Sophocles, " and displays little of the divine discontent."

Romanticism is sentimental, classicism keeps everything at an equal distance from the mind. People brought up on the predominantly romantic literature of Germany and England find French and classical poetry vaguely unsatisfying when they come to read it. In a great many cases it is probably the glow of sentiment which they miss. In the same way neither the ancient world nor that of the renaissance in Italy seems to have cared to represent credible children. Their children are simply diminutive adults. Writing of a modern Roman poet, Eleanor Clarke says that " it is indicative of the Roman lack of interest in stages of personal development that Belli's enormous cast of characters includes no children or adolescents except as appended to their parents." It seems to be in the more sentimental North that childhood is most idealised.

Classicism with its distaste for all that is ' folkish,' is cosmopolitan rather than national in spirit. This is noticeable in music among other things, where the romantics have followed national themes the classics, general ones. Greek culture in the ancient world was universally acceptable, as was that of France in more modern times. Neither was rendered less assimilable by an insistence on national idiosyncrasies. Nationalism hardly appears in the ancient world except, according to Professor Hermann Bengtson, in the case of Israel and Egypt. Ubi bene ibi patria.

The use of an elevated poetic diction, avoiding everything folkish is a feature of writing in classic periods. The avoidance of calling a spade a spade, of which there is an amusingly literal version in Tacitus, is one aspect of this. Euripides was pilloried in ancient times for lowering, as it was considered, the dignity of tragedy by the introduction of everyday matters. Wordsworth's break with the kind of diction illustrated in Gray's " chase the rolling circle's speed / Or urge the flying ball " was, similarly, a marked feature of romanticism.

Galway Scrap Book

(*Continued*)

RELIGION

By THE EDITOR

The eighteenth century and the period ending with the death of George IV, in Galway, was an age of lawlessness and religious bigotry. Society was channelled and congealed into fixed, durable forms in which the Protestant gentry put themselves above the law and placed the Catholic labouring class below it. There was "extraordinary arrogance on the one side, and on the other a deference which had in it much servility." It was a society neither brilliant above or stable below. It was certainly not an "age of enlightment."

1703. "The Act ,8 Anne, c. 3, s. 39, for explaining and amending the Act to prevent the further growth of Popery, after reciting that Oliver Martyn of Tullyra, County Galway, Esq., was during the rebellion a person who behaved himself with great moderation, and was remarkably kind to numbers of Protestants in distress, many of whom he supported in his family, and by his charity and goodness saved their lives . . . ." 'enacted that he the said Oliver Martin might enjoy his estate to him and his heirs, and settle and dispose of the same to his eldest son and his heirs male.'

HARDIMAN. *History of Galway.*

1724. The abbey chapel was repaired, and mass publicly celebrated, which gave offence to the heads of the Corporation. The friars, four in number, were arrested by order of the mayor, and tried on capital indictments at the ensuing assizes, but were severally acquitted.

HARDIMAN. *History of Galway.*

1738. Died in Rome, Edmund de Burgo (Bourke), a Dominican friar, who began his studies in the convent of Galway, which he finished in Spain. In 1706 he became principal regent of the Irish school of his order in Louvain.

FAHEY. *History of Kilmacduagh.*

1746. Eyre, Governor of Galway, made many attempts to enforce the penal laws. Protestant settlers increased in wealth, while the Catholics, hemmed round by penal laws were deprived of place and power. Abduction of the daughters of wealthy Protestant neighbours by Catholics became common occurrences.

LECKY. *Ireland in the Eighteenth Century.*

1752. "We, the mayor, recorder, clergy, and the rest of the Protestant gentry of the town of Galway, do certify that Mr. Richard Simcockes, of this town, mariner, is descended from an ancient Protestant family of this place ; that so after the late happy revolution of King William III of glorious memory, his grandfather, alderman Thomas Simcockes, the mayor of this town two years successively, as was also his father, alderman Samuel Simcockes, soon after the occasion of his late majesty, King George I when, for their well-known loyalty and warm affection to his illustrious house in the preceding critical times, both his grandfather and father were, at the same time, appointed justices of the peace for this town, in the first commission that was ever granted, pursuant to an act of parliament then made for strengthening the Protestant interest therein, and were honored with commands in the militia in every array since that happy aera ; in which stations they acquitted themselves with integrity and credit, agreeable to the true Protestant principles, which they always professed, and which are still retained by their descendants now living here, as we verily believe they are by the said Richard, who is married to the daughter of an old Pro-

testant, and during his abode here, made constant profession of them. Given under our hands this 25th February, 1752."

Original MS signed and quoted by Hardiman.

1756. John Wesley, the founder of Methodism, records in his Diary under date "Galway, 25th June, 1756 . . . pretty well tired." He adds that he could find no room in the inns, but was fortunate to secure suitable lodgings in a private house. Describing the old city, he then writes: "five or six persons who seemed to fear God visited them and they spent a little time in prayer."

1761. "*The Black Petition:* The mayor, sheriffs and sundry resident free burgesses and freemen write to John Eyre and Richard Fitzpatrick, representatives of the town in Parliament, dated 10th November, 1761, stating that several shopkeepers and dealers of the Roman Catholic communion assumed a privilege of selling, and exposing to sale, divers commodities and manufactures, to the manifest prejudice of the Protestant tradesmen and artificers, freemen of the town; that they employed journeymen, and carried on branches of handicraft business, which they exposed to sale in their shops without being competent judges of the goods so manufactured, and without serving any legal apprenticeship to any such art, craft or mystery, contrary to the real intent and meaning of the Galway Act, and the royal charters granted to their ancient corporation; that they heard that Mr. Perry, one of the representatives of Limerick, had promised his constituents to employ his best endeavours in obtaining an act of parliament for redress of the aforesaid grievances, and therefore requested that they would concur in promoting such an act, and also to add such clause or clauses in favour of the freemen of Galway as might effectively restrain such shopkeepers and dealers from the like practices for the future, to the furthering and promoting the Protestant interest among them in general, and encouraging the tradesmen and artificers of the town to make necessary and useful improvements in the manufacture of their several callings."

HARDIMAN. *History of Galway.*

1762. Wesley's second visit to Galway was on the 17th May, 1762, where he attempted to preach in the Exchange, "but after

a little the beasts of the people (just as I expected) roaring louder and louder . . . and walked to my lodgings accompanied by a gaping crowd."

WESLEY. *Journal.*

1762. In the year 1762, it was stated in the House of Commons on the part of the Corporation, that Galway was most inhabited by Papists, and that the population of the town and liberties amounted to 14,000 of whcih scarcely 350 were Protestants.

Commons Journal, Vol. VIII.

1765. The preaching-room being small, some of the friends prevailed on him (Wesley) to preach in the Exchange; "but as he feared, "the beasts of people made such an uproar that I was compelled to desist, and walked through their midst to my lodging without let or hindrance.

WESLEY. *Journal.*

1767. Galway, February 2. A letter from Paris, dated the 12th ult. received here last post, brings advice that Dr. Murray, a native of the county of Clare in this kingdom, and a most eminent physician of that city, died there a few days before in a very advanced age, possessed of a very considerable fortune, which he acquired with distinguished reputation. Among the many worthy actions of this truly good man's life, he is said to have left a foundation to the Irish community of Lombard, for the education of 25 students, natives of Ireland, for ever.

Pue's Occurrences, 10th February, 1767.

1767. Died 12th Aug. at Galway, the Rev. Thomas Kirwan, parish priest of Claregalway.

Sleator's Public Gazetteer, 22nd August, 1767.

1768, 16 April. Died, a few days ago at Galway, the Rev. Mr. John King, a Romish clergyman.

Pue's Occurrences, 16 April, 1768.

1768. Died at Gortinarragh, Co. Galway, the Rev. Mr. Patrick Roch, parish priest of Killanin in Eyreconnaught.

Freeman's Journal, 28 May, 1768.

1768. James D'Arcy of the county of Galway, Esq.; read his

recantation from the Church of Rome and embraced the Protestant religion in the parish church of St. Mary's, Dublin.

Dublin Mercury, 22 November, 1768.

1769. Died at Tuam, the Rev. Mr. Richard Burke, a Romish clergyman.

Freeman's Journal, 23 September, 1769.

1769. Wesley again preached in Galway in the Session's House to a "tolerably civil congregation. Next evening I had many officers and genteel people at my service."

WESLEY. *Journal.*

1770. Died in Galway, the Rev. Mr. Francis French, a Romish clergyman.

Sleator's Public Gazetteer, 29 May, 1770.

1770. Died a few days ago at Galway, Mr. Peter Browne, a Romish clergyman.

Pue's Occurrences, 30 June, 1770.

1771. Died at Drumgriffin, Co. Galway, the Rev. Patrick Gallagher, a Romish clergyman.

Freeman' Journal, 21 March, 1771.

1771. Died a few days ago at Galway, Mr. Francis Kirwan a Romish clergyman.

Pue's Occurrences, 6 April, 1771.

1771. Galway, April 29. Last Thursday Mr. Bartholomew Dillon of Rockfield, in this county, renounced the errors of the Church of Rome, and was the same evening married to the widow Hains of Tuam.

Hibernian Journal, 6 May, 1771.

1771. In May, 1771, Wesley preached in the Court-house. Here he had in his audience, what he describes as a rare sight in Ireland: "five or six men to one woman. Next day the Mayor and several people of fashion were present."

WESLEY. *Journal.*

1771. Died at Galway, Mr. Myles Burke, a Romish clergyman.

Dublin Chronicle, 13 June, 1771.

1771. Galway, Sept. 9. Last Thursday (5), Malachy Haneen was apprehended and committed to the town gaol by James Shee, Esq; deputy mayor, for rescuing and carrying away from one of the carriers of the Incorporated Society of the Protestant Charter-Schools, one Nicholas Haneen, a charter school boy, whom the carrier was conveying to Dublin, by virtue of an order of the committee of fifteen for that purpose.

Hibernian Journal, 16 Sept., 1771.

1771. Died at Tuam, Mr. Walter Bourke, assistant parish priest of that town.

Freeman's Journal, 27th Sept. 1771.

1771. Died at Galway, Mr. Mark McDermott, a Romish clergyman.

Hibernian Journal, 18 November, 1771.

1771. Catholics allowed to take on lease a certain number of acres of unwholesome and unprofitable bog.

LECKY. *Ireland in the Eighteenth Century.*

1772. "A town (Galway) in which were 20,000 Papists and 500 Protestants. But which of them are Christians, have the mind that was in Christ, and walked as he walked? And without this, how little does it avail whether they are called Protestants or Papists?"

WESLEY. *Journal.*

1772. "Great rejoicings in Galway on Ladie Day in August, to thank God Almighty for passing ye Act of Parliament for to enable ye Catholics to take out leases of 50 acres of land. The Warden read High Mass in ye Parish Chappel, and Father Mark Skerrett, the bishop out of Tuam, gave holly water, and preached a grand sermon in English for ye counsellors who are here in great stock for ye assizes, although 'tis too little they have to do in this place, thanks be to God."

BURKE. *The Connaught Circuit.*

1772. Last Friday evening (28), as the Rev. Mr. Patrick Whelan, parish priest of Craghwell, was returning from the neighbourhood of Seefin in this county (Galway) he was thrown from his horse and killed on the spot.

Hibernian Journal, 11 March, 1772.

1772. Died at Galway, Mr. Valentine Fleming, a Romish clergyman.

Hibernian Journal, 23 Sept., 1772.

1772-1773. Catholics enabled to recover by law moneys lent by them to Protestants on mortgage.

BURKE. *The Connaught Circuit.*

1773. Died at Galway, occasioned by a fall from his horse, Mr. Francis Kirwan, a Romish clergyman.

Hibernian Journal, 21 July, 1773.

1774. The Oath of Allegiance modified to meet the religious objections of Catholics.

LECKY. *Ireland in the Eighteenth Century.*

1774. Died a few days since at Grange, in the county of Galway, Mr. Martin Brady, a Romish clergyman.

Sleator's Public Gazetteer, 25 Jan. 1774.

1775. Died, at Galway, Mr. Ambrose D'Arcy, a Romish clergyman of Oranmore, in the Co. of Galway.

Hibernian Journal, 31 July, 1775.

1777. Arising out of the penal laws, a case of considerable interest was tried at the Summer Assizes for County Galway in 1777. The local newspapers while reporting the case withheld the names of parties.

One of the landed gentry residing on his estate had in early life become a Protestant, "attended church, and took the sacrament every Christmas Day and Easter Sunday. On all other Sundays and holy days throughout the year he heard mass in his castle. Never seen at mass in his castle he assisted at the service kneeling in the drawing-room and observing through a hatch. Reaching old age and being confined to his room he had a section of the floor cut out and hinged over the room where mass was said. Nearing death he sent for a Dominican friar, was readmitted into the Church, received the last sacraments after he had made his will."

The questions before the jury at the Assizes were : :—

(1) was the will the last will and testament of the deceased ?

(2) was the deceased competent, being a relapsed Papist ?

(*Note :*—No person could make a valid will if he became a Catholic either before or after making the will.—THE EDITOR).

Counsel impugning the will proved "beyond all doubt that a Popish priest, dressed in black, had a pair of candles lighted, and that a white cloth was put under the chin of the dying man, and he administered to him the Communion." The judge summing up told the jury : "this being a penal statute, the burden of proving by reputation, if no higher proof was required, that this gentleman who administered something to the deceased was a priest at all, lay on the party impugning the will. The jury were bound to assume, until the contrary was proved, that everything was properly done according to law ; and, for all they could tell, the so-called priest might have been an apothecary or a doctor (doctors usually dressed in black), who was administering some medicine to him. They all knew how sick persons taking medicine were in the habit of having a towel under their chins. It also might have been that the person in black was a barber ; for nothing relieves a sick man more, when his hair is matted in sickness, than to have himself cleanly shaved. As for having lighted candles, why, he might have wanted to seal a letter, or an apothecary might have required them for his chemicals, or a barber to see what he was about. He would not offer any opinion other than what he had stated. It was a question entirely for the jury."

The jury without leaving the box found that there was no proof that the testator was a relapsed Papist, and consequently that the will was duly executed.

It is evident from this case that public opinion was beginning to act strongly against the penal laws.

Quoted by Burke in *The Connaught Circuit.* (*Note by the Editor*).

Those who nominally changed their religion privately received the rights of the Catholic Church at their death. If this could be proved, their acts would be nullified. Several lawsuits, like the one described took place. Such persons were described as "Relapsed Papists." Many of the Catholic landowners throughout the penal times fearing that informations would be lodged against them, and not wishing to lose their property read their recantations, though not believing in Protestantism, and attended the Protestant churches.

Many were known to stuff their ears during the sermon, and while the *Book of Common Prayer* was being read, they perused the *Roman Missal*. The Dominicans of Galway earned quite a reputation for the number of " 'Lapsed Catholics' they attended. Anne Blake, daughter of Sir Valentine Blake of Menlough Castle, stated that her father was attended by Father Bonaventure Burke on his death-bed. Charles ffrench Blake-Forster records that at this time Blake of Oranmore Castle fearing that he would lose his property, went with reluctance to be received into the Protestant Church according to law. When the parson before putting him through the 'necessary forms' remarked that it was very favourable to Protestantism to see a gentleman of his respectability joining their communion, Blake replied that his reason for becoming a Protestant was " to save Oranmore." One Burke who had an estate at Barnadearg, near Tuam, hearing that his cousin was about to conform in order to get his estates, rode off to Dublin, sold his lands to a banker there, and so baffled his kinsman.

Even so late as 1779 the property of a Catholic proprietor was unsafe unless he conformed. On the Convert Roll, in consequence, the names of many Galway gentlemen appeared in the Rolls Office.

1781. " The abbey chapel was rebuilt, before which it was a small thatched edifice, both narrow and inconvenient. Its external appearance was plain, but 'it presents within a spacious, convenient and handsome place of worship, 120 feet long and 30 feet broad, as is capable of accommodating upwards of two thousand people. The devotion called the stations of the Holy Cross, which is confined solely to the Franciscans, is observed here.' "

HARDIMAN. *History of Galway.*

1782. " By 21, 22 George III—an Act 'for the further relief of his majesty's subjects of this kingdom professing the Popish religion,'—repealed the law which subjected to certain penalties those Catholics who took any house, or came to live in Limerick or Galway, or their suburbs.

State Papers, quoted by Burke.

1785. Gregory French of Aggard renounced the errors of Popery.

Convert Roll, quoted by Fahey.

1791. Gideon Ouseley, a member of a respectable and distinguished family, was now twenty-nine years of age, and resided at Dunmore, in the county of Galway. Having been intended for the Church, he received, for the time and place, a liberal education . Living in uninterrupted familiarity with bog and cabin, with mountain road and secluded lake ; with frieze coats, shoeless feet, and beggars' wallets ; with the Irish tongue, or English spoken with a glorious brogue ; with two or three fields for a farm, and for a table the potato basket, set on an iron pot ; with the wake and the 'berrin,' the weddings and the stations, the village market, the rollicking fair, the hurling matches, the patrons, and the rows which made up the sum of peasant life, there was laid the basis of that quick sympathy between him and the common people.

CROOKSHANK. *History of the Methodists in Ireland.*

1791. " Very Rev. Augustine Kirwan, D.D., Warden of Galway, Vicar of St. Nicholas, who, on the 7th of August, 1791, closed a life of 67 years, whereof 40 and more were spent in the apostolical labours of the Church of Christ.—Of gentle manners, unaffected piety, unbounded benevolence. The father and friend of the poor. Founder of the Charity School. By all beloved when living ; now dead, by all regretted.—As a tribute of affection this Monument is erected by his Nephew, N. French, in the year 1796."

HARDIMAN. *History of Galway.*

1792. At a Post-Assembly of the Lord Mayor, Sheriffs, Commons, etc., held at their house in William's-street, Dublin, the 11th September, 1792, adopted an address to the Protestants, " . . . Resolved—A Protestant king of Ireland."

Burke's Connaught Telegraph.

1793. By the Catholic Relief Act of 1793, Martin ffrench Lynch of Renmore and Donelan of Ballydonelan were called to the bar. Previous to that Act Catholics could not be called, but they entered the Inns of Court, continued their legal studies, and became qualified to act as conveyancers—a calling in which many of them earned large fees.

BURKE. *The Connaught Circuit.*

1794. " On the 29th of April, 1794, a list of 300 Roman Catholics who had been admitted as Freeman of the Corporation

of Galway, under the provisions of 33 George III, c. 21, was certified by Elias Tankerville, Secretary, and John Bradley, Notary Public, at Galway."

HARDIMAN. *History of Galway.*

(*Note :*—It is interesting to read that 20 of the names belong to the ' Tribe ' families, and the remaining 280 names are of the ' Non-Tribe ' families. *Editor*).

1794. " Messrs. Averell and Tidd spent most of December in travelling through Tipperary, Limerick, Clare, and Galway . . . At Galway the evangelists preached morning and evening to a considerable part of the Protestant inhabitants, about twenty of whom were members of the Society (Methodist)."

CROOKSHANK. *History of Methodists in Ireland.*

1795. " At Galway, where it was said one hundred and seventy had gone over to the Church of Rome in the previous ten years, the Lord had still a seed to serve Him, there being fourteen zealous and consistent members of Society (Methodist)."

CROOKSHANK. *History of Methodism in Ireland.*

1796. " Mr. John Hamilton was appointed to Connemara, a mountainous country, west of the county of Galway. Here his journeys were long and wearisome, and his fare often very scanty ; but he persevered in his work until he sank into a low fever, in which he was almost destitute of care and medical skill. On regaining consciousness, he found himself alone in a hut, where he had sought an asylum, lying on a pallet of rushes with a mug of water at his side. When a desire for food returned, it is related, a dog came in with a large fish in his mouth, which he dropped beside the invalid. Thus a timely supply was afforded, in a way the more remarkable as the place was two miles from the lake where the fish must have been caught."

REILLY. *Memorial of Ouseley.*

1798. Died ,Christopher French, husband of Margaret, daughter of Irael O'Farrell of Roscommon. He professed himself a Protestant though his son was a Roman Catholic priest.

FAHEY. *History of Kilmacduagh.*

1798. " August, 1798. During their absence (of the garrison and the Kilkenny Militia) at Castlebar, the town was left without military protection, and the Catholic clergy were undefatigable in their exertions to preserve the public peace. On this occasion, one of the regulars of St. Augustine presented a novel spectacle—a friar standing sentinel on the west bridge, to prevent the entrance of disaffected persons to a place where, within the memory of many then living, he would himself have been doomed to transportation or death for daring to appear or return ; thus affording a striking example of the mutability of human opinion, and of the happy change which had taken place in the public mind during that period."

HARDIMAN. *History of Galway.*

1800. The Dominican Chapel was erected on the site of the former. This neat and commodious building, which is 100 feet long, and 28 feet broad, contains a spacious gallery, with a well-toned organ."

Burke's Connaught Telegraph.

1804. Correspondence published between Lord Redesdale, the Irish Lord Chancellor, and the Earl of Fingal, the leader of the derided party of Catholics, who were beginning to reassert their claims to civil justice, shows that the Chancellor in placing Fingal on the Commission of the Peace, had thought it necessary to read him a long lesson on the errors and dangers of theCatholic religion.

The Annual Register for 1804.

1805. The Reverend Valentine Bodkin was elected Warden.

HARDIMAN. *History of Galway.*

1808. Grattan in his speech in the House of Commons on 15th May, 1808, declared : " The counties of Clare and Galway have had meetings convened by their Sheriffs, at which they passed resolutions expressing their ardent wish for the admission of their Catholic brethren to the benefits of the Constitution . . . "

BURKE. *The Connaught Circuit.*

1812. The Reverend Edmund Ffrench, O.P., was on the death of the Reverend Valentine Bodkin elected Warden. He became Warden in the same town in which his father had been for many years Protestant Warden.

