

BALLYHAUNIS AUGUSTINIAN ABBEY

HOW IT SURVIVED THE SUPPRESSION. ITS MODERN RESTORATION.

(SPECIALLY WRITTEN FOR "WESTERN PEOPLE.")

URING the reign of Queen Elizabeth the Catholics, as a family of noble and importance, seem to have disappeared, giving place to a number of planters who eagerly coveted their patrimony when it was confiscated. The founders of the abbey, they seem to have adhered to the old faith down to the end. Like many other families in Ireland, they were ruined and beggared by the numerous laws and fines imposed upon those who refused to conform to the new mode of religious worship. In the State papers connected with the inauguration of Sir John Bore, the Queen's deputy, it is noted that Theobald Dillon, a descendant of Chevalier De Dillon, of Aquitaine, was appointed over MacCustoo's country as assessor and collector of Queen's moneys. After this we find the Dillon, becoming Queen's agent, and thus getting their first foothold on the property; in the permanent ownership they were afterwards confirmed by Royal Warrant.

ROBING THE ABBEY.
Stripped of its patrimony, the abbey soon fell into a state of ruin and decay, but the Augustinian Friars and monks held their ground, and subsisted through the reigns of Elizabeth, Edward and James I, partly upon the generous charity of the people. Through the reign of James the penal enactments were very rigorously enforced. Towards the close of his reign, when he was seeking favour in the Catholic Courts of Europe, there was some relaxation in the laws against Catholics, notwithstanding the fact that the Dillon remained agents of the British Crown, they still held on to their faith, and were among the Catholic recipients of Royal favours. In 1641 King James raised Theobald Dillon to the Dignity with the title of Viscount Dillon of Castles-Gallen. Soon after this, out of the 150 acres of land which the original donor endowed the abbey, Lord Dillon retained 25 acres in his own hands, and repaired the monastery and church. Only 125 acres of the latter request remain; the other 13 acres were lost to them about 1650 through an greed and intriguing of land grabbers and agents, and even in recent years the greed again manifested itself when an unscrupulous clergyman was made to take from them this same acre. When the notorious Hussey was laid upon Lord Dillon he became the most complete evictor in Mayo, the landlord being a absentee. Hussey and his latifundists were usually on the lands to take over possession, but meeting stout opposition from the tenants and the people around, they withdrew, and now the proprietorship is solidly established. The last section was and is known as the "Hussey's tract," and was purchased by the monks of Jersey, who established the convent school upon it.

CROWMELL'S TRAIL.
At the close of Crowmell's regime of blood and terror the abbey was turned down, and the delicately sculptured tracery of window, arch and pillar crumbled in the flames, and was almost destroyed, leaving the stone walls stripped of all the beauty which had adorned them. Two centuries went by, and when the venerable abbot remained in the ruins, the clinging ivy clasping it around, sheltering it from the storms that sweep so fiercely across the treeless plains, and preserving its walls till the day when the hands of the coming generation would have grasped and wrenched from the sanctuaries of the past the last vestige of the past which shall never fade in holy Ireland. Crushed by the rubbish wreckage left behind by Crowmell's furious barbarians, the monks gathered together again and covered the Lady Chapel with thatch, within whose shelter they continued to offer the Sunday Mass, while around them in the ruin of their own lands they lived the patient, persecuted Catholics of the district.

THE PRIEST-HUNTERS.
There were no Crowmellian settlers planted in the immediate vicinity of Ballyhaunis, yet there were priest-hunters operating in several corners of the West, and the dreaded laws enacted by William of Orange (1689-1702) were then unmitigated power and encouragement to the hunt out the Catholic peasantry. The laws had to find security in disguise, and money as they went about their duties, to hide in the barn or kitchen of a farmhouse, often on the mountain side, in the cold, dreary, the Sacred Mysteries were uttered, and the Holy Mass was at night the

people gathered for the administration of the sacraments. There are few records of those days, and many a saintly minister of God, outworn and homeless during his life, rests in forgotten graves.

TWO PRIARS MARTYRED.
Tradition says that two of the Friars were martyred during the Penal days, and that their graves lie near the eastern gable of the abbey. Tradition also says that the two Archbishops O'Garra are buried in the family vault within the abbey. In their pastoral labours in the extensive Archdiocese of Tuam they were in very sympathetic co-operation with the Friars at the abbey, and in 1739 one of the Archbishops erected a massive altar in the thatched Lady Chapel, and dedicated it to the memory of his father. This precious relic is now reverently preserved within the sanctuary. Of the Augustinian Fathers who laboured in the district, and were attached to the Community of the abbey during the days of persecution, are to be found the names of O'Garra, Costello, Dillon, Knight, Chamberlain, Quinn, Fitzgerald, O'Loughlin, Smith, Loftus, Flanagan, O'Neill, Groarke. In 1793 Dr. Richard Kirwan, Vicar-General of the Archdiocese, and P.P. of Aughamore, also Father Egan, P.P., Bekan, were living with the Friars. At this time there were seven Augustinian Fathers in the Community who worked in co-operation with seven other Fathers who resided at the same time in the Augustinian Abbey of Dunmore. In 1778 Sir George Savile's Act repealed the worst statutes of the Penal Laws, particularly those enforced during the reign of William III. (Prince of Orange), and the Catholics, though debarred from all positions in public life, received some measure of relief in the practice of their religion. After this there was a general revival throughout Ireland, and many of the old cruciform churches, still existing, began to be erected. On the handbook of the last two decades of seventeen hundred reference is made to the visitations of the Provincials—Father George Stanton, Father Hickey, and Father Keating. They seemed imbued with the spirit of the revival, and we find them urging the community to make an effort to restore the abbey church, and in the visitation of Father Edmund Keating in 1802 the Fathers were severely censured for their apparent neglect to commence the work.

THE ABBEY RESTORED.
It must have been a stupendous task on account of the poverty of their surroundings, and it was not till 1850 that the restoration of the church was effected. Father Moran, a young and energetic priest, was appointed Prior by the Very Rev. Charles Steward, Provincial at that time, and with tact and zeal he set about roofing the venerable ivy-clad walls. Very soon a host of sympathetic supporters gathered round him, and prominent amongst them was a Dr. Egan of Galway. A notice on the record of his prioryship tells that "a contract was signed to restore the building, preserving as much as possible its ancient Gothic appearance, and replacing the great stone sash windows in the eastern gable. Father Moran, not having any funds to forward this laudable undertaking, commenced on the promises of subscriptions from the parish, secular clergy, members of the Order, and the pious donations of the laity. Dr. Egan, Galway, headed the list with £100. The nave of the church was then roofed, the two great arches connecting the Lady Chapel were walled up, leaving that portion a ruin; the beautiful window, fragments of which were preserved, was replaced, and the doorway in the west gable was ornamented with the beautiful chiselled outer arch of a porch of Gothic design, which must have stood formerly in another part of the abbey. The building originally occupied three sides of the quadrangle, of which the church alone remains. The south wing, headed in 1888, when materials were needed to build the present dwelling house. This was erected by Rev. Father Moran. The Rev. Father Anderson erected the beautiful stained glass window in 1894 and spent a great deal of money in general repairs on church and house. In 1899 the Lady Chapel, which had remained a ruin since the days of Crowmell, was roofed in and reconstructed with the main building by restoring the two arches which had been walled up in 1853. A graceful campanile was built at the corner of the

western gable, and the bell, which originally belonged to the dismantled and abandoned abbey of St. Augustine near Athlone, was placed in it.

TWO MARBLE ALTARS.
Two new marble altars were erected. The high altar was the gift of the late Mr. John J. Waldron, whose family had been great benefactors of the abbey. The Virgin's Altar was the gift of the late Mr. Austin Freely, the terms of whose will have been for some time the subject of protracted litigation in the High Court. Two new stained-glass windows were also put in, one subscribed for by the Confraternity of the Uacaire, and the other the gift of Rev. Father Glynn, an esteemed priest of the archdiocese. The altar rail gates were presented by the late Mr. John St. Conry, and the sanctuary lamp by Mrs. Fallon. On the whole, the church presents a very graceful and devotional appearance.

ST. PATRICK'S BLESSING.
Looking across the plain from the abbey, says Father Moran, "the cone-shaped summit of Croagh Patrick can be seen. It is an extraordinary blessing upon the faith of this penitential retreat the Apostle prays for an extraordinary blessing upon the souls of the Irish people. St. Patrick loved the West, and we are told his heart bounded with gratitude when God gave him the joy of seeing the hills and plains of Connaught, for it was from east of the West that the vortex came in his vision, calling him to come and walk once more amongst the people, and to evangelise them in the faith of Christ. On the hills and plains of Connaught, where he still find the direct descendants of the chieftains who kissed the blessed Patrick's hand, that faith has lived on through the ages, fruitful and unperishable, in spite of persecutions and sword."

FATHER FORAN'S TRANSFORMATION.
Originally the high altar was at the eastern gable, and Father Foran transferred the sanctuary to the northern end. While many disapproved of the change, for the reason that the front entrance was in the northern gable, where the door still stands, it is apparent when the well-appointed sanctuary is seen that it was justified. The entrance is now through a porch on the east, facing the Priory. Beside the door there is a very ancient slab carrying a coat of arms, stated to be that of the Dillons. It represents a lion crowned, with a crescent underneath, and two overhead. The crest is a helmet and crown. The design of Viscount Dillon bears arms between three crescents, with two crests—dimin. lion gules, holding in its paws an eagle argent; a column argent, rimmed or encircled with a dorsal scroll, thereon a dove between two branches of olive, and the supporters are an angel on the outer, and a lion argent on the sinister side. The motto is, "While I breathe I hope."

The inscription on the stone altar, erected in 1790 by Archbishop O'Garra, is: "Pray for the souls of Charles O'Garra and his family, for whom this tomb was made." All the old stone work of the windows preserved from the wreck have been carefully put into the restored work, in which they are now perpetually enshrined. Only one of the old windows of the Lady Chapel remain. A new and ornate circular light has been inserted in the north wall, and a small modern one, filled with stained-glass, in the west side. Two of the old windows at the front still stand, and the masonry work on the stone has stood well the test of time. The stone work about what was originally the front door is also good. It is surmounted by a crucifix. There is a stone crucifix inserted in the cement pier of the wicket to side the church and giving entrance to the ancient graveyard which, evidently, requires attention in the way of cleaning up and the keeping out of the rank growths abounding during summer and harvest.

ANCIENT HISTORY OF BALLYHAUNIS.
The O'Ceirins ruled in this territory in the 15th century. They yielded to the Fitzgeralds, and the old name of the hamlet, Luchlan-Narney, was changed in Belanowen. They yielded to MacCustoo, whose English name Vaugh, originally De Angelis, and they in turn surrendered to the Dillons in 1586. In the empolement and colonisation of Connaught in 15th century the Napiers

northern part of Ballyhamnis barony, and the FitzThomas, Earl of Desmond, got Henry Barrow, son of Sir Thomas of London. These were Geraldines, and came into possession about 1349. Henry Roche held under John, and paid Maurice FitzThomas 435 6d. 8d. yearly rent. He probably lived in the Manor of the Priory Hill. These barons encouraged traders to form towns around their manors." Such is the tradition.

In 1382 Thomas Fitzmaurice of Desmond complained that Kerry Loughanarney, or Ballyhamnis, was worth considerable money, and he was used to yield 130 marks, "because the greater part of it was destroyed by the wars of the Irish." About this time it passed into the hands of the MacCostellos, who held it from 1282-1556, until disseised by Theobald Vincent Dillon," says another tradition.

In the 13th century, when the name was changed from Loughanarney to Ballyhamnis, and the O'Ceirins driven out by the Fitzgeralds—the Earls of Kildare and Desmond—they had a fortress and manor house on the Priory Hill. Douglis writing in the 17th century, states that the castle was built by the Fitzgeralds on the site of the Manor House of Lord Barry Fitzgerald, and that it was quite certain the Fitzgeralds had large possessions in Mayo after the Anglo-Norman invasion. From the Fitzgeralds Ballyhamnis passed into the hands of the Jurin MacCostello family, a gentleman of Anglo-Norman descent. This tradition happened at the end of the 13th century, and the Fitzgeralds, like the O'Ceirins, disappeared from the scene. The Fitzgeralds, Mac Vaughn and Dillons were Norman-French Catholics.

THE DILLONS IN ROYAL FAVOUR.
In 1582 Sir Theobald Dillon was appointed by Queen Elizabeth "collector, receiver and assessor of Concoch," and history records that he was early such as to act in their own official capacity. Probably he appropriated the MacCostello country and never paid for it. Here is the English account of the transaction—Sir N. Malbie, in a State Paper, No. 10, states that MacCostello, claiming kinship with the Dillons, invited Sir Theobald Dillon from the English plain and he came, with the consent of his clan, Castlemore Castle, with portion of the barony. It is next recorded that John MacCostello surrendered his manor and lands—Manann, Anagh, Belagare, Belayard, Tulran, Killybeg, Coogue, Kerreghtier, Dhive or Kilpariff—and that these were re-granted to him. Then when his title was clear he re-sold his territory to Sir Theobald Dillon. The Annals of Lough Ce record this transfer.

"The great castle and half the lordship was given to Theobald Dillon by John, son of Gellaidin, son of Hubert Costello," says an early record of the time.

It is not recorded what price was paid for the territory, but the next year (1587) Sir Theobald Dillon requested the English to hold an inquisition in Ballyhamnis barony for the purpose of taxing it, and Ballyhamnis was divided into six quarters of 130 acres each.

In the 17th century, like the O'Ceirins and Fitzgeralds, the MacCostellos had disappeared as great land owners and chieftains. Sir Richard Bingham, Castlebar, Governor of Connaught, found fault with the way Dillon had acquired his land. Justice Thomas Dillon was notorious for finding daws and defects in titles, in order to drive out the old chieftains from their lands. Sir Theobald Dillon had to fly when the Irish Cause came and routed the English at the battle of the Boyne in 1690. Afterwards he was made a peer, taking as his title Viscount Dillon of Costello-Gallen. Many of the Dillons led the Irish Brigade "in far foreign fields from Dunkirk to Belgrade," and many of the Costellos and Dillons became Priars. After the rebellion in 1641 Father Richard Dillon was Father Gerard Dillon were murdered by Puritan soldiers.

In 1662 Sir Theobald Dillon was President of Connaught, and in that year created Viscount Dillon in the Peerage of Ireland. Theobald, the 7th Viscount, attacked King James II. and the falling fortunes of James II., and was outlawed in 1690. In favour of his son Henry (to whom the title descended), the outlawry was reversed. Henry the 11th Viscount, was created the French ards, and his son, Charles, having confirmed the Protestant Church, his claim to be 12th Viscount was allowed by the House of Lords, but was refused previously to the descendants of the 11th Viscount because they adhered to the Catholic faith.

As I remarked, the late Lord Dillon was an evictor and persecutor as merciless as the Marquis of Clanricarde. The Dillons do not now own a sod of land in Mayo. Their estate was one of the first in Ireland to be purchased by the Congested Districts Board, which is now in possession of the property.

The present Lord Dillon is living in London, and of no interest in his manor.

In recent years the Ballyhamnis Priars were properly sold building sites abutting on one of the streets, on which very fine residences have been erected.

BALLYHAMNIS ABBEY.

Apart from the fact that this is the only one of the Mayo abbeys that has survived, it has an extremely interesting history that deserves to be known and preserved, and to Rev. E. A. Foran, a former Prior, who is now Superior of the house at Cora, Dr. M. F. Waldron, who is now the Rector of Ballyhamnis, I am indebted for the information at my disposal. In the opening article of this section of the history I referred to Father Foran's work in connection with the restoration of the Abbey church, he doing practically the entire work with his own hands. The tradition is that when the Augustinian Priars first visited this district with the object of founding a house for the Order they rested at a place called Mannin, five miles from Ballyhamnis. The local landlord in modern times lived at Mannin, the Byttaga, commonly called Beatty, and I understand some ladies of that name still live there. There is a pretty lake there, and an old book on travel I find reference to be written on the lake, in imitation of the French practice. When the Priars first arrived on a site the tradition says their attention was attracted by the tolling of a mysterious bell, which diverted their attention from their superstitious view, and they followed the sound of the bell until they arrived at the spot where the abbey now stands, when it ceased ringing, and here they laid the foundation of the structure which has endured through the centuries, and has become widely known.

ITS ANCIENT ORIGIN.

"The abbey of Ballyhamnis," says Father Foran, in an account he penned about a quarter of a century ago, "was founded about the year 1348, for Friars of the Order of St. Augustine, who were at the time Norman, Baron Naught, who was at the time ruler of the broad territory once owned by the chieftains of the Ciarrigi Clans. The abbey stands upon a rising ground overlooking the town, and is surrounded by verdant meadows, a venerable sheltering tree. Through the valley below the Clara river winds its way, bearing the waters of Mannin lake towards the sea. It is from the ancient ford of this river that the abbey, like the other monasteries of the country, derived its name."

Dr. P. W. Joyce says Ballyhamnis should be written Bellahawne—Bell-atha-hannanin, meaning the ford of the comist or plunderer, and explains that in the old times battles were often fought at fords.

BEFORE THE ANGLONORMANS CAME.

For centuries before the Anglo-Norman invaders found their way into the fastnesses of the West a chieftain's fortified dwelling stood upon the wooded hill of Ballyhamnis, and it was from the walls of the ancient building that the present abbey arose. Early in the 13th century it was seized and occupied by an ancestor of Lord Barry Fitzgerald, who, like the De Dillons of Agriglan, was a soldier of fortune in the train of the powerful Baron Naught, who fought his way into the very midst of the Western Clans, known afterwards as MacCostello's country. In a description of the abbey, written for Sir William Felty's atlas in 1608 Dawson says—"Before the foundation thereof it was said to be a mansion of Lord Barry Fitzgerald. Some time before the advent of the Order of Augustinian priors entered the site of the abbey had been vacated, perhaps on account of its very isolated position, for large stretches of bogland surround it."

A BEAUTIFUL TRADITION.