1815. This useful order of religious females (Presentation Nuns) was established here on the 27th of October, 1815, under the patronage and protection of the very reverend Warden Ffrench. In 1819 they removed to a spacious, elegant and well-situated building—the former charter school, which they hold by lease for 60 years, at 80l. annual rent, in the west suburbs of the town.

HARDIMAN. *History of Galway.*

1816. The foundation of the new collegiate chapel of St. Nicholas was laid on 1st July, 1816 (being the old anniversary of the battle of the Boyne) by Hyacinth Daly, esq., mayor of the town.

HARDIMAN. *History of Galway.*

1818. The Protestant clergy and gentry gave freely, and even many Romanists, including some priests, were amongst the contributors (for the erection of a Methodist Meeting-house). The Catholic Warden subscribed a large sum, and appended a strong recommendation to his clergy and people to follow his example, giving as his reason, that it would prevent Mr. Ouseley from preaching in the streets.

CROOKSHANK. *History of the Methodists in Ireland.*

1822. The last prosecution under the Popery Acts was that of The King v. O'Connor heard at the Galway Summer Assizes of 1822. The interesting feature of the case was the ridiculing by the Town Council of the originators of the prosecution. The Rev. John O'Connor, Parish Priest of Kilconnel and Aughrim stood indicted that "he, on the 17th February last, did in Kilconnel celebrate marriage between Thomas Curley, a reputed Papist, and Mary Parry, who had professed herself to be a Protestant, within the space of twelve months previous to the date of her marriage, contrary to the peace of our Lord the King, his Crown and dignity."

Daniel, K.C., prosecuted, and stated that the accused was a clergyman of position in the Roman Church, respected by all who knew him. The crime he stood indicted for was a violation of the law which makes it criminal for a Roman Catholic priest to perform the ceremony of marriage between a couple, either of whom had within twelve months been a professed Protestant. The reverend defendant might not intentionally have violated that law, but the Hon. and Most Reverend Doctor Trench, and the Rev. Mr. Martin,

Rector of the Parish, who had originated this prosecution, thought otherwise. The jury must be aware that the 32 and 33 George III, Chapter 21, ss. 12 and 13, restricts Roman priests from performing the service of marriage between Protestants, or between those who had been Protestants within twelve months previously, and Papists, unless first performed by the Protestant clergyman. The young lady admittedly had been a Protestant in this case, in which she was an unwilling witness. She had become a Catholic and married, and she will now be examined as to the state of facts, as also will be the Rev. Mr. Martin, whose church she was wont to attend. He would put his witness on the table, and he ventured to hope that it would be the last time in his life that he would be employed in such a prosecution.

The judge charged for an acquital. The *Freeman's Journal* in reporting the proceedings states: "The jury accordingly acquitted the traverser, Mr. Daniel, K.C., expressing his disgust at holding such a brief."

1825. "... I should not wish to see any settlement of the Catholic question effected in which the rights of the Established Church were not preserved. I gave expression to the same feeling when I was examined before the House of Lords. I think what I stated then in substance, was that I should not be favourable to any settlement, or that I should object to any settlement, which went to disturb the Protestant Establishment; that I considered it a main link in the connexion between Great Britain and Ireland, and that with that connexion I was satisfied the interests of Ireland were essentially identified. I understand it has since been imputed to me, that in uttering this sentiment I indulged in a peculiar latitude of expression in order to make a show of liberality. I wish, therefore, now most unequivocally and most solemnly to reiterate the same feeling ... The Protestant Church is rooted in the Constitution; it is established by the fundamental laws of the realm; it is rendered, as far as the most solemn acts of the legislature can render any institution, fundamental and perpetual; it is also declared by the Act of Union between Great Britain and Ireland. I think it could not now be disturbed without danger to the general securities we possess for liberty, property, and order; without danger to all the blessings we derive from being under a lawful government and free consti-

tution. Feeling thus, the very conscience which dictates to me a determined adherence to the Roman Catholic religion, would dictate to me a determined resistance to any attempt to subvert the Protestant Establishment, or to wrest from the Church the possessions which the law has given it."

Some observations of the Right Hon. Richard A. Blake to the effect that the Establishment should be preserved . . .

NOTE ON BLAKE

By THE EDITOR

The legal education of a barrister was not in the first half of the nineteenth-century considered complete unless he had studied at chambers in England. Blake (known as "Blake the Remembrancer") was a shrewd individual with a singular history. He began as an officer in the Galway Militia of which he became adjutant. On the exchange of militia, Blake went to England where he raised the reputation of the Galway regiment to the highest of any militia regiment, Irish or English. He made there a useful matrimonial alliance, and going to the English bar but having no qualifications as an advocate specialized in equity pleadings. Becoming legal adviser to the London Board of Catholic Noblemen and Gentlemen he soon acquired great influence, and became intimate with the chief Catholics of England. Many of the solicitors who had employed Blake had also Protestant clients on whose behalf they also consulted him. In this way he was introduced to the Marquess of Wellesley who formed the highest opinion of his abilities. The Marchioness of Wellesley being a Catholic may have influenced the Marquess in seeking Blake's advice on matters connected with his property. Of distinguished appearance, elegant manners and a raconteur of no mean order, the Catholic lawyer became the intimate of many famous people, including Lord Eldon, the Lord Chancellor of England. In Ireland, however, save by some members of the bar, and by his County Galway friends, he was unknown, so that it was quite a sensation when towards the end of 1821 the approaching arrival of the Marquess of Wellesley as Lord Lieutenant, with his friend and counsel, Mr. Blake, was announced. It was soon seen that Blake was a person

of great importance and a dispenser of fortune at the Viceregal Lodge. William Saurin was at that time, and had been for fourteen years, Attorney:General, and principal of the Executive in Ireland. In the Dublin Castle Cabinet he was almost supreme. His authority was the more readily submitted to as it was exercised without being openly displayed. Saurin's anti-Catholic prejudices were distasteful to Blake as much as were the Catholic sympathies of William Conyngham Plunkett pleasing to him. One example described as trivial clearly showed the power now possessed by Blake. Soon after his arrival Wellesley was invited by the Dublin Corporation to a public dinner and the Catholic lawyer was among the guests. Having come over with the Lord Lieutenant his health was proposed by the Lord Mayor but before Blake could stand to reply Wellesley started up to return thanks on his behalf, but to the astonishment of all he was interrupted by Blake who expressed his gratitude himself. Through his influence the Government began to show marked sympathy with the Catholics. Saurin was dismissed from the Attorney-Generalship and replaced by Plunket in 1822. Blake, although the dispenser of favours to the bar, was himself until the Catholic Emancipation Act of 1829 inadmissible to the Bench. However, in 1823 he was made Chief Remembrancer of the Court of Exchequer which then had an equitable jurisdiction.

The office of Chief Remembrancer has long since been abolished. Blake was the principal officer of the Court, and all bonds for the King's debts, for appearances, and for observing orders, were entered or lodged, and he made out all the necessary reports on these. All informations on penal statutes, on forfeitures and escheats, either at law or in equity, all informations on commissions out of the Court to find out the King's title to any land forfeited or escheated to the Crown, especially to those which were forfeited in 1641 and 1688, as also several of the proceedings on the Acts of Settlement and Explanation, were filed in his office.

Blake, the wily politician, was also an educational idealist.

1833. The Wardenship of Galway was in the patronage of the Bishop of Tuam. The Church Revenue from glebe, rent charge, etc., amounted to £555. The statute acres of glebe amounted to 34; the cost of the Churches was £1,000, and pro-

vided accommodation for 5,000. The returns to the Commission appointed by the Crown showed that 978 members of the Estab lished Church were in the benefice as against 45,225 Catholics.

SHEE. *The Irish Church.*

(*Note by the Editor*).

A Commission was, in 1833, appointed by the Crown to make a "full and correct inquiry" respecting the revenue, patronage, see-houses, demesne and mensal lands, belonging to the several archepiscopal and episcopal sees, cathedrals and collegiate churches, and to all ecclesiastical benefices, with or without cure of souls, in Ireland, on an average of three years ending on the 31st December, 1831, and to report from time to time thereon under the hands and seals of the Commissioners.

By the Bill introduced by Lord Morpeth on 25th May, 1836, it was proposed that in all parishes where the number of resident Protestants was below 50, the incumbent should have an income of £100 ; one of £200, where the number of Protestants was below 500 ; one of £300, where the number of Protestants was below 1,000 ; one of £400, where the number did not exceed 3,000 ; one of £500, where it exceeded 3,000 ; and in every case 30 statute acres of glebe.

1853. The Commissioners of National Education discontinued as offensive to Catholics, certain religious books, which had been in use in the schools, and which had been presumed to be of a non-controversial character, and Archbishop Whitely, Lord Chancellor Blackburne, and Baron Greene at once resigned their places on the Board of Commissioners.

Commissioners of National Education. *Report* 1854.

1869. Speech of the Rev. Nash Griffin : "They would not suffer themselves to be robbed of their blood-bought rights. They were animated by the same spirit as broke the boom, as closed the gates of Derry ; by the same spirit as chased the craven followers of James like timid sheep into the Boyne ; and if one of the two parties should go to the wall, it would not be the Protestants."

Freeman's Journal, June 15, 1869.

Galway Profiles

No. 8

JOHN DE BURGH, ARCHBISHOP OF TUAM

By THE EDITOR

John de Burgh was a descendant of a junior branch of the house of De Burgh and was born near Clontuskert in 1590. With his younger brother Hugh he received the rudiments of his education from a distinguished teacher named O'Mullally who resided with the De Burgh family until his pupils had acquired quite a considerable knowledge of Greek and Latin. The two brothers left for the continent in 1614, Hugh to Louvain, where he joined the Franciscans in St. Anthony's, and John to Lisbon where he was entered in the secular college. At the age of twenty-four John was ordained priest, and returned to Ireland about 1624 to the diocese, under Boetius Egan, where he worked for two years. On the recommendation of the bishop he was in 1627 appointed Apostolic-Vicar of Clonfert. De Burgh's appointment took place during the Deputyship of Lord Falkland whose persecution of the Catholics was intense. On the accession of Lord Strafford his anxiety for the proprietors of the province involved him in great difficulties, as he made himself decidedly obnoxious to the Viceroy by opposing, as far as he could, the projected confiscation of Connacht to the Crown. When the Parliament of 1634 was summoned he exerted all his influence with the Catholic members urging them to resist the scheme of spoliation under the pretext of inquiring into defective titles. This so enraged Strafford that he issued warrants for De Burgh's arrest. He remained in hiding until the Viceroy's recall. On the recommendation of his earlier patron, the Bishop of Elphin, he was appointed to the vacant see of Clonfert on 16th October, 1641.

A large congregation, among them Ulick, fifth Earl of Clanricarde, witnessed De Burgh's consecration in the Abbey of Kin-

alehan on 19th May, 1642. Malachy O'Queeley, Archbishop of Tuam, assisted by Egan, Bishop of Elphin, and O'Molloney, Bishop of Killaloe, performed the ceremony.

In obedience to the summons of the Irish Primate presiding at the general assembly of bishops and priests at Kilkenny, in the month of his consecration, De Burgh subscribed the ordinances agreed upon for persecuting war against the Parliament. From that time he resided almost constantly in Kilkenny where he assisted David Rothe, then in his seventy-second year, and in some respects unable to carry out episcopal duties. De Burgh represented him at all the functions solemnized in the cathedral where he was engaged confirming and ordaining. Towards the close of 1643, the Bishop of Clonfert was elected a spiritual peer of the Supreme Council of the Confederates, which appointed him Chancellor. About the same time his brother Hugh was made the Council's agent and representative at the Court of the Netherlands.

Notwithstanding the duties he had to discharge in Kilkenny, De Burgh looked to the administration of his own diocese. He reformed many abuses inseparable from the state of the times. He had many of the churches repaired, and supplied with the necessary requirements, presided at synods of his clergy, and established schools. He favoured the policy of Ormond, as against what were termed 'extreme measures,' at the Confederation, being influenced by his kinsman Lord Clanricarde who maintained strict neutrality during the early progress of the Confederates.

De Burgh had been three years Bishop of Clonfert when the archbishopric of Tuam fell vacant by the death of O'Queely. Without consulting the Primate or any other metropolitan, the Supreme Council recommended him as successor to the dead archbishop. The Papal Nuncio, Runuccini, who was then in Kilkenny, while deprecating the right of the Supreme Council to interfere in such matters—ancient privileges claimed by the English Crown—wrote to Rome a qualified recommendation of De Burgh whom he described as a man "of honest views, slow in speech, and suffering from an attack in the eyes, which might ultimately damage his sight." In the same letter he bore ample testimony to the fitness of Hugh De Burgh, whom he had met in Paris, stating that "he was a man of greater energy and activity, whose nomination was simply meant to reflect honour on the already consecrated."

Between the contemplated translation to the see of Tuam and the rejection of Lord Ormond's peace by the synod of Waterford in 1646, it would seem that the Nuncio had no greater friend or more active helper than the Bishop of Clonfert. In fact, of all the bishops and archbishops who declared against the Viceroy's overtures, none denounced them more than De Burgh. At that time Tuam was still vacant, and the Nuncio was more anxious for De Burgh's translation. He urged the Vatican to lose no time in sanctioning it. About the time of the Waterford synod he wrote to Rome: "That he had nothing more to say concerning the Church of Tuam save that six months' experience of the Bishop of Clonfert had convinced him that he deserved promotion." Early in April, 1646, De Burgh was translated to the Archbishopric of Tuam.

On his induction De Burgh's first care was to restore the ancient Cathedral of St. Mary, which had suffered great dilapidation while occupied by Protestants and of which the architectural symmetry of its beautiful exterior had been destroyed. He re-erected the altars, replaced the furniture, and rebuilt the palace from the foundations. On the gospel side of the high altar of the Cathedral stood the sacellum or oratory in which the relics of St. Jarlath were kept, but which during the Anglican occupation had been unroofed and stripped. The relics, however, had been preserved in Catholic custody, and they were deposited in the restored resting-place.

De Burgh's hospitality was unbounded as was his taste for books, of which he made a great collection with a view of founding an extensive library in Tuam. A great admirer of the Jesuits he advanced them a large sum for maintaining their seminary in Galway, and in which town he built for himself a stately residence three storeys high.

Clonfert being now vacant De Burgh was anxious to have it conferred on his brother Hugh in preference to Walter Lynch, Vicar-capitular of Tuam. Lynch, however, was strongly recommended by the Nuncio who had heartily come to dislike both De Burghs describing them as "hot-headed, and wishing to have everything their own way . . . that it would be unwise to have two brothers collated to the two best dioceses in the province . . . that the Archbishop of Tuam was the most unmanageable and

refractory of all the Irish prelates with whom he had to deal. He blames me for recommending Lynch, and what is worse, he blames another who is superior to us all." From this trouble over Hugh De Burgh began that mutual antipathy which influenced the Nuncio and the Archbishop in their future relations. A crisis was now approaching when the two were to meet face to face in the Council of the Confederates. During the whole of the year 1647 the Confederate armies were defeated in battle after battle. There was a great scarcity of money throughout the country ; agriculture was neglected, and famine and disease was rampant. The Nuncio was aware of this but he counted on money and munitions from abroad, and on the support of O'Neill's army, which was wholeheartedly behind him, and which he thought would sooner or later retrieve all losses, and put him and the clergy in the ascendent. The Supreme Council, on the other hand, could see no other solution than to make peace with Inchiquin and bring him over to their side. A meeting called at Kilkenny resolved that French, Bishop of Ferns, & Nicholas Plunkett should travel to Rome and appeal to Innocent X to expedite the supplies which the Nuncio had already promised in his name. In the meantime the spiritual and temporal peers, together with the representatives of the Lower House, had been summoned to Kilkenny on 23rd April, 1648, to consider the measures already taken to forward the end of hostilities, and to effect, if possible, a union of Inchiquin's army with that of the Confederates so that both might act jointly against the Parliamentarians. Before the assembly fourteen of the bishops met in the Nuncio's house, and having examined the proposed treaty, a large majority declared " as it gave no certain guarantee for the free and open exercise of the Catholic religion, and total abolition of all penal enacments against Catholics, they could not in conscience subscribe it." Among those who condemned the cessation was the Archbishop of Tuam. His action astonished the Nuncio as he had already signed the instructions given by the Supreme Council to the Commissioners whom they had empowered to treat with Inchiquin. Inconsistent as it may appear De Burgh afterwards subscribed the articles of the cessation, and followed the policy of the party opposed to the Nuncio. He justified himself in a public statement : " that he never repudiated the agreement with Inchiquin, but only certain clauses

of it, which were subsequently altered and amended." The greater number of the bishops followed the Nuncio, and of the eight who opposed him the most formidable was the Archbishop of Tuam, whose influence was much appreciated by the party of Lord Ormond.

Apprehensive of his personal safety the Nuncio left Kilkenny, soon after the cessation had been concluded, and joined Owen O'Neill's army at Maryborough. He used every means possible to crush the Ormondists and prevent the Catholics from joining Inchiquin and Preston, who both hated O'Neill and the Nuncio. Sentence of excommunication and interdict against all abbetors of the truce with Inchiquin, and the members of the Supreme Council was issued by the Nuncio. The opening of churches was forbidden as well as the celebration of Mass in all cities. All bishops and priests were commanded to proclaim this ordinance throughout the country, & chaplains of regiments specially ordered to read it aloud in camps.

The Supreme Council argued that the Nuncio had not jurisdiction, and appealed to Rome that the interdict must necessarily be null and of no effect. The minority of the bishops, including De Burgh, with two of his suffragans, considered the sentence as uncanonical and unjustifiable. Nowhere were the censures so faithfully observed as in Galway, where the Nuncio lived before leaving the country. In Galway, however, the Archbishop of Tuam, with one of his suffragan and two friars of the Discalced Carmelites, preached openly against the Nuncio's authority and interdict. They were opposed by the Mayor, Warden and people. The Archbishop continued his resistance, had the doors of the Collegiate Church of St. Nicholas forced open, and there officiated publicly despite all remonstrances. Another charge made against him to Rome by the Nuncio was that he had celebrated in the church of the Calmelites in Galway, who refused to observe the censures and were under excommunication, in a full congregation of eight bishops and thirty theologians, assembled within the walls of the town. Hoping to resolve the problem, the Nuncio convened a synod in Galway, but Clanricarde and Inchiquin, acting for the Supreme Council, intercepted the bishops on the way, laid siege to the town, which after surrendering, was compelled to pay a large indemnity.

Divided as it was between the two factions, one maintaining

the Nuncio's censures, and the other insisting on the 'cessation' with Inchiquin, the state of the country was appalling. French, Bishop of Ferns, says : " Altar was arrayed against altar, the clergy inveighing against each other, and the bishops and best theologians in the land maintaining different views of the validity of the censures. As for the populace, they hardly knew what side to take, or what guide to follow, for in one church they heard the advocates of the censures proclaim, " Christ is here,' and in another, 'He is not *there*,' but here with us who stand by the dissentient bishops, and the appeal to Rome against the Nuncio's conduct."

Early in February, 1648, as the Nuncio was awaiting a ship in Galway Bay to take him home from a country, to use his own expression, where " the sun is hardly ever seen," Ormond returned to Ireland as Viceroy. The Archbishop of Tuam and the Bishop of Ferns met him at Carrick, and on their invitation he took over government at Kilkenny. Ormond had De Burgh and French duly sworn as members of his Council on the distinct understanding that they were to subscribe themselves under their surnames and not under their titles. This was an undignified compromise as on this occasion Ormond guaranteed the open exercise of the Catholic religion, possession of the churches with their revenues, and other advantages in the event of the success of the Catholic forces. The Irish bishops, found, however, that Ormond was not to be trusted, and they met at Jamestown at the beginning of August, 1650, and decreed that they would reconstruct the old Confederacy, and hold themselves independent of the Viceroy, whom they now regarded as an enemy of themselves and of their religion. The declaration was signed by fifteen bishops including the Archbishop of Tuam. Six Commissioners were elected to treat with the Duke of Lorraine and invite him to land troops in Ireland then almost entirely in the hands of Cromwellians. In November of the same year the bishops adjourned to Loughrea where they pledged their loyalty to the King, and petitioned Lord Ormond to transfer the Viceroyalty to a Catholic. The Archbishop signed this document, and towards the close of 1650 he had the satisfaction of seeing Ulick De Burgh, Earl of Clanricarde, his kinsman, installed in place of Ormond as Viceroy. The negotiations with Lorraine came to nothing, due to the imprudence of the Irish agents, headed by the

Bishop of Ferns, or to Clanricarde's dislike of the idea of foreign troops in Ireland. Sir Charles Coote, however, put an end to the whole scheme by marching on Galway into which he drove Clanricarde's outposts on 12th August, 1651, and then encamped within a few hundred yards of the walls. During the siege the bishops from every part of Ireland took refuse in the town and among them the Archbishop of Tuam. Galway surrendered on 12th April, 1652, and the Archbishop made his escape to Ballymote near which he remained until 1654 when he was arrested and brought back under escort to Galway. Here he was robbed of his ring and other valuables, and imprisoned with the clergy and the chief nobility of the country. He was detained there until August of the following year, and with many others he was put aboard ship and landed on the coast of Normandy. He then made his way to Nantes where he lived for five years, maintained by the French committee formed for the relief of distressed and expatriated Irish. From Nantes he removed to St. Malo—a port then much frequented by Irish merchants—and within a year there left for Ireland reaching Dublin after a voyage of fourteen days, saying to Walsh, the Franciscan who rated him for returning without permission, " that he had come back to Ireland to lie down at rest in his grave and native soil." Ormond ordered the Archbishop to leave Dublin, and owing to his infirmities he had to be carried in a litter, till he reached the neighbourhood of Tuam. Exhausted by illenss and old age he seldom left his house. He had the oratory of St. Jarlath, situated on the right of the Cathedral, but detached from that building, re-roofed with tiles. He died on Holy Thursday, 4th April, 1667, and was buried in the Oratory of St. Jarlath. Eight days previous to his death by virtue of a special privilege he obtained from Rome, after having first sought and received, *ad cautelam*, absolution from the Nuncio's censures.