"A very beautiful tradition, still extant among the peasantry, says Dawson, is that the friars were resting by Mannin lake after the toil and duties of the day they heard a solemn peal of mysterious bells ringing out over the wooded hill of Ballyhamnis. They considered it as a summons to their conventual home upon a spot made sacred, perhaps, in the days when the torch of faith was borne by the hands of Ireland's Apostle over the western plains towards Rath Cruachan, the Tara of the Kings of Connaught. Perhaps St. Patrick's foundry and shelter within lanes old walls when he passed through Ballyhamnis in the year 440, after he had preached to and baptised the gathered clans at Holy Well (near Ballyhamnis)—a place, at a mile distant down the valley. MacCostello made a free gift of the old mansion and the lands surrounding it to the Augustinians, and the building was soon transformed under their hands and adapted to their requirements. And since that far-off day when the mysterious bells sent their message over the waters of Mannin lake the abbey has stood the street and strain of every

turn, but the deep had never ceased to burn about its altars.

THE ORIGINAL BENEFACTOR.

"Jordan Duff MacCostello, the founder of the abbey, was a direct descendant of Marco Naught. The members of the family have in the course of time adopted the gait and customs of Irish chieftains, as well as the Gaelic name of the families with which they had inter-married. In the State Papers of the fourteenth century the MacCostello is referred to as a captain following the Irish order and keeping the same rule."

From the family the barony of Costello takes its name.

The MacCostello took an active part in the petty wars waged between the rival rulers of the West, and according to the Annals of the Four Masters he was killed in 1367. His remains were laid to rest within the abbey, where the ancient crest of the family still marks the grave.

FLOURISHED FOR 200 YEARS.

"For two hundred years the abbey flourished as a home of learning for the student, a school of handicraft for the peasants, and an asylum for the poor and the wanderer, whilst in its alms, wrapped in succulent garments of the neighbouring clans, whose graves cover the hillside around.

"With the dawn of the 16th century came the days of penal enactments and persecution, and the Abbey of Ballyhamnis, like all the other monasteries of the country, within the realm, was suppressed and plundered by Henry VIII., whose lawless agents enforced his edicts in every corner of the land. But, although the Friars were driven out of Ballyhamnis and all their possessions confiscated, iron bolts did not keep them from the altar nor did royal parchments restrain them in their sacred ministrations, or discourage them in their duties as priests of the people. Outside the English pale I know of no spot where the religion was so persecuted. The missionaries were men of true and faithful to the Cross and true to their faith and their sacred calling, even in face of martyrdom.

In the State Papers connected with the inquisition of Elizabeth and Deputy Sir John Perrot, we find that when he visited Ballyhamnis to assign the Queen's taxes on her Majesty's confiscated property he found that the abbey was possessed by freyers and rebels, and her Majesty had no commodity by the same.

"The Friars had possessed themselves of their manse, and probably some of the stout clansmen had gathered from the thatched shingles of the village to protect a spot sacred to them from the desecrating hands of the agents of the Protestant Crown."

BINGHAM-COSTELLO SWINDLE.

The indenture of composition for "Bellahawne Barony, commonly called Mac Costello's country," is:

"Whereas the lands of Connaught and Ballymore, through the continual dissention of the lord and chieftains within the same, each whereof challenging themselves authorities, cuttings and cessings, unseemly, unawful unprofitable, under pretence of the right of the people under their several laws and laws, run into all errors of forgetting their duties of our Majesty, and consuming the ways of justice, we the lord depute, directed a commission to Sir R. Bingham and others, dated the 11th July, in the 21st year of her Majesty's reign, who accordingly executed the same. But we found that the barony of Bellahawne, in the County of Mayo, commonly called MacCostello's country, was omitted, for that the Commission was not, as they alleged, conveniently taken up thereat, through the hard passage and travel thither, by means of the great bogges, woods, moors and mountains, and other vile waies in and to the said baronie, and so no composition was taken thereat.

"UNICVELL AND BARBAROUS COUNTRY."

"Albeit Sir Theobald Dillon, who inhabited the said land by himself and his tenants, made suite unto the said Commissioners to take up the said baronie, that he and the centre there might compound and yield a yearly compensation unto her Majesty, both for the better redreage of the people there to seivilize, and that they might yield obedience, and know their duties, which they thought which before were very univcell and barbarous, and the country there very respect of Scots, and a harbour of other lowse and evill people, through the streights and fastness thereof, whereof he humbly desired that the commission might

to be granted for the viewing and estimating the said baronies, which Commission did accordingly issue, and Sir Thomas LeStrange, Knt., then Chief Commissioner of Connaught, and Thomond, and other Commissioners therein, took injunction by jury of said baronies, which found by upon their oaths that contained 247 or 252 parcels, or small quarters, whereof, in respect of the unfruitfulness, barrenness and badness of the soils, and the small quantity of arable within the same, being by the most part very moor, moun- tains and unprofitable bogges, they have laid out four of the said quarters to one ordinarie quarter of 120 acres, and so did that in their consciences that the said baronie or countrie contained no more than 50 quarters, and that the same by the same inquisition may appear."

This gives an idea of the extent of the fraud perpetrated by Dillon in the absence of Bingham. Bingham knew every inch of the ground, and that it contained large tracts of fertile land, from Ballyhaunis to Ballaghaderreen. No wonder he raved and swore when Dillon had out- raged him. Knock Bekan, Ballyhaunis, Charlewston, Aughamore and Ballagh- green were even then important places, and there were lands in the area good money) on which to erect abbeyes and castles, so that the Dillon who changed their religion so that they could hold un- der Cromwell, made a very good bargain, but they have none of it in their posses- sion to-day, or little of what they got when it was wrong from them by recent law. Notorious evictions are a con- stant now in their lordly home at Lough- glyn.

ANOTHER BIG LIE.

Upon return of which inquisition let- ters were addressed unto us, the lord de- manded from the said Sir Thomas Le- strange concerning the premises, the tenor whereof ensueth:

"May it please your honour—We have been assaule and over-received MacCostello in our country, and now, at the gent's request, for whose cause we took the pains these are to certifye your lordship how we have founde it, that it is barren amongst the most of the barres, which bringe us, and yet standing in so discommodious a place, yet can be hardie brought aboute by people with civell inhibitions, ex- cept as respect of some extraordinary needes and ammunitions drawe them outther. In this case I have neither cus- tome nor discretion from your honour in deale, and therefore do whollye refer the determination thereof to your lord- ship's consideration, which wyl I doubt not be both wise and just; wylse in al- lunge the inhabitants to a place which wyl wante much might raise a great dis- contente to her Majestie's subjects, and as by ymposing no greater rent on the tenants than the barrenness of the soyle will ensure, whereof I desire your lordship most humblye a gentle and favourable con- sideration, in respect myne eyes are wylse how little it is worthe in regard to the quantity of ground that it contains. Thus with my humble commendations I comitt your lordship to the consideration of our Almightie the 10th of September, 1617."

THE FRAUD CONCLUDED.

Sir John Perrot, who was an honest and loathed Bingham's cruelties, viewed this, and gave the place to Dillon under the following conditions:

"Whereof, the said Theobald Dillon, in behalfe of himselfe and his tenants, and rest of the inhabitants of the said baronie, make humble suite that the said inquisition might from henceforward stand and be conygned. Whereupon entering into the consideration of same, and that the said Theobald Dillon inhabitheth the said baronie, and hath by his industrie brought the people there to obedience and subjection, we have, therefore, com- mitted and agreed that the said countrie shall be charged at the rate of fower shillings and three-quarters at 100 sterling in the quarter, and so to continue until her Majesty's pleasure therein be known. Thus, under her Majesty's privie seale the 24 Dec. 1617. Signed, J. Perrot."

THE CLAN SYSTEM.

To give an idea of what happened after the Composition it is essential that I should briefly refer to prior events fol- lowing Dermot MacMurrough's betrayal of the country. Although the Irish were

rude and ignorant, we had a better ordered state of society than in Europe, where every disorder flourished. We had great schools and abbeyes which spread the light and faith over Europe. The Clan system and a high moral and legal code prevailed, and although wars were prevalent, the laws were obeyed, property respected, murder with the object of robbery being rare. We had Tom Moore writing of the beautiful maiden travelling unaccompanied through Ireland, bearing a gold ring on her wand, yet, however, we were no nearer kings and petty kings than now. We had appears to be leaving war against each other. In all the histories we find the Irish engaged in the work of mutual destruction, keeping the county in such an unquieted condition that the foreigners found an easy foothold and remained.

OCTOBER 11, 1930.



Most Rev. Dr. Heavey, O.S.A., Bishop of Carraig, North Queensland, who is on a visit to his cousin, Mr. J. Duhan, Ballyhaunis—Infrared.

Ballyhaunis Bishop at Eucharistic Congress.

Of outstanding interest for the people of the parish of Ballyhaunis is the fact that among the most prominent figures at the Eucharistic Congress celebrations was a native son of this town in the person of the Most Rev. Dr. John Heavey, O.S.A., Titular Bishop of Coma- ceensis and Vicar Apostolic of North Queens- land, who was prior of the Augustinian House at New Ross, Wexford, at the time of his appointment, in 1914, when the priests and people of Ballyhaunis marked the joyful occasion by the presentation of a beautiful illuminated address to the newly consecrated Bishop.

Among those who represented the Irish Province at the Eucharistic Congress was the Very Rev. E. A. Forna, O.S.A., prior of New Ross, who was for some years prior of the Ballyhaunis Augustinian community.

It is quite within the bounds of possibility that Dr. Heavey will avail of his presence in Europe to visit Ballyhaunis. Son of the late Mr. and Mrs. Heavey, N.T. (the latter was principal of the local girls' school for a long span of years), who resided in Abbey Street, Ballyhaunis, Dr. Heavey is brother of Mrs. J. Treston, Cottage, Ballyhaunis. Should Dr. Heavey honour Ballyhaunis with a visit, he can rest assured of being accorded a right cordial welcome, though he will find that during his years of absence, changes to a point of almost complete transformation have been effected in the personnel of the community.

OCTOBER 12, 1933.

REV. BROTHER CONNOLLY

FUNERAL TO GLASNEVIN

After Office and Solemn Requiem Mass in the Augustinian Church, Thomas St., Dublin, the remains of the late Rev. Bro. T. Connolly, O.S.A., Ballyhaunis, who died in a nursing home in Dublin, were removed for interment in the Augustinian plot, Glasnevin Cemetery.

There was a large congregation at the ceremonies in the church, which were pre-

sided over by Very Rev. J. Heavey, O.S.A., Provincial. The celebrant of the Mass was Rev. Fr. Buihane, C.S., assistant. Rev. T. C. Cowman, O.S.A.; St. Joseph, Rev. Fr. Moran, O.S.A.; master of ceremonies, Very Rev. B. Bowen, D.D., ex- Provincial; and chanters, Very Rev. Fr. O'Sullivan, O.S.A., Prior, Thomas St., and Very Rev. A. Mansfield, O.S.A., Prior, Ballyhaunis.

The chief mourners were Rev. Fr. Bon- face, C.P. (step-brother); Mrs. MacAssey, Coolfeth, Celbridge (step-sister), and Mr. McIlroy.

Rev. Fr. Beniface officiated at the grave- side.

In the choir were—Very Rev. Fr. Adrian, C.P., Rector, Mount Argus; Rev. Fr. Columban, C.P.; Rev. Fr. Alexander, C.P.; Rev. Fr. Paschal, C.P.; Very Rev. W. O'Ryan, P.P., St. Andrew's, High St.; Very Rev. J. Stokely, P.P., Fr. Francis St.; Very Rev. J. P. Dowling, O.P., St. Dunlucan's; Very Rev. J. Stokely, O.S.A.; Very Rev. A. Walsh, O.S.A., Dublin; Rev. P. A. Byrne, O.S.A.; Rev. Fr. Lope, O.S.A., Malta; Very Rev. J. C. Walsh, O.S.A., Dublin; Archdeacon Very Rev. Dr. M. McGrath, O.S.A., Cork; Rev. Fr. Doyle, O.S.A., Callis; Very Rev. Dr. Walsh, O.S.A., Dungarvan; Very Rev. J. Dougherty, O.S.A., Prior, Limerick; Rev. A. Dwyer, O.S.A., Propleth.



Rev. Bro. Connolly, O.S.A.

MAY 31, 1930.

LOCAL ANTIQUITIES.

BALLYHAUNIS DISTRICT.

(By "AMATEUR.")

I have lately been reading a very interest- ing and informative article on the subject of "Ogam Inscriptions discovered in Ireland to the year 1898" in a reprint from the journal of the proceedings of the Royal Society of Antiquaries of Ireland, (formerly the Royal Historical and Archaeological Association of Ireland), Part 3, Vol. VIII, 5th Series—Sixth Quarter, Sept., 1898; and I think the follow- ing extracts, referring to objects and places of archaeological interest in the Ballyhaunis dis- trict, ought to prove instructive—

THE ISLAND OGAN.

or Bracklaghboy stone is to be found about 2 miles W.N.W. from Ballyhaunis in the town- land of Island. The monument stands about 6 feet 4 inches above the ground, is 2 feet across the widest portion of the eastern-face, and about 16 inches in thickness. It slopes at an angle of 75 degrees, and the apex is 5 feet from the ground level.

The hill on which it stands forms part of a farm of 85 acres, in occupation of Mr. Erosly. The spot is called Kaigen's rock, sometimes Kenda's rock. It has also been known as Coshlighe-m-Keishu, and another name for it locally is Leiguan.

The inscription reads as follows—C, U, E, E, N, A, L, E, G, I, A, V, I, O, (or C, U, N, A, O, A, O, G, I).

At the commencement and end, near the base of the stone, a good deal of weathering or chipping off has occurred, but it is hardly probable that any ogam scores have been defaced here. The notch, confined to the writer, at the very beginning I do not take as part of the reading; the first letter C, is quite distinct, but after it there is a large chip cut

of the edge of the stone, leaving space for vowel dots which, with one remaining under the letter U or E, the space is rather wide for O; a portion of the two first scores of the next letter, N, is broken off. All the other characters are perfect until we come to the top of the stone where there are large pieces broken off. Commencing with the letter V, a portion of which is missing, and between the V and the Q there is space enough for the letter I to fit, but there is no trace whatever now left on the stone of any portion of this letter. It is not quite clear whether the letter which follows is Q or C, as what appears to be the first score is partly broken, and it is just possible that it may not be a score but only the end of a fracture, in which case the letter should be read as C. The other characters are quite clear, until the end of the final S: After this the angle is a good deal abraded, but it is not likely any characters have been removed, as the termination does not suggest any missing letter, so that on the whole, the inscription must be considered as almost perfect. It is fortunate the two defective letters are vowels, about the correct reading of which there is little room for doubt.

This Ogham monument is more than usually interesting on account of its position, as it appears to be "in situ," and I believe it stands over the actual grave of the person whose memory it is intended to perpetuate. The stone is surrounded by a small mound about 21 feet in diameter, of a height of about 3 or 4 feet above the original surface of the hill on which it stands. There is a depression around the stone in the centre of the mound: This depression is possibly caused by cattle having used the stone as a rubbing post, and a similar sinking will be found at the bases of stones used as rubbing posts. (The depression in the centre of the mound may have been caused by persons digging for treasure, so very generally believed to be buried in such places, but this is a measure negated by the statement that people are afraid to tamper with such places lest evil might befall them. On the Ordnance Survey map the spot is indicated as a trigonometrical station, on account of its eminence. The stone and the mound would necessarily get some rough usage during the operation, but there is no evidence forthcoming to show that the mound had not this depression originally, and if the hollow were filled up it would not cover any portion of the Ogham inscription.)

If the surmise be correct, the interment is unique; firstly, as regards the archaic form of burial on the surface with a mound of earth raised over the body, of which only a very few instances have been recorded; and, secondly, as having the original monument marking the place of interment. From a short description of the commanding position of the site it will be seen that it was such an eminence as in very early times was usually selected as the burial place of persons of importance.

The configuration of the surrounding country is an elevated plain, with a number of hills of gentle elevation, on one of which the stone is situated. It is somewhat higher than the other hills in the neighbourhood, and is marked on the Ordnance Survey map as at an elevation of 431 feet. There is a very good view from the summit, taking in a good deal of the province of Connaught, save the remote lowlands; the view westward is particularly fine, where Crough Patrick, 40 miles away, sees above the horizon in regular conical form. The ground slopes away in all directions except to the east, and the watershed line of Connaught is at hand, where the boundaries of the large catchment areas join.

The very interesting and instructive contribution as illustrated by reproductions of a very fine photograph of the stone itself; a picture of a rubbing on lines of the end face of the stone, showing the markings on the edges in full detail; and a drawing of a sectional view of the mound, in the centre of which the stone is placed, showing the mound exhibit of

The Ogham reading together with the deciphered letters.

There is appended to the article from which the above extracts are taken a list dealing with other spots of antiquarian interest in the Ballyhaunis neighbourhood and adjoining districts, which should prove interesting also. For instance—

THE AUGUSTINIAN ABBEY.

Founded end of twelfth century (14th?) by the Costellos or MacCostellos. A wing roofed in 1627, by Very Rev. Robert Dure, Prior (afterwards Provincial). Old house taken down and new one built out of its stones, 1868. Priory owns 10 acres of land, (13?) rent free. (See article on Irish Antiquities, "Mayo News," April 12, 1930).

CHURCHPARK.

At Churchpark a wall, almost lost sight of in a mearing fence, is all that remains of a very ancient church, supposed by tradition to have been founded by St. Patrick himself for one of his disciples, or by that disciple, thought to be St. Mullon. Hence the townland derives its name Churchpark.

HOLYWELL.

At Holywell, in what seems to be a disused cemetery (save for children), stands portion of a gable, all that remains of what is said to be a Franciscan Friary, in which, it is believed, Lord Mac William Oughter was interred in 1440. Beside the blessed well dedicated to St. Patrick there is also an ancient, stone cross. (See article on Irish Antiquities, "Mayo News," April 12, 1930). A pattern annually held here on 1st Sunday in August. (See "Mayo News," July 30, 1927).

BEKAN.