Hardiman, in referring to the Nuncio, writes : " In this dilemma he sought refuge in Galway, where he had some abettors, particularly the warden and others, whom his presence and exhortations stimulated to open acts of violence and commotion. The mayor was desirous to proclaim the cessation, but was prevented by the populance, who forced their way into his house, and wrested the ensigns of authority from his hands ; but this insolence occasioned

such a tumult, that, had they not been immediately restored by the very hand that took them, the consequences would have been lamentable ; and, even as it was, two or three men were killed. The carmelite friars shewing some resistance against this proud ecclesiastic, their dwelling was assaulted by night and their persons abused. In a fit of rage he ordered their bell to be pulled down, and placed two priests at the entry to their chapel, to keep the people from resorting there to prayers. Those who favored the cessation were declared under censure ; the churches were closed, and all divine offices interdicted. In this state was the town, when the archbishop of Tuam, who declared against these measures, arrived. Having desired to see the nuncio's power for assuming such authority, he refused to produce it, whereupon the prelate told him to his face that he would not obey : '*Ego*,' answered the nuncio, '*non ostendam*:' '*et Ego*,' replied the archbishop, '*non obediam*,' and he immediately after caused the church doors to be opened by force . . . The Nuncio who, thus finding all his measures frustrated, took shipping at Galway, on the 23d of February following, and departed from the kingdom."

SOURCES

PRENDERGAST. *Cromwellian Settlement of Ireland.*
DUNLOP. *Ireland Under the Commonwealth.*
BAGWELL. *Ireland Under the Stuarts.*
Commentarius Rinuccinianus.
HARDIMAN. *History of Galway.*
O'FLAHERTY. *Iar-Connaught.*
MEEHAN. *The Rise and Fall of the Irish Franciscan Monasteries and Memoirs of the Irish Hierarchy in the Seventeenth Century.*
MEEHAN. *The Confederation of Kilkenny.*
LYNCH. *The Life and Death of the Most Rev. Francis Kirwan, Bishop of Killala.*

Galway's Loyalty to George III

By THE EDITOR

A new era in Irish political and economic history was signalized by the accession of George III. He was full of good intentions, if his first speech delivered to his ministers, be taken as such :

" Born and educated in the Country I glory in the name of Britain, and the peculiar happiness of my life, will ever consist, in promoting the welfare of a people, whose loyalty and warm affection to me, I consider as the greatest and most permanent security of my throne."

The gentlemen, clergy and freeholders of County Galway certainly showed their loyalty and affection as recorded in *Burke's Connaught Journal* of 1792 :

" The Gentlemen, Clergy, and Freeholders, of the County of Galway are requested to Attend at the Mitre Inn, in Tuam, at one o'clock, on Thursday, the 8th December next, in order to consider of a proper Address of Congratulation to our beloved Soverign, on the happy Event of the Marriage of His Royal Highness the Duke of York.

Hyacinth Bodkin, Sheriff."

A large attendance of these loyal people of the county drew up the following address which was duly conveyed to the King through the Lord Lieutenant :

" To the KING'S Most Excellent MAJESTY.

The humble Address of the Gentlemen, Clergy, and Freeholders, of the County of Galway.

May it please your Majesty.

WE your Majesty's loyal subjects of the County of Galway, beg leave to approach your Majesty's Throne, with the sincere Attachment to your Majesty's sacred person, Family, and Government.

Deeply interested in whatever can afford satisfaction to your Royal mind, we beg leave to congratulate your Majesty on the Nuptials of his Royal Highness the Duke of York with the Princess

Royal of Prussia ; as this auspicious Event affords every prospect of an increase to your Majesty's domestic happiness, and promises additional stability to our happy Constitution, by an increase of the Illustrious House of Brunswick, it consequently interests most sensibly, the feelings of your Majesty's loyal Subjects of the County of Galway."

Unfortunately George III was an unsatisfactory ruler. He aspired to govern entirely as he thought his dominions ought to be governed. In 1761 he tried the experiment of ruling as well as reigning. A mild form of Catholic emancipation was proposed but rejected by the king, who demanded a promise that the question should not again be raised during the reign. The promise was not given. In 1780 a Bill, to repeal the most oppresive of the penal laws, was passed but did not allow the franchise to Irish Catholics. A protest is voiced by the Catholics of Galway :

" At a numerous and most respectable meeting of the Roman Catholic Inhabitants of the County of Galway, held at Glantane, October 20, 1792, the following Resolutions were unanimously agreed to :—

Sir THOMAS FRENCH, Bart. in the Chair.

In the present situation of affairs in this country, which interested and designing men affect to call—alarming—we would rather incur the imputation of apathy in the cause of Freedom, than leave it in the power of such men to bias the minds of the ignorant, to awaken the fears of the timid, or even to disturb the prejudices of some whom we respect. But the variety of publications which have appeared, charging our body at large with an intention to subvent the quiet of that State, in the prosperity and good order of which, we have at least as great an interest as any other description of citizens, makes it an indispensable duty on us thus publicly to declare our deliberate and decided opinions.

1. Resolved, That we have been taught by theory and experience, the preference so justly due to this Free Government.

2. Resolved, That, in the Constitution of this country, the Exercise of the Elective Franchise, we conceive to be the essential characteristic of Freedom.

3. Resolved, The Roman Catholic Body forming so considerable a part of the people, the with holding from them the Elective Franchise, is a grievance.

4. Resolved, That the Roman Catholic Body having publicly and solemnly renounced all opinions and systems inimical to the Constitution (some of which the tenets of their Religion were erroneously supposed to inculcate) have an irresistable claim on the liberality, wisdom, and justice of the Legislature, for a complete redress of grievance.

5. Resolved, That we cannot conceive any danger should arise to the State from our admission to a share in the Elective Franchise, because, at the period of the Revolution, and long subsequent thereto, the Roman Catholic Body were permitted the full enjoyment of this invaluable right ; and as our conduct for the past, is the best security for the future, it expresses our gratitude, and gives us the justest claims to further Benefits.

6. Resolved, That we will persevere in our supplications to the Legislature for Redress ; because, we should deem ourselves unworthy of Freedom, if, by our silence we seemed indifferent to the attainment of it.

7. Resolved, That to deny our right to etition the Legislature. for the obtainment of a rational and constitutional Freedom were to proscribe us from the rights of citizens, and therefore an intolerable grievance, Resolved, that the sincere thanks of this meeting, be given to the twenty-seven members, of the House of Commons, who, in the last Session of Parliament, opposed the rejection of the Roman Catholic Petition ; because, in so doing, as we conceive they supported the best privileges of the people.

8. Resolved, that abhorring confusion in every shape, we do not hesitate to express our regret for the calamities of a foreign land, and to declare, That, in the pursuit of a necessary and rational liberty, we can neither be seduced by their example, nor deterred by their misfortunes. Considering Freedom as an intrinsic good, we will calmly and firmly seek the acquisition of it.

9. Resolved, That, determined to resist the dreadful horrors of anarchy on one hand, and the silent cruelty of despotism on the other, we reserve the proffers of our lives and fortunes for such trying occasions ; convinced, they can never arise from OUR temperate pursuit of a just and honourable object.

10. Resolved, That it would be extrordinary indeed, if the Roman Catholics of the County of Galway should close this subject

without expressing their obligations to their Protestant Brethern, for the liberal intercourse which always subsisted between them, yet, when we reflect on their rank, education, fortune, and ancestry, we are led to believe they could not act otherwise.

Thomas French.

Sir Thomas French having left the Chair.

Resolved, That the unanimous thanks of this meeting are hereby voted to Sir Thomas French, Bart. for his very polite conduct in the Chair.

Resolved, That the unanimous thanks of this meeting are hereby voted to Mathew Lynch, Esq. ; Counsellor at Law, for having so fully met the sense of this meeting, in the foregoing Resolutions.

James Egan, jun."

Law and Order in Galway

By THE EDITOR

The administration of the law became atrociously severe after 1688. From reading the Galway newspapers of the Georgian period one is led to believe that the number of people who perished on the gallows was only a portion of those offenders against whom the law enforced capital punishment. If one examines the calendars of crime—these calendars are frequently printed in the papers—one is amazed at the numbers which were raked together for the assizes. Many of the jurors seem to have been more merciful than the law. They refused to find more than a low value on goods stolen, when the law inflicted the death penalty on stealing over 1/10d. from a dwelling-house. In consequence, the administration of the criminal law became exceedingly uncertain, and crime was stimulated rather than checked by severity. The forgery of bank notes and Exchequer Bills was made a capital felony. In other offences of the same kind, such as wills and deeds, the offender was left to the statute of Elizabeth which prescribed the pillory, mutilation and branding.

The following story is recorded of the merciful act of a Galway jury. Knowing the penalty following a verdict of guilty they against the weight of evidence found the prisoners not guilty:—

A story is told of Judge F'etcher before whom two notorious Galway characters were being tried for highway robbery at Galway. To the astonishment of the court, as well as the prisoners, they were found not guilty. As they were being removed from the dock, the judge addressing the jailer, said, " Mr. Walsh, you will greatly ease my mind if you would keep those two respectable gentlemen until 7 o'clock, or half-past 7 ; for I mean to set out for Ennis Assizes at 5, and I should like to have at least two hours start of them." It is also related that when trying a case involving a right of property to a number of pigs, he said : " Gentlemen of the jury, there were just twenty-four pigs in that drove—just twenty-four, gentlemen—exactly twice as many as there are in that jury-box."

Let us glance at the administration of law and order up to the end of the first quarter of the last century.

Parliament went on adding statute after statute to the code of English law in Ireland enlarging the long list of offences punishable by death. By 1830 they numbered 200. Not only were horse and sheep stealing and coining capital crimes, but stealing in a shop to the value of five shillings, and stealing anything privily from the person, were it only a handkerchief. The administering of unlawful oaths was also punished with death. The governing class added new felonies. Judges and magistrates, with few exceptions, regarded themselves as the policemen of the existing order. The law put unlimited powers into their hands, and in using these powers they looked on the plain men and women as a body of rebels dangerous to society. It may be claimed from the following extracts from contemporary newspapers that the law was treated as an instrument not of justice but of repression, and the courts as instruments or a machinery of a class supremacy.

The *Connaught Telegraph* of November 8, 1792, reports : Early this morning was committed to the County Jail, by Mansergh St. George, Esq., (who may be described as a truculent magistrate) ; John Enaghan and—Ushan, charged with violently assaulting Mr. Carroll of Headford, sometime ago, and making their escape for said offence out of the County Hall, at Lent Assizes, 1791.—Too much praise cannot be bestowed on Mr. St. George for his spirited and perservering exertions on all occasions.

The magistrate sought credit for his ability to commit as many people as he could. He had the glory of being congratulated at the Assizes before the Judge, the Sheriff, and the Grand Jury, and all who read the Crown Calendar, He gained favour among his neighbours into whose pockets he put money by making them prosecutors and witnesses in petty criminal cases. The people, on the other hand, were " unfortunately true to each other," and the magistrates had consequently to resort to craft to surprise them into disclosures. One method was to arrest a number of men, and then try to make them compromise each other. The use of unscrupulous characters as spies by the law stamped the poor as a population amenable to no influence but that of terror. As already

stated the sentences were out of all proportion to the offences. For example, in 1791-92-and 93, the following were some of the sentences : Richard Powell, for a highway robbery on Robert Cassidy—sentenced to be executed ;

Rose Leonard, for stealing a double cased silver watch, value £1 ;

Mary Reilly, for stealing a pinch-beck watch, the property of Thomas McDonough ; and

John McDonough, for stealing a pair of shoes, the property of James Brenan—all sentenced to be transported for seven years.

Henry Nowlan, for stealing a pair of shoes, to be burned in the hand and imprisoned for a week.

William Pigott, for stealing a saddle and bridle to be transported for seven years ; and

William Gibbons, a returned transport, for stealing a pair of boots, to be transported for seven years.

Whipping—publicly and privately (in the jail) was quite common.

Thomas Flaherty found to be a vagrant was sentenced to be whipped and to be transported immediately.

Andrew McGuire and William Tierney, under rule of transportation in the County Jail, were transmitted hence to Cork, guarded by a party of the army quartered here, in order to be shipped off for Botany Bay.

One Francis Shanley was rather lucky. For fraudulently obtaining from James Daly, 58 pounds and three pence, under false pretence that he had the power of changing base metal into gold, by means of certain liquors ; and that for every guinea expended on such preparation he could make a metal of the similitude, nature, and quality of pure gold, to the value of two guineas, was sentenced to be pilloried for two days, and to give security for seven years.

By the end of the first twenty years of the last century the use of the stocks and pillory had fallen into neglect, and one could not be found in the town as shown in the following case :

A poor man was summoned for selling apples on a Sunday. The members of the Bench were for punishing him under the Statute 3 and 4 William III. John Andrew Kirwan, a witty and popular man, and known as 'the poor man's magistrate,' being in the

chair was obliged, though dissenting, to pronounce judgment of the Court : " My good man, you have been found guilty by the majority, and not the minority, of the Bench, under a statute of William III, of the very desperate offence of selling apples on a Sunday. You are not aware, very likely, of who William III was because you are only a common appleman ; but if you were an orangemen you'd know it. You must understand that their worships don't like people eating apples on a Sunday, although 'tis likely that some of them, however pious, will have an apple-pie for dinner next Sunday. And now, as you have been summoned under a certain Act, you'll be punished under that Act, and I sentence you under that Act to be put in the stocks for the next two hours ; and I don't think there are any stocks in the town ; and if there are not, you must be discharged."

When a jury disagreed carts were provided to carry the jurors to the bounds of the county, where they were discharged. They were attended by the Sub-Sheriff and escorted by a troop of cavalry. As most of the carriages in use in the county to the end of the seventeenth century possessed wheels which revolved on wooden axels and which were seldom, if ever, oiled, such journeys must have been painful.

Another curious custom existed of the presentation of black gloves, by the High Sheriff, to the bench and bar, on a criminal receiving sentence.

Our authentic materials such as State Papers, Grand Jury Presentments and newspapers are scanty. Many of the newspapers of the time are so steeped in party and sectarian animosity that one has difficulty in bringing together with impartiality the conflicting statements.

Drink and Drunkness

By THE EDITOR

The dreadful drunkness which prevailed must be acknowledged to have belonged far more to the landlord and labouring classes than to the merchants, although it is evident that even among these there was too much drinking. The sleek faces and fat figures of the portraits of the century speak of much meat and drink. Many of them could drink their six bottles. Sir Walter Besant surveying the age asks : " Is there a man now living who could drink his six, or even his three, bottles of port ? " Whiskey remained the Galway drink, morning, noon and night. Porter and stout came into popularity as the century went on. Throughout the country an average of 2,800 stills a year were seized, but the Commissioners of the Revenue were afraid that not one in fifty of those operating were seized. Poteen was preferred to " Parliament " whiskey. On the whole, it was free from adulteration, and had a smoky flavour which many drinkers liked. The distilling was carried out in cellars and yards in the town, and to a great extent openly. When caught, the £50 fine levied on the landlord was halved by the distillers who carried on the trade.

The Irish Parliament took off all taxes on beer with a view to the discouragement of spirit drinking. There were several breweries in Galway, the most extensive being at Newcastle, where a pale ale was brewed, " that is much liked by many people." The price of porter in 1792 to the retailer was £1 17s. 11d. per cask and a deposit of 16/3 had to be paid on the cask. Discount reduced the price to £1 13s. 0d.

There were a few licensed distilleries in the county, but none of them were at work in 1820 according to Dutton. In spite of the exertions of the excise officers unlicensed stills abounded. Dutton claims " that the unlicensed distillers added considerable quantities of vitriol, soap, etc., and set all the bad taste down to the account of malt dried with turf. " I understand," he adds, " in Connemara, where whiskey is the staple, it is distilled from barley

malt, or at least barley brought generally from the coast of the county of Clare, and that they never use vitriol ; certainly the best I ever tasted was in that country ; it was nearly without any taste of smoke, and comparatively mild, though just taken from the still ; that kept for two years was excellent."

" The subject of poteen whiskey," writes Salaman in *History and Social Influence of the Potato,* " has more than a passing interest for, contrary to the general belief that it is manufactured from barley and malt, some at least in recent times is, and doubtless in the eighteenth cnetury also was, distilled from potatoes. One may assume that in the poverty-stricken countryside of the period, the potato would have been used in preference to corn . . . The procedure is to expose medium-sized tubers to frost over several nights, then cut them into slices, soak in water indoors for ten days with occasional stirring, strain the liquor off and add yeast. The ' wash,' as it is now termed, is allowed to ferment : after an adequate time, it is carefully distilled without being allowed to boil. I owe this authentic recipe to a late very distinguished Irish friend, who obtained it direct from an exponent of the art."

Again Dutton remarks : " it has been computed that in Ireland there is consumed, of licensed and unlicensed whiskey, 3,650,000 gallons in the year ; of this quantity a considerable share is drank in Connemara, where it is much the custom for all the neighbours to attend when a still is run off, and never quit the house until all is consumed, and another batch announced. The distillation of spirits from malt, was first practised in Ireland about the year 1590. Previous to this, a spirit was imported from France and England called aqua vitae, and from thence our whiskey was called *Uisge-beatha,* the water of life. The Irish had formerly a liquor called *Piment,* composed of wine, honey, cinnamon, ginger, and other aromatics, which was called by foreigners *Irish nectar,* and was highly prized by them."

Imported processes in the distillation of whiskey were introduced by various Scottish distillers who had settled in Ireland. The benefits arising out of the increased employment given by the increase distillation were more than outweighed by the pernicious effects of the growth of drinking. " Everything," wrote O'Driscoll, in *Views of Ireland,* was favourable to the growth of this manu

facture ; the very dissoluteness of the people—the very villainies of the tradesman—all the habits and propensities which would have choked and destroyed any other manufacture nourished and promoted this. Accordingly under all the weight and discouragement of a burdensome and unsteady excise, the manufacture has attained a height of towering prosperity, and created for itself a plenteous and splendid capital, and now, in the day of its triumph, it feeds and fosters those vices from which it drew its early aliment."

Wakefield, in *An Account of Ireland, Statistical and Political* 1812, affirmed that " Illicit stills afford a striking proof that a branch of industry may be extended and flourish without the aid of premiums. I am convinced that, whatever penal laws or regulations may be made, it is almost impossible to extirpate illicit distilleries from the mountains. It has been represented to me, and I believe with truth, that they are erected in the kitchens of baronets and in the stables of clergymen. The mountains are covered with them, and they are to be met with in the very last place where an English excise officer would expect to discover them." Far more ' Queen's ' spirit than ' King's ' spirit was sold in County Galway. According to Wakefield " the law which imposes a fine of £50 on the townland, parish, or county according to circumstances, on the discovery of an illicit still at work therein, instead of answering the purpose for which it was intended, has produced a contrary effect, and acted as an encouragement to the erection of new ones. Many a still which was purchased originally for three guineas has been sold when burned out, for £50. Had a reward been offered to the parish-officers for the discovery of stills, instead of subjecting them to a fine for one taken within their jurisdiction, they would have been as anxious to search for them as they are now careful to conceal them from the officers of the revenue. It is a well known fact that the latter receive a more regular rent while the still is at work, than any landlord does for his land, and they often divide with the proprietor half the value of its sale by the receipt of the fine."

O'Brien, in *The Economic History of Ireland from the Union to the Famine,* writes : " The whole system of fining the district was abolished in 1819, and three years later a revenue police was established. The force was distributed in parties, each to watch a separate district. The number of parties in 1826 was 32, in 1833, 57, and

in 1838, 70; but in spite of very great exertions, they succeeded only in partially suppressing illicity distillation." Revenue police stations were established in Galway, Tuam, Oughterard, Clifden and Roundstone. The empty pigsties that the traveller occasionally comes across throughout Connemara, some of them of archaic construction, testify to the importance of the use that must have been made of the waste products of poteen-making in the feeding of pigs.

The early Workhouses in Galway

By THE EDITOR

The poor of Galway up till the seventies of the last century lived under the most filthy conditions of overcrowding, without sanitation or doctors. Talking of the doctors of the period Latocnaye (a French emigre) writes of the doctors of Galway at the end of the eighteenth century: " . . . the cost of law and I may add, of medicine is exorbitant—not only are the poor absolutely deprived of the help of the latter, but even those of moderate means cannot afford it. The middle classes can hardly expect to see one of Messieurs, the disciples of Hippocrates, under a guinea or two guineas per visit. However it must be admitted that doctors often make it a duty to visit, for nothing, folk who cannot pay anything, and among these latter are some very well-educated and respectable persons."

Before the Union the population of Galway and Liberties was estimated to be 40,000, but the economic conditions of the people were miserable. The town was neglected and extravangently dirty. Pigs wandered the streets, fish offal was everywhere, and manure heaps were piled in the roadways. Smallpox was the scourge most dreaded as destructive of beatuy and still more destructive of life. The death rate was high, and continued to go up until after the passing of the first Public Health Act in 1848.

The whole question of the relief of the poor in Ireland had undergone prolonged and exhaustive examination from time to time both by Parliamentary Committees and Special Committees of Special Commissions of Inquiry. It had also been fully discussed in all its aspects and bearings in numberless pamphlets. The plan which finally found favour with the Government of Lord Melbourne was the adoption of the then new English workhouse system, established in 1834. The extension of this to Ireland was received with the utmost hostility in numerous and influential quarters, and in Galway and Mayo the powers of the law had to be invoked to enforce compliance with its provisions.