The present Bekan chapel adjoins the site of the old one which was a thatched edifice. About 500 yards behind the chapel is a mound or rampart of stones with a cross on top in which St. Bechanus, or Bechnanus, or Bekan is said to be buried. It is after him that the parish is named. Here also is a cemetery in which is an old church gable, all that remains of the old abbey and school founded by St. Bechanus, and which flourished long after he had been laid to rest. A pattern used to be held here on the feast of St. Bechanus, 8th July.

KNOCK.

In the old cemetery at Knock there may be seen the front and doorway of an ancient church. It was at the gable of the present church the wonderful apparitions took place on the evening of August 21, 1879.

KILKELLY.

In the ancient cemetery of Kilkelly (about 9 miles from Ballyhaunis) there are the ruins of an old abbey said to have been founded by St. Caltech Bishop (martyr) of Kilmorency.

AUGHAMORE.

In the ancient cemetery of Aughamore are ruins of what appears to have been a very ancient church, said to have been founded by St. Patrick for his disciple, St. Loinn. In the adjoining field in what seems to be an old cemetery, is a very ancient and rudely-sculptured cross of crude design.

BALLINASMALLA.

At Ballinasmalla are the ruins of a Discolated Carmelite friary, founded in the thirteenth century (?) by the Prendergast family. The last friars left about 1853.

KILTULLAGH.

In a cemetery at Kiltullagh are the ruins of an abbey of the Franciscans of Observance Penitents.

GREENWOOD PARK.

Greenwood Park is a small cromlech known as the "Giant's Grave," behind which are two stones said to be tombstones of druids buried there. Behind this is a fort in which Mass it is said to have been celebrated in the Penal Days.

URLAR ABBEY.

Six miles from Ballyhaunis, between Ballyhaunis, Kilkelly, Kilmoree, and Charlestown, overlooking a fine lake are the ruins of Ullar Abbey, a Dominican friary. In the lake were found bog-act stones. A pattern is held here

on 4th August, the feast of St. Dominic. (See "Itinerary Trifles" in "Mayo News," August 13, 1927).

For further details with reference to many of the above named objects and places, the article on Irish Antiquities which appeared in the "Mayo News," April 12, 1930, may be consulted by those interested in local antiquities.

27th May, 1930.

"AMATEUR."

NOVEMBER 1, 1930.

BALLYHAUNIS OGHAM STONE.



Dr. M. F. Waldron studying the famous Ogham stone at Island, Ballyhaunis, County Mayo. (Photo by John A. Gilmore)

MAY 9, 1931.

EXCITEMENT IN BALLYHAUNIS.
Great excitement was caused in Ballyhaunis on Saturday evening when it was noised abroad that an important archaeological discovery had been made. It appears that some workmen, who were making a road in the land of Mr. James Waldron, at Deris, convenient to the town, unearthed what resembled a grave about six feet long and two feet wide, under a slab of stone. Like wildfire the story spread, and sightseers came from all directions to view what was believed to be the tomb of an ancient warrior, who, perhaps, might have been a terror to Ballyhaunis long before the waterworks question was dreamt of. The Civic Guards were, of course, notified; and in pursuance of their duty obtained expert evidence. Illusions were rudely shattered, however, when it was decided that the fragments of bones discovered in "the grave" were those of animals. Ballyhaunis' chances of winning world renown, as an important archaeological centre, thus passed off, just like the hopes of many local ticket holders in the last sweepstakes.

July 30, 1932.

BALLYHAUNIS HISTORICAL AND ARCHAEOLOGICAL SOCIETY.

On Sunday last members of the Ballyhaunis Historical and Archaeological Society visited the townland of Greagh, about a mile and a half south-east of the town, for the purpose of viewing and examining an ancient "barrow" or "tombstone," situated in an isolated quarter, recently brought under notice by Mr. Thomas Cribbin, the local town-postman, who lives in the neighbourhood. This interesting spot, situated on a hill sloping upwards slightly above the level of the surrounding ground, is evidently a sepulchral stone enclosee about 30 feet long by about 12 feet wide. The stones are not arranged in circular formation, as often happens, but are placed in straight lines, east by west, enclosing oblong spaces. They are large and flat, very worn, decayed and weather beaten, showing signs of great age. Nothing is known locally as to its origin, nor do there seem to be any traditions connected with it. The various faces of the stones were carefully examined for traces of Ogham or other markings or inscriptions, but nothing of a such character could be found.

Mr. Cribbin is presently abandoning the

lay-making operations in progress, steadily guided the party over boulders and ditches to the spot, displaying keen interest and curiosity in the discovery. A photograph of the place was taken by Mr. J. A. Gilmore, to be added to the comprehensive collection already accumulated dealing with objects and places of historical and antiquarian interest in the Ballyhaunis district.

Until further definite and reliable information is forthcoming, final conclusions as to the date and origin of the construction are deferred.

Subsequently, traces of old roads in the district, now abandoned, were traced and examined. The formation of an historical and archaeological library for the district was discussed. The lack of detailed books of reference, histories dealing with the locality, biographies, maps, records, etc., is keenly felt, as well as the need for a safe repository for material in course of collection relating to the town and district.

Several interesting specimens of old coins and medals, recently picked up, have been presented to Mr. J. A. Gilmore, Mr. J. A. Gilmore, Mr. O'Malley and others for appraisal.

The amount of work accomplished during the past few years, and the volume of investigations carried out relating to historical and antiquarian objects of interest, in the district, are held to be the highest commendation from leading authorities.

JULY 4, 1931.

IRISH ANTIQUITIES.

SOME RECENT "FINDS."

ACTIVITIES OF BALLYHAUNIS ARCHAEOLOGICAL SOCIETY.

(By "Amateur.")

R.D.S. EXHIBITS.

One of the features of the Bicentennial celebration of the Royal Dublin Society held on June 23rd, was the display of various exhibits from the National Museum, which were skillfully arranged by Dr. Maher, Keeper of Irish Antiquities, so as to show the development of agriculture from the earliest times to the present day. Primitive wood spades, for example, ploughs, etc., bog butter and land reclamation were some of our records from the earliest times, made clearer by excellent photographs. The process of land reclamation was illustrated, as well as turf cutting, tillage, care and use of land, sowing, sowing, planting, raising, protection of plant food, transport, etc., by means of oil sketches. Such exhibits show the various stages of development from the use of crude and primitive types of appliances to modern inventions, contrivances and the highest educational value.

SKELETONS IN GALWAY FORT.

The skeletons of three persons were recently found in a quarry at Ballinass, Dunmore, Co. Galway. The remains were those of a man not more than 40 years of age, and 10 yards away were found the remains of a young girl. Mr. T. B. Costello, President, Co. Galway Antiquarian Society, stated the position in which the remains were found showed they were not buried in a Christian manner, and the burial would be from 100 to 200 years old. He pointed out with each find there would be well to remember what has appeared in these columns in the issue of Mayo 30, 1931, on the stone "Ancient Burial."

ANCIENT MILKING PAIS.

While cutting turf in a bog at Holywell in the last, Mr. Thomas J. Lyons, Ballinacrid, found, at a depth of over six feet, an ancient wooden vessel of circular shape, measuring approximately 40 ins. in diameter by 8 ins. in depth, and entirely scooped out of a single piece of wood. On opposite sides were stout handles measuring 5 ins. in length, and 2 1/2 ins. in diameter, with holes bored through, suitable for the insertion of ropes for carrying. The edges of the vessel and handles were well charred. There was a lid, but it was missing away on exposure, as well as some pieces of rope made of twisted bog-diel that were inserted in the handles. Unfortunately, in digging it out the object got very badly damaged and broken, but members of the Ballyhaunis Archaeological Society took it to the museum in the hope of restoring it to its original shape. It is suggested that it was an ancient milking pais, and might be 600 or 700 years old. When the find was reported to the National Museum authorities who expressed a strong desire to secure it, Dr. Maher, Irish Antiquities Commissioner, and Dr. Michael P. Waldron, wrote: "I am glad to hear your description. It seems a precious find, and the object and it is obviously

hardly worth while to bend it up. The fact that the ear-cutter smashed it was not the worst harmful part of the business, because if it had been treated with the treatment, and soaked in our special mixture, they would have kept their original form and it would have been easy to fill in the missing parts with some composition; but as the find took place several days previous to its communication to the museum, the best chance was taken which renders the job hopeless." Several hours have been spent by members of the Ballyhaunis Archaeological Society in the difficult task of trying to piece together the numerous fragments, and to restore the object even roughly to its original shape and to the portions not treated and the fragments remaining have been photographed by Mr. J. A. Gilmore for future reference. It is a great pity that this highly interesting object was so badly damaged in digging it out. It would have been a valuable contribution to the exhibits from the Ballyhaunis district already deposited in the National Museum. It is to be hoped that in future workers in bogs, sandpits or lands, who chance to come on such objects, will handle them with as much care as possible, and view of their historical and educational importance and value.

ANCIENT AUGUSTINIAN CEMETERY.

The Ballyhaunis Archaeological Society have had under consideration for some time the feasibility of having a register compiled of all those interested in the ancient Augustinian Cemetery, so far as such information might be gleaned from inscriptions on tombstones. Of course where no names of other details appear on graves, it would be impossible to do anything but register, would be a valuable historical record, as well as being useful to surviving relatives at home and abroad in certain contingencies, such as legal claims, genealogical evidences, etc. Unfortunately, in connection with the still more ancient cemetery that formerly was situated between the church and the present house of residence, nothing can be done, as all evidences have been obliterated, and the cemetery converted into a flower-bed. Formerly this little home of the dead, was enclosed by high stone walls, but these were long since levelled to the ground. All the old tombstones were swept away or buried beneath the clay of the present flower-bed. So nothing remains to show who were buried there. Their names only survive in the memories of their descendants.

TREASURE FOUND IN CARRICK.

While Richard Moroney and Jas. Beardon were engaged in May last, at digging operations in connection with Carrick-on-Suir sewerage scheme in a field adjoining Ormond Castle they came upon a small box that contained 120 silver pennies of the reign of Henry III (1216-1272). The coins are in an excellent state of preservation. One inscription on the side of some of the coins shows that they were minted in Ireland (probably in Waterford). On the obverse side there is a cross that divides each coin into four equal parts. It was the custom in the 13th and later centuries to cut the coins and use the four parts for payment for goods or services. James, 1st Earl of Ormond, lived at Ormond Castle, Carrick-on-Suir during the first half of the 14th century, was married to Eleanor Bohun a granddaughter of King Edward 1.

NATIONAL MUSEUM REPORT.

In the Report on the National Museum of Ireland, 1928-'29 (being an extract from the Report of the Department of Education, 1928-1929) the following entries referring to the Ballyhaunis district will be read with interest: "A bog butter from Ballyhaunis, Co. Mayo; and leather shoe from bog at Grouagh, Parish of Aghamore, Co. Mayo; both acquired through the good services of Dr. Michael F. Waldron, Knox St., Ballyhaunis, Co. Mayo.

Woven dish and another wooden vessel (first) from Ballyhaunis, Co. Mayo. In the Art and Industrial Division: (a) Principal Donations: Dr. M. F. Waldron, 29 Gold Coins.

The Report which is full of interesting matter dealing with the activities of the National Museum, and the recent acquisitions of antiquarian value is published by the Stationery Office, and may be purchased through any Bookseller, or directly from the Government Publication Sale Office, 5 Nassau Street, Dublin, at the nominal price of threepence.

AN ANCIENT GRAVE.

Within the past few weeks members of the Ballyhaunis Archaeological Society visited an ancient grave, situated on one of the hills in the Gurteen townland, a few hundred yards from the Claremorris road. It appears that the grave, which was used for ploughing, is the top of the little hill and the stone turned up a fair-sized flat stone, disclosing an opening. Further stones were removed and a regularly constructed grave (7) lined on the sides with flat stones, was revealed in view. The open grave is neatly constructed and preserved

in the same state as it was when first found, and the grass has grown thickly on the sides of the pit. It is a rectangular length, and about 2 1/2 feet in width. When opened originally nothing in the shape of bones, a skeleton, urn or other things was found there. The place was empty so it was stated by one who was working on the spot the day it was found. It is doubtful if the spot had any special planation of the use of the structure, considering its location, and aspect (it lies roughly east and west), other than that it may be an ancient grave. Westward of this spot, in an adjoining field, known as the town of Ballyhaunis, there is a well-known local name, such as "port na soghaigh," "long na bhaidh," "the old county road," etc. It is conjectured that this is a section of one of the old highways that radiated from Lurganboy, where the Ancestral used to be held annually, hundreds of years before the town of Ballyhaunis came into existence. This ancient road, it is stated, ran through Holywell in the Lobby direction and an inwards direction. The Gurteen portion is very well defined, but traces of its continuation, north and south, have entirely disappeared. It is a pity that a visit may be paid shortly to the Lurganboy for which, as the largest and most remarkable is the district, measuring over 380 feet in diameter and consisting of at least three separate chambers. Visit have already been paid to several parts of the town of Ballyhaunis, and the rough sketches made. It is proposed to have them all photographed and copied, as soon as may be found convenient.

FIND IN WEXFORD.

When ploughing in the first week in June, Mr. James McDonnell, of the Woodford, unearthed an urn containing what appeared to be cremated human remains. The urn is about two feet high, and stood on a stone base in an arched masonry bed. The urn is of hard-baked earth. Mr. J. S. Grogan, M.A., Secretary, and Chairman of the Committee of the National Museum, writing with reference to this find, says: "The burial which he inspected is one of those discovered by Mr. Fitzharris, the previous occupier of the land, towards the end of the last century; as Mr. McDonnell's find is a complete and unbroken, it had all the appearance of having been previously disturbed. The vessel is so fragmented as to make the task of restoration almost impossible. It is certainly much older than the first century A.D., and may be referred to a stage of the Bronze-Neolithic, perhaps 600 B.C. The burial was about 40 yards from another discovered by Mr. Fitzharris, and containing two vessels, not of the same type, but of the type called 'Red'."

ACQUIRED BY NATIONAL MUSEUM.

Mr. Michael Lyons, Ballinacrid, has added recently to the Irish Antiquities collection in the National Museum. Amongst them are:—A wooden plough from Ballyn, Co. Galway, Anglo-Saxon silver coins from a hoard discovered in Kesh, a stone axe, a copper sword, and other finds from the Claremorris border; a bronze sword from Ballyhaunis, Co. Galway; a find of bog-butter from Co. Kildare.

SPEARHEAD OF 900 B.C.

Last January the National Museum acquired a bronze spearhead of the period 900 B.C., which was found in Co. Antrim. It is very graceful, long-leaved spearhead, highly decorated in casting by a series of raised roped lines extending over the upper part of the socket, and forming a continuous ring around the sides and along the outer edges of the narrow apertures. One of the finest spearheads ever found in Ireland or Britain, it belongs to the late Bronze Age, and is of peculiar interest to Ireland, as it throws new light on a former find of a spearhead found in 1849 in the Shannon and presented to the National Museum by the Shannon Commissioners. This spearhead was regarded with some suspicion, but the finding of the Antrim spearhead fixes its genuineness beyond doubt. The Shannon spearhead was also ornamented, and unlike the Antrim spearhead, which is in perfect condition, the ornamentation was almost worn away.

FIND ON JUNE 5, 1905.

The newspapers of 1905 report as follows:—The mummified body of a man was found today (June 5) near Corley by labourers digging in a turf bog near Corley, Co. Mayo. Body and clothes were perfectly preserved. Doctors and others were called and it is believed that the body must have lain there for at least 200 years.

ATHENRY FIND.

April 21, 1901, an urn-shaped gold vessel was found in a woman's grave at Carrowntubber, Athenry. It is calculated that she was buried 900 years ago.

DONATIONS TO MUSEUM.

March 30, 1931—Recent donations to the National Museum include flint, arrow-head found at Lough Bray, Co. Wicklow, presented by Mr. J. B. Brunler, 18 Grosvenor Place.

LITERARY TRIFLES.

A HOLY WELL.

Burke the Novelist.

A VOLUME OF THE ATHENAEUM.

(By M. F. WALDRON.)

About a mile and a half from Ballyhaunis, on the Clancormier road, there is a little spot, one of the most historic in the district, but nearly forgotten nowadays, though hallowed by intimate associations with our great Patron Saint and National Apostle, St. Patrick. Here in Holywell in the midst of picturesque surroundings, may be seen one of the many wells blessed by the Saint, as he travelled through the country on his divine missionary work. To this little well his footsteps may be traced. Just think of it! Here on this very spot of ground stood the great St. Patrick fifteen hundred years ago! He blessed this well for evermore, and in all probability knelt with his followers beside it, and prayed for the people and the nation so dear to his heart. Ballyhaunis should be conscious of the high honour conferred on it by St. Patrick. The spot thus sanctified by him deserves esteem and reverence, because it is a natural object worthy of veneration, and because it is associated directly with the life and works of St. Patrick and is part of them.

Up to quite recent times popular pilgrimages were regularly made to the Holy Well, and there were few in the locality within a radius of many miles who did not go there at some time or other during the year, to perform the stations and do other works of piety and devotion. On the first Sunday in August a pattern used to be held there also. But like many other old customs and traditions, these things have died or are quietly dying away as the years roll by. It is unfortunately only too true that in the case of the annual pattern more especially, the original meaning and religious significance of the event was lost sight of, and obscured by other than purely devotional considerations. And, furthermore, with the multiplication of opportunities for social gatherings and amusements, the novelty and special attractions of patterns were off. The pattern to-day, as a social feature of rural life, apart from its original religious significance, is considered by the progressive youthful generation as something old-fashioned and quite behind the requirements of the times.