Of the vast population of Ireland, 8,295,061 in 1848, more than a third may be described as almost wholly dependent on potatoes for their daily existence, the largest proportions being concentrated in Counties Galway and Mayo. They consisted of three distinct classes : (1) occupiers of cabins with small farms varying in extent from one to five acres ; (2) cottiers living on the lands of the farmers for whom they worked, in cabins to which were attached small plots of ground of from a rood to a half or an entire acre ; and at the bottom of the scale the labourers who had no fixed employment and no land, but who simply rented the hovels they lived in and depended for support on the patches of conacre potato ground they were able to hire each year from some neighbouring farmer.

" It is not surprising that Ireland, left for three centuries without any provision for its poor, should have presented occasionally a mass of human misery unparalleled in any country in Europe." The desire of the landlords to clear their estates was encouraged by the disfranchisement of the forty shilling freeholders. According to the Devon Commission " the act of 1829 destroyed the political value of the forty shilling freeholder, and to relieve his property from the burden which circumstances had brought upon it the landlord in too many cases adopted what has been called the clearance system." The effect of the poor law as an incentive to eviction was the aim intended by its authors to aid the process, and in fact the number of evictions increased greatly after its enactment. After public opinion being much divided in respect to the propriety of extending poor laws to Ireland at all, the Poor Law Act, 1838, came into operation in 1839, but the workhouses were not open for the admission of paupers until 1840. The main provisions of the act were :—

(1) The division of the country into unions, composed of electoral divisions, which in turn were made up of " townlands."

(2) The formation of a board of guardians for each union—the board consisting of elected and ex-officio guardians.

(3) The establishment of a central authority—the Poor Law Commissioners for England and Wales.

(4) A compulsory rate for the relief of the poor.

(5) The relief to be at the discretion of the guardians, and accordingly no poor person, however, destitute, to be held to have

a statutory right to relief. A preference to be given to the aged, the infirm, the defective, and the children ; after these had been provided for, the guardians to be at liberty to relieve such other persons as they might deem to be destitute, priority to be given to those resident in the union, in the event of the accommodation in the workhouse being insufficient for all.

(6) The relief to be limited to relief in the workhouse.

(7) The relief to be subject to the ' direction and control ' of the Poor Law Commissioners, who, however, were prohiibited from interfering in individual cases for the purpose of ordering relief. The Commissioners to make orders for the guidance and control of guardians, wardens, officers, the auditing of accounts, and for carrying the act into execution in all respects as they might think proper.

The process of eviction did not seem to have been advancing rapidly enough to satisfy Government, as a few years later another provision was devised calculated to facilitate it further. This was the famous Gregory clause, introduced by Sir William Gregory of Coole Park, Gort, and Member of Parliament for the city of Dublin. Gregory in 1847 defended Lord George Bentick's scheme for giving employment in Ireland by Government lending money for the institution of railways, and commented strongly on the policy of leaving the people in such an unprecedented calamity as to be fed by private enterprise, considering that throughout a large proportion of Ireland there was no one of capital and experience equal to such an undertaking. He added that there was not a ton of Indian meal to be purchased in Galway, though there were a thousand tons in Government stores at that place, and that the people could by Government agency alone be fed in many parts of Ireland. He spoke also in March on the Poor Law Amendment Act of 1847 to Powlett Scropes's proposal to organise a general and continual system of outdoor relief for the able-bodied ; and he introduced and carried two clauses into the Bill, commented on by Oliver Burke in the *Dublin University Magazine of August,* 1876, as follows :—

" The dreadful potato disease of 1846 engaged much of Mr. Gregory's attention. Ireland, at that period, was chiefly peopled by a peasantry in the wretched condition of squatters, whose miserable holdings were quite inadequate to afford more than a precarious

support to their occupiers. Comforts were out of the question, because a worse than French *morcellement* had split up farms into mere squatter holdings. The low standard of life thus caused amongst the agricultural classes, and the facility of obtaining that low standard so long as the potatoes lasted, had encouraged the pernicious sub-division of the land and stimulated such an increase of population as has never elsewhere been witnessed in a country with a moist climate, and where the population is utterly dependent, from the absence of manufactures, on the produce of the soil. Here, then, were two difficulties for the statesman, the one how to manage matters so that none but the destitute should receive relief, and the other how to provide an outlet for the redundant population.

" Mr. Gregory was amongst those who devoted their thoughts to those twofold difficulties. As to the latter, he proposed to the House that any tenant rated at a net value not exceeding £5 should be assisted to emigrate by the Guardians of the Union, the landlord to forego any claim for rent and to provide such fair and reasonable sum as might be necessary for the emigration of such occupier, the guardians being empowered to pay for the emigration of his family any sum not exceeding half what the landlord should give, the same to be levied off the rates.

" This clause was agreed to without opposition. Of the humanity which dictated it there can be no second opinion ; it was surely humane to try and provide an outlet for the famishing people. At home there was want, at home there was a vast population depending for food upon a soil which seemed to be excepted from the primeval blessing that ' the earth should bring forth herbs and fruits according to its kind.' Fever was at home, and, worse than all, despair as to the future. But a few days' sail away, across the Atlantic, there lay a land with millions of unoccupied acres, teeming with natural riches. Why not open a career in that New World for those who were willing to go there, and thereby diminish the pressure on the resources at home ? Surely such an effort would be humane, and that effort was made by Mr. Gregory. But there remained that other difficulty of which we have spoken, namely, the absorption by undeserving persons of a large portion of the public funds. How was this evil to be met ? If it were not arrested, and that, too, speedily, the tax for the relief of the poor, already a

frightful burden on the land, would become intolerable. The poor rate was already so heavy that in many cases it exceeded the amount of the yearly rent of the land . . Mr. Gregory proposed that a test be applied to insure that no undeserving person should get relief, and his test was that the possessor of more than a quarter of an acre of land should not be entitled to assistance. This suggestion became law, and has since been known as the ' Gregory Clause '.

" It is very easy to prophesy after the event, but on the night when the ' Gregory Clause ' passed the Committee of the House of Commons, there were present in the House 125 members, many of them Irish members, and of these 125 only 9 voted against the measure. Mr. Morgan John O'Connell spoke strongly in its favour. The evil results we have alluded to were not then foreseen, certainly they were not believed in by Mr. Gregory, whose advocacy of the emigration clause is the best proof of his good motives to those who do not know the humanity and the kindness when, then and always, have marked his dealings with the tenants on his own estates."

The Archbishop of Tuam, Dr. MacHale, never forgave Gregory on account of this clause, and always referred to him as " Quarter Acre Gregory." The author of *The History of the Famine,* Father O'Rourke, stated, " A more complete engine for the slaughter and degradation of a people was never designed. The previous clause offered facilities for emigrating to those who would give up their land ; the quarter-acre clause compelled them to give it up or die of hunger." John Mitchel described the clause as " the cheapest and most efficient of the ejectment acts." So great had the evil become that by an act of 1848 special provision was made for granting relief to families evicted from their dwellings.

There were many resident landlords who did everything in their power to alleviate the sufferings of their tenants. Some of them like the Blakes, Burkes and Martins, ruined themselves financially in their efforts to avert further tragedy. " Ladies kept their servants busy and their kitchens smoking with continued preparation of food for the starving poor."

Other resident landlords, however, decided that the simplest way of dealing with the problem was to ship their surplus tenants

to the United States and Canada. Bargains were made with shipping agents, and half-dying and often fever-striken emigrants were packed into the holds of rotten ships and sent overseas. "Crowded and filthy, carrying double the legal number of passengers, and having no doctor on board, the holds were like the Black Hole of Calcutta, and deaths in myriads." It was cheaper to ship tenants overseas than feed them out of the county rates. With the wholesale evictions and the seizure of crops agrarian outrages again broke out. A Coercion Act was passed aiming at securing any arms which might have survived previous disarming Acts, and under a penalty of two years' imprisonment with hard labour it compelled all persons between the ages of sixteen and sixty to give all assistance, when called upon, to the police and military.

To return to Sir William Gregory. His father, who was proprietor of the Coole estate and two outlying properties, Clooniffe in the barony of Moycullen and Kiltiernan in the barony of Dunkellin, died in April, 1847, one of the victims of duty during that terrible time when fever followed famine. Among the other landowners that perished through their helping the sick were Lord Dunsandle and Thomas Martin owner of the great Ballinahinch estate.

By 1st May, 1848, workhouses had been established in Ballinasloe, Clifden, Galway, Gort, Loughrea and Tuam. By the end of September of that year there were 7,480 paupers in the six workhouses and during the year 14,522 had been relieved in the institutions and 11,156 had died. The mortality in the workhouses in April, 1847, had reached the weekly rate of 25 per 1,000 inmates; that of the fever patients being nearly four times as high. While the maximum numbers at any one time had been 11,156 on the 27th February, 1847, from which period to the 10th April the number had gradually declined to 7,480, while the rate of mortality had continued to increase notwithstanding that reduction. There was a gradual decline in the rate of mortality in the workhouses through the months of May and June and by the beginning of July it had descended to half the rate. It was observable, however, that during the same period the total numbers in the institutions of Galway had undergone no material decrease. The fluctuations indicate the fearful state of the pressure on the workhouses in the Spring of 1847. The temporary fever hospitals established under the Temporary Relief and Fever Acts in the six towns only provided for 630

although 2,440 had to be treated. The total cost of maintenance of the institutions in 1847 amounted to £26,196 15s. 0d.

In January, 1847, was founded the British Association for the Relief of Extreme Distress in Ireland and the Highlands and Islands of Scotland, which collected and distributed funds amounting to £263,251, shortly after increased by £171,533. One sixth of the total sums collected was allotted to Scotland and five-sixths to Ireland. Arrangements were entered into by the Poor Law Commissioners of Ireland with the British Relief Association for making the balance of their funds available in aid of those Unions in Ireland in which the greatest distress might, from previous experience, be expected to prevail, combined with the smallest means of raising sufficient local funds for its relief. Three of the six Unions in County Galway, Clifden, Galway and Tuam, were in the first instance, among nineteen others in Ireland, selected as likely to need assistance from the Association. To each of those Unions a Temporary Inspector was appointed to assist in the distribution of these funds, and to take care that due exertion in the collection of rates and otherwise should not cease to be made by the local authorities, in consequence of the external supply which might be given, or might be expected to be given, in aid of the necessities of the district. The names of the Inspectors placed in charge of the Unions were: Clifden, John Deane; Galway, Captain Hellard, R.N., died of fever and afterwards Major McKie; and Tuam, Captain Labalmondiere.

In the other three Unions of Galway, Ballinasloe, Gort and Loughrea, the means of relieving the destitute poor were limited exclusively to the funds provided by the collection of poor rates.

During the famine years, especially 1847, the younger inmates of the County Galway hospitals and workhouses were attacked in considerable numbers by a peculiar and fatal nervous disease, which was fully described by Dr. Darby and Dr. Mayne: "It was characterized by the most extreme stiffness of all the muscles, similar to what occurs in lockjaw, and by such increased sensitiveness of the skin that the slightest touch or draught of air produced intense agony. It was induced by the preceding scarcity of food, and was not communicable from one person to another."

In the year 1847 the blight in the potatoes took place earlier and was of a much more sweeping and decisive kind. A very small

breadth of land had been planted with potatoes in County Galway causing the great price to which they rose in the market so early in the months of October and November. The price was even then so high as to place the purchase of this food out of the reach of the peasantry, even when employed and in receipt of agricultural wages, and such fortunate labourers were few comparatively in County Galway. Few of them had ventured to plant this crop, rendered so uncertain by two years' blight, to a sufficient extent for the sustenance of their families. On the other hand, the large importation of Indian meal into the county had so far reduced the price of that and other descriptions of meal, that the money cost of human subsistence was not much greater then than in seasons when the potato was in greatest abundance. In Galway, from want of enterprise or capital on the part of the landlords, employment was not available, the peasantry, being without the usual resource of potatoes, necessarily fell into severe privation ; and after the exhaustion of the few vegetables they had planted instead of their accustomed food, inevitably required relief to preserve them from starvation.

The power of disssolving a Board of Guardians, and immediately appointing paid officers for the discharge of their duties, was given by Government, apparently under some feeling of distrust as to the general efficacy of the existing machinery for the administration of out-door relief under the circumstances existing. It was felt that a small number of paid officers was calculated to remedy the leading defects incidental to the administration of relief by a Board of Guardians. They would not be led by any undue considerations to decline the making of sufficient rates, or the enforcement of their impartial and prompt collection. They would have time at their disposal amply sufficient for the conduct of the general business of the Union and the control of the subordinate officers, for superintending the details of workhouse management, etc. They would be enabled to devote to the various duties, instead of a part of one day weekly, many hours of every day in each week, unimpeded by the lengthened discussions unavoidable in a more numerous assemblage of Guardians.

Serious default in the discharge of the duties of the Guardians resulted in the dissolution of the Boards of Guardians at Clifden, Galway, Gort, Loughrea and Tuam, and the appointment of paid

officers to act in the carrying out of their duties. The Poor Law Commissioners recorded in the case of Ballinasloe their satisfaction in which the administration of relief continued to be conducted efficiently for the most part by the ordinary means of management, viz., by the elective Board of Guardians.

A measure of affording relief in connection with work was that each able-bodied man received rations in proportion to the number dependent on him for sustenance ; and that each, however small the allowance of rations was required to give eight hours (subsequently increased to ten) at least of his time in labour at the stone depot for every day for which he received such relief. Accordingly " the Commissioners recommend the Guardians to establish a system of breaking stones by Measure, as the most suitable employment for able-bodied males requiring relief. The advantages of stone-breaking are, that it is easy to superintend and regulate as task-work—that the materials are generally available, the implements of labour few and simple—and, above all, that it is less eligible to the labourer than most other employments, provided that it be vigilantly superintended, and that a full day's labour be rigorously exacted from each recipient of relief." The justice of this arrangement, according to the Commissioners, was based on the fact that the food was given not as the price of labour, but as the relief of destitution. The labour given in return was the condition of receiving that relief ; and if the necessities of the recipient and his family were wholly relieved, it was just that he should give in return the full value of his labour, whatever that was.

A very large extension of workhouse room, partly of a permanent and partly of a temporary nature was brought into use in County Galway during the season of distress, 1847-52. As the enlargement of workhouse accommodation was at once too slow and too extensive a process, where only a temporary emergency had to be provided against, it was not much resorted to ; and generally speaking additional room was obtained either by the erection of timber sheds on the workhouse grounds, or, more commonly, by hiring unused stores and other buildings as auxiliary workhouses. In many cases the buildings rented were not adapted to the purpose, and they were frequently so overcrowded at times as to prove absolutely injurious to the health of the inmates.

Houses and Housing

By THE EDITOR

The conditions of the majority of the inhabitants were so foul that the annual death-rate from typhus and smallpox fever was high. The evils of overcrowding were acute. There were people living in cellers and around the courtyards of the old houses, some of which were only from nine to 15 feet between the rows. The backs of the houses in one court were sometimes built against the backs of houses in another court. At the further end there was generally an ash pit between two privies. The stench arising from these causes must have been beyond description. The population figures for 1812 show 24,684 persons, made up of 4,220 families occupying 3,353 houses, the average number to each family being 5.8. In Cross Street there were 2.5 families to each inhabited house ; in Middle Street 2 ; in Playhouse-Lane 2.5 ; in Whitehall 2.4 ; in Upper Abbeygate Street 2 ; in Cross Street 2.6 ; in Quay Street 2.2 ; in Mooney's Lane 3.6 ; in High Street 2.2 ; in Churchyard Precincts 4 ; in Buttermilk Lane 5 ; in Morgan's Lane 6.8; in Church Lane 3.2 ; in Lombard Street 5.4 ; and in Market Street 5.3. The town since the occupation of Cromwell had never recovered its old propserity, and by 1762 it had only 14,000 inhabitants. The great walls with their fourteen towers and as many gates were crumbling away, but some of the old houses built of cut stone may be still seen.

Baths were only taken for reasons of health. Water, for all domestic purposes was drawn from the river, into which the throwing of garbage carried a fine of 2/6.

Wages were low. Professor Daniel Corkery in his *Eoghan Ruadh O Suilleabhain* quotes O Suilleabhain in one of his poems of the labourer who threatens to go to Galway, a fat land where the daily wage was sixpence.

Some of the advertisements appearing in the Galway papers of the 18th century relative to houses may be of interest. Ann Bodkin at the Dominican Nunnery has to let " from the 25th

August next the house in Lombard Street wherein Robert Eyre, Esq., lately lived, consisting of 2 Parlours, 3 Bed chambers, Closets, Kitchen, Beer-cellar, Pantry, Turf house, and Stable ; also a Cellar in front of the Street."

" To be let . . . a neat commodious small House, near the new Road leading to the Salt-Water. The House is New, and in complete Order, and commands a very pleasing prospect of the Bay, and within a few minutes walk of the Town."

" To be Let . . . an Apartment in Church Lane, fit for a decent family."

Despite the general poverty, house-rents in towns were often high. Wakefield observes : " Houses are dearer in some of the remote corners of Ireland than in the best parts of London."

Sir John Kirwan, was the first who (in 1689) introduced glass-windows, in the modern form, in Galway, in place of the small leaden lattices then used ; and Hardiman writing in 1820 adds that many of which remain to the present day.

Marriage

By THE EDITOR

From early days business-like marriage arrangements had been made and prospects discussed with the utmost frankness. Merchants and landlords were both anxious about their account books, their their daughters' marriages and their sons' debts and professions. Since almost everyone regarded it as a grave misfortune to remain single, women did not account it a grievance that their hands should often be disposed of by others. The *Connaught Telegraph* tells us : Last Thursday, was married in Dublin, Marcus Lynch, of Barna, Esq. ; to Miss Byrne, daughter of Edward Byrne, Esq. ; a most agreeable and accomplished young Lady, with £8,000 fortune. And Mr. M. McGrane of the City of Bordeaux, Merchant, to the most agreeable and accomplished Miss Celia Nally, daughter of Mr. John Nally of this Town ; and we are informed also that married in this town was Stephen Blake of Summerville, Esq., to the Widow D'Arcy of Well Park, a most agreeable Lady, with a considerable fortune.

It is not often that one reads of a man taking an action for breach of promise of marriage. Such an action was heard in the County Court-house, Galway, at the Lent Assizes of 1817. (I think it was one of the first cases heard after the opening of the building.—*Editor*).

The case Blake v. Wilkins—one for breach of promise was heard at the Lent Assizes for Galway in 1817. The plaintiff was Lieutenant Blake, R.N., and the defendant the Widow Wilkins. Blake had served for ten years aboard the man-o-war " Hydra." He met and paid court to the Widow Wilkins, a vain old lady of 65, possessed of a fee-simple estate of £800 a year. Her husband had been a staff surgeon on the staff of General Wolfe, and the general had died in his arms at the storming of Quebec in 1753. The widow lived in seclusion at her place at Brownville, near Galway. The battle of Waterloo retired many officers of the army and navy including Lieutenant Blake. His mother and sister living

in straitened circumstances were neighbours of the widow. They were most attentive to the old lady and forced on her the idea of marriage with Blake. Suspecting their motives she broke off the engagement. Forced by his mother and sister Blake took action for breach of promise.

The Galway, Dublin and other newspapers make it clear that so great was the interest taken in the proceedings that every lodging house, even the humblest in the town was filled to overflowing. " Lodging-house keepers," writes the special correspondent of *The Freeman's Journal*, " are making now a rich harvest—beds a pound a night—but then it is not so expensive when you get others to join you. Three of us slept in one bed last night in a double-bedded room, and four in the other bed. It was like the black hole of Calcutta."

Hours before the opening of the Court crowds had gathered in the Court-house Square, and as soon as the doors of the Court were opened every available seat was filled, and spectators crowded the entrance hall. Daniel O'Connell was briefed to lead for the defendant. Damages asked for were £5,000 and Blake's counsel after presenting the case was expected to be answered by O'Connell. Owing to an attack of hoarseness, contracted at his monster meeting held the previous day at what is now called the Emancipation Rock at Shantalla, O'Connell left the defendant's case to his junior, Counsellor Phillips. Phillips's handling of his client's case was unprecedented as his shafts of ridicule were aimed at his own client. " How vainglorious is the boast of beauty ! How misapprehended has been the charms of youth, if years and wrinkles can thus despoil their conquests, and depopulate the navy of its prowness, and beguile the bar of its eloquence ! How mistaken were all the amatory poets, from Anacreon downwards, who preferred the bloom of the rose and the thrill of the nightingale to the saffron hide and dulcet treble of sixty-five ! " (Here his client rose and pushed her way out of the crowded court-house). " The reign of old women has commenced, and if Johanna Southcott converts England to her creed, why should not Ireland, less pious, perhaps, kneel before the shrine of the irresistible Widow Wilkin ? "

Referring to the plaintiff Phillips said : " For the gratification of his avarice he was content to embrace age, disease, infirmity,

and widowhood, to bend his youthful passions to the carcase for which the grave was opening—to feed, by anticipation, on the uncold corpse, and cheat the worm of its reversionary corruption. Educated in a profession proverbially generous, he offered to barter every joy for money ! Born in a country ardent to a fault, he advertised his happiness to the highest bidder and he now solicits an honourable jury to become the panderers to this heartless cupidity ! Harassed and conspired against, my client entered into the contract you have heard—a contract conceived in meanness, extorted by fraud, and sought to be enforced by the most profligate conspiracy ! Trace it through every stage of its progress, in its origin, its means, its effects—from the parent contriving it through the sacrifice of her son, and forwarding it through the instrumentality of her daughter, down to the son himself unblushingly acceding to the atrocious combination by which age was to be betrayed and youth degraded, and the odious union of decrepitude and precocious avarice blasphemously consecrated by the solemn rights of religion ! Gentlemen of the jury, remember I ask you for no mitigation of damages. Nothing less than your verdict will satisfy me ! By that verdict you will sustain the dignity of your sex—by that verdict you will uphold the honour of the national character. By that verdict you will assure not only the immense multitude of both sexes that thus so unusually crowd around you, but the whole rising generation of your country, that marriage can never be attended with honour, or blessed with happiness, if it has not its origin in natural affection. I surrended with confidence my case to your decision ! "

The jury found for defendant. On the court rising Phillips left the building and hardly had he emerged into the Square when Mrs. Wilkins rushed at him and soundly thrashed him with a horsewhip.