Not having visited the Holy Well for some years previously, I exerted myself to the extent of walking out there in May last on a glorious Sunday afternoon. Two young friends who were also anxious to visit the Well came with me. As we entered the turn-stile three young girls were coming out with cans of water drawn from the Well itself. They told us they used the water for domestic requirements—making tea, etc. In the midst of a green field situated only a very few yards from the high road is the famous Well, with the customary tree overhanging it, on the branches of which there may still be seen decayed remnants of votive offerings, tied on by pious visitors imbued with the traditional religious spirit. As one stands or kneels in prayer on this beautiful spot, the emotions are stirred to their very depths and the memory and imagination quickened into activity. The whole history of Ireland for the past fifteen hundred years unfolds and fits before the mind. Then it was the great St. Patrick surrounded by

his devoted followers whose presence filled the picture; to-day it is you or I. Over the fifteen centuries that have run their course with their tales of storms and sunshine, tears and laughter, tragedies and comedies, we clasp hands. Times have changed but the spirit is the same. The old Faith has not altered or varied. What did St. Patrick observe as he gazed around him from this eminence? On what objects did his eyes rest? What were his thoughts and reflections? Had he visions of the future? How it moves the heart to ponder on these things however lightly and casually! Ireland's greatest Saint, now in the Courts of Heaven; Ireland's Justinian, whose wisdom is still enshrined in the Breton code; Ireland's first poet, whose lovely and inspiring hymns have come down to us; Ireland's moving spirit and guide for all time, whose heart throbbed with love for the land of his adoption and labours, stood in the flesh on this little spot, and looked on this very landscape that we see spread in all its varied tints before and around us, fifteen centuries ago! The little Well, with its clear, cool, crystal water was there then as it is now; and, perhaps, fatigued by his long and weary wanderings, he allayed his thirst with its sparkling drops. For eleven hundred years before Shakespeare was born in England, St. Patrick was known and his name honoured and revered throughout the length and breadth of our land, and wherever Irishmen wandered. And there is his Holy Well, still gurgling and bubbling as it was when he stood beside it fifteen centuries ago, and blessed its sparkling waters for ever and ever!

A few hundred yards to the right, hidden in the trees, is the former residence of the old Burke family, at present in the occupation of Mr Pat Healy, by the way one of the most progressive and enlightened tenant proprietors in the district. Though now extinct for years, the Burke family are still remembered in the neighbourhood for their many amiable qualities and virtues. They were fine types of what was best and most commendable in the old Irish gentry. Exemplary Catholics, generous, charitable and cultured, they manifested all the distinguishing characteristics of true and thorough ladies and gentlemen. The youngsters of their day were alive to the fact that they had a splendid and well-cared orchard, and that they were not begrudging in sharing its fruits with all-comers. I remember seeing several fine specimens of the tobacco plant growing there under glass covers. Mr John Burke, one of the three bachelor brothers who last resided there, was evidently a gentleman of culture and literary tastes. That is something worth mentioning, because in his day the gentlemen of his social standing and lineage, took small heed of anything intellectual. Their life interests centred mainly on sport and riotous living. The cultivation of the intellect or taste was the last thing they bothered about. The Brothers Burke stood apart from their class and caste in this respect. They were individuals moulded on a different and better scheme. The late Mr. John Burke contributed, under the nom-de-plume "Blackbird," a weekly contribution in verse to the now defunct "Mayo Examiner," Castler, during the editorship of the late Mr Martin Sheridan. Though not a poet, Mr Burke's attempts at versification were at least evidence of a laudable ambition to do things voluntarily, to create and achieve. He did his best, could he do better, he would have done so, and it is to be recorded to his credit and honour that he set a good example which few of his kind in the county were willing to follow or emulate. Besides his efforts to write verse in the Wordsworthian style, he also attempted translations from the classics, and even wrote a novel of domestic Irish life. I have beside me a copy of the novel published in 1885 by Messrs Hodges, Figgis and Co., Grafton Street, Dublin. It consists of twenty six chapters. Several original and rather

Dublin; a leather shoe found in a bog at Tullinahine, Co. Wicklow, and presented by Senator Miss Kathleen Browne, Rathronan Castle, and a wooden plough from Sylvan, Co. Galway, presented by Dr. T. B. Costello, of Tuam. Purchases include a stone lamp from Creagh, Co. Wicklow (through the kind mediation of Dr. O'Dubhachall, Garton Ave., Ballykeogh); a socketed axe of unusual type from Leacraige, Co. Mayo; a stone axe from World's End Bog, Lacka, Co. Limerick; and 40 stone axes and other stone implements from Antrim, Donegal and Tyrone.

COUNTY MUSEUMS.

May 13, 1931.—A plan for the starting of museums in every Irish county was made by Dr. Mohr, Keeper of Irish Antiquities in the National Museum, in an address at the luncheon of the Publicity Club of Ireland. It would, he said, be impossible to go on collecting archaeological material, because the National Museum would simply burst, and he did not think it right for the country to have only one Museum. There were three aspects to the national value of antiquities—the scientific, the sentimental, the artistic, and he would like to add a fourth, the national. They collected simply because they must rescue, and posterity would appreciate it.

VALUE OF LOCAL RECORDS.

June 22, 1928.—Mr. J. J. O'Neill (Vice-President), presiding at a meeting of the Council of Cumann Leasbharlann na hÉireann, at 19 Dawson St., Dublin, stressed the importance of local records, such as maps, M.S.S., family documents, books and pamphlets, which showed the history of the people. Newspaper cuttings should be included, and every county library should contain bound volumes of local newspapers. Street ballads should not be neglected; they were of the utmost value to the social historian. Another valuable feature would be the collection of photographs of local events.

With reference to these excellent suggestions it may be of interest to mention, that in Ballyhaunis work of this kind has been carried on carefully for many years; to such an extent that material amply sufficient for a full and intimate history of the district has been accumulated and filed, and dealing with social, political, commercial, and ecclesiastical developments extending over at least quarter of a century; newspaper cuttings, photographs, leaflets, letters, posters, programmes, pamphlets, ballads, etc. And the work goes steadily on from day to day.

"AMATEUR."

26th June, 1931.

NOVEMBER 22, 1930.

BALLYHAUNIS ANTIQUITIES.

THE CROSSARD SANDAL

(1600-1620.)



Photo by John A. Gilmore

An ancient sandal, over 250 years old, excellently preserved, recently dug out of a bog at a depth of over 10 feet by Mr. Austin P. Waldron, Crossard, Ballyhaunis. The interesting antique has been secured for the National Museum, Dublin, by Dr. M. F. Waldron.

and types are interspersed amongst the matter. The title is "Carrigibholl, A Tale of Eighty Years Ago." Whatever be its merits or defects as a literary work, it is at the very least valuation, a strong proof of the cultured mind and ambitious outlook of Mr John Burke. Peace to his spirit!

Through the kindness and courtesy of Miss Della Grealy, Knox Street, a fine substantially bound volume of "The Athenaeum" review for the year 1870, has come into my hands, and I have gone through the 52 weekly numbers of which it consists with intense interest and much pleasure. It is highly illuminating to learn what was doing, and being done in the literary and scientific world as far back as 1870. I marvel at the regular deluge of publications of all kinds that appeared during that year, and I marvel still more at the very tiny small fraction of them that have survived the test of existence. Thousands of volumes of prose, poetry and essays that were hailed as imperishable works of genius by the reviewers, have since been swallowed up in the waves of oblivion. They are heard of no more. They are their brief day and stepped quickly into the everlasting silence of forgetfulness. Some are names were just struggling into the light of day, and a few great works made their appearance in that year. They have withstood the attacks of critics and bravely weathered the storms of the intervening years. They will live on. I noticed that the number of new publications dealing particularly with Ireland, and more especially with questions relating to land tenure and political developments were exceptionally numerous. In the issue for January 12th, "Ancient Laws of Ireland," Part II, edited by W. Neilson Hancock, M.B., and the Rev. Thaddeus O'Mahony, is the subject of an extensive and very favourable review, from which I would like to give some lengthy extracts did space permit. Not so favourable, however, is the review on February 9th, of "The Irish Landlord Since the Revolution" (Dublin, Kelly), by Rev Patrick Keenan. No less than ten publications dealing with land tenure in Ireland, including one by William O'Connor Morris, the "Times" special Commissioner, are reviewed in the issue of February 12th. In the column of Literary Gossip for April 9th, we are informed that the Hon. Law Commissioners have employed Prof. O'Mahony to edit a third volume of "The Ancient Laws and Institutes of Ireland." The volume, which is now in the Press we are told, will contain the conclusion of the "Senchus Mór," and also the "Book of Aicill," a treatise on the Criminal Law of Ireland, said to have been composed in the third century of the Christian Era. On April 16th, "The Two Letters of Heaven" (from the Spanish of Calderon), by D. F. McCarthy, M.R.I.A. (Dublin, Fowler), is the subject of a very complimentary review. On April 30th, in the Literary Gossip we are told that "The Leabhar na hEirde," an ancient collection of writings, will shortly appear in facsimile. The profane abets on being revised at the Royal Irish Academy. The book, which takes its name from having been originally written upon the skin of a red calf, is of very early date, and was preserved in the Abbey of Clonmacnoise. The numerous glosses which it contains render it of considerable philological value.

On July 9th, there is an extensive review of the "History of the Irish Brigades in the Service of France," by John Cornelius O'Callaghan. "The Students Manual of Irish History," by M. P. Cusack, and "Lectures on the History of Ireland (second series) by Alexander G. Ritchey, are reviewed. Mr. D. F. McCarthy contributes a poem entitled "The Rain: A Song of Peace," to the issue of September, 3rd. And so through almost every number Irish publications are announced and noticed, sometimes very favourably and again not so much so. John Ruskin was in the year 1870 lecturing on Art at Oxford, and several of his lectures are reported extensively. The reports of the meetings and lec-

given, and it is surprising to find what strides science has made since 1870. The Franco-Prussian war of this year has also influenced the contents of the review.

The obituary notices and biographical sketches are also of great interest. In the issue of March, 19th, we read—We cannot pass Mr. Dickens's Reading without notice. From time to time during the last fifteen years Mr. Dickens has entertained the public by his Readings; now that he has retired, we shall begin to realize how much enjoyment we have had and cannot have again. On April, 2nd, there is a review of "The Mystery of Edwin Drood," by Charles Dickens. With Illustrations, No. 1. And then on June, 18th, we find two pages with borders of deep mourning—the only instance in the volume—and an obituary notice of the late Charles Dickens, contributed by Henry F. Chorley. A long and minute obituary article in the issue of April, 30th, deals with Daniel MacLure, R.A. (born in Cork, January, 1811, who, we are told, "died suddenly of least disease, on the afternoon of Monday last." On November, 5th, Michael Balfe (born in Dublin, 15th May, 1806), the composer of "The Bohemian Girl" and many other operas, is the subject of a long obituary and biographical notice.

It would appear that in the year 1870 many Irish plays were being staged in London. "Pike O'Callaghan," "Peep O' Day," "The Colleen Bawn" and others are noticed. In a series of articles entitled, "Dramatists of the Present Day," the popular playwright Dion Boucicault (the author of about 150 plays including "The Shaughraun," "Arrah-na-Pogue"), is specially dealt with, and on the whole rather roughly handled. The article appears in the issue for December 3rd. Several of J. Sheridan Knowles's plays, "William Tell," "The Hunchback," etc., were also staged. "Principles of Comedy and Dramatic Effect," by Percy Fitzgerald, is reviewed at length in the number for October 1st.

There is a review of "The Innocents Abroad," by Mark Twain, on September 24th. The reviewer wants to know who this "Mark Twain" is, or is this his real name. He cannot know whether the book is intended to be serious or humorous. W. S. Gilbert is having some comedies and fairy plays staged.

"An Essay in Aid of the Grammar of Assent," by John Henry Newman, is the subject of an extensive review on March 10th. A review of a French translation of "The Merchant of Venice," by Le Chevalier de Chatelein is given on August 20th, at the conclusion of the four column review we are informed that "M. de Chatelein gives in an Appendix, translations of Mr. B. H. Horne's dramatic reverie, "Shylock in the Nineteenth Century," and of Mr. T. D. Sullivan's Irish ballad, "Thiginn Thu?" "Poems. By Dante Gabriel Rossetti," is a publication reviewed on April 30th. The review opens—"To the public in general this volume will announce a new poet." The literary controversies scattered through the volume are amusing and instructive. But it is not possible to deal with every feature of this interesting book, for the use of which I must again thank Miss Grealy.

M. F. WALDRON.

10th July, 1927.
Knox St., Ballyhaunis,

AUGUST 13, 1927.

LITERARY TRIFLES.

URLARE RUINS.

Abbey Theatre Policy.

BALLYHAUNIS'S FIRST PLAY.

'98 Histories.

(BY M. F. WALDRON.)

About six miles north east of Ballyhaunis, picturesquely situated, are the ruins of Urlare (or Orlar) Abbey, an ancient Dominican foundation. On the 4th August, the feast of St. Dominic, a pattern has been held there from time immemorial.

Some years ago the "Dublin "Penny Journal" published a very fine woodcut of the ruins, and gave also a brief history as follows—

"The following description of the ruins is given in Gross's 'Antiquities of Ireland,' 1791, from which the drawing is also taken. One of the family of the Nangles built this abbey about 1430 for Dominicans. Burke informs us that it was provided by canonical regulations, that none of the mendicant Orders should erect a religious house without the special licence of the Apostolic See; but the Dominicans, forgetful of this injunction, founded Urlare for novices. However, on the 18th March, 1444, they obtained the necessary licence from Pope Eugene IV., who, on the petition of William de Angulo, or Naugle, and Thomas Igragan, or O'Grogan, Dominicans, issued his Bull directed to archbishop O'Hara, Bishop of Achery, to legalise their establishment.

"The place being surrounded by rivers, and consequently solitary, was judged proper to be the house of novitiates for Connaught, though others from different parts of the kingdom resorted to it. The monastery is situated on the north side of a lake of the same name. The walls are entire. The eastern window is very fine, and under it are the remains of an altar. On the fourth wall of the chapel is the following inscription:—

"Pray for the soul
of Patrick Duffy and Cate his wife, and
of the father and Peas Duffy, and their family,
who made this in the year of Our Lord
1719."

"On the dissolution of religious houses, Urlare was granted to Lord Dillon. Here are the graves of many principal families in these parts; such as the Nangles, Lewis McCastello, Philipps, McDonnells of Sileatue, Grady's, Fitzgeralds of Ioughlin, McJordans of Kerkigher, etc."

Readers of Dr Douglas Hyde's collection of folklore tales published by the Talbot Press, will remember that Urlare is the scene of the legendary Black Pig's operations, that famous grunter whose up-to-date performances during the latter years of the Great War, were a prominent feature of the news supplied of both the local and metropolitan Press.

In the early stages of its career the Abbey Theatre (Dublin) clearly defined its dramatic policy, and issued a kind of recipe for the composition of suitable plays. As I was favoured with a copy of the circular conveying the necessary advice and instructions, bearing the imprimatur "W. B. Y." it might serve some useful purpose to give the text here; perhaps it would prove helpful either now or in the future to those interested in matters dramatic—

The Abbey Theatre is a subsidised theatre, with an educational object. It will, therefore, be useless, as a rule, to send it plays intended as popular entertainments, and that alone, or originally written for performance by some popular actor at the popular theatre. A play to be suitable for performance at the Abbey should contain some criticism of life founded on the experience or personal observation of the writer, or some vision of life, of Irish life by preference, important from its beauty or from some excellence of style; and this intellectual quality is not more necessary to tragedy than to the gayest comedy.

We do not desire propagandist plays, nor plays written mainly to serve some obvious moral purpose; for art seldom concerns itself with those interests or opinions that can be defended by argument, but with realities of emotion and character that become self-evident when made vivid to the imagination.

The dramatist should also banish from his mind the thought that there are some ingredients, the low-making of the popular stage for instance, especially fitted to give dramatic pleasure; for any knot of events, where there is passionate emotion and clash of will, can be made the subject matter of a play, and the less like a play it is at the first sight the better play may come of it in the end. Young writers should remember that they must get all their effects from the logical expression of their subject, and not by the addition of extraneous incidents; and that a work of art can have but one subject. That of art, though it must have the effect of nature, is art because it is not nature, as Goethe said; and it must possess a unity unlike the accidental profusion of nature.

The Abbey Theatre is continually sent plays which show that their writers have not understood that the attainment of this unity, by what is usually a long shaping and reshaping of the plot, is the principal labour of the dramatist, and not the writing of the dialogue.

Before sending plays of any length, writers would often save themselves some trouble by sending a "scenario," or scheme of the plot, together with one completely written act, and getting the opinion of the reading committee as to its suitability before writing the whole play.

We must also insist upon all plays being type-written.

W. B. Y.

No better advice could be given to the budding playwright than is contained in this circular, so far as the Abbey stage requirements are concerned. A whole volume of aesthetic criticism is epitomised in a single paragraph. In the realm of art, however, unity of aim and outlook is so more likely than in other spheres of human endeavour. I doubt if it would be possible to find any two in perfect agreement as to what constitutes a good play. George Bernard Shaw says that Shakespeare knew nothing about constructing plays. If we are to judge by the construction of "Antony and Cleopatra," Shaw is not so far out, more especially if modern principles are to be the test. "Othello," the best constructed of the great tragedies, would rank higher in estimation. But Shakespeare's age, and the conditions under which his immortal dramas were produced, differed from ours and the differences must be taken into account. As a definition of policy the Abbey circular is clear and to the point, as well as being instructive.

Some time ago while rummaging about old papers and documents of various kinds, what should I pick up only a programme of the very first amateur dramatic and variety entertainment given in Ballyhaunis. Before this Ballyhaunis was dependent on travelling companies for its plays and concerts. But a few years were struck when, under the supervision of the then curate, Father Murphy, local talent was organised and trained. Very many of

those whose names figure prominently on the programme have long since passed away from earth; others have withdrawn from contact with worldly concern; some few survive. For obvious reasons I do not give the exact names—any sensitive on the point of post notices—but the local historian, should he require accurate figures, may have such on the usual conditions—a stamped addressed envelope. Those interested in matters musical and dramatic may compare these programmes of the first Ballyhaunis effort with their successors of to-day—

Saturday, December 26th, 1845.

"ROBERT EMMET."

Characters:

- Robert Emmet (the Irish Patriot), J. Delany.
- Darby O'Gaff (a Sprig of the Emerald Isle), T. Hanigan.
- O'Leary (an old soldier), Jas. Treaston.
- Dowdall (friend to Emmet), P. Waldron.
- Bernan (a traitor), E. Killeen.
- Sergeant Topfall, P. Daly.
- Corporal Thomas, J. Murphy.
- Lord Norbury (the judge), T. Snee.
- Conner (jailed), P. Biesty.
- Maria (Emmet's wife), H. McConville.
- Judy O'Doherty, J. McDermott.