Some Galway Industries

By THE EDITOR

Burke's *Connaught Journal*, Monday, November 28th, 1791.

" Last Saturday, the Ship MINERVIA, burthen about 400 tons, the property of Messrs. Walter and John Burke, was launched from the building yard on the Quay, amidst several thousands of spectators, who arrived from different parts of the country, to enjoy the pleasing sight of the largest Ship that has ever been constructed here.—The Vessel was launched with facility and safety, through the skill of Mr. Fairhurst, the Master-builder, from Liverpool, which added to the satisfaction of the spectators, who were very anxious for the event, as many families were maintained by the employment which the construction of the Minerva procured for them."

"Thomas Nuttall, Leather-Cutter, Boot and Shoe-Maker, at the Main-Guard, Galway, informs his friends and the public that the partnership between him and the Widow Holleran has dissolved. He has now for sale every article in his line, on the lowest term (for ready money only) at his wholesale and retail warehouse He assures the public that the charges made against him by the employers to the journeymen is unjust and merely to hurt him in his trade, wherefore, he offers a reward of five guineas to any person or persons who can prove the person or persons who have made the said accusations ; he can produce the journeymen to whom he paid 18d. per pair for men's shoes, and 3s. 9½d. for boots two years ago, at which time they also turned out ; at present he will give 4s. per pair to two good bootmen."

By 1820 the trade of Galway tended to decline. The import of wine had ceased as also had the provision trade. The corn trade, however, developed rapidly from 1805—the annual export amounted to about 6,000 tons. Approximately 3,000 tons of kelp reached the port for export apart from what was used locally in the manufacture of linen.

Imports consisted of flaxseed, timber (largely Swedish and Norway plank and deals), Russian hemp and tallow, Swedish and English iron, steel, coal, etc.

The principal industry was flour. In 1790 there were two flour-mills in the town and the number rose by the middle of the century to twenty-three. The quantity of wheat ground and dressed averaged 12,000 tons yearly. There were in addition six oat-mills, two malt-mills and three fulling-mills. A bleach-mill and green in Nun's Island was closed down in 1830. An extensive paper-mill, for the manufacture of all kinds of paper, was in opera- in Mill Street. Newcastle had quite a large brewery as also had Madeira Island at Parkavera. Joyce owned and worked a distillery at Newtownsmith.

Some Galway Advertisements

By THE EDITOR

EARL'S ISLAND BLEACH GREEN

The last Course of Linens for this season, from Earl's Island Bleach Green being now finished, the several Owners are requested to send for their Pieces to Mrs. Burke's Office, Shop-street, where they are ready to be delivered.

N.B. At Mrs. Burke's Office, the Army can be supplied with choice home made linen : she has also for sale a Parcel of choice Flax.

Galway, Nov. 24, 1791.

LONDON PORTER

To be sold by Michael French, at his Stores in Back-street, Galway, a choice Parcel of the very best London Porter, in Hogsheads, which he will Sell on the most reasonable Terms for Ready Money ; if not Sold by the 9th Day of December, will be on that Day Sold by Auction—Bills at Three Months on Dublin will be taken as Cash.

Nov. 28, 1791.

GALWAY PRICES RISE AND BANKRUPTS INCREASE, 1791

" Failure among the inferior order of merchants, shop-keepers, etc., are becoming numerous,—probably many of these gentry fall off in hope of being whitewashed as the phrase is, in the course of the ensuing Session, by one of those annual acts of insolvency, which tho' the imperfect state of our law relative to debts and the penalty of non-payment, render them in great measure necessary, are yet in their consequences to credit and commerce, not a little injurious.

At the sale of new fruit by auction, they produced the following price :—

cask raisins from 38s. to 40s. a hundred ;
bloom ditto for 60s. ;
Muscatel ditto 70s. ;
Figs „ 30s. a hundred,

prices higher than they sold at last year.

The extravagant increase in the price of raw sugar promises a confirmation of the prediction—that it will be 2s. a pound before Christmas.

The above commodity has risen 3s. a hundred.

Brandy at the standard, is now from 13s. 6d. to 14s. a gallon, which a year or two ago could be purchased for 6s. 8d.—and rum that was for 5s. 6d. at the same period, is now 8s. 8d. per gallon.

The high price of foreign spirits, has of course raised that of whiskey, our own manufacture. It stands purchasers 6s. 6d. a gallon at present, in the spirit, a price so monstrously high in proportion, as either rum or brandy—so that by their dearness there promises a total disuse of all kinds of spirits, in a short time, amongst society in general.

Wheat	9s. to 10s. per cwt.
Oatmeal	1s. 9d. per 21 lb.
Beef	2½d. to 3d. per lb.
Mutton	2d. to 2½d. „
Pork	2½d. to 3d. „ „
Potatoes	2½d. per stone.
Rough Tallow	5s. 5d. per stone.
Net do.	6s. 4d. „ „
Oats	6d. „ „
Wool	15s. „ „
Butter in Cask	£2 15s. 6d. per cwt.
ditto in rolls	9d. per lb."

Funerals

By THE EDITOR

The burial of the dead was then, as now, an expensive business. The following extract from an old account-book belonging to a Galway undertaker is worth notice.

To Nesserrys at the Funerall of Mr. Thos Fitz Simons, June the 21st 1748.

	£	s	d
To a Shroude,	0	13	6½
To a Velvett Pall,	0	11	4½
To 12 paire of mens Kidd gloves at 1s. 6d,	0	18	0
To 7 „ „ womens Do,	0	10	6
To 17 „ „ mens Shammey at 1s. 1d.,	0	18	5
To 8 „ „ womens Do,	0	8	8
To 7½ yds of Cambrick at 5s. 6d.,	2	1	3
To 2½ yds of Muslin at 5s.,	0	12	6
To Ribon to Dos.,	0	1	0
To 8 Cloaks,	0	8	0
To 2 Conducttors,	0	4	4
To a Coach,	0	6	6
To the use of a hatband to the manager,	0	1	1
	£7	15	2

To Mr. Christopher Fitz Simons

	£	s	d
For 36 Masses	1	19	0
For 31 Priests who Assisted at the Office	4	3	11½
For the Priest who Sung the high mass		2	8½
For the Deacon and Sub-deacon		2	2
For two Canters		5	5
For Mr. Cashell		9	2
For Wax Lights		13	3
For Mould Candles		1	8
For Bills for the Office		5	5
For 4 Conductors		4	4
For porterage		1	9
	£8	8	10

Mr. Keaghry of Galway has fitted up in a superior stile (not to be equalled in this Kingdom) and at a great expence, a hearse, with all the proper *Escutcheons*, black and white plumes, for hearse and horses, with Rutland plumes for the top, together with horse-cloths, hammer-cloths, and black cloaks for driver and postillion, together with a velvet pall, with proper tassels, which will be sent to any part of the Kingdom on the shortest notice, at Dublin prices.

Said Keaghry is now fitting up (for the convenience of the town) a Shoulder-Hearse, ornamented as above—a thing of the kind never before known, this side of the Shannon, and essentially necessary for so large a town as Galway.

N.B. Said Keaghry will very shortly have the most elegal black-tin mounting for coffins, etc., etc.

Galway and the Militia

By THE EDITOR

The unpopularity of the dissolution of the Volunteers and the arraying of a militia force was clearly expressed by the magistrates of Cork, Waterford and Galway as reported in the newspapers of December, 1792 : " Government having submitted to the consideration of the magistrates of Cork and Waterford, the propriety of arraying the militia in their cities, it has been resolved by the meetings convened for that purpose, that the same is at present inexpedient."

The Connaught Journal for December, 1792, carried the notices :— " Galway Volunteers. At a general meeting of the united Corps of Galway Volunteers (Infantry and Artillery) held at the Coffee-house Tavern, in Galway the 23d Inst. in pursuance of public Notice, the following Declarations were Unanimously agreed to : Captain O'Connor, in the Chair.

Having read in the Waterford Paper of the 18th Inst. a Requisition from the Mayor, to the Inhabitants, to hold a pole of considering the expediency of raising a Militia in that City, in consequence of a Letter addressed to him by the Right Hon. Mr. Secretary Hobart.

And as we apprehend from the general purport of said Letter, a similar Requisition may be made to the Inhabitants of Galway and other parts of Ireland We think it necessary to declare, that such a Measure is unnecessary and useless here ; and that, as we have, from past experience, found the Volunteers sufficiently adequate, to preserve the Peace and public Tranquility of this Town, during the late War ,when the Military Forces were withdrawn from it. We now pledge Ourselves, to perform the same Service on the like Event taking place (or should the Times render it necessary) as well as to aid and assist the Magistrates, whenever called upon to suppress Riot or Disorder, and to enforce a due submission to the Laws of our Country.

We also, with peculiar pleasure, take this Opportunity to declare our firm and unalterable Attachment to his Majesty's Royal Person

and Family—and to the present Constitution, as we are of Opinion, hnman Ingenuity cannot devise a better, provided a *real Representation of all the* people, was substituted instead of the present limited and partial One.

John Edmund Burke, Sec.

John Mitchel in Galway, 1847

By THE EDITOR

"In the depth of Winter," John Mitchell writes, "we travelled to Galway, through the very centre of our fertile island, and saw sights that will never wholly leave the eyes that beheld them; cowering wretches, almost naked in the savage weather, prowling in turnip-fields, and endeavouring to grub up the roots that had been left, but running to hide as the mail-coach rolled by; very large fields, where small farms had been 'consolidated,' showing dark bars of fresh mould where the ditches had been levelled; groups and families, sitting or wandering on the highroad, with failing steps and dim, patient eyes, gazing hopelessly into infinite darkness; before them, around them, above them, nothing but darkness and despair; parties of tall, brawny men, once the flower of Meath and Galway, stalking by with a fierce but vacant scowl; as if they knew that all this ought not to be, but knew not who to blame, saw none whom they could rend in their wrath; for Lord John Russell sat safe in Chesham Place; and the grand commissioner of the pauper system wove his webs of redtape around them from afar! Around the farmhouses which were still inhabited were to be seen hardly any stacks of grain; it was all gone; the poor-rate collector, the rent agent, the county-cess collector, had carried it off. Sometimes I could see in front of the cottages, little children leaning against the fence when the sun shone out—for they could not stand—their limbs fleshless, their bodies half-naked, their faces bloated yet wrinkled, and of a pale greenish hue—children who would never, it was too plain, grow up to be men and women.

James Henry Monahan, a Catholic lawyer, was early in 1847, offered the Attorney-Generalship of Ireland by the Whig Government. A seat in Parliament being a necessary qualification for holding this office, Sir Valentine Blake of Menlo, a member for Galway, was persuaded to resign and make room for him. O'Connell put up O'Flaherty as an opposing candidate. The Government candidate won the Glaway election by four votes,

and Mitchell acting as agent for O'Flaherty describes a scene at one of the polling booths : " A gang of peasants came up, led or driven by the bailiffs. One man, when called upon to swear on his oath that he had not been bribed, showed pitiable agitation. He spoke only Gaelic, and the oath was repeated sentence by sentence by an an interpreter. He affected to be deaf, to be stupid, and made continual mistakes. Ten times at least the interpreter began the oath, and as often failed to have it correctly repeated after him. The unfortunate creature looked round wildly, as if he meditated breaking away ; but the thought, perhaps, of famishing little ones at home still restrained him. Large drops broke out on his forehead ; and it was not stupidity that was in his eyes, but mortal horror." Mitchell intervened pointing out that it was obvious that the man had been bribed. The vote was disallowed, and " with a savage whisper, the bailiff who had marshalled him to the poll turned the poor fellow away."

The Tribes and the Wardenship

By THE EDITOR

"We, the undersigned, finding upon the election of a Warden for this town on the first of August, 1737, a great many were inscribed in the polls who had no right or title to vote, namely, the above named Gentlemen . . . Its therefore to obviate any such abuses, for the future and to maintain the primitive institution and our birth rights, we both in our own names and in the names of the majority of the Patrons declare that the said Gentelmen had no right to vote in said election or any other of the kind and do protest any other such practice in the future. Given under our hand the 18th day of Novr. 1737.

Xavr. Blake. Anthony Bodkin. J. Darcy. Walter Darcy. Water Blake. Martin Kirwan. Anthony French. Rd. Kirwan.

" At a Meeting held in the Parish Chapel on the 17th Aug. 1791, the following Resolution was passed unanimously :

1 : That Gregory French shall be Mayor ; John Kirwan-Anthony and Walter Joyce-Thomas, Sheriffs ; James Morris-Patrick, Recorder, and John Lynch-Alexander, Town Clerk, until the first day of August next.

2 : That an election shall be held at the parish chapel for officers on every succeeding 1st of August.

3 : That as no more than twenty Gentlemen shall be admitted to the freedom of this Corporation ; and the freedom shall not descend to their posterity.

4 : That no person whatsoever shall be admitted to the freedom of this Corporation without the appearance of twenty-one of the Galway names, inclusive of the Officers of the Corporation.

5 : That the election of freeman to be admitted into this Corporation shall be by ballot and not by *viva voce* election ; and that no person or persons shall be admitted to the freedom of this Corporation without a majority of two-thirds of the meeting.

6 : That no person whatsoever shall be admitted to the freedom of this Corporation until he shall have first paid one guinea to the

support of the Charity-School of this town or, if that Charity-School should cease, to such other charity as the Warden and Vicars, for the time being, shall think proper.

7 : That every candidate for the freedom of the Corporation shall be proposed and seconded by one of the Council-men of this Corporation and no other ; and that no candidate shall be admitted or balloted for until the succeeding meeting.

8 : That the Council shall meet the first Monday in every month for ever.

Gregory Anthony French, Mayor.'
(followed by 40 other signatures).

NOTICE.

" The Merchants, Traders and Principal R.C. Inhabitants of the Town of Galway are requested to meet at the Augustinian Chapel on Sunday next, at 2 o'c. in the afternoon, to consider of a proper person to be chosen Titular Warden on Wednesday, the first or August, and on other material business. For the united citizens of Galway determined to promote liberality of sentiment, unity and peace, on real christian principles, justice and equity.

Aug. 1791 : John Burke Edmd., Sig.

Terryland and Castlegar

By THE EDITOR

Blake-Forster records a tradition relating to the castle of Tir-oilein, or Tirellan (now called Terryland) : The O'Flaherties of Aughnenure Castle, whose ancestors formerly possessed the barony of Clare, were hereditary enemies of the De Burghs, and were constantly at war with them. The De Burghs besieged the castle of Aughnenure, which surrendered after a long siege. The O'Flaherties were forced to pay an annual tribute of corn, cattle and wool to the De Burghs and their heirs for ever. For three years O'Flaherty refused to pay and De Burgh sent his son to demand payment. The young De Burgh was, on delivering his demand, murdered in the castle, his head struck off, placed in a bag and carried by O'Flaherty's youngest son with the instructions : " take this bag to Tirellan Castle, and tell the Earl of Ulster that your father, O'Flaherty of Aughnenure, sent it as his tribute to him and that it is the only chiefry the O'Flaherties wil ever pay to him or his decendants." Young O'Flaherty on his father's favourite horse, Deelish, soon passed Dangan, reached the western suburbs of Galway, and having entered the town by St. James's Gate, passed through In-Sparra-Hier, crossed the West Bridge under the middle and inner gates, rode up through Bridge Gate Street, Market Street, Gaol Street, High Middle Street, when turning to the left, he passed through Little Gate Street, and out by the Abbey Gate in Blake's Tower, and soon reached the outer fortifications of Tirellan. Throwing the bag containing the head of young De Burgh into the courtyard, O'Flaherty galloped again through the town. The De Burghs crossed the river to intercept him at Newcastle which they reached just as O'Flaherty was riding past on Deelish. One of the pursuers threw his spear which missed the rider but pierced the horse's flank. Deelish, however, pressed on until through loss of blood fell dead on Borenacranny Hill. The De Burgh followers on reaching the top of the hill were surprised to meet a large O'Flaherty force. The Earl's men were

driven back and of those who had crossed the river few lived to return. De Burgh never afterwards felt safe in Tirellan Castle, so he erected a new castle two miles beyond Galway to the north, furnished it expensively, and took up his residence there. He decided that old O'Flaherty of Aughnenure would have little difficulty in attacking him in his new home as it was only necessary to break down the road that led from the Abbey Gate to Tirellan Castle in order to make a passage for his galleys. He spent only one night in his new home, which received the name of Castlegar, and removed to Portumna which became his principal residence. Tirellan was burned to the ground by the Irish garrison during the siege of Galway in 1691.

Engels visits Galway

By M. MADDEN

Friedrich Engels, a German socialist, collaborated with Moses Hess as editor of *Mirror of Society*, 1845-1846, and with Karl Marx in the *Communist Manifesto* (1847). He was a manufacturer in Manchester from 1850 to 1869. Engels edited and published Marx's works, and his important independent contribution is a study of the development of socialism "from Utopia to Science."

The Editor.

Manchester.
May 23rd 1856.

Dear Marx,

In our tour in Ireland we went from Dublin to Galway on the west coast and then twenty miles north inland [to Oughterard], then to Limerick and down the Shannon to Tarbert, Tralee, Killarney, and back to Dublin again. We travelled in all some 450 to 500 English miles whilst in Ireland and have thus seen about two-thirds of the whole country.

With the exception of Dublin which bears the same relation to London as Dusseldorf to Berlin, has the character of a one-time small capital and is built in an exclusively English style—the whole country, and especially the towns, look like France or Northern Italy. Police, priests, lawyers, bureaucrats, owners of demesnes, are there in delightful profusion; but there is a total absence of all and every industry so that it would be hard to understand how all these parasites live were it not that the poverty of the peasants supplied the corresponding contrast.

"Strong measures" are visible in every part of the country. The government meddles in everything; there is no trace of the so-called self-government. It can clearly be seen that Ireland is the first English colony and one which is still ruled directly in the old way on account of its proximity. Indeed it can be noted here

that the so-called freedom of the English citizen depends on the, oppression of the colonies. In no land have I seen so many police and the drink-sodden type of the Prussian gendarmerie has here been developed to perfection into a constabulary armed with carbines, bayonets and handcuffs.

A distinctive feature of the country is its ruins, the oldest of which date from the 5th and 6th centuries and the most recent from the 19th century, with all the intervening periods represented. The most ancient are churches only ; but dating from 1100 there are castles and churches and, since 1800, peasants' cottages.

Throughout the West, but especially in the region round Galway, the country is covered with these ruins of peasants' cottages, most of which have been abandoned only since 1846. I never understood before that famine could be such a tangible reality. Whole villages are deserted, and there amongst them lie the splendid parks of the lesser landlords (mostly lawyers) who are almost the only people who live there now. Famine, emigration and *clearances* together have accomplished this. Here there are not even cattle to be seen in the fields. The land is an utter desert which nobody wants.

In County Clare to the south of Galway things are somewhat better. There are still cattle there and towards Limerick there are hillsides excellently cultivated for the most part by Scottish farmers ; there the ruins are cleared away and the land looks inhabited.

In the south-west are many mountains and bogs but also a marvellously luxuriant growth of timber forests and, beyond this, splendid grazing again especially in Tipperary and around Dublin where the country is quite obviously gradually falling into the grasp of the large farmers.

The country has been completely ruined by the pillaging wars of the English, lasting from 1000 to 1850. (They have actually lasted off and on all this time and martial law in between.) Most of the ruins are known to have been destroyed during the wars. It is this that has given the people themselves their distinctive character. With all the national fanaticism which the people have acquired they can no longer feel at home in their own country. *Ireland for the Saxon !* That is now being achieved. The Irishman knows that he cannot compete against the superior power and might of the Englishman. Emigration will continue until the predominating,

indeed almost exclusively, Celtic character of the population has gone to the devil. How often have the Irish begun to achieve something and every time they have been crushed, politically and industrially ! They have been artificially transformed by persistent and thoroughgoing oppression into a completely demoralised people, and are now notoriously fulfilling the role of providing England, America, Australia, etc., with whores, day-labourers, bullies, pickpockets, swindlers, beggars and other demoralised elements.

This demoralised character persists also in the aristocracy. The landlords, everywhere else transformed into bourgeoisie, are here completely demoralised. Their houses are surrounded by enormous and wonderful demesnes ; but outside these the country is a desert, and where their money comes from is nowhere to be seen. These fellows want shooting. Of mixed blood, mostly big, strong, handsome, scoundrels, they all wear colossal beards under enormous Roman noses and put on the pseudo-military airs of retired colonels, travel over the country after every sort of pleasure and, if you make enquiries, they haven't a half-penny but a pile of debts and live in fear of the Encumbered Estates Court.

I must tell you later about the manner in which England rules this country—repression and corruption—Bonaparte tried it a long time ago. But more of this later unless I see you up here first. What about it ?

Yours, F.E.

Some Notes on the Natural History of Iar-Connacht in the Seventeenth Century

By THE EDITOR

O'Flaherty in his Iar-Connacht states : " The land produces wild beasts, as wolves, deere, foxes, badgers, hedgehogs, hares rabbits, squirrels, martens, weasles, and the amphibious otter, of which kind the white-faced otter is rare. It is never killed, they say, but with loss of man or dog, and its skin is mighty precious. It admits no rats to live anywhere within it (in Iar-Connacht), except the Isles of Aran, and the district of the west liberties of Galway."

When O'Flaherty wrote his famous book in 1684, wolves were to be found in Iar-Connacht, but not in such numbers as in the early part of the seventeenth century. The last wolf, according to Hardiman, was killed in the mountains of Joyce's country in the year 1700. After the wars of 1641, the number of wolves and the damage they did compelled the State to appoint " wolf hunters " in various districts, including Iar-Connacht. Hardiman quotes a popular work entitled *The Present State of Great Britain and Ireland*, printed in London in 1738, in which it is stated that " Wolves still abound too much in Ireland ; they pray for the wolves, lest they should devour them." Hardiman adds, however, " A little enquiry might, however, had satisfied the worthy author, that there was not then, nor for many years before, a wolf to be found in Ireland. But that wolves did abound in Ireland in the seventeenth century, and particularly in the early part of it, there are several melancholy proofs on record. The following curious documents from the original Privy Council Books of Cromwell's Government in Ireland were extracted by Hardiman :—

" Declaration against the transporting of Wolf Dogs."

" Forasmuch as we are credibly informed, that wolves do much increase and destroy many cattle in several parts of this Dominion, and that some of the enemy's party, who have laid down arms, and have liberty to go beyond the sea, and others, do attempt to carry

away several such great dogs as are commonly called wolf dogs, whereby the breed of them, which are useful for the destroying of wolves, would (if not prevented) speedily decay. These are, therefore, to prohibit all persons whatsoever from exporting any of the said dogs out of this dominion ; and searchers and others officers of the customs, in the several parts and creeks of this Dominion, are hereby strictly required to seize and make stop of all such dogs, and deliver them either to the common huntsman, appointed for the precenct where they are seized upon, or to the governor of the said precenct. (Dated at Kilkenny, 27th April, 1652.—*Council Book, A.*).

But that the " common huntsman " even with the aid of the dogs, did not succeed immediately in eliminating the wolves, appears from the following declaration :—

" Declaration touching the Poor.

"Upon serious consideration had of the great multitude of poor, swarming in all parts of this nation, occasioned by the devastations of the country, and the habit of licentiousness and idleness which the generality of the people have acquired in the time of this rebellion, insomuch, that frequently that some are found feeding on carrion and weeds, some starved in the highways, and many times poor children, who lost their parents, or deserted by them, are found exposed to, some of them fed upon by ravenous wolves, and other beasts and birds of prey ; the said Commissioners conceive it a duty incumbent upon them, to use all honest and laudable ways and means for the relief of such poor people.—And for asmuch as at present the poverty of the country is so great, and the number of poor who (by reason of the wasting of the country) have neither friends or habitations to resort unto, are so many, that the ordinary course provided by law for their relief, cannot be so effectual as is desired : the Commissioners have resolved, and do hereby order and declare, that subscriptions shall be taken in every precenct in Ireland, of all such persons (either civil or military) as shall be willing to underwrite any sum of money for the relief of poor children or other the uses aforesaid, for one year next ensuing, to be paid quarterly, and some part thereof to be advanced beforehand. And the said Commissioners have thought fit to publish this declaration

in print, that all such as have received mercy from the Lord by being enabled to administer relief unto others, may lay hold on this opportunity, to honour him with their substance, by contributing cheerfully to this so public and charitable a work, as faithful steward of those talents wherewith God has entrusted them." (Dated at Dublin, the 12th May, 1653.—*Council Book*).

Shortly afterwards the following order was made :—

"Declaration touching Wolves.

"For the better destroying of wolves, which of late years have much increased in most parts of this nation, It is ordered that the commanders in chief and commissioners of the Revenue in the several precincts, do consider of, use and execute all good ways and means, how the wolves, in the counties and places within the respective precincts, may be taken and destroyed ; and to employ such person or persons, and to appoint such days and times for hunting the wolf, as they shall adjudge necessary. And it is further ordered, that all such person or persons, as shall take, kill, or destroy any wolves, and shall bring forth the head of the wolf before the said commanders of the revenue, shall receive the sums following, viz., for every Bitch wolf, six pounds ; for every dog wolf, five pounds ; for every cub which prateth for himself, forty shillings ; for every suckling cub, ten shillings : And no wolf after the 1st day of September until 10th January be accounted a young wolf, and the Commissioners of the Revenue shall accause the same to be equally assessed within their precincts.—Dublin, 29th June 1653."

The assessments for this work fell heavily on some districts. In December, 1665, the inhabitants of County Mayo petitioned the Council of State, that the Commissioners of assessment might be at liberty to compound for wolf-heads ; which was accordingly ordered. The wolves were finally destroyed, so much so that in the early part of the eighteenth century the appearance of a wolf was considered a rarity in the counties of Galway and Mayo.

Cats. Connellan states that it is remarkable that in almost all known languages the term for *cat* is the same, with some variations. Caesar Otway writes in his *Erris and Tyrawley,* "Cats are supposed to be but too often connected with witchcraft. Not very long ago, a vessel was detained for some time in Blacksod Bay ; during

the time of the delay, the skipper became intimate with and engaged the affections of a girl named Catty Kane. But when his vessel was ready for sea, the roving blade, with all a sailor's inconstancy hoisted his sails, and he put out to sea, never intending to see the fair, one more. But Catty knew a trick worth two of that, and had recourse to her cat. And now the brig is put into all her trim to clear the bay, but in vain ; the wind blows a hurricane in her teeth, and back she *must* come to her old anchorage. From this time forth, day after day, the captain used all possible skill to get out of harbour, but as often as he weighs anchor he is driven back again ; and Catty understands the management of her cat so well, that the brig *must* just come in for shelter close to the poor girl's residence. This continued for many months—the cargo is spoiling—what is he to do ? Why ,as the captain finds it impossible to quit Catty, he must needs marry her ; and so, taking her and her cat on board, and doing all decently, next day, with a fair wind and flowing sheet, he can and does bid adieu to Erris ! . . . "

The Cuckoo was regarded as ominous, and among the many associations attached to it was when first heard, in whatever quarter the listener was then looking to, in that direction the person was surely to live the remainder of the year, but the distance was indefinite. Among other omens ascribed to the note when first heard were that hairs of various colours would be found under the sole of the right foot of the hearer. It was believed that the Riavoge (the greyish little bird) always followed the cuckoo till she laid her egg, and hatched and reared the young cuckoo.

Dubh Dael, or *Dara Dael,* is a black insect of the Earwig class ; the meaning of its name in English is the *Black* or the other *Devil.* In creeping along, whenever it hears any noise, it always halts, cocks up its tail and protrudes its sting, which is similar to that of the bee. No insect has been so much abhorred or dreaded by the country people as the *Dara Dael,* as it is popularly believed that it betrayed to the Jews the way in which Christ went when they were in search of him, and that anyone killing it has seven sins taken off the soul of the slayer. They believe its sting to be very poisonous, if not deadly, and that it is possessed of a demoniac spirit, or Satan himself. When found in a house the custom was to destroy it by placing a coal of fire over it, and when burnt, the ashes were carefully

swept out. It was never stepped on as a common beetle would be, nor was it killed by a stick, as the spirit of the insect would be conveyed to the hands and body through the stick, and was therefore killed with a stone. If turned up by a spade in the field it was killed by the blade, iron not being a conductor.

The Pig seems to have existed in Ireland from the very earliest times either in a wild or domesticated state. Its remains have been found throughout the country in crannogues and beside raths. Cambrensis speaks of the immense numbers of swine in Ireland in his time. In pagan times the animal was held as sacred, and some writers attribute this to the names of some islands such as *Muc Inis, Inis Arcan, Kill-na-much,* etc., to the sacred character of the pig. The old native breed of Irish swine has now disappeared. It has been described as long-legged, large-boned and razor-backed, with a long head, a sharp snout, thin and spare of body, and easily fed but difficult to fatten.

Rats. O'Flaherty in his *Iar Connacht* states, " It (Iar Connach) admits no rats to live anywhere within it, except the Isles of Aran, and the district of the west liberties of Galway." Hardiman, in his notes to this work, writes, " This is not the case at present. The Norway rat every where prevails, having nearly extirpated the little black Irish rat. The latter was the species mentioned by Lynch in his *Cambrensis Eversus.*

Dr. Todd read at the Royal Irish Academy in 1853 a curious paper on the power once believed by the Irish Bards of rhyming rats to death, or causing them to migrate by the power of the rhyme.

(*To be continued*)

A Gentleman without Legal Doubt

By THE EDITOR

While some snobbishness lingered in England it increased in Ireland, and no place more than in Galway up to the end of the first half of the last century. A curious incident was elicited at an amusing trial in the Galway County Court-house in 1845 before Mr. Justice Ball and a special jury. The plaintiff, Michael Kelly, claimed a racing cup and stakes which Lieutenant Young of the Athlone garrison, the defendant, refused to give up on the ground that one of the conditions of the race was the horses should be ridden by gentlemen. The stewards had awarded the prizes to the army officer, who came in second, in preference to Kelly, the rider of the winning horse.

The plaintiff having proved that he rode the winning horse, his counsel submitted that he was a gentleman within the meaning of the word as defined in Blackstone's *Commentaries on the Laws of England.* The definition read that any man who could " live idly and without manual labour, and will bear the port, charge, and countenance of a gentleman, shall be called ' master,' and accounted for a gentleman."

Counsel for the defendant endeavoured to show Kelly's ineligibility, and called witnesses to prove that Lady Clanricarde did visit at defendant's house, " although within a morning call," and therefore Mr. Kelly could not, with a scintilla of propriety, weigh himself in the same scale with a Lieutenant of Her Majesty's 47th Regiment of Foot. On the other hand, it was submitted by counsel for the plaintiff that if the decision were that none should be described as gentlemen whose wives had not been visited by Lady Clanricarde then such decision would in fact result in the " degentlemanizing " of two or three counties.

James J. Skerritt of Carnacrow swore that he did not consider Kelly a gentleman, and defined " a gentleman as a person whose father was a gentleman and none other ! " Asked by counsel " if Kelly's father was a peasant, Mr. Kelly would be a peasant

still, no matter what amount of wealth or education he possessed ?" "Precisely so !" answered the witness. Asked if he heard of the Lord High Chancellor of Ireland he stated, "I was a ward—a minor—in his Court. His father, I'm told, was a barber." "Is the Lord Chancellor a gentleman ?" queried counsel. "Most certainly not !" retorted the witness.

Counsel on both sides went back to the early days of the Roman Republic—Cicero being freely quoted. The judge, however, refused to go back to Cicero, and put the question to the jury : "Was Mr. Kelly, who rode the foremost horse, a gentleman ? If they found that he was, there would be no difficulty in their finding that he was entitled to the prizes he claimed. If they found the other way, then of course he should not have the prizes. By the articles of the race it was clearly meant to prevent jockeys, professional riders, or people in an humble sphere of life, from riding the race."

The verdict, with costs, was for the plaintiff, "who left the court with such a jaunty air as to leave no doubt in the minds of all that he had been legally declared a gentleman."

Writings on the Town and County of Galway

By C. TOWNLEY, B.A., B.Comm.

The following list is given by way of an *extract* from a bibliography of printed matter relating to the Town and County of Galway in all its aspects.

No judgment is implied regarding the particular value of any of the items listed in the *extract ;* some in fact, and especially some of those given in *Notes and Queries,* occupy no more than a couple of lines.

Some effort has been made to concentrate for the present on publications in Journals and Magazines that are not easily available to the general reader, and wherever possible the entries have been made after inspection of the actual titles.

The order of arrangement is alphabetical throughout and adequate cross-references are given where necessary.

C.T.

PART I

ARAN ISLANDS : see Mac Gillicuddy (A.J.)

ASHTON (J. Cooper) : "With rod, gun and camera in the West of Ireland." *Brit. Sea Anglers' Soc. Quart.,* March 1919, pp. 15-20 ; June 1919, pp. 47-54.

ATHENRY or ATHANRY, its orthography : *N. & Q.,* 3rd ser., v. 5, p. 499.

BALFOUR (Miss) : "Two visits to the west coast of Connaught." *Murray's Magazine,* v. 10, p. 145.

BALLINASLOE : see Dix (E.R. McC.)

Fair. *Dub. Univ. Mag.,* v. 42, p. 628 ; See also Gwynn (Stephen).

BANIM (M.) : "The Claddagh of Galway," *Catholic World,* v. 44, p. 798.

BARTLETT (W. H.) : "Coast life in Connemara." *Art Journal,* v. 46, p. 247.

BEESLY (E. S.) : " The Galway judgment," *Fortn. Rev.*, v. 18, p. 39.
BILLINGHAM (H.) : " Connemara converts," *Month*, v. 39, p. 446.
BRADY (G. S.) : " Naturalist's notes in Connemara." *Intel. Obs.*, v. 9, p. 334.
BROMFIELD (" Dr." Wm.) : " Galway prisoners and " Dr." William Bromfield," c. 1690. *N. & Q.*, no. 158, pp. 3, 21, 39.
BUCKLEY (K.) : " The fixing of rents (for agricultural holdings) by agreement in Co. Galway, 1881-'85." *Ir. Hist. Studies*, v. 7, no. 27, pp. 180-90.
CHALICES : see McNeil (Chas.)
CLADDAGH : see Banim (M.)
" The Claddagh and its people," by D'Arcy W. Thompson (?) *Tem. Bar*, v. 10, p. 266.
CLIFDEN : see Whitelock (A.)
CLOUD (J. L.) : " Connemara hills." *Harper*, v. 59, p. 664.
CONCANNON (Helena) : Historic Galway convents : " The poor Clares." *Studies*, v. 33, no. 152, pp. 436-446. " The Dominican Nuns." In *Studies*, v. 39, no. 153, pp. 65-71.
CONNAUGHT : Province of, 1612, Lansdowne MSS. *Arch.*, v. 27, p. 124.
journal : A request for information regarding the whereabouts of a complete file. *N. & Q.*, 7th srs., no. 12, p. 76.
Kings : *N. & Q.*, 4th srs., no. 11, pp. 37, 142
Kings : their seal. *N. & Q.*, 4th srs., no. 9, p. 221.
Rangers : Reminiscences of. *Dub. Univ. Mag.*, v. 15, p. 75.
Rangers : see also, Steevers (Lt.-Col.)
Rangers : (88th & 94th) Bibliography of. *N. & Q.*, no. 159, p. 194.
see, also Balfour (Miss) ; Gardiner (S. R.) ; Lawless (E.) ; Otway (C.)
CONNEMARA : *Leisure Hour*, v. 22, p. 518.
Edinburgh Review, v. 190, p. 486.
Adventures in. *Once a Week*, v. 10, p. 614 ; v. 11, pp. 51, 93.
Hints for vagabonds. *Fraser*, v. 59, p. 452.
A scare in. *Chambers Journal*, v. 55, pp. 361, 377.
Across to *Good Words*, v. 26, p. 561.
see also, Billingham (H.) ; Brady, (G. S.) ; Cloud (J. L.) ; France (W. C.) ; Maxwell, (W. H.) ; Somerville (E. O.) and Ross (M.) ; Stone (J. H.).

CONNEMARA CUSTOM : " Boys in petticoats." *N. & Q.*, no. 157, p. 124.
CONVENTS (Galway) : see, Concannon, (Helena) ; Dominican Nuns.
COX (Arthur) : see Griffith (Sir J. Purser).
DIX (E. R. McC.) : " Printing in Ballinasloe, 1828-1900." *Irish Book Lover*, Apr.-May, 1916, pp. 147-148.
" Printing in Galway, 1828-1900." *Ir. Bk. L.*, June-July, 1918, pp. 130-31 ; Aug.-Sept., pp. 9-10.
" Printing in Loughrea, 1825-62." *Ir. Bk. L.*, June 1915, pp. 175-176.
" Printing in Tuam, 1825-1900." *Ir. Bk. L.*, Oct. 1915, pp. 40-41.
DOMINICAN NUNS : " The story of our convent." *The Western Wind* (Year book of the Dominican convent, Galway), v. 1, no. 1.
see also, Concannon (Helena).
DUNKELLIN : see Westropp (T. J.)
EGAN (Patrick K.) : " The town of Loughrea in 1791." *Journal G.A. & H.S.*, v. 24 (iii-iv), pp. 95-110, illus.
ELECTION (1846) : see Meagher (T. F.)
FAGAN (H. S.) : " Catholic Archbishops of Tuam." *Academy*, v. 23, p. 343.
FISHERIES : " The west of Ireland fisheries." *Statist*, 6 Apr., 1918, pp. 581-2.
see also, MacGillicuddy (A. J.)
FRANCE (W. C.) : " Connemara and the Government." *Nation*, v. 75, p. 418.
" Land and people of Connemara." In *Nation*, v. 76, p. 107.
GALWAY : *Saturday Review*, v. 102, p. 607.
City of the tribes, by D. W. Thompson (?) *Once a Week*, v. 5, p. 389.
" Old Galway Life ; random recollections." *Blackwoods Mag.*, v. 175, p. 205 ; v. 177, p. 52 ; v. 179, p. 79. *Living Age*, v. 240, p. 608 ; v. 248, p. 341. *Eclectic Magazine*, v. 146, *Eclectic Magazine*, v. 146, p. 192.
Warden of. *N. & Q.*, 4th srs., no. 2, p. 326.
MAYOR : condemned his son. *N. & Q.*, 3rd srs., no. 2., pp. 147, 167, 296.

PRISONERS and "Doctor" William Bromfield, c. 1690. *N. & Q.*, v. 158, pp. 3, 21, 39.

TRIBES: *N. & Q.*, 7th srs., no. 9, pp. 48, 154.

TRIBES: see also, Skerrett (P. P.)

GARDINER (S. R.): "The transplantation to Connaught." *English Historical Review*, v. 14, p. 700.

GRIFFITH (Sir J. Purser): Galway, a sea and air port. With comments by Cox (A.) and Kenny (T. J. W.) *Studies*, v. 18, 1929, pp. 361-376. 2 illus.

GWYNN (Aubrey), S.J.: "John Lynch's 'De Praesulibus Hiberniae.'" *Studies*, 1945, v. 34, pp. 37-52.

GWYNN (Stephen): "The famous (horse) fair at Ballinasloe." *Saturday Rev.*, 7 Oct., 1916, pp. 343-344.

HAMILTON FAMILY: Fahy, Co. Galway. *N. & Q.*, 7th srs., no. 1, p. 448.

HARDIMAN (James), 1782-1855: Memoir of. *Gentleman's Mag.*, Feb. 1865., v. 45, n. s., pp. 198-199. Same article in *J. G. A. & H.S.*, v. 6, 1909-1910, pp. 180-181.

INDUSTRIAL DEVELOPMENT: see O Buachalla (Liam).

KENNY (T. J. W.): see Griffith (Sir J. Purser).

KILLANIN (Lord): "The national monuments of Co. Galway." *J.G.A. & H.S.*, v. 24, pts. iii-iv, pp. 115-124.

KILLEN (J. B.): "Galway, Ireland." *Catholic World*, v. 42, p. 546.

KIRWAN (Richard), 1733-1812, of Galway: By Rev. Prof. P. J. McLoughlin. *Studies*, v. 28, 1939, pp. 461-474; 593-605. *id.*, v. 29, pp. 71-83; 281-300.

KNOLLYS (B. S.): "Glimpse of Galway." *Belgravia*, v. 78, p. 190, same article in *Littell's Living Age*, v. 194, p. 349.

LAND TENURE: see Buckley (K.)

LAWLESS (E.): "Connaught Homes." *Monthly Rev.*, v. 2, no. 1, p. 143. *Littell's Living Age*, v. 237, p. 565.

LOUGHREA: see Dix (E. R. McC.); Egan (Patrick K.).

LYNCH (John) 1599-1673: By "R. J. C." *A group of western scholars*, p. 21-39. Dublin: C.T.S.I., 1927.

Life of, in "*De Praesulibus Hiberniae*," ed. Dublin: Stationery Office. 1944.

Archdeacon of Tuam. see, Gwynn (Aubrey), S. J.

LYNCH (Peter), 1688-1770, of Galway: *N. & Q.*, 3rd srs., no. 3, p. 301.

LYNCH (Walter): Mayor of Galway. *N. & Q.*, 3rd srs., no. 2, p. 147, 167.

LYNCH LAW in 12th century: *N. & Q.*, 3rd srs., no. 5, p. 132. Origin of the term of. *N. & Q.*, 11th srs., no. 1, pp. 55, 194, 273.

MAC ALISTER (R. A. S.): "A report on some excavations recently conducted in Co. Galway (at Masonbrook Ring & Mound)." *P.R.I.A.*, 1916-17, v. 33, sect. C, pp. 505-10, 3 pl.

MAC FIRBIS (Duald) 1585-1670: By "R.J.C." *A group of western scholars*, pp. 10-21. Dublin: C.T.S.I. 1927.

MAC GILLICUDDY (A. J.): "Co-operation in the Aran islands." *World's Work*, May 1918, pp. 544-51. 1 fig.

"Co-operative fishing in the Aran islands." *Better Business*, Nov. 1917, pp. 30-45.

MAC GREEVY (Thomas): "Edward Martyn: an Irish catholic eccentric." *Father Mathew Rec.*, v. 27, no. 3, p. 2.

MAC LEOD (Catriona): "Our Lady of Galway." *Capuchin Annual*, 1944, pp. 312-20.

MARTYN (Edward): see Mac Greevy (Thomas).

MARTYN & BEADON families: *N. & Q.*, 12th srs., no. 6, p. 150.

MASONBROOK RING, Co. Galway: Excavation of. *Proc. of R. Soc. of Antiq. of London*, v. 24, p. 153.

and Mound. see MacAlister (R. A. S.)

MATHEW (F.): "A Connemara miracle." *Idler*, v. 1, p. 666.

MAXWELL (W. H.): "Incursion into Connemara." *Bentley*, v. 25, p. 359.