Presents, Soldiers, Constables and Jury.

(Then follows a synopsis of the play.)

THE BRASS BAND.

"Marsillaise," "The Men of Harlech."

The side-splitting farce:

"PADDY MILKS."

Characters:

- Paddy Milks (the Limerick boy), J. McDermott.
- Dr. Coates, T. Snee.
- Henry (his son), P. Daly.
- Job (the gardener), J. Murphy.
- Reuben, P. Biesty.
- Mrs Fidget, F. McDermott.
- Jane (her daughter), H. McConville.

Conclusion.

One—The National Anthem with Brass Band accompaniment.

Then on the following Monday, 28th Dec., 1845, there was given—

A GRAND CONCERT.

1.—Chorus, "There is no land like Ireland" (Gunn), Messrs O'Malley, Flynn, Kate Lavan, Nora Waldron, Maggie N. Waldron, D. Leveick, and Messrs P. Daly, Jas Treaston, T. Battigan, P. Delany, J. McDermott, and J. Murphy.

2.—Solo, "Uncle John" (Weatherly), Miss K. Flynn.

3.—Solo, "You'll Soon Forget, Kathleen" (Williams), Miss E. O'Malley.

4.—Solo, "Let Erin Remember" (Glover), Mr Jas Treaston.

5.—Comic Item, Messrs Daly, McDermott, Battigan, Murphy and Biesty.

6.—Selection, Brass Band.

7.—Piano solo, "Sweet Heart's Waltz" (Alber), Miss K. Delany.

8.—Comic song, Mr P. Daly.

9.—Solo, "The Wearin' of the Green," Mr J. W. Murphy.

10.—Solo, "Give an Irish Lad a Chance," Mr J. McDermott.

11.—Solo, "Dear Land," Mr T. Battigan.

12.—Solo, "Aillean Almanah" (Thomas), Miss E. O'Malley.

13.—Solo, "A Medley," Mr P. Daly.

14.—Solo, "Home Again Kathleen," Mr P. Delany.

15.—Solo, "Tidy Fol Lad," Mr Jas Treaston.

16.—Solo, "Kerry Dance" (Molloy), Miss K. Flynn.

17.—Comic song, Mr P. Biesty.

18.—Duet, Bagpipes and Violin, Messrs O'Rourke and Bresty.

19.—Solo, "Father O'Flynn," Mr P. Delany.

20.—Duet, Miss O'Malley and Mr McDermott.

21.—Comic song, Mr T. Battigan.

22.—Comic song, Mr J. Murphy.

23.—Solo, "She's Far From the Land" (Glover), Miss Flynn.

24.—Comic Item, Mr P. Daly.

25.—Solo, "I Saw from the Beach" (Glover) Miss E. O'Malley.

26.—Solo, "The Covent Hill," Mr McDer

27.—Duet, Miss Flynn and Mr Treaston.

28.—Comic item, Messrs Biesty, Battigan, Daly and Flayle.

29.—Chorus, Evening Echoes" (Carpenter), Messrs Flynn, O'Malley, Lavan, Leveick, Waldron and Neary.

To be followed by the amusing farce—

"BARNEY, THE BARON."

Orchestra by brass band each evening.

Now, making all due allowances for the conditions of the times and the difficulties surrounding an attempt to organise local talent, I think the above programme was a very creditable beginning. Anyhow, it led the way for subsequent developments and established some sort of a precedent. Taking it in the bulk, I am not so sure that there has been an advance on it in excellence proportioned to the number of years that have elapsed, and the opportunities for educational improvement that have been afforded to the youth. A good deal of water has flowed under the bridge since then, and music teachers and others have been at work, but I doubt if such an excellent combination of artists could be mustered together today. The intervening years have not revealed any local singer to equal much less surpass Miss O'Malley (Mrs Farragher). Nor have Messrs Battigan and McDermott ever been eclipsed as humorists or vocalists by their successors on the amateur stage. The piper, Jim O'Rourke (or Gourke) was undoubtedly a versatile musical genius, and a competent performer on several instruments including the violin, flute and bagpipes. I have heard the number of tunes he could play from memory but forget the exact total just now. It was something wonderful. Mr John McSumara is the only one I know who has at his fingers' ends all the particulars relating to the famous Jim, about whom he can reel off anecdotes by the score. Most of his musical MSS., Jim, when dying bequeathed to Mr McSumara, the only one of his acquaintances most likely to appreciate the gift. Mr James Treaston, too, has never lost the old keen interest in all things musical, literary and dramatic.

I have been dipping lately into an old volume that has been a long time in my possession entitled: "A Fair Representation of the Present Political State of Ireland," by Patrick Duigenan, LL.D., one of the representatives of the City of Armagh in Parliament. The book, which is in a very good state of preservation, was printed in London for J. Wright, Piccadilly, and bears the date 1799. It is, therefore, 128 years old, but none the better for its venerable age. The account given the '98 upheaval needs correction from Toole's History and Personal Narrative of the period. Like every other great and epoch-making event, '98 has had its detractors and defenders. The "Fair Representation" was anything but what it purports to be. The title is a misnomer out and out. If such publications had any considerable circulation in their day, it is no wonder that bigotry and hatred were so rampant in Irish life. The seeds of ill-will sown by books of this type have yielded fruitful harvests during the succeeding generations.

Have you ever considered—But I suppose you have—how little of all our life's experiences we remember and how much we forget? Memory is supposed to be a prime gift and blessing, but is not Forgetfulness ever greater? A philosopher offered to teach Pericles a memory system. The famous Greek declined to learn how to remember things but offered to buy any system that would teach him how to forget. This, however, was an exceptional case, as Pericles was afflicted with a memory that was his master rather than his servant. He could forget nothing. At the other extreme we have the case of the piper, who at the Ballyhaunis Races a few days ago, went to the starting post

to discover when it was too late that he had forgotten to bring along his horse. Had we the power of recalling by a simple act of will all we have ever experienced—read, said, said, seen, done, felt—what a torture it would be! I am not in the least envious of people such as Fleming (who said that if Shakespeare's plays were lost he could reproduce at least 14 of them from memory), or Marley (who could repeat the whole of "Fanny Hill" from beginning to end).

Memory as a useful servant is a beautiful thing, but when it develops into elephantiasis it must, so say the least of it, be a very troublesome and inconvenient companion. As a simple test just try to remember, without resorting to programmes or other external stimuli, all the songs that have left an indelible mark on your mind. You may have been to hundreds of concerts and listened to thousands of songs, and yet when you come to sum up all your experiences, are there a dozen that have left a lasting impression? I mean those in which you can actually visualise the singer and reproduce in memory the original effect. Out of the hundreds of books you have read, plays you have seen, poems you have recited, faces you have known, places you have visited, how very few are those you remember with any vividness or can recall to the imagination very definitely. Very likely you have been to hundreds of picture shows, but how many of all the pictures you have seen, can you really remember and describe? How many of them do you visualise? Let me try to remember, aided by any external suggestions, all the ones I have heard or seen that have left a clear, vivid, lasting impression on my mind. How can I easily and definitely visualise the same in operation?—

One is John McCormack's singing of "Farewell." I have heard him render scores of other songs, but, somehow or other, this number sticks to the front. Of others I have only a hazy, blurred recollection. Mrs Farragher's singing of "The Collins," at a local entertainment, was also the one item of her repertoire that stuck in my memory ever since. I have heard it many scores of times by others, but never with the same lasting effect. "Bory O'Brien," as sung by Miss Walsh of Castlebar, has also remained clearly in my recollection. The late J. J. McDermott's singing of "One Hundred Years Ago," and the late Thomas Fitzgibbon's of "North McGee" jump to prominence too. On one occasion I heard Miss Glynn sing the "Ave Maria" in the Augustinian choir, and that has stuck. "Little Mary Cassidy" by the late Michael C. Delany also claims a place. So does Lloyd's, the famous harpist, playing "John Bull's March," and the late Johnny Conroy's playing of "Aon Bo" on the bagpipes you think ever to be remembered. The late Henry Irving's portrayal of Shylock was something one could not forget or even like to forget. I see him now in the great Trial Scene, clashing the knife on the sole of his slipper, and I can hear again the silvery voice of Ellen Terry declaiming the famous "Quality of Mercy" speech in the same scene. Sir Forbes Robertson I can still picture in "Hamlet," and the late Sir H. Borchers Tree in "Julius Caesar." As the fool in "Twelfth Night," the singing of Courtice Ponds, and that of George Henshaw in "The Yeomen of the Guard" left an indelible impression. Martin Harvey in the part of "Sydney Carton," Oscar Ashe as "Antony," and Benson as "Macbeth" were the artistic experiences never to be forgotten.

These come to the mind without the least effort, which proves that they must have originally struck the deepest root. Hundreds of other lines, perhaps thousands, I could by the exercise of volition call to mind but they would be of secondary importance. We go to concerts, plays and entertainments of various kinds, and once they are over how much of them do we remember? What a small fraction of the total sinks into the memory, and stays there! We may have been delighted with them, but for the passing moment, but after that they slide away for ever. Most of our

daily experiences have so little effect on us as the breeze that fans our face. It is only when some outstanding performance strikes us with exceptional force, and seizes a permanent lodging in our consciousness that we recognise its presence in memory. Well for us that the power of forgetting is so strongly developed in our mental machinery.

M. F. WALDRON.

Knox St., Ballyhaunis,
6th August, 1927.

19th August, 1933.

Famous Ballyhaunis Archaeological Society's Activities.

IMPORTANT DISCOVERIES RECENTLY MADE.

During the last few weeks several places and objects of interest in the district have been visited and inspected by members of the Ballyhaunis Archaeological Society, including

MANIN.

The ancient Castle of Manin is situated on a peninsula at the northern end of Manin Lake. Now in ruins, it seems to

have been of very early date and considerable importance. There is a peculiar round tower, with large stone baileys, a much stronger and more important work than the other stone castles of this region, except those of Island and Rath, and probably as important as Island when it was built.

Manin Castle may have been in Kerryoughtra, although this tract from Manin and Island Lakes southward to beyond Tulrohan was held by a strong colony and lay within the territory of Kerrylochnauney.

While dismantling portion of the modern manor house of the Betsaghs, whose estate has passed into the hands of the Land Commission, a stone slab was found inserted in the gable showing the following inscription plainly legible:—

"GERALD DILLON OF M
ANIN AND ELLIS DIL
LON HIS WAIF ORDER
ED THIS COATE OF AR
MS TO BE C - - FORTH."

The remaining portion of the inscription is missing. Above the inscription, in high relief, is carved the MacCastello coat of arms with the motto "Dum Spiro Spero," surmounted by the family crest. The whole is flanked by elaborate sculptured ornamentation, very artistically executed, and probably belongs to the first half of the 17th century, when a branch of the MacCastellos built the castles of Rath and Island, whose ruins are still to be seen, and well worth visiting.

Rath Castle, formerly known as "Rathnagappaun," is north of Manin, and was the chief castle of MacJordan Duff MacCastello in the "theodum" or fee of Kerryoughtra.

Manin Castle is picturesquely situated on the shore of the Lake, in a setting of sylvan beauty.

LARGANBOY.

The extensive series of underground caves or souterrains at Larganboy were entered after some difficulty. Only two chambers, however, could be examined, as the entrance to the third was so blocked up that to clear an opening would involve more labour than happened to be available at the moment. These cyclopean structures were very much admired.

In the centre of a circular stone fort,

on the lands of Mr. William Lyons, Carrowneidan, the entrance to a souterrain was also found. Having cleared away the obstructing material, large stones, earth, etc., the low passage leading to the first chamber was entered. This was a difficult feat, but compensations for the labour were forthcoming when a spacious chamber was found running at right angles to the first, and entered by a tunnel, low and narrow, raised some feet above the floor of the first chamber. Both the Larganboy and Carrowneidan caves showed evidences of their hoary antiquity.

On the lands of Mr. J. Burke, Carabog, parish of Aghamore, a fine souterrain was also found, roughly oval in shape and constructed of dry masonry. It is probable that there are other chambers communicating with the first one, but to ascertain whether this was so or not would involve much labour, as the floor is very thickly covered with loose stones, earth, etc.

TUMULI.

On the lands of Mr. Michael Heneghan, Feamore, there is a magnificent sepulchral mound or tumulus of extremely ancient origin, carefully constructed. The mound is piled up several feet high, and its sides lined with massive flat slabs. On top are a series of cromlechs, three or four at least, with huge monoliths resting on supporting blocks. There was also an entrance to underground chambers, but it was closed up some years since to prevent loss of sheep and cattle. The remarkable spot used to be known as "Leacht-a-mhathadh," modernised "MacMahon's monument." It is certainly cyclopean and pre-Christian.

On the lands of Mr. P. Jordan, of Acree (Mountain-in-common), Aghamore, there is also another sepulchral mound, not so elaborate or extensive as that at Feamore, but still very interesting and historic. Some of its features have been concealed owing to the growth of shrubs and bushes through the long ages of its existence. But at least one cromlech is plainly visible.

ANTIQUES.

While cutting turf in a bog at Scragg, about 2 miles from Ballyhaunis, Mr. T. Stanton dug out recently from a depth of about 5 feet a portion of what appears to be an ancient canoe or curraich. It is rather a pity that eight-seers tampered with and broke in pieces the fragment, that was brought to light. Mr. Stanton states that he probably cut out the missing portion last year, without noticing anything unusual in the soft material of the turf bank.

Some time ago, while making a fence, Mr. William Lyons, Carrowneidan, dug up two quartz stones, one much larger than the other. A peculiar feature of the larger stone, which measures over two feet in diameter, is that it has very fine incised ornamentation carved on the reverse or slightly convex side.

AUGUST 16, 1930.

Ballyhaunis Archaeological Society,

REVIEW OF OPERATIONS.

- Up to the present the "Foundation Members" of the Ballyhaunis Archaeological Society have confined their investigations mainly to a survey of the existing remains to be found in the locality, and the accumulation of historical material, gleaned from contributions by well-informed writers to the provincial Press and extracts from old records and annals. A number of photographs and rough sketches of ruins and objects of archaeological interest have also been taken and are being carefully preserved for future use in illustrating the historical evolution of the district from the earliest times to the present moment.

It would appear that the Barony of Costello was known in the 13th century as the Barony of Ballyhaunis (Belahawne or Belahamun), the old name, Lough-Narney, falling out of use under the Fitzgeralds, who succeeded the O'Ceirins. "In the 13th century Lough-Narney changed its name to Belahamun, and the old owners, the O'Ceirins, divided their place to the Fitzgeralds, Earls of Kildare and Desmond—the Geraldines. They had a fortress and manor house on the Priory Hill. Douring, writing in the 17th century, states that the conventual buildings were originally the manor house of Lord Barry Fitzgerald, and that it was quite certain that the Fitzgeralds had large possessions in Mayo after the Anglo-Norman invasion. From the Fitzgeralds Belahamun passed into the hands of Jordan MacCostello, whose English name was Vaughn—another chieftain of Norman descent. The transition happened at the end of the 13th century, and the Fitzgeralds like the O'Ceirins disappear from the scene. The Fitzgeralds, Vaughns, and Dillons were Norman-French Catholics. The Vaughns were originally De Angulds; the Dillons were De Deolons."

"In the empoement and colonisation of Connacht in the 13th century, the Nang's got the northern part of Belahawne barony and John Fitzthomas, Earl of Desmond, got Lough-Narney under Sir Thomas de London. These were Geraldines, and they came into possession about 1240. Henry Roche held under John, and paid Maurice Fitzthomas £30 & 8d yearly rent. He probably lived in the Manor on the Priory Hill. These barons encouraged traders to form towns around their manors. Such is the tradition."

"In 1282 Thomas Fitzmaurice of Desmond complained that Kerry Lough-Narney or Belahamun was not worth considerable money and that it used to yield 120 marks, because the greater part of it was destroyed by the wars of the Irish. About this time it (the barony of Belahamun) passed into the hands of the MacCostellos, who held it from 1282 to 1586, when they were dispossessed by Sir Theobald Viscount Dillon."

"So that it would appear that in the 13th century the O'Ceirins yielded the barony to the Fitzgeralds (who changed the old name 'Lough-Narney' to 'Belahamun'); then came the MacCostellos (Jordan, English name Vaughn, originally De Angulds), who made way for the Dillons (1586). Next the C.D. Board acquired the Dillon estate, and now the Irish Land Commission fills the throne of the old nobility. Sic transit gloria."

"Like the O'Ceirins and the Fitzgeralds, the MacCostellos disappear as great landowners and chieftains. Sir R. Bingham found fault with the way Dillon acquired his lands. Justice Thomas Dillon was notorious for finding flaws and defects in titles in order to drive out the old chieftains from their lands. Sir Theobald Dillon had to fly when the Irish came and routed the English at the Curlew mountains in 1662. Sir Theobald was made a peer and took as his title Viscount Dillon of Costello-Gallen. Many of the Dillons led the Irish brigades 'in for foreign fields from Dunkirk to Belgrade,' and many of the Costellos and Dillons became friars. After the rebellion of 1641 Father Peter Costello and Father Gerald Dillon were murdered by Puritan soldiers."

"In the 13th century (about 1312) a monastery for the hermits of St. Augustine was founded at Ballyhaunis by the Nangle (MacCostello) family (successors to the Fitzgeralds), and was generously endowed. In troubled times the friars had to fly, and their home and church were wrecked. In 1641 the friars rebuilt portions of the ruined edifice, but had to fly once more. In 1643 Father Purgentius Jordan was dragged from the pulpit and riddled with bullets. In 1827 a fire was roofed by Very Rev. Robert Dore, prior, afterwards provincial. In 1888 the old residence was taken down by Father Moran and the present one erected. The beautiful stained glass window at the east of the

church was erected by Rev. James A. Anderson in 1873. A fine photo group of the first picnic ever organised in Ballyhaunis with Father Anderson as its guiding spirit furnishes a link in the chain of history. The exact date of the photo and the event of which it is a record has not yet been authentically fixed, but the following members of the group have been identified so far, out of at least a hundred then present. In the centre of the front row sitting on the grass is Very Rev. Dr. Anderson, O.S.A., prior; on his left sit Father C. E. Crean, T. P. Cassidy, Maurice Fitzgerald, M. A. Waldron ("Big Michael"); to the right of Father Anderson sit Michael Lavan, John Prenty, M. M. Waldron ("Little Michael"), James Trenton, and behind him Wm. Cooney. Kneeling behind M. M. Waldron, notebook in hand, is James Daly, Castlebar (Editor "Connacht Telegraph" in those days). Right of photo, standing, are, Darby Glavey, Jas. O'Malley, Michael Cusack, Peter Kennevy, Thomas Waldron (Knox Street), James Greally, Jas. Blackhall, Johnny Sweeney, Peter Hackett, Robert Mark, Michael Dawson. But the great majority have not been identified. The "St. Nicholas of Tolentine" Brass Band is also a leading feature of the picture—Davy MacHale, Mike Kenny, Pat and Mike Waldron, and Peter Devine. In fact, the most prominent and important looking individual of the group is the gentleman (whoever he is) in charge of the big drum. With his little cap perched jauntily on his head, and a look of determination on his face, accentuated by flying side-whiskers, it is evident that he means to make some noise in the world. His prominence and importance in the picture overshadow all others there.

The St. Patrick's new Church was built by Canon Canning; it was dedicated in 1909. It was Canon Canning who also built the Parochial House, the Convent of Mercy, the Convent Schools, and other schools in the parish. The first subscription list to the new Church fund is amongst the documents in the archives of the society.

In an interesting lecture delivered in 1908 under the auspices of the local branch of the Gaelic League in Ballyhaunis, Rev. M. J. Conroy (now P.P. Athlery) described the conditions of life in the Ballyhaunis district

in ancient times. The following short extracts should prove interesting:—

"I should like to give you," says Father Conroy, "a general appearance of this part of the country in the centuries (of the Christian era) before St. Patrick's coming. Of course there was no town of Ballyhaunis then; the oldest building in the place, the Augustinian Priory, was not built for fully a thousand years after the time I speak of. The nearest approach to a town at this time was the present village of Larganboy, on the lands now held by Mr. Tom Forde. The river Eowal then as now, but sluggish as it is now, its current was even less rapid then; great forests grew up along its banks for the greater part of its course, and among the trees the waters rested, forming a swamp for more than half the year. There was a dense impenetrable forest round Lisduff, extending all along beyond Colnaclocha to Bellykilleen, and on towards Irishtown; and again, to the west, between Moate and Carrumackintree, was a great forest extending on in the direction of Cloonbrook up to Cloonlara, and far beyond. In many of these forests the farmers of the time fed large droves of pigs, for there was a plentiful supply of various kinds of nuts and berries. Among them also were the wild boar and the wild deer, and many other animals which have since disappeared. A few years ago Mr. Trenton, of Cottage, found a fine specimen of deer's antlers in a lake quite convenient to his house."

"High upon the forests and the swamps, sometimes on the very summit of the highest hills, our forefathers built their houses, and along these houses, or very near them, the public roads ran. We can still trace these

old roads with a very fair degree of certainty. One road came through Larganboy, quite close to the lake, on through Island, turned to the west beyond Toraree towards Carrackweel and Holywell, thence on through Moate, Carrumackintree, Tulrahan, Fearnmore, Kivine, to Drummacraena. Near Carrackweel a branch went off towards Lisarsiney, Bokan, and Lisaniaks, towards Claremorris. These roads were at best but mud paths, but they were level, and many of them made wide enough for two chariots to pass, while others were little more than bridle-paths. There were no county surveyors nor road contractors in those days; each tribe or district was responsible for its own roads, and any negligence was punished by a severe fine, and there was also an eric or compensation imposed for any injuries sustained through such negligence. The following rule is laid down in Cormac's Glossary: 'Three times all every road be cleared from weeds, brushwood, and water, in winter, in the time of horse racing, and in the time of war.' Indeed, there appears to be abundant evidence that the roads were well looked after."

These couple of paragraphs are a sample of Father Conroy's interesting lecture. Mention of the Gaelic League reminds one of some interesting portrait groups taken during the first county Feis held in Ballyhaunis in April, 1903. In one of these groups, which must consist of over a hundred figures, the following have been identified: Patrick H. Deane, Dr. Douglas Hyle, Miss Norma Borwick, Miss Lily Foley (now Countess MacCormack), Father Bewrungs (Professor of Music, Maynooth College), Father Denis O'Doherty (now President Salamanacs College, Spain), Rev. Michael O'Flanagan, Dr. M. F. Waldron, Very Rev. Canon Canning, Miss Agnes O'Farrelly, Mrs. Conde Maguire, Fr. Malachy Brennan, Fr. P. Flynn, Fr. O'Casey, J. F. Coyne, Fr. O'Beirne, Fr. Dorr, Miss J. Henry, Nora Greally, K. J. Waldron, S. A. Waldron, M. A. Morley, K. Devine, Fr. W. Conway, Miss Dawson, Annie Giblin, Fr. J. O'Reilly, etc. In view of subsequent developments a pathetic interest attaches to this photo group. Many of those then present have passed into the shadows. Some have earned the martyr's crown and joined the immortals of history. Anyway, this photo is a link with Irish history and the struggle for freedom.

Amongst places of antiquarian interest visited so far by parties of the Society are the Augustinian Abbey and grounds, Holywell (the well and ruins of Franciscan Friary), Knock, Ularne, Cong, Crossbeg ruins and cemetery, Kilronan (Carrowmadach well and ruins), Kilmannin (ruins and cemetery), Croagh Patrick Oratory and Murrisk Abbey, Churchpark and the Island Ogham Stone, and Castle ruins. Owing to unfavourable weather conditions many contemplated expeditions had to be abandoned or postponed during the past couple of months.

Several local "finds" have been secured for the National Museum and members are hopeful of securing many others in the near future.

Local traditions relating to ruins, forts, etc., have been garnered and recorded. A vast amount of work remains still to be accomplished before complete results are reached. "AMATEUR."

7th August, 1909.

IRISH ANTIQUITIES.

OUR NATIONAL TREASURES.

By "AMATEUR."

Though the Irish race may have many faults and blemishes, it must be set down to their everlasting credit, however, that the great majority of them are a reliable-loyal people and regard still awe, reverence and veneration, those remains and fragments of past history that have been associated with the great and good of our land, who lived and laboured in the past, and whose memory is revered and who attain the beauty of virtue, the grandeur of heroism, or the force of genius. In each and every relic and object of antiquity, we see embodied and ensouled a part of the history of our country; something that speaks to our sympathy and proves to our eyes that our ancestors had in them the seed of genius, the love of art, and the inspiration of religion. There are, indeed, some so noble in imagination and spirituality, that they could actually be brought into contact with the most soul-stirring relic of antiquity, and the most wonderful work of ancient art, and remain unaffected as they would in the presence of a sod of turf or a log of wood. The soul-dull souls are fortunately rare amongst us. They have not the spiritual vision to grasp the glory that shines beneath the surface of things; nor the grace to read the deeper meaning of historic relics. In a life like they see just some material object, maybe they could look out and very unimpressive as a bit of workmanship; something that in the eyes of many they would not value at a penny price. They are unable to behold with a child's eye the aura of associations with which it is hallowed; or to read with the artist's eye the history of the person to whom it once belonged. Every antiquity or relic viewed in its appropriate relations, is not only a source of joy and solace, but a factor of the highest and most aesthetic enjoyment and significance. Through the loving care and enlightened foresight of many who have not only saved antiquities of the most valuable kind but have been saved from eternal loss, and preserved for our enjoyment and inspiration. In our Museums there are numerous objects that no money could purchase. Their equals are not to be found anywhere in the world. We are sometimes staggered when we read of the fabulous prices paid at auctions for rare books or pictures, but who could estimate the value of some of our relics would fetch were they to be put up for sale! If, for instance, the famous Book of Kells, the Tara Brooch, the Ardagh Chalice, or the Cross of Cong, were thrown on the market, we can scarcely imagine what astounding prices they would fetch. But such a thing will never happen. As such a desecration the dead would shrink with horror in their graves! Our Museums, rich as they are in treasures, do not contain a like of the relics of past grandeur that our country still holds. Here and there, dotting the map, lie sites on a chart of the heavens, are relics and remnants of the historic past—ruins of Churches and monasteries, round towers and bell towers, sculptured masses, Ogham stones, forts, caves, portions of ancient vessels, and so forth. It is something to be thankful for, that superstitions dread and the fear of incurring the blight of a curse, has hitherto effectively served in preserving such precious things from destruction and annihilation. Most people would think twice before interfering with a spot made sacred by the old structure once erected on it. Let us take a hurried glimpse at some of our chief antiquities:

SCULPTURE.

The sculptured and inscribed stones of Christian Ireland, as yet described, may be thus classified: 300 Ogham stones; 250 tombstones,

7 pillar stones, 4 altar stones, 1 Mass stone, 1 quern stone, and 45 High Crosses. The fact that the sculptured inscriptions of Ireland are mostly in the vernacular idioms of the country, and not, as in other countries, in the Latin language, gives them a peculiar interest. Starting from the fifth century and passing on to the sixth and seventh, we have a class of bilingual and bilingual inscribed stones in Ogham characters with their equivalent in Roman letters. Carved and inscribed High Crosses include those Monasterboice, Clonmacnoise, Tunn (erected A.D. 1123 by Abbot O'Hoinin in memory of King Turlogh O'Connor), Killybeg, Dunsomagan, Killylesha, Clerrin, Termon Fechin, Moore Abbey, Kells (3 Crosses).

In the National Museum there is a fine display of Ogham stones collected from various parts of Ireland, with cards attached giving inscriptions and translations, as well as particulars about place of origin. Here one may see a fine Ogham stone found at Kilmannin about a mile from Ballyhaunis. At the present day a splendid specimen, picturesquely situated, and in fair state of preservation, may be seen on the lands of Mr. Freely, Ballinacree, about two miles north-west of Ballyhaunis. A visit to this interesting relic, the like of which is not to be seen outside the Museum galleries, would give a better idea of the type and usual situation of such monuments, than any written description. The reason why the Museum authorities are anxious to collect and preserve important stone monuments, as explained by Dr. A. Mahr (keeper of the Irish Antiquities) is, that owing to exposure and liability to damage by unthinking people, the inscriptions may become obliterated or illegible. Ogham stones are, properly speaking, part of the ancient literature and history of our country. Though the authorities do not wish to deprive localities of their monuments, says Dr. Mahr, still they wish to see them preserved for future generations.

ARCHITECTURE.

The first builders of Ireland whose monuments still bear witness to their labours, were the dolmen or cromlech builders. These primitive people erected monuments with stones of great weight. Stone forts or Duns are a later development. Examples are found on the western shores of the counties of Kerry, Clare, Galway, Sligo, while occasional examples of them also occur in Mayo, Donegal, and Antrim.

These duns or forts are held to belong to the culminating epoch of the heroic legendary period immediately preceding the introduction of Christianity. The first Christian architecture in Ireland was necessarily developed from the pagan. The transition from the dry wall and undressed masonry, to the cemented walls and dressed stones of the later buildings, in which picked and chiselled work is visible, took place in the sixth, seventh, and eighth centuries. The cement first used, especially in buildings on the sea-coast, was largely composed of mud and gravel. The walls were first dry built, the composition poured in a liquid state upon the top of the walls and allowed to filtrate downwards. Later on, improved methods were adopted. At first the Churches were small buildings, sometimes rectangular, often round or bee-hive shape. The oldest Churches consisted of but one chamber. At holywell, about 1½ miles south-east of Ballyhaunis, a few hundred yards away from St. Patrick's well, there are the remains of the original St. Patrick's Church. The south wall is fairly well preserved, and the foundations are clearly defined. Within and without the church are traces of ancient burial grounds. Judging from the type of masonry in the portion of the wall, still standing, the ruins must be very old, possibly over ten or twelve hundred years. At Carnbeg, too, about 2½ miles north-east of Ballyhaunis, on the lands of Tim Finnegan, there are very interesting remains of an ancient religious foundation, though now buried almost completely under heaps of stones collected from time to

time from the surrounding fields. The spot is locally known as the "Cahelken," and here it is said was a Dominican little Church older than Oler, which was founded in 1430. The Dominican establishment of which traces are just visible, tradition ascribes to the 12th or 13th century. There is also just beside the site of the Church a "Dyser" or burial place, where under a tree rests an ancient vessel scooped out of a stone. Possibly it was used as a font in the church nearby. The ruins of the "Castle" at Island, about two miles north-west of Ballyhaunis, are interesting, though presenting no features of any great antiquarian or artistic interest. Perhaps the most curious thing about these ruins is the old device of having a stream of water for hygienic reasons flowing through the kitchen. The building is scarcely large enough to deserve the honour of being called a "Castle," a descriptive title that was probably conferred on it rather from courtesy than strict truth. Very little is known locally about the "castle" except that it once belonged to a playboy named "Myles Beuch," a member of the Rath family.

As for stone-built caves, they are plentifully placed in Antrimshire and Ballyhaunis districts. There are at least five in and around Antrimmore, on the lands of Burke, Waldron, Glasgow, and Folland. There are others in Laganbo, Terence, Carronegdan, and Devis. Some of them, according to all accounts, are rather elaborate structures and would be well worth exploring and describing.

Towards the close of the twelfth century large cruciform churches in the pointed style began to prevail, instead of the small edifices previously in vogue. Then were erected these stately abbeys and churches of which the ruins are still to be seen; such as those of Kilmallock and Monasteranenagh in Glusick's Jerpoint in Kilkenny; Grey Abbey in Down; Beccive and Newtown in Meath; Sligo, Oulson, Corcomroe and Ennis in Clare; Ballinobier in Mayo; Knockmay in Galway; Dunadry in Wexford; Buttevant; Cushel; and many others.

In the 14th century (about 1312) a monastery for the hermits of St. Augustine was founded by the Nangle (MacCostello) family, successors to the Fitzgeralds and largely endowed. In troubled times the Friars had to fly and their home and Church were wrecked. In 1611 the Friars rebuilt portions of the ruined edifice but had to fly once more. In 1642 Father Fulgentius Jordan was dragged from the pulpit and riddled with bullets. To-day the friary is in a flourishing condition. A manor house and fortress built by the Fitzgeralds, Earls of Kildare, were erected there before the friars took possession.

ROUND TOWERS.

In connection with many of the ancient churches there were round towers and bell covers of stone from 60 to 150 feet high, and from 13 to 20 feet in external diameter at the base; the top was conical. The interior was divided into six or seven stories reached by ladders from one to the other, and each story was lighted by one window; the top story had usually four windows. The door was placed 10 or more feet from the ground outside, and was reached by a ladder; both doors and windows had sloping jambs like those of the churches. About 80 round towers still remain, of which about twenty are perfect; the rest are more or less imperfect. The round tower Killara, built in the third style, is excellently preserved.

HOLY WELLS.

In those parts of the country visited by St. Patrick, there are numbers of "Holy Wells" marking the course of his wanderings. Two of these are in the vicinity of Ballyhaunis: one in Moran's land at Carronegdan, said to have been blessed by the Saint as he came on from Mannin; and the other at Holywell. These are surely precious objects in a locality. They bring us back in spirit 16 centuries, to the days when the great saint stood beside them and preached and baptised his converts with their waters.

What are all the skyscrapers in New York compared with a Holy Well? Money can buy them any day, but not all the wealth in America could establish or found one Holy Well, and furnish with a background of history, legend and tradition. In such a spot we have sanctity and history, beauty and art combined; the past, present and future thought to be a single form. There is food for thought, inspiration, hope, and comfort for all who visit such a spot in a spirit of reverence and love. While we have our holy wells we cannot forget either our history, religion, or country. They speak to our hearts with an appeal that none can resist. They bring vividly before our minds the whole history of St. Patrick, the faith he implanted in the hearts of the Irish people almost sixteen hundred years ago, and the struggles and trials of our race since then. Has any modern building, however costly and elaborate, any such power to move the spirit and stir the emotions as one of these picturesque and enchanting spots? The people who have a Holy Well in their midst need not envy those who can boast only of gigantic edifices built only by human genius. On the lands of Dominick Swinney at Carton, about three miles from Ballyhaunis, there is a large flat stone on which St. Patrick is said to have knelt and left the track of his knee cut out. The knee just fits comfortably into the space cut away at the side, as I found on making the trial.

Tradition has it that it was while heading for Mannin, a few miles away, that St. Patrick visited this spot and knelt on this particular flagstone in the open field. Local people visit the Holy Wells at Carronevaddan and Holywell, for the purpose of praying and performing "stations," on the last Sunday of July. The old custom had almost died away, but of late years there are signs of a revival. And this is all to the good; since while people think it worth while to venerate such hallowed spots, there is little fear they will forget their faith on the history that includes it.

A SAD REMINDER.

As you walk along the road from Ballyhaunis to Cave, about a mile away, you may notice on your left hand, on the side of the hill facing Mark Waldron's house, a large, flat stone. This marks the grave of a woman who died from cholera, when that terrible epidemic followed as a sequel to the devastating famine. The name of the woman whose remains lie on the lonely hill-side, has not been ascertained. Probably she was travelling with her son from one part of the country to another. In one of Waldron's outhouses she fell ill, and was attended by her son. When she died he constructed for her a rough coffin, and strapping it to his back and shoulders with straw ropes, managed to carry his terrible burden alone to a sand-pit on the hill-side. Covering up the coffin as best he could, he placed this large flag stone on the spot, and went his way. It was beneath the thorn tree, at the gable of Waldron's house, the melancholy task of coffining the mother was carried out by the devoted son. It was there he strapped the coffin to his back; after a struggle he succeeded in getting it onto the hill-side where it faces the rising sun, an unnamed grave of an unknown and forgotten woman.

Now, lest there may be any suspicion of heartlessness on the part of the people of the locality, we must remember that cholera was a terrible scourge at the time, and people fled from infection for their lives. When a person died from the disease, the victim was buried as quickly and quietly as possible in the most convenient spot. And so it happened that many at that time were interred in open fields and hill-sides. Funerals were out of the question. About this time a man named Michael Waldron, the owner of the farm just beside Mark's, and a brother of the late Canon Waldron (for many years P.P. of Ballyhaunis), went to Dublin in connection with a lawsuit, and on his way home was struck down by the dread disease. He died and was buried in some unknown spot. None of his friends

came to the sad supposition of being able to pray over his grave. This flagstone on the hill-side at Cave, is a melancholy reminder of the terrible conditions that existed in our country, in the days following the famine, when cholera swept through the country like a scourge and wiped out thousands of the population. But let us turn to more pleasant topics now.