"Salmon fishing in Ireland." *Blackwoods Mag.*, v. 174, p. 453.

MCNEIL (Chas.): "The (silver, 17th-18th cent.) chalices of the West Convent, Galway." *J.R.S.A.I.*, 1919, pt. 2, pp. 187-8.

MCLAUGHLIN (Rev. Prof. P. J.): see Kirwan (Richard).

MEAGHER (T. F.): "Personal recollections of the Galway election, 1846." (There is a description of the Theatre building given in part of this article). *Irish Readings, ed.*, Sullivan (A. M.) & Sullivan (T. D.), pp. 153-169. Dublin: Gill & Son, 1913.

MOOR (M.): "Pictures of Galway coast." *Catholic World*, v. 60, p. 727.

O BUACHALLA (Liam): "The economic problems of Connacht." *Statist*, Oct. 24, 1943, pp. 86-88.

O'Connell (Col. J. J.) : "Galway as a transatlantic port." *Studies*, 1938, v. 27, pp. 261-272.
O'Doherty (Rev. J. F.) : see Lynch (John).
O'Flaherty Family : Kings of Connaught. *N. & Q.*, 12th srs., no. 8, pp. 188, 259, 274.
O'Flaherty (Roderick), 1629-1718 : By "R.J.C." *A Group of Western Scholars*, pp. 40-44. Dublin : C.T.S.I., 1927.
O'Maille (T. S.) : "Place names from Galway documents." *J.G.A. & H.S.*, v. 24, (iii-iv), pp. 130-155.
Otway (C.) : "Tour in Connaught." *Dub. Univ. Mag.*, v. 14, p. 123.
Our Lady of Galway : see Mac Leod (Catriona).
Place Names : see O Maille (T. S.).
Poor Clares : see Concannon (H.) ; McNeil (Chas.)
Port : Air & Sea : see Griffith (Sir J. Purser) ; O'Connell (Col. J. J.).
Portumna : Its locality. *N. & Q.*, 5th srs., no. 9, pp. 327, 439.
Printing : see Dix (E. R. McC.).
Salmon Fishing : see Maxwell (H.)
Skerret (P. P. P.) : "'Tribes' of Galway and P. P. Skerrett, d. 1912." *N. & Q.*, 11th srs., no. 5, p. 427.
Somerville (E. O.) & Ross (M.) : "The Connemara mare ; a story." *Longmans Mag.*, v. 41, p. 427 ; In *Eclectic Mag.*, v. 140, p. 760 ; In *Living Age*, v. 237, p. 92.
Sports : see Ashton (J. Cooper).
Steevers (Lt. Col.) : Adventures of Connaught Rangers." *Blackwoods Mag.*, v. 61, p. 457.
Stone (J. H.) : "The Killar(n)ies, Connemara." *Good Words*, v. 46, p. 121.
Stone Monuments : see Killanin (Lord).
Theatre : see Meagher (T. F.)
Thompson (D'Arcy W.) : "Galway." *Macmillans Mag.*, v. 12, p. 411.
"Tribes" of Galway and P. P. Skerrett : d. 1912. *N. & Q.*, 11th srs., no. 5, p. 427.
Tuam : see Fagan (H. S.) ; Dix (E. R. McC.)
Cathedral : *Reliquary*, v. 32, p. 95.

Westropp (T. J.) : "Notes on several forts in Dunkellin and other parts of southern Co. Galway." *J.R.S.A.I.*, 1919, pt. 2, pp. 167-86.
Whitelock (A.) : "Acts of Clifden confessors." *Irish Monthly*, v. 7, p. 598.

(*To be continued*)

Dynamic Atoms

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

(*Continued*)

For the purposes of this article it has been convenient to make certain statements of only approximate accuracy. In this instalment we will qualify some of these before proceeding with an outline of atomic developments in the military sphere.

"*Matter is composed of some* 88 *elements*" :

We know that atomic numbers run from 1 o 92. It follows from this that 92 elements should exist, or must have existed in times past. Chemistry has failed to demonstrate with certainty the existence of the four elements of at. nos. 43, 61, 85 and 87. These elements, however, have all been prepared recently in nuclear reactions. At the time of writing, six trans-uranic elements have been also prepared, those of at. nos. 93 to 98 and mass nos. (approximate atomic-weights) from 239 to 244.

The history of element no. 61 is very interesting. Its existence was predicted by Moseley in 1914 to be in the group of the 'rare earths.' These are a group of fifteen alkaline earth metals, all chemical cousins of calcium or barium, and of such close similarity as to be separable in the pure state only with the most extreme difficulty. Quite recently no 61 has been isolated in weighable amounts from amongst the neutron-irradiation products of uranium. It has mass no. 147 and is radioactive with the short half-life of 3.7 years, which accounts for its doubtful existance in nature. It decays by beta-emission, initially to an isotope of its near chem-cousin samarium.

Very recently, also, microgram amounts of plutonium, $^{94}Pu^{239}$ have been isolated from residues from the working of uranium ores. This last fact is a significant pointer. It is not improbable (but possibly not susceptable of proof) that all 92 elements do occur in nature, and that a number of trans-uranic elements occur also. Their positive demonstration in natural ores or residues would be very difficult because of their radioactivity and consequent short-lived nature.

"*Each element consists of atoms of a weight unique for the element—the most unique characteristic of an element is the weight of its atom.*" :

These statements preceded our consideration of the existence of isotopes. In fact the uniquely characteristic thing about each element is the atom's positive nuclear charge. This determines the number and arrangement of the planetary electrons, and hence the chemical nature of the element. Isotopes arise thro an excess or a deficiency of neutrons in the nucleus. Most elements have isotopes ; for instance tin has ten occurring naturally. Some hundreds of artificial isotopes have been prepared in recent times by neutron irradiation of matter. The majority of these are radioactive and they are mostly short-lived.

"*The discovery of the neutron permitted a rational and simple explanation of atomic constitution*" :

Prior to the discovery of the neutron atomic theory required the nucleus to be made up of protons and electrons, the protons in such excess as would account for the nuclear charge. It was never made clear how the electrons, despite their natural repulsions, could be contained within the dimensions of the nucleus. Present theory supposes the nuc'eus to be composed of protons and neutrons only. This poses a whole succession of fresh problems for instance to account for the stability of nuclei despite the repulsion which classical physics requires protons to exert upon one another ; or to explain the apparent creation of such projectiles as electrons at the instant of radioactive distintegration. These problems will be touched on again at a later stage. The remainder of this instalment will be concerned with recent atomic develop'ents for military purposes.

At the outset it will be well to remember that the properties of matter and of the atom pre-exist quite independently of the eminent scientists who discover them. Their subsequent use or abuse is not a scientific matter and must be laid to the account of humanity as a whole.

The fissionable isotope of *Uranium*, U235, had to be isolated and accumulated before bombs or power became practical prop'sitions. Under the pressure of wartime events a quite unprecedented team of scientists and technicians was assembled. These ranged from pure mathematicians to doctors and engineers. Thousands

of millions of pounds were made available for research on a large industrial scale. As a result of all this effort, the central, supposedly insoluble problem of isotope separation was translated from the laboratory and solved as a large-scale technical process. U235 was isolated in a pure state, and it is well known that the first atomic bomb exploded at Hiroshima used this fissionable material.

It will be recalled that neutron-capture in U238 results in the formation of neptunium and plutonium. Plutonium is also fissionable and since it differs chemically from uranium it can be separated by chemical means. Plutonium was prepared from uranium, isolated in the pure state, and used to construct the second atomic bomb exploded over Nagasaki.

At Hiroshima some 80,000 people were killed at once, a large city was wiped out by blast and fire, and more than 100,000 people were injured of whom many thousands died, in the weeks following, of radiation sickness. Similar effects were caused at Nagasaki. A probable maximum of 10 lbs. of fissionable material was expended in each explosion. Of this amount of matter only a small fraction was totally destroyed, so that the mass-energy relationship mentioned in our last instalment was verified in a dramatic and unmistakable manner.

Bomb explosions produce their immediate effects by means of heat and blast. A charge of explosive detonates, producing a large volume of gas, heated initially to about 1,000 degrees, within a second. Fire and the destruction of buildings result to a radius determined by the weight of explosive used. The largest efficient conventional bomb will not contain much more than 5 tons of explosive. Such a bomb can cause severe destruction to a radius of about 200 yds.

The primary effects of an atomic bomb explosion differ only in degree from those of a conventional bomb. They also depend upon the heat produced and the blast set up. However, the heat will be of the order of star-temperatures oftens of millions of degrees, and the blast will be correspondingly severe. It has been estimated that the unknown amount of fissionable matter exploded over Hiroshima was the equivalent of some 20,000 tons of an explosive such as tri-nitro-toluene. Such a bomb would produce severe heat and blast damage to a radius of about 3,000 yds. The explosion

debris from an atomic bomb is highly radio-active, and it is here that the bomb exerts its specific effect. The radiations from the bomb will chiefly consist of alpha- and beta-particles, neutrons and gamma rays. The first three will be stopped relatively easily by matter, for instance, by a few metres of air, but the gamma radiation may still be effective at a distance of several miles. Many of those who died in the weeks following the atomic-bomb explosions, did so because they had been exposed to a lethal concentration of gamma rays in the few seconds immediately subsequent to the explosion.

Much ink has been expended upon the ethics of the use of these bombs against Japan. It is largely an academic question, for it would surely be a council of perfection to suggest that the powers possessed of such a weapon should refrain from using it.[1] The alternative, so far as Japan was concerned, was an invasion of the Japanese mainland in the face of what would doubtless have proved a suicidal resistance. It is at least possible that an economy in death was achieved. Nevertheless, the actual fact of the atom bombs has produced a considerable sense of moral let-down in the minds of many associated with their development. Several of the top-ranking scientists who worked upon the project have severed their connection with government-sponsored research on moral or conscientious grounds. Aside from such considerations, the atmosphere of secrecy necessarily involved is repugnant to the spirit of science, and would be sufficient in itself to deter many. It is curious to remember, in this connection, that in the early 1800s it was possible for a president of the British Royal Society to be entertained by his French colleagues, although their two countries were then at war. It seems that the interests of free science were able, in those times, to cut across and run counter to political passions in a way that seems strange to us now.

At present research is continuing on the U235 and Pu239 atomic bombs. The most recent project is the so-called hydrogen bomb, and its feasibility is being actively examined. A problem in cosmic

---

[1] Note: this article was written in 1951 at a time when it appeared not unlikely that the atom bomb might be used, at least tactically, in Korea. That it was not used at all is quite one of the most civilised things which has happened in recent decades.

physics was to account for the observed emission[2] of energy from the sun and other stars. It is believed that this energy derives from nuclear reactions at star temperatures, and a sequence of reactions (the Bethe cycle, named for the discoverer Professor Bethe), is known, which accounts for the huge energy output of the sun. The cycle is as follows :—

1. $_{12}C + _{1}H = _{13}N + g-$
2. $_{13}N = _{13}C + b-^{+}$
3. $_{13}C + _{1}H = _{14}N + g-$
4. $_{14}N + _{1}H = _{15}O + g-$
5. $_{15}O = _{15}N + b-^{+}$
6. $_{15}N + _{1}H = _{12}C + a-^{++}$ or He^{++}

(*g*– is a gamma ray. *b*–+ is a positron, or positive electron. C13 e.g. represents an isotope of carbon of mass-number 13). In effect, four H atoms are consumed, with a release of energy, to form an alpha-particle, or charged helium atom. Isotopes of carbon, oxygen, and nitrogen are involved in the cycle, and the C12 which appears in the first equation is regenerated in the last. Carbon catalyses the reaction, as a chemist would say, and the reaction will continue as long as hydrogen is present and the requisite temperature is maintained. The loss of mass is $4 \times 1.0078 - 4.002 = 0.0292$, or 0.7% of the amount of hydrogen used up. This reappears in the form of a– and b–particles and the kinetic energy associated with them, and as g-rays. The reaction is very powerful, more so than uranium fission. More important still, if a H bomb is feasable at all it should be possible to make it of any required size and power.[2] A natural limit appears to be set to the size of the uranium bomb. No such limit seems to be necessary in the case of the H bomb. It should be said that nothing is known to the public as to whether the Bethe cycle is involved in the present

[2] Note : it is well known, now, that a Hydrogen bomb has in fact been developed . The physics of this bomb are, naturally, still secret.

research in this direction. This series of nuclear reactions is mentioned as shewing the type of reaction, involving hydrogen, which it might be possible to utilise.

In our final instalment we will return to the consideration of the physics involved in uranium fission. We will review briefly the prospects for atomic power for useful purposes, and some applications of radio-isotopes in science and industry.

Notes

A GALWAY MAYOR'S PROCLAMATION

TWO GUINEAS REWARD

Whereas several riotous and disorderly persons were heard and seen in the Streets of that Town, Fighting and throwing Stones . . . and also making great noise and disturbance in said Streets at unseasonable Hours, to the great annoyance of the Inhabitants of said Town. Now, I do hereby promise a Reward of Two Guineas to any Person who shall make Information and prosecute to conviction, the Person or Persons, concerned in said riotous, disorderly and unlawful behaviour, so that he, she, or they, may be punished according to Law at the next General Quarter Sessions.

MARTIN v PETRIE

By THE EDITOR

In 1792 a law case, extraordinary even for those extraordinary times, came before Lord Kenyon, at the London Guildhall, and reported in the *Connaught Telegraph* of the 22nd December, 1791.

The action was brought by Richard Martin of Dangan against John Petrie of Soho Square, Westminster, for criminal conduct. Joseph Blake, one of the members of the County Galway, swore that Mr. Martin appeared to have been a tender husband and that Mrs. Martin hitherto had shown herself to have been a most affectionate wife, of exemplary virtue and morals. She was, until the present affair, respected and, when at home was visited by the best people in the country.

For the defence evidence was given that Mr. Petrie never did see or know Mr. Martin, " but met his wife, casually at that scene of vice and luxury, Paris, there unprotected."

" Lord Kenyon, in the most able and partial manner, summed up the evidence, and charged the Jury on the heinousness of the offence ; that Mr. Martin had made his appeal to the conscience of a British Jury, and he trusted that they as guardians of the morals of the people, would punish such crimes.

" The Jury retired, and in a quarter of an hour returned a verdict, against Petrie, the Defendant. for—Ten Thousand Pounds."

DUELLING

THE MARTIN-FITZGERALD DUEL

" I had sent my duelling pistols, by a fellow who got drunk on the road, and forgot his errand," writes Martin in a letter to Sir Jonah Barrington, " so that I remained some hours at Lord Lucan's house at Castlebar, expecting in vain their arrival, during which time I heard that Mr. Fitzgerald was parading the town with a number of his yeomanry from Turlough.

" Taunts reached me, and procuring a case of the common holster pistols my servant rode with, I determined to use them, but they were so stiff in the trigger that I could hardly let them off. I fastened on my sword and putting my hand under Doctor Martin's arm walked into the town and saw Fitzgerald, followed by his mob. He too wore his sword, and I instantly told him to draw. He answered that he was lame, the pavement bad, and that he could not keep his footing, that I had Lord Lucan's mob on my side ; and that in short he would not fight me. . . ."

In the barrack yard the duel then took place. Fitzgerald was armed with a pair of duelling pistols and Martin had only the old holster pistols with the stiff trigger action. He was wounded, but Fitzgerald also fell, hit directly in the chest. Martin winds up his account of the duel : " My surprise at Fitzgerald's being alive and well after having received two shots full upon him at Castlebar was so cleared up. He had *plated his body* so as to make it completely bullet-proof. On receiving my fire he fell from the force of the balls striking him direct and touching concealed armour. My wonnd was in the body.

" The elegant and gentlemanly appearance of this man, as contrasted with the savage treachery of his actions, was extremely curious and without parallel of which I am aware."

" Thursday morning a duel was fought near Leixlip, between Lieut. Grant, late of the 27th regiment of foot, and a Mr. Harrison of Galway, attorney ; it is said they fired their pistols nearly at the same time, by which Mr. Harrison was wounded in the thigh, while his shot, with more fatal direction, pierced Lieut. Grant's heart, and instantly deprived him of life."

" The distance the above gentlemen fought at, was 7 yards. Mr. Grant was a native of Scotland, of a very good family, and was much belived by his brother officers."

" The inhabitants of the town of Galway are extremely concerned for the fate of Lieut. Grant, late of the 27th Regiment, quartered here ; and think it necessary to contradict a false assertion in the *Dublin Evening Post* of the 24th inst. that he was killed by a Mr. Harrison, of the Town of Galway, Attorney. It is well known to the Public, and to the Gentlemen of the Garrison (between whom and the Galway Inhabitants, the most perfect harmony subsists) that Mr. Harrison never was a Citizen nor Attorney of the Town of Galway."

The Connaught Telegraph,
Galway, Dec. 26, 1791.

The Editor.

CASTLEBLAKENY (ALSO CALLED GALLAGH, OR KILLASOLAN)

John O'Donovan in his Ordnance Survey Letters (1839) writes that the name Killosolan is pronounced in Irish Cill O Soilean, which signifies the Church of O Solan—a family name. The people of the village informed him that the gable in the Churchyard belonged to the Church which had fallen into ruin, O'Donovan adds that from its appearance it could be described " as the remains of a building on a similar scale, with a common country house or it might perhaps be the remains of a vestry attached to the Church." Near the Churchyard were three wells, two of which were

surrounded by walls, and the third had no enclosure. The water of the two walled wells was used for domestic purposes, and the third was looked on as a holy well, and named " Tobar Solain." O'Donovan risks with some doubt admittedly, describing Solan as a Saint, addes, " it is more probable that Cill O Solain is a corruption of Cill Dha Solan, as Killaloe is of Cill Da-Lua." He goes on to presume that Solan was brother to Cuan patron of the parish, whose well is at Ahascragh, and of Briocan, the name given to a well —Tobar Briocain—in the estate of O'Kelly of Ticooly, " near half a mile from the gate of Breadagh. The position of a well, traditionally known as Tobar na Slainte, the Well of Health, at Killosolan village," was unknown in 1839. O'Donovan writes of a nunnery called Mainisteair na Cealtraighe in Caltra village where the Catholic Church now stands. The old name of the village is retained in that of an adjoining townland—Caltrana Pallis. Archdale in his *Monasticon* states " At Kaltragh-na-Pallice, was a Friary dedicated to the Virgin Mary for Friars of the Order of Mount Carmel, or White Friars . . . It was founded by Bermingham, Baron of Athenry, in the 14th Century . . . " O'Donovan ascribes a small portion of a wall in the eastern end of the townland of Caltra, a short distance to the north of Newton village, as belonging to a nunnery where children were buried. He considered it to be a small chapel belonging to the monastery or convent at Caltra. He adds : " tradition says there was a Nunnery a quarter of a mile to the south west of Kinclare House," and asks George Petrie, " What Nunnery was this ? "

Referring to Moylough O'Donovan mentions that tradition places the Catholic Parish Church as the site of the present Protestant Church, and that it was demolished thirty years before. A pattern was held on Garland Sunday at Loch Ghill Eascragh, the Lough of Killeascragh, within half-a-mile of Moylough to the south-west. Horses were driven into the lake and this acted as a charm against accidents during the coming year.

Reporting on a pattern at a well in Cloonoran townland where there is a tree called " The Tree of Castlebellew " he writes : " Which tree is frequented by persons who, seeking relief for several diseases or afflictions, attend three Sundays in succession. The water found in the hollow in its trunk is frequently brought home by them to their respective places."

O'Donovan transcribes an inscription on the tombstone of Loughlin Kelly in the old Chapel of Laught :—

> Pray for the sould of Loughlin Kelly and his wife Banamoon (Beanmumhan) Kelly. He died (was murdered ?) on the 29th of June, 1646.

And in Irish was also inscribed on it :—

> A dhaoine cia chonnaic aon diol truaighe
> O bhi na tri Muire a' faire na huaighe
> Lan Caisleain de mhnaibh uaisle
> 'Taobhadh he h-en fhear, agus a bhreith uatha.
>
> Oh people who has seen so great a cause of pity
> Since the three Marys were watching the grave
> The full of a Castle of noble women
> Trusting to one man, and he was taken from them.

Tradition has it that this Loughlin Kelly lived in the old castle of Moylough, and was murdered by his brother Tady of Mullaghmore, on the feast of Saints Peter and Paul, 1646.

" Tady Kelly of Aughrim and Tady Kelly of Gallagh (Now Castleblakeney near Glantane) who were Loughlin's cousins, and Tady Kelly of Mullaghmore, who was his brother, are proverbial for being Na tri taidhg bferra bhi 'n Eirinn—the three best Tadys (Teiges) in Ireland."

Garbally townland took its name from an old castle in the parish. The Irish name is Garbh Bhaile, which O'Donovan considers a corruption of Garbh Dhoire. The destruction of this castle and of Muine an Mheadha (Monivea) Castle, and Gallagh (Killosolan), all belonging to the O'Kelly, by MacWilliam de Burgo (Ulick the Third) gave rise to the famous battle of Cnoc Tuagh in 1504.

The name of Tamplemweel townland Teampall Maol' was derived from a burial-place that lies in the townland.

Lewis in his *Topographical Dictionary* gives Castleblakeny as a post-town and parish, partly in the barony of Kilconnel, but largely in that of Tyaquin. In Lewis's time the parish contained about 3,000 acres of arable and pasture land, 1,000 of waste land and bog, and a population of 4,305. The local landlords were :—

Lord ffrench of Castle French ;
P. J. Joyce of Caltra Lodge ;
J. Kelly, Caltra House ;
W. Cruise of Cruise Lawn ;
P. Cruise of Greenville ; and
C. J. Kelly of Tycooly.

There were two mills for grinding oatmeal in the parish. Fairs were held in the town on the 2nd January, 17th March, Whit-Tuesday, the 26th July and the 2nd October.