BOOK OF KELLS.

In Ireland art was practised chiefly in four different branches—Ornamentation and Illumination of Manuscripts; Metal work; Stone-carving; and Building. In Leather-work also the Irish artists attained to great skill, as we may see in several beautiful specimens of book-binding still preserved. Art in general reached its highest perfection in the period between the end of the ninth and the beginning of the twelfth century. The special style of pen-ornamentation which, in its most advanced stages is quite characteristic of the Celtic people of Ireland, was developed in the course of centuries by successive generations of artists who brought it to marvellous perfection. Its most marked characteristic is interlaced work formed by bands and ribbons, which are curved and twisted and interwoven in the most intricate way, something like basket-work infinitely varied in pattern. We have many books ornamented in this style. The Book of Kells, a vellum manuscript of the Four Gospels in Latin, written in the seventh or eighth century, is the most beautifully written book in existence. A competent authority thus speaks of it: "It is the most astonishing book of the Four Gospels which exists in the world. . . . I know pretty well all the libraries in Europe where such books as this occur, but there is no such book in any of them; there is nothing like it in all the books which were written for Charlemagne and his immediate successors."

OTHER BOOKS.

Like the Books of Kells, the Book of Durrow and the Book of Armagh, are in Trinity College; Dublin. These books together with the Book of Mac Duran; the Stone Missal; and the Garland of Howth—all written by Irishmen in the seventh, eight and ninth centuries—are splendidly ornamented and illuminated. Some portions of the penwork of the Book of Kells surpass even the finest parts of the Book of Kells. Speaking of the Book of Kells, Miss Stokes says: "No copy of such a work as this can convey an idea of the perfection of execution shown in the original; for, as with the skeleton of a leaf or with any microscopic work of nature, the stranger the magnifying power brought to bear on it, the more is this perfection revealed." The "Book of Dimma" is a copy of the Gospels, said to have been written in the seventh century. The Book belonged to the Abbey of Roscrea, founded by "Román. It was encased in the middle of the twelfth century by order of Talbot O'Carroll, chieftain of Ely O'Carroll. The shrine with its precious contents disappeared at the time of the dissolution of monasteries. It was found by boys hunting rabbits in the year 1789, among the roots of the "Devil's Bit Mountain, in the county of Tipperary, carefully preserved and concealed. The boys tore off the silver plate, and picked out some of the lapis-lazuli with which it was studded. They shrunk, however, from touching the side of the shrine, where they observed the representation of the Passion. It was afterwards purchased for the Library of Trinity College, Dublin. The "Book of St. Moling," containing the four Gospels in Latin with a formula for the "Visitation of the Sick," has been ascribed to the seventh century. This book, with its ancient case or "cuidach," was venerated in Leinster from early ages. Its hereditary keepers were the Kavanagh family of Borris in the County of Carlow. It is now in the Library of Trinity College, Dublin. Other remarkable literary treasures include—the "Garland of Howth"; the "Psalter of Bismarck"; the "Irish Antiphonary"; or Book of Hymns; "Leabhar Breac"; "Book of Ballymore"; "Book of Lecan"; "Book of Bann"; "Leabhar na

BOOK SATCHELS.

In passing, mention might be made of the leather satchels called "polaires," in which the ancient books were carried or were hung upon the walls of the chamber in the monastery or tower where they were preserved, such as that called the "Satchel of the Book of Armagh"; the "Satchel of the Irish Missal" at Corpus Christi, Oxford; and the "Satchel of St. Moede's Breviary," St. Oulama is said to have blessed "One hundred polaires, noble, one coloured." St. Patrick is also described as appearing followed by the boy Bosen, with his satchel on his back.

BELLS.

The iron Bell of St. Patrick is at once the most authentic and the oldest Irish relic of Christian metal-work that has descended to us. It possesses the singular merit of having an unbroken history through fourteen hundred years. The little iron hand-bells of the first teachers of Christianity were among the relics held in highest estimation. When worn and useless, as in the case of St. Patrick's Bell, they were encased in cases made in the form of the bell, and adorned with gold and precious stones; probably executed about four or five hundred years after the death of the Saint to whom the bell belonged. The shrine of Patrick's Bell is a fine example of goldsmith's work, executed between the years 1091 and 1105. The shrine is made of brass, on which the ornamented parts are fastened down with rivets. The front is adorned with silver-gilt plates and knot-work in golden filigree. The outer work is partly covered with scrolls, some in relief, and some in bas-relief. It is also decorated with gems and crystal, and on the sides are animal forms elongated and twisted into interlaced scrolls. Six examples of these beautiful reliquaries are still in existence.

THE TARA BROOCH.

This exquisite work was discovered accidentally. On 24th August, 1850, the child of a poor woman was playing on the sea-shore when she found it. She afterwards sold it to a watchmaker in Drogheda, and it is now in the Museum of the Royal Irish Academy. "The Tara Brooch," says Dr. Petrie, "is superior in any hitherto found in the variety of its ornaments and in the exquisite delicacy of execution." It is composed of a metal harder than silver formed by a combination of copper and tin called white bronze. A silver chain is attached to it, which was intended to keep the pin tight and in its proper position. This chain is of that peculiar construction known as Trichinopli work. The face of the ornament is overlaid with various beautiful patterns of the same class as those found in Irish illuminated MSS. designed with delicate taste, and enclosing the reverse as well as the front. A lens of moderate power is necessary if we would appreciate the perfect execution of these ornaments. There are no less than seventy six varieties of designs to be seen on the brooch. The "Roscrea Brooch," and the "Arlagh Brooch," are other beautiful specimens of ancient native art.

THE ARDAGH CHalice.

This beautiful work of art was found by a boy digging potatoes, near the old Bath of Arlagh. It is a masterly piece; that the date of the two finest examples of the goldsmith's work of Christian Ireland—the Tara Brooch and Arlagh Chalice—cannot be fixed by such inscriptions as we found on other relics. They give no name of king or ecclesiastic for whom they were wrought—ask no prayer for the artist by whom they were designed. That these two relics are contemporaneous there can be no doubt. They should not only perfectly similar developments of the "spiral" design, but many other points of agreement: the same intricate wirework; the same Trichinopli chain-work; the same circles of amber and translucent glass; the same enamel, etc. The Chalice belongs to that early class of two-handled cups, described in the old "Ossianic Romances" as Roman; as "calices ministrandi" from the Latin

the tenth century. It combines classic beauty of form with the most exquisite examples of almost every variety of Celtic ornamentation. It is composed of an alloy of silver, and is 7 in. in height, and 9 1/2 in. in diameter; the foot is 6 1/2 in. in diameter; the depth of the bowl is 4 in. A detailed description of this wonderful object would run into columns. The ornamented designs belong to the Celtic school of art which reached its highest perfection as regards metal-work in the tenth and eleventh centuries. Of these designs there are about forty different varieties, all showing a freedom of creative power and play of fancy to be equaled by the work upon the Tara Brooch. The Ardagh Chalices is a unique example of the so-called chalices used in the earliest Christian times.

BOOK SHRINES.

Book-shrines appear to be of rare occurrence now in Ireland. The first book-shrine or "cumbach" we read of, the date of which can be fixed by any historical authority, was made by the "Book of Durrow," by the King of Ireland, Flann Sinna, son of Malachy, who reigned between the years 877 and 916. This was lost, but it was seen by Roderic O'Flaherty in 1677. The following are the "cumbachs" of which anything is known: The cumbach of the "Book of Durrow" (A.D. 875 to 916), "Book of Armagh" (908), "Book of Kells" (1007), "Melisale's Gospels" (1083-1025), "Stora Missal" (1028), "Colman's Prayer" (1084), "Dinnia" (1190), "St. Patrick's Gospels," "Carroch's Gospels" (1154), and the Cumbach of Colman.

The boxes vary from nine and a half to five and a half inches in length. They are of various materials, silver, plated gold, bronze and iron, and in one instance that of "St. Patrick's Gospels" it is of yew wood. An interesting history attaches to the cumbach of the St. Andrew service in the year 1784, who "Stora Missal." This Cumbach is held to have belonged originally to the Monastery of Lough, in the County of Tipperary, whence it may have been carried at a subsequent period to the Irish monastery of Rathabon. It was sent to Austria by Mr. John Grace, an officer died without leaving any memorandum respecting the monastery or library where he deposited it. Dr. O'Connor obtained it from the lady of Mr. John Grace for the library of the Duke of Buckingham, whence it passed into the possession of the Earl of Ashburnham, and it is now deposited in the Museum of the Royal Irish Academy. This case or cumbach is made of oak, covered with plates of silver.

THE CROSS OF CONG.

This beautiful processional cross was originally made for the Church of Tuam, seat of the Archbishopric of Connaught, and for Mulroney O'Duffy, who died in the year 1150. It is made to comprise a portion of the true cross by order of King Turlough O'Connor, as we learn from an entry in the "Annals of Inisfallen," A.D. 1128. The shaft of the cross measures 2 ft. 6 in. high, breadth or width of arms, 1 ft. 6 1/2 in. It is formed of oak, covered with plates of copper outside, which are placed five on the front and three on the back, with a portion of a fourth plate on each, all adorned with a richly interwoven pattern. On the central plate on the face, at the junction of the arms, is a boss surmounted by a cross crystal. Thirteen jewels remain of the eighteen which were disposed at regular intervals along the edges and on the face of the shaft and arms, and spaces are made for nine others, which were placed at intervals down the centre. Two beads remain of the settings which surrounded the central boss. The shaft terminates below in the shape of a lead of an animal beneath which it is attached to a spherical ornamented ball, surrounding the socket in which was inserted the pole or shaft for carrying the cross. This shaft was carried from Tuam to Cong either by the Archbishop O'Duffy, who died in the Augustinian Abbey there in 1150, or by King

Roderic O'Connor, the last monarch of Ireland, who himself founded and endowed the Abbey of Cong. The cross was concealed at the time of the Reformation and found early in the 19th century by the parish priest Fr. Prendergast, in an oak chest in a cottage in the village. It was presented to the Museum of the Royal Irish Academy in 1835 by Professor MacCullagh, who acquired it from Fr. Prendergast's successor.

Only a cursory glimpse could be given here to the absorbing subject of native antiquities. If the truth were known, there are in every townland almost, objects of the greatest antiquarian interest only waiting to be revealed by some one sufficiently interested in the subject. Our own day is providing antiquities for the future. For example, the monuments recently erected to the memory of those who fell fighting for liberty, are things that will interest future antiquarians. The inscriptions telling how those that sleep beneath fell, will in time form a part of our ancient history. In every age the lure of the wondrous charm of antiquity inspires students and workers.

AMATEUR.

2nd April, 1900.

JULY 30, 1927,

Michael F. Waldron, Ballyhaunis, writes—
Mr. O'Hanlon's article on the subject of Canon Han's Skull has evidently been successful in its aim and claims, for it is now announced that the skull has found an appropriate resting place at last in the National Museum. For this satisfactory consummation both Mr. O'Hanlon and the "Irish Independent" deserve the warmest thanks of all who have not yet lost their affection and reverence for our glorious dead. No one with a spark of respect or admiration for the memory of the illustrious man whose life and songs furnished inspiration to the pens of Swift, Goldsmith and others, could read without pang of the fiercest indignation of the unfortunate adventures of this precious relic and the desecration to which it had been subjected from the days of its first identification in the churchyard of Killoonan, Co. Roscommon, up to the time of its transport to the guardianship of the National Museum.

October 17, 1931.

ST. PATRICK'S CHURCH, BALLYHAUNIS.

A PAGE OF RECENT HISTORY.

HOW CANON CANNING BECAME P.P. OF BALLYHAUNIS.

By "Amateur."

It was not until after the death of Canon Waldron on December 18, 1892, that the town of Ballyhaunis was fused into parochial unity. Up to then the town was divided between the two parishes of Annagh and Bekan. Roughly speaking, the Annagh portion of the parish included all that would be cut off by a boundary line drawn from Peter Hannon's to John Freeseley's. The remaining portion of the town—all North Main street, Knox street and Bridge street from Tommy Coyne's to Michael Fouldy's—belonged to the parish of Bekan. Ballyhaunis was then under the pastoral jurisdiction of two parish priests, one of whom resided in Bekan, where the parish church was, and the other in Ballyhaunis town itself. The last parish priest of Bekan having jurisdiction over Ballyhaunis was Canon Peter Geraghty, who died in January, 1894.

The division of Ballyhaunis into two parishes was recognised by the ecclesiastical authorities as a most unsatisfactory arrangement that gave rise to some glaring anomalies. In the old times, when Ballyhaunis consisted of only a dozen or so of little thatched huts, mostly scattered about the Abbeyquarter area, these anomalies were not so noticeable or pronounced as they came to be later on when the town began to stretch its limbs and grow rapidly on all sides, when its commercial enterprise began to assume important proportions, and its fairs and markets attracted people from far and near. With the growth of the town in size, population and importance, it became evident that

an end must be put to the unsatisfactory arrangement that had hitherto obtained. Many people born and reared in Ballyhaunis never saw their parish church at Bekan from year's end to year's end; they would not know their parish priest, Canon Geraghty, if they met him on the road. Two sets of stations were held yearly in the Ballyhaunis church, one for Annagh, the other for Bekan. At Christmas and Easter there were two tables at the church door for the offering of the Bekan parishioners and the other those of the Annagh parishioners. Two sets of collectors took up their positions beside the tables under their appropriate banners. The last parish priest of Annagh-Ballyhaunis lived in the Main street, his lodgings situated in the parish of Bekan over where Mick Webb has now his butcher shop, and died there, as stated above, on December 18, 1892.

After Canon Waldron's death the Archbishop, Dr. MacEvilly, had matters so readjusted that the whole town of Ballyhaunis would be united under one pastor. The first parish priest of the united town was the late Canon Canning, who was appointed in the spring of 1893 and who died on March 4, 1921, aged 70 years. For 28 years Canon Canning was P.P. of Ballyhaunis.

How it came about that Canon Canning was appointed P.P. of Ballyhaunis was described to me one day by himself; and as it may be of interest either now or hereafter, I will endeavour to reproduce as accurately as I possibly can his account of the event.

It was a few years after the dedication of St. Patrick's Church by the late Dr. Healy (the ceremony was performed on October 10, 1909), that Canon Canning and myself were walking in the church grounds discussing the project of providing Ballyhaunis with a Town Hall. A move had been already made in the town and a meeting held, but the Canon had very little hopes that anything worth while would be done by those who had taken the initiative in the matter. He then disclosed to me his own personal views but requested me to keep the information private until such time as he would have the necessary preliminaries settled and be prepared to start operations. I followed his instructions, of course, and kept silent on the subject, relying on what he had told me. But it may be no harm now to say that Canon Canning's intention was to devote the materials of the old church to the construction of a Town Hall. The old church was right in front of the new one, only a few feet separating them, and of course it would have to be removed sooner or later, and all the materials, stones, slates and timber would go a long way in building the projected Hall. Labour was cheap, too, at the time. When I asked about a suitable site he looked across the road towards the ball-sally and said that he had hopes of getting the Congested Districts Board to give a site and help in other ways as well. This discussion cleared the air, as far as I was concerned, and left my mind quite satisfied that in a short time Ballyhaunis would have a Town Hall second to none in the county. Unfortunately poor Canon Canning's health began to fail shortly after this, and as it grew worse and worse the prospects of the Town Hall receded farther and farther into the mists of things imagined and not realised.

The conversation about the Town Hall that we would build some day in the near future seemed to stir up old associations in the Canon's mind, and he dismissed that topic by saying with a smile: "Well, that's settled now. With the help of God, we'll go on with the building of the Town Hall when everything is in the way." Then he became reminiscent and said: "Yes, this talk of more building amuses me. Was I ever telling you"—addressing me by my Christian name, as usual—"how it came to pass that I was appointed P.P. of Ballyhaunis?" I replied that he did not, and then he told me in his own quiet, modest way how Dr. MacEvilly summoned him one day to Tuam for a conference with Father Jeremiah MacEvilly, P.P., Dunmore, the Archbishop's brother, who was the only other candidate.

Dr. MacEvilly said that he sent for Fr. Canning to offer him the vacant Ballyhaunis parish. Father Canning had a splendid record of work. He had built a fine church at Lecanvey, and His Grace said he wanted a lawyer for Ballyhaunis and he thought Fr. Canning would fill the vacancy with credit to himself and the Archbishop.

Father Canning thanked His Grace for the honour, but said he was quite content to remain in his then modest sphere of activities. However, as His Grace thought so highly of him as to offer him Ballyhaunis, he would do his best to fulfil his duties in such a way as would meet His Grace's approbation and approval.

There are, said His Grace, a few conditions attached to the appointment that I would like to point out to you, Father Canning, lest there may be any misunderstanding hereafter.

"And what are these conditions, may I ask you, Grace?"

"Well," replied His Grace, "Ballyhaunis priests have no residence to call their own. They are obliged at present to live in apartments, which are not always suitable. Now, when I go on visitation to Ballyhaunis, I'd like to have a house of my own to stay in. First of all, therefore, I'd like to have a good Parochial House built there."

"A Parochial House, your Grace? Oh," said Father Canning, "I think, with the help of God, I would be able to provide one."

"I have no doubt you will, Father Canning. You're a worker. And then we must remember that Ballyhaunis is a thriving little town. I have a great affection for it. Year by year it is growing in population, wealth and importance, and I know of no town of its size and pretensions that is without a convent. I'd like to see Ballyhaunis with a convent. A community of teaching Sisters would be of great help to the town and district."

"The building of a Parochial House and a Convent of Mercy are two of the conditions attached to the appointment, your Grace?" asked Father Canning, now beginning to waver in his decision to accept the appointment.

"Yes, Father Canning, but I am imposing no condition that I am not confident you will be able to fulfill."