The living was a rectory in the diocese of Elphin, being in the alternate patronage of the Crown and the Bishop—the tithes bringing in £300. The Protestant church was built in 1812.. The Catholic Parish was co-extensive with the Protestant parish and was also called Caltra, as the Catholic Parish Church was there. Lewis states that the Catholic Church was about to be rebuilt in 1837.

The family of Blakeney formerly resided in Norfolk, where they were in possession of considerable landed property, and settled in Ireland during the reign of Elizabeth. The first Blakeney mentioned in Burke's *Landed Gentry* is John Blakeney, son of Robert Blakeney of Castleblakeney, A.D. 1671, who married Sarah, daughter of Dudley Persse of Roxborough, Dean of Kilmacduagh. The family in turn married into the families of Ormsby, Browne, Taylor, Stafford, St. George, Ross Mahon, Denis, etc.

The Editor.

WOODFORD

IRON MINES

Up to 1777 it is recorded by Lewis in his *Topographical Dictionary* that an extensive iron foundry was carried on at Woodford. Dutton writes that the iron ore raised in the neighbourhood of Woodford, after being mixed with that brought up the Shannon from Killaloe by a Mr. Croasdale, was smelted near that village, part of the estate of Sir John Burke. Iron ore existed in the surrounding mountains, " and evidence of the old iron mines may still be seen adjoining the town, where there is a stratum of cinders from three to four feet deep," states Lewis. The area possessed plentiful

cheap timber ; water power for blast furnaces and forges was provided by the river Rossmore ; and easy access to the sea through Lough Derg on the Shannon. Cheap timber was especially important, and the cost of producing charcoal was quite low. The works were carried on so extensively that they devoured all the great oak woods with which that district abounded, and were then abandoned.

Boate in his *Natural History* describes a typical ironworks. For example, he refers to a blast furnace, with its two huge bellows, " by means of a great wheel, which being driven about by a little brook or water course, maketh them rise and fall by turns." He hints at the huge consumption of charcoal in a furnace which was kept burning for months at a time. Then follows a list of the workmen : woodcutters, sawyers, carpenters, smiths, masons, bellow-makers, watercourse keepers, basket makers, boat men, miners, carriers, the makers of charcoal, called colliers, corders, fillers, furnacemen, refiners, hammerers, and unskilled labour " who having no particular task must help to put their hand to everything."

There was no difficulty in producing the iron while the supply of timber lasted, but by 1777 Irish iron could not compete with the cheap iron of Sweden and Russia.

WHITE BOYS

The old Galway newspapers are crowded with cases of hanging —these being the interesting features of Irish news long ago, just like our radio and telegraph intelligence at present. Life was cheap then and the law took life on a large scale.

Under date of August 6th, 1740, the Dublin *News-Letter* gives an account of Brenan's band of Kellymount freebooters, who infested Carlow and Tipperary counties to the number of twenty-five. In the month of July, Brenan and his gang stole two valuable horses belonging to a Mr. Patterson, who with a number of neighbours, well armed, rode off in pursuit, and came up with the rapparees near the Devil's Bit. The robbers made for the Shannon which they crossed in a boat and found themselves in Galway. The pursuers, guided by a number of Tipperary gentlemen, crossed also, and found the rapparees entrenched in a sand-pit near Woodford.

Corporal Otway of a militia regiment, a powerful fellow, over six feet in height ran forward challenged Brenan to a man-to-man fight. Brenan accepted, but in the course of the fight one of the outlaws crept out of the trench and shot Otway through the head. Brenan ran to seize the militiaman's arms and powder-flask but received two bullet wounds. He was captured when darkness fell —his companions having ran off. They were, all however, captured later near Eyrecourt.

"For days past, we have been much alarmed by reports of a large mob having assembled near Woodford, who declared they would pay no more taxes, and that they would march through the country, and swear all the inhabitants to be true to them ; to oppose all taxes and take vengeance on some particular gentlemen who had been active in preserving the peace of the country . . . Yesterday morning the Rev. Armstrong Kelly, a magistrate of the county, came into this town (Loughrea) with three of the ring-leaders of said mob, whom he lodged in jail.

"He had been out all night with a party of the Portumna Association, aided by a party of the 13th light dragoons, and had scoured the country about Woodford for several miles before day appeared.

"It appears that this mob were induced to rise by an incendiary hand-bill, stating that a heavy poll-tax was laid on the peasantry, and that if they would assemble they would be joined by the whole country to strike off this tax, the hearth-money and the church cess ; and if they did not they would all be made slaves of. Mr. Kelly has taken much pains to undeceive the people, and has offered a reward for the discovery of the person who wrote or distributed that hand-bill.

Much praise is due to the gentleman of the Portumna Association, who so spiritedly supported the Magistrate on this occasion."

Anthologia Hibernica, January, 1793.

The Editor.

NOTE ON THE WHITEBOYS

At various periods during the first quarter of the nineteenth century throughout County Galway the oppressed tenantry struck back at the landlords. Wives and children who died of hunger

and exposure were sometimes avenged. There were agrarian outrages—such as the maiming of cattle, and the shooting of landlords, landlords' agents, and " squireens." Many of the landlords of the county, except in the exercise of their *droit de siegneur*, generaly avoided direct contact with their tenants. The work of eviction was left to agents. Tenants who improved their holdings, whitewashed their cabins, or even bought new clothes, were immediately called upon to pay more rent. If their sons or daughters wished to marry they had first to secure the agent's permission. " They were not even allowed to call their names their own ; for the agents, being usually ignorant of Gaelic, compiled the tenants rolls for their masters by the simple method of registering Gaelic names in loosely equivalent—and often offensive—sounds in English."

The Editor.

CLIFDEN

"Dutton writing in 1824 describes D'Arcy's infant town of Clifden as promising at no very distant period to arrive at great celebrity ; it only wants a mercantile man with a capital and enterprise to accomplish this." "Clifden, he adds," possesses almost every material for cheap building—stone, sand, lime, and cheap labour on the spot, and the sea open for the carriage of timber and every other article. The roads to it were formerly very hilly and difficult. At present, by the unceasing and well directed exertions of Mr. D'Arcy, they run for many miles nearly on one level. He has been ably assisted in those roads by Mr. Thomas Martin. Mr. D'Arcy has erected a very commodious hotel. He has also built a very beautiful gothic church from the picturesque pencil of Mr. Coneys. A Catholic chapel and market house are in a state of progress ; also stores for salt, and all other necessaries for either the fishery or for shipping in distress, are intended to be immediately built."

Walter Coneys built the first house in Clifden in 1809. By 1841 there were according to the Census 182 houses and 1,509 inhabitants. In 1881 the number of houses had increased to 236, but the population had fallen to 1,287. The figures for 1891 show

200 houses with a population of 911 ; for 1901 the figures are 168 and 828 respectively. The Census of 1951 gives the population as 905.

Hardiman, in his notes to O'Flaherty's *West or h-Iar Connaught*, writes : " In this district (Clifden) there lately lived a neglected poetical genius, whose name was *Michael* MacSweeny, who, though held in high repute by his countrymen, was suffered to die in poverty ; but this, it is said, often occurs in half-civilized communities, where pride and ignorance are generally present. By the English-speaking portion of the people, MacSweeny was called the 'Bard of the West.' He composed, in his native language, several poems and songs of considerable merit ; which have become favourites, that there are but few of the Irish-speaking natives, who cannot repeat some of them from memory." The poet has celebrated the Castle of Down or Doon which was situated on a high rugged rock in the mainland north-east of the island of Omey. Hardiman describes it as " a curious poem, entitled ' Abhran an Phuca,' the song of the Puca or Goblin, a hairy spirite somewhat akin to the well-known Brownie of Scotland, but more mischievous. This production I am induced to insert here (*h-Iar Connaught*) as a specimen of modern Irish versification. It is popular among the natives of Iar-Connaught, and is generally sung to music."

" But the most popular of MacSweeny's compositions is an ironical description of a ' Conamara Wedding,' wherein he recapitulates, in a strain of considerable humour, the preparations made for the feast, and enumerates the guests to be invited on the occasion . . . but we may safely affirm that no one who understands the Irish language can hear the ' Conemara Wedding ' recited or sung by a native, without acknowledging the comic powers of the author. In the first four stanzas, a rich assortment of dresses is ordered for the bride ; and, for the feast, an abundant supply of wine and whiskey, beer in boat loads, tea and spices of all kinds, including ' nutmegs and saltpetre ' : with all the necessary apparatus of ' knives and forks ' (which, it appears, were not at that time in general use in Conemara), pipes, tobacco, cards, backgammon boxes, and ' bands of music.' The eatables are next provided, beginning in the fifth stanza, with a profusion of fish, from the herring to the ' tortoise ' ; and in the seventh, all kinds

of meat, from the ox to the badger ; with a humorous hit that it would be prudent to have these latter viands either boiled or roasted. In the three following stanzas the guests are enumerated. These consist of the great Milesian families of Connaught, with some ' Strongbonians ' and ' Cromwellians ' ; and they end with the neighbouring gentry, and others of Iar-Connaught, who are summed up with some keen touches of wit. To complete the irony, the father of the bride is introduced, and the furniture of the cabin displayed, viz., a pot, a spinning-wheel, and a kneading-trough for dough ; although bread was a luxury which the family never tasted. The spirit of this curious poem would be entirely lost by translation . . . The number of English words, borrowed for want of of corresponding terms in Irish, shows the increase of the English language in Iar-Connaught. These alien additions would be indignantly rejected by the older bards."

The Editor.

LOUGHREA

Barrington in his *Personal Sketches* records a rather gruesome incident which had a sequel at the Galway Assizes towards the end of the eighteenth century. The case was listed as *The King, at the relation of Dennis Bodkin v. Patrick French.*

French, residing near Loughrea, was an irritable type, an excellent swordsman, and rather boastfully proud of his swordsmanship. French and his wife heartily disliked one Dennis Bodkin, a neighbour, who had an equal aversion to their arrogance, and who took every opportunity of letting them know it. The Frenchs, while entertaining a large company to dinner, complained of Bodkin's behaviour. In the course of the conversation Mrs. French after abusing her enemy added the wish " that somebody would cut off the fellow's ears, and that might quite him."

While everybody was happy at the table, the butler, Ned Regan, put a large snuff-box into Mrs. French's hand, and she on opening it, and shaking out the contents was horrified to find a pair of bloody ears fall on the table. Following her horrified scream, Regan the butler, exclaimed : " Sure, my lady, you wished that Dennis Bodkin's ears were cut off, so I told old Geoghegan, the gamekeeper, and he took a few handy boys with him, and

brought back his ears, and there they are, and I hope you are plazed, my lady ! "

The gamekeeper and his helpers cleared out of the county, and French and his wife were held to heavy bail at the coming assizes at Galway. All present at the dinner swore that Mrs. French had no idea of giving such an order, and that it was a mistake on the part of the servants.

The accused were acquitted, and the servants did not reappear until after the death of Bodkin.

The Editor.

ATHENRY

Richard Bodkin, Burgess of Galway, was provost of Athenry in 1454. A murgage charter was granted to the Bailiffs and good men of Athenry, dated 13th October, 1312.

(A murage was a liberty granted by the King for collecting money in the form of customs of wine, salt, cloth, leather and other merchandise, towards the cost of walling a town.)

The Northern Irish led by Hugh Ruadh O'Donnell, after destroying the castle of Enniskillen, penetrated into Connacht, and were joined by Tibbot McWalter Kittagh Bourke (upon whom they conferred the title of MacWilliam), and by several other powerful confederates. They commenced hostilities in January, 1596, and wasted, burned and destroyed almost the entire County of Galway. On the 15th of that month they invested Athenry, burned the gates, and entered the town ; and having failed in an attempt to scale the battlements, they took possession of all the wall-towers, and as many of the inhabitants as guarded them they made prisoners. They then set fire to the town, which, with the exception of the castle that resisted them, and the abbey and church, which alone were spared, was soon reduced to ashes.

In 1584 Robert Fowle, John Brown and others of the former inhabitants petitioned the Queen's Council in England for such encouragement as would enable them to bring over English artisans and tradesmen to settle in the town, to rebuild and improve it, and also to support sufficient force for its future protection. The Petition was referred to the Privy Council of Ireland who commented on each article :—

The Humble Petition of Robert Fowle and John Browne, Gent. with Divers Other Associates Answered and Allowed.

1. Where they intend, with your lordships favourable liking, to carry into Ireland sundry labourers and artificers for the inhabiting of the decayed town of Athenry, and making of several commodities within Connacht; that they may have licence, for thirty years, to transport all such commodities growing within that province, as hath not at any time heretofore been usually transported, so as the same be put into work, and wrought; and that all others be restrained therein during the said term, but such as either shall be contributors to their first charge, or by their allowance thereunto admitted, in respect whereof, Her Ma'esty to have the twentieth part for custom of that which shall be so transported.

Thought very reasonable in all points.

2. That they might have such lands as they have, or shall take, in farm, to be manured for the provision and victaling of the said labourers and artificers, free from all cess, charge and imposition, paying Her Ma'esty 2d. for every Irish acre.

Her Majesty is answered throughout the whole province, 2d. sterling for every Irish Acre; yet for that this is an enterprise of charge, and must begin with charge, it were not amisse to reduce to 2d. Irish the acre, so much ground as the gentlemen shall farm to be manured for their enterprise. The other part of the article thought reasonable.

3. That if they can procure the inhabitants of the said province willing to yield to bear the charge of 30 or 40 horsemen, over and above the compositions already made, or by their industry increase Her Majesty's revenues to that value, that they may have the said number of horsemen in pay, for the defence of the said tower of Athenry, and all other Her Majesty's services there, being the most fit place of the province for service, which they mean by God's grace to inhabit, and to finish such good works as the Lord President of Wales began in his government of Ireland.

Thought very reasonable and necessary, and that the gentlemen are to have all the due assistance to draw the people to bear that force.

4. And whereas there is neither leet nor law-day kept, or the people generally sworn in obedience towards Her Majesty, which were very meet and necessary, that it may please your lordships to grant your favours for the stewardship of the same, with some convenient fee out of such profits as shall grow to Her Majesty thereby, by means whereof the Irish customs by degrees may be cut off, and in small time be altogether abolished.

To be considered how there may stewards and leets be kept by such as the governor shall appoint. The grant to extend no farther than for Her Majesty's own lands, and that it prejudiced not the governor of the province in his general charge.

5. And further, that they may have authority of government among themselves, in form of corporation for, the politic ordering of their affairs.

Thought very requisite.

6. In consideration of which grants they will, God willing, maintain 200 stout labourers and artificers which shall be trained and furnished with armour and weapons, and always ready to suppress any rebellious attempts, and, after one year's settling, shall serve for fourteen days at their own proper costs and charges, once every year, if need shall require.

The offer very commendable.

Memorandum—Where the gentlemen have named Athenry only to be the place where they will set down and perform the works, in which point, in our opinions, they have too much restrained themselves, we wish that the scope were enlarged over all the province, namely, to choose their seat where they may find it; as it be no hindrance to Her Majesty nor offence nor wrong to any private person.

Rot.2Pat. 26 Eliz.

Francis Walsingham.

Hardiman records that the Queen by privy signet, dated at Westminster, the 18th April, 1585, directed the Lord Deputy to "pass forthwith a book containing not only a confirmation of the old Charter and privileges of the said decayed town, but also a new grant to the full effect of the said petition; because it will redound not only to their private commodity, but also to the benefit of us and of that out realm, especially of the province of Connacht."

Hardiman adds that it does not appear that any new Charter passed the Great Sea, but several buildings were erected, and many other improvements made which were destroyed in 1596.

The Editor.

SWEEPSTAKES AND LOTTERIES

The popularity of lotteries may be judged from the number of advertisements and the space given to results in the Galway papers throughout the Georgian era by the following:

"Lottery Tickets in the English, Dublin Exchange, Dublin Hospital, and Belfast schemes are Selling; English Tickets at 16-halves, quarters, eights, and sixteenths in proportion. Dublin Exchange—1l. 6s., Dublin Hospitals 4 Numbers at 5s. 5d. each or 1l. 1s. 8d. Belfast 3 Numbers at 7s. 7d. each or 1l. 2s. 9d. . . . Lottery Tickets at 4s. 4d. each now selling at the Spinning Wheel on Ball's Bridge, and at the New Printing Office, by which the Buyer may gain the different Sums of 500l. 250l. 100l. 50l. 20l. 10l., and not two Blanks to a Prize."

There were offices in most towns in County Galway selling English as well as Irish tickets, and the adversisements of the lottery insurance schemes were quite common. In one case it is stated that the "original tickets on which the policies are grafted" were lodged in the Bank of Messrs.Finlay & Co., Dublin, and set forth "new, advantageous and unequalled plans of adventuring for the whole time of drawing at One-Guinea, Half-a-Guinea, Three Shillings and One Shilling each." For the one shilling insurance the offer was :—

"One Shilling Plan

"For One English Shilling the Purchaser will receive Three Hundred Pounds, if the Number is Drawn a Prize of 20,000l. upon the Day given, and One Houndred Pounds if a Prize of 20,000l. upon any other Day during the *Whole Drawing*.

£50	if a Prize of	£10,000		£5	if a Prize of	£1,000	
30	"	"	"	5,000	3	"	"	"	500
20	"	"	"	3,000	1	"	"	"	150
10	"	"	"	2,000	0	10s.	"	"	50

In 1780 "An Act for establishing a Lottery, and for granting to His Majesty a Sum of two hundred thousand Pounds to be raised thereby . . . ," was passed. 40,000 tickets were issued at £5 each, and 2,000 tickets were given to the purchasers pro rata without payment. The prizes consisted of 4 per cent redeemable and transferable debentures totalling £210,000. The books contained 42,000 numbered tickets of three columns. The outer column had the words : "Irish Lottery for the year 1780 ; the bearer of this ticket will be entitled to such beneficial chance, as shall belong thereto, in the lottery to be drawn in Ireland on pursuance of an act made in the said kingdom in the nineteenth and twentieth years of His Majesty's reign . . . fortunate ticket books with 42,000 tickets of

two columns, of which 27,935 blanks . . . " 14,065 prizes made up of two of £10,000 down to the smallest at £10 were drawn for. This draw lasted 33 days.

Two years afterwards another lottery for £200,000 was authorized by Act of Parliament. £130,000 of debentures were issued, and contributors of £130 were entitled to purchase 40 lottery tickets at the rate of £5 each. There were 40,000 numbered tickets and 13,372 blanks, and 26,628 prizes from two of £10,000 to the smallest at £10 and with the additional values of four fixed prizes, the total amounting to £200,000 cash. Contributions were payable in instalments. The drawing lasted 34 days.

From 1782 there was an annual Act empowering the Lord Lieutenant to establish one or more lotteries a year. From 1798 to 1800 the Act provided for £300,000 to be obtained through the lotteries. The money was applied to discharge of the prizes in the lotteries drawn in the year 1797, the profits going to the Consolidated Fund.

A licence for setting up an office for handling and dealing in English or Irish lottery tickets was necessary unless not less than ten tickets were sold at a time, and 200 tickets had to be deposited with the appropriate lottery officer, and £500 in the Bank of Ireland. Two books only were to be used in each office for entering events of drawing, and division of tickets into smaller parts than one-sixteenth was not permitted. Offices were not to be opened before 7 or after 10 p.m. except on the eve of the drawing. A licence for a lottery office required a £100 stamp. Irish State Lotteries were abolished after the Act of Union by 42 Geo. III, c. 54.

The Editor.

THE IRISH ART UNION

In 1839 the Royal Irish Art Union was established. It made rapid strides and by 1843 the income amounted to £12,000 a year. No money prizes were given but the winner could choose a picture to the value or some other object of art chosen by the Council of the Union. The Royal Irish Art Union was composed of subscribers of one guinea and upwards. The subscriptions, after paying necessary expenses were devoted to the purchase of pictures, draw-

ings and other works of art. Every member, for each guinea subscribed, was entitled to one chance of obtaining at the annual draw some work of art. The details of prizes were determined by the Council of the Union and, the prize winners selected for himself works of art to the value of the prize. Every provision was made against collusion with artists. The selected works had to be publicly exhibited and, every subscriber received one copy of an engraving.

The Editor.

THE SOLDIER

Towards the close of the eighteenth-century the following articles had to be provided by each infantryman at his own expense. The items appear in an official list headed :—

" List of necessaries to be provided for the foot soldier out of his pay, and allowances, as occasion may require, in the course of the year :

	£	s.	d.
One pair of black gaiters, per year		4	0
2 pairs of shoes per year, at 6/- per pair		12	0
Soleing and heelpiecing per year		4	6
1 pair of stocking ; or 2 pairs of socks		1	0
2 shirts per year, at 5/6 per shirt		11	0
A foraging cap per year		1	6
A knapsack at 6/- once in six years		1	0
Pipe clay and whiting, per year		4	0
A clothes brush, at 1/-, once in two years			6
3 shoe brushes, per year at 5d. per brush		1	3
Black ball per year		2	6
Worsted mitts, per year			3
A powdering-bag and puff, once every three years ; at 1/6			6
2 combs per year, at 6d. per comb		1	0
Grease and powder for the hair		3	0
Washing at 4d. per week, per year		17	4
Total per year	3	5	4

Certain articles were provided free, and these were set out in the official list :—

" List of necessaries to be provided for the foot soldier, every year, gratis :

	£	s.	d.
One pair of black cloth gaiters, per year		4	0
One pair of breeches, besides the ammunition pair		6	6
Altering his clothing, to make it fit him		2	6
One hair leather			2
His proportion of expense for watch coats per year		1	0
A worm, turnscrew, picker, and brush, at 1s. 3d. once in five years, per year			3
Emery, brickdust, and oil, per year		2	6
Total per year	16	11	

The Editor.