"And these all, your Grace?" asked Fr. Canning, now feeling that he would rather come on other priest had been chosen for the honour.

"There are just a few other items I would like to mention," said His Grace in quite a casual manner. "If you have a Convent of Mercy it would be well to have also a convent school. I do not consider the existing schools suitable for nuns. But I suppose they must do until you provide better."

"Father Canning was now plunged in doubt and perplexity. The prospect of having to build a Parochial House, a Convent of Mercy and new Convent Schools appeared to him a task far too formidable for his powers and means. Where would the money come from for all these expensive institutions? His purse was empty. He was poor as the proverbial church mouse. He could feel himself undertaking such burthens. He wished he were outside taking the air and changing his mind. And as he continued to ponder and flounder in his thoughts, the voice recalled him once more to earth and its realities.

"And then," continued His Grace, "the present church in Ballyhaunis is not at all adequate for the requirements and growing needs of the parish. It is a poor, old-fashioned, seedy little church, sometimes unequal to the demands of the congregation. Very large numbers of the congregation have to kneel and worship outside at times through lack of accommodation. Ballyhaunis deserves a better and more spacious church; one in keeping with the advancement of the times and with the growing importance of the town. I would like to see a new church erected in Ballyhaunis."

"A new church also, your Grace?" asked Father Canning as if in a dream, bewildered and limp.

"Yes, certainly, a new church," replied His Grace, "and that will, I expect, be the greatest undertaking and the greatest achievement of all. The House of God must be the best and worthiest the parish can provide."

"Father Canning moved to depart. Father MacEvilly had kept still and silent, studying the effect of His Grace's words on poor Fr. Canning."

"Finally, in addition to all these, and some other little odds and ends, there will come under your notice from time to time. I would want to see some additional schools built in the parish and some improvements made in existing schools that are badly in need of them."

"Father Canning humbly but respectfully declined to accept the appointment with such onerous conditions attached. He did not feel equal to the tasks imposed on him. He pointed out that it would be presumptuous on his part to undertake such responsibilities, and he would not deceive His Grace or himself by accepting a position that he felt sure he was not competent to fill. He had no money, knew no influential people in Ballyhaunis who could support and assistance be could rely. He would go into the parish as a stranger. Where would the

money be found to erect all these institutions? In a word, he felt convinced he could not fulfil the conditions. His Grace pressed him to accept. A Father Canning begged leave to depart with His Grace and the struggle Father Canning had with His Grace and the responsibilities sought to be imposed on him but happy in the thought that he had not been tempted to accept the parish under conditions for which his strength and resources were not adequate.

As he was going out the gate light-hearted and free from all the galling anxieties of the past hour, Father Jeremiah came rushing after him and grasping his arm exclaimed:—

"You must come back, Father Canning, and accept Ballyhaunis. You are the most suitable for that parish. His Grace wants to see you there. I want it too; so do others."

"But, Father MacEvilly," said Father Canning, "how could I promise to build a Parochial House, a Convent of Mercy, Convent Schools and other schools, and, above all, a new church? I don't profess to be able to work miracles. My resources are all and my powers are limited. It would be deplorable on my part to accept the parish with the conditions attached."

"Bus, sir," said Father Jerry, still keeping his grip on Father Canning's arm, "has the Archbishop imposed any time limit? Has he said, 'You must have all this done in five years, or ten years, or twenty years?' Can't you accept the appointment, and then, as God provides you with the means and strength, do your best, and what more can be expected from you?"

"Father MacEvilly ushered Father Canning once more to His Grace's presence.

"Well, Father Canning," said His Grace, quietly looking up from the volume he had been reading, "have you reconsidered your decision?"

"May I ask your Grace within what time do you require all these works you have mentioned to be accomplished?"

"Have I imposed any time limit, Father Canning? Have I said you must have this or that done within five years, or twenty years, or even fifty years?"

"Well no, your Grace has not."

"Very well then. I understand and appreciate the difficulties involved. I don't expect you or any other one to do impossibilities. God giving you the grace and means and health to work, I expect that you will observe the conditions."

"I thank you, Grace. With God's help, I'll do my best, weak and poor as I am."

"God will help you, Father Canning. My blessing and the blessing of God be on you and all your works."

Thus did Father Canning accept the pastoral charge of Ballyhaunis. He was not many weeks inducted into the parish when he set about fulfilling the conditions imposed on him. In a short time he had a fine Parochial House erected. He purchased of the Presbytery for the curates of the parish. Next he set about building the Convent of Mercy. He got National Schools erected in Derrylea, and enlarged and improved Brick-school and other schools in the parish. New schools were erected in connection with the Convent of Mercy, too, and lands purchased for the nuns.

On May 27th, 1900, when he called a meeting of the parishioners in the old church to discuss them about the erection of a new one, Father Canning was set about achieving his masterpiece. For some time, as he was well aware, he had been hesitating about taking the plunge. Realizing the magnitude of the project, he trembled at the prospect ahead of him. Many calls had been made on the people's purse of late years. Where would the money be found to go on with a work of such massive proportions? He wanted a great church as great and beautiful as the parish could afford to have. He weighed the undertaking with him down with anxiety. He considered what the response of the parish to his appeal would be like. The success of the first meeting filled him with courage and hope, and once he put his hand to the plough there was no turning back. The parishioners at home and abroad set liberally by him and subscribed to the best of their ability. So rapidly did the work progress that the new edifice was fit for dedication by Most Rev. Dr. O'Connell on October 10, 1909, or about nine years after the first meeting was held with it was held. And so, within a few years of active service (for Canon Canning was invalided for a few years prior to his going to Ballyhaunis) Father MacEvilly fulfilled, and more than fulfilled, the conditions attached to the works he promised to do, but he was not beyond the terms of the bond; and had God

spared him he would have continued to embellish Ballyhaunis, for it was one of his greatest desires to see a Town Hall provided, and a good up-to-date one, too. When the Convent came to Ballyhaunis he feared whether he would be able to accomplish the tasks set before him. The programme was a weighty and formidable one. But being in a mood of the stoutest honour and most scrupulous truthfulness, he went on bravely in his grave if he had not done his utmost to fulfil his promises, with even a little over and above. May he rest in peace.

"AMATEUR."

8th October, 1931.

JUNE 24, 1933.

CANON CANNING'S MASTERPIECE.

Notes on its History.

(By "PARISHIONER.")

It was only shortly before the development of his last prolonged and fatal illness, and several years after the dedication of St. Patrick's Church, that the late Canon Canning, in the course of an evening's conversation, revealed to me that one of the conditions attached to his appointment as P.P. of Ballyhaunis, by the late Dr. MacEvilly, Archbishop of Tuam, was that he would provide a new church for Ballyhaunis. The old church was an antiquated and patchwork structure, built at different periods to meet the requirements of the expanding population and yearly increasing commercial importance of the town and district. The congregation had outgrown the capacity of the edifice. Sunday after Sunday numbers of worshippers were crowded on the grounds, and could be seen kneeling outside the doors during the celebration of Mass, often in the most inclement weather. The old church was cruciform, having three galleries, erected at different times as the needs of the congregation grew and additional accommodation was badly needed. The interior was plain to the point of primitiveness and had a poverty-stricken appearance.

When Dr. MacEvilly contemplated putting a priest in pastoral charge of Ballyhaunis, his first thought rested on Fr. Canning, who had already shown some aptitude for church-building, having in the teeth of many difficulties provided Lecanvey with a new church, as set in the words of the late Dr. Kilkenny, P.P., Claremorris, on the occasion of the opening of a Bazaar: "Where the wavelike of Lecanvey murmur on the silver strand in the shadow of Crough Patrick; he had raised a marvellous church, built in the strength of its structure and beauty of its architecture."

REJECTION AND ACCEPTANCE.

Having summoned Father Canning to Tuam, the Archbishop graciously offered him the Ballyhaunis parish, which the modest and retiring priest graciously and thankfully was about to accept, until he heard that the provisional conditions attaching to the appointment would include—(1) the building of a Parochial House; (2) a Convent of Mercy; (3) a Presbytery for the curates; (4) other elementary schools; (5) other improvements of some school; (6) the repair and extension, and other sundry works. When Father Canning heard the programme cut out for him, he humbly begged leave to decline with thanks the honour of the appointment, and having taken leave of the parish, he went in haste. But before he had made his escape complete, he was overtaken by the Archbishop's brother, Canon MacEvilly, P.P. Dunmore, who had been present at the interview. Canon MacEvilly begged Father Canning to accept Ballyhaunis, and urged him to accept Ballyhaunis. Father Canning said he did not profess to be able to work impossibilities, he had no money to build all these institutions His Grace had mentioned, he was not a very notable stranger in Ballyhaunis, without friends to help or support him. He would not deceive His Grace by accepting the appointment under the pretence that he could carry it out in his lifetime. The programme lay down. Canon MacEvilly reminded him that the Archbishop had not mentioned any time limit within which the works should be completed.

ST. PATRICK'S CHURCH, BALLYHAUNIS

On this point Father Canning wavered and was ultimately persuaded to return. Being asked His Grace within what time were all these works to be carried out, His Grace replied that he would lay down no specific time limit, only a promise that, granted the absence of the usual health and length of time, he would do his best. Fr. Canning, though appressed with the thought of the enormous work before him, at last yielded consent and accepted Ecclyhaunus as the field of sacerdotal and civic activities for the remainder of his life.

He was not many hours, I might say, installed in Ballyhaunus when he set about to work. The repair and renovation of the old church first engaged his attention. The young lads and girls of the town had for some years a Dramatic and Musical Club established and Father Canning at the outset, enlisted their support. They organised all sorts of entertainments in aid of the parochial funds as he suggested. He took a direct personal interest in their work, asking from time to time how rehearsals were progressing, and attending the final rehearsal to offer suggestions and criticisms. He named as a high standard, and encouraged his artists to practice, persevere, and perfect themselves in their work. To go along with raising funds for the improvement of the old church, and the other projects subsequently undertaken, he in his humble little Dramatic Club in the course of his career, contributed a Gold Chalice to the Church, and over £1,270 to the New Church Fund.

GREAT WORK

In a comparatively short time Father Canning had provided a substantial Parochial House, and when that was accomplished he laid his plans for the building of a Convent of Mercy, together with a Convent School. He had also planned and improved several of the national schools in the parish, and provided new ones in districts that badly required them. Next to religion, his interest in education was a predominant feature of his character. He took at all times the keenest possible interest in the education of his parish and parishioners. If ever there was a great practical educationalist in Ireland, Father Canning was certainly one.

Having got the Parochial House, Convent and Schools erected, he next turned his thoughts in the direction of the vast undertaking of all the New Church. The project seemed to overwhelm him, it taxed his thoughts to the utmost. He realised as he contemplated the magnitude of the task before him, where would the required funds come from? Would the parishioners support him? His coffers were now drained to the last halfpenny, how could they be replenished? These were matters that caused much and painful reflection. But so high and keen was his sense of honour that he would not rest satisfied until he had requested, and more than redeemed, his sensitive conscience kept stirring at him night and day, and arising on him, as with his good work, till at last he began trusting to the goodness of God, to make the momentous change.

One day he told me that he had definitely decided to start on the New Church project, and asked me if I thought he would get the necessary support and encouragement. His answer was that he would announce a meeting on the following Sunday to be held in the Old Church to consider ways and means. Having heard his decision I wrote a short article for the "Western People" so as to pave the way for future action.

Father Canning knew nothing about this until I submitted to him the words which the late Mr. Walsh, the vicar kindly sent me for correction or amendment. When I showed the sheet to Fr. Canning he expressed a very pleasant surprise, but his modesty got a bit of some complimentary references to himself and his work, which he would have struck out had I been agreeable. The

article duly appeared in the "Western People" that week, and broke the news to the parish that the building of a New Church was about to be undertaken. When Father Canning announced at the Masses on Sunday that a meeting of the parishioners would be held that afternoon, the congregation were more or less prepared for the call.

The "Western People," June 2nd, 1900, published the following report:—

BALLYHAUNIS NEW CHURCH. Initial Steps Taken.

The foundation stone of the Ballyhaunus New Church was practically laid on last Sunday (May 27th, 1900), when the first meeting was held in connection with the meritorious work, which promises to be crowned with the fullest measure of success. The people of Ballyhaunus clearly realise the pressing necessity for a suitable church in their midst, and will be satisfied until the idea conceived by their worthy parish priest is a lasting reality. His Grace, Most Rev. Dr. MacEvilly, too, has already manifested, as indeed he invariably does in similar instances, deep interest in the project, to which he will contribute not merely moral, but by his princely subscription, material assistance also. In Father Canning's hands the big undertaking is being kept going, by the numerous beautiful buildings erected by him in other parts of the archdiocese amply testify. Whenever he has had spiritual charge, there also he has left standing monuments to his piety and real interest in the welfare of youth, time and labor, and conveniences, by his nothing is done by halves, and so predict that the new church of Ballyhaunus will be something to which the town may point with pride, and which will be credit to both priest and people. . . . The work is undertaken by Father Canning as a labour of love, to the completion of which he intends to throw in the full weight of his energy and resources. The parishioners of Ballyhaunus, with that interest they have ever displayed in any worthy object, have already manifested a great enthusiasm in the matter. The generous subscription list formally opened on Sunday last speaks eloquently in their favour. Rev. J. P. Canning, P.P., was moved to the chair. Amongst those present were—Dr. C. E. Crean, M.D.; Messrs P. J. Halpin (Ulster Bank); Michael M. Waldron, Thomas J. P. A. W. Waldron, James G. Waldron, Mark Waldron, Pat Lyons, M. Waldron, John Kenny, Dan Feeley, John Judge, R. Henry, W. M. Flynn, Donk. Regan, M. Delaney, M. Tighe, Thomas Flanagan (Ballindrehilly), Tim O'Callaghan, Harry A. McConville, M. Paly, William Cooney, John Charles Fitzmaurice, J. Mulligan, James Lyons (Hotel); J. Coyne, E. Murphy, Thomas Kenny, David Fallon, T. P. Cassidy, J. P. Caulfield, T. Moran, etc.

The Rev. Chairman, having opened the proceedings, and explained the objects of the meeting, a most encouraging letter from His Grace, the Archbishop, was read. Resolutions were adopted urging the necessity of providing a new church, and appealing for assistance to the faithful at home and abroad. A parochial committee was then appointed—Rev. J. P. Canning (president); Dr. C. E. Crean (vice-president); Messrs P. A. Waldron (Hon. sec.); the Ulster Bank treasurer, and all present to form a working committee.

Subscriptions began to roll in, on the project, and in a month. From natives of the parish abroad almost every post brought contributions. I have beside me the published list of the first subscriptions received from the parishioners at home.

Mr. John Greeley (now P.P. Knock) and Father Stephen Walsh (now P.P. Aghamore), then curates in Ballyhaunus, conducted wonderfully successful collecting tours throughout the U.S.A., and sent

home large sums of money, running, I believe, into thousands of pounds. The phenomenal success of their respective missions was the subject of complimentary comments in the Press of the day, provincial and metropolitan.

A MARVELLOUS ORGANISER.

Father Canning was a marvellous organiser in a gentle, unassuming way, without fuss or bustle of any kind. He attracted workers by the simple earnestness of his nature and the transparent sincerity and unselfishness of his motives. Without crush or palaver of any kind he inspired all with whom he came in contact with the desire to lend a helping hand. A native speaker of Irish, he became attached to the local branch of the Gaelic League, attending the Sunday afternoon classes regularly and assisting in the teaching and examining of the students. He invariably read the Acts before Mass in Irish, and very often preached, and recited the Rosary also in the native language. He never taught the local Irish teacher to read a chapter from the Irish catechism on Sundays before Mass, and paid for the service out of his own pocket. Though shy, nervous and sensitive to the highest degree, Father Canning had a genuine sense of humour, and when occasion arose could laugh very heartily. His sense of justice was razor-keen, and he abhorred falsehood or anything savouring of double-dealing. Let him find you out in a serious life once, and it would take you years of the purest truth-telling to re-establish yourself in his good graces again. . . . This trait of his fine character, for some years after his arrival in the parish, caused considerable inconvenience to numbers of his parishioners who had not hitherto cultivated the fine art of truth-telling with conspicuous success, or whose lively imaginations were apt to confound fact with fiction. Father Canning never insisted on candid and truth-telling without exaggeration or adventitious embroidery. A lie drove him to the verge of despair; double-dealing was abhorrent in his eyes. If you were to succeed in deceiving him with a falsehood, you must bore rather an artist, or a humorist of the first water. A shrewd judge of character, his X-ray eye pierced beneath the surface to the very inmost thoughts of one's breast. A worker himself, late and early, he expected all his parishioners to follow his example. He encouraged the school-going population to study for all they were worth, and would question them individually both in school and out of it whenever he met them, as to what subjects they were learning, how far they had progressed, and what kind of books they liked best. When, under the auspices of the Gaelic League a Library was established, he gave it every possible support and encouragement, assisting with donations of books and a generous subscription. He saw the public utility of a varied collection of sound books for general reading and reference. He believed in having a supply of books ready at hand for the enlightenment and instruction of the youth. His own favourite authors seemed to be Dickens, Scott and Thackeray. A saintly priest, a courtly and dignified gentleman, charitable to his finger tips, with a heart as tender and as simple as a child, Father Canning was a mighty force and an indefatigable worker.

NEW CHURCH DEDICATED.

After long, strenuous years of labour and anxiety, he had the happiness so to hold the dedication of the New Church by Most Rev. Dr. Evelyn Archbishop of Tuam, on Sunday, October 10th, 1900.

He had already provided a fine Treasury for the curates of the parish, and so had discharged the obligations entered into when accepting his appointment as P.P. . . . Between 1893 when he was inducted, and 1909 when the dedication of St. Patrick's Church took place, Father Canning had accomplished a task that at one time seemed to him impossible of performance within a short lifetime. He

factory. All those institutions he established at the cost of so much toil and thought and worry, live after him. Some may think they were always there or that they sprang up from the ground by miraculous birth. Not so. They are the fruits of the labours and sacrifices of Father Canning and his generous parishioners. They are, under God, his and their gifts to the parish and the nation. He passed to his eternal reward on March 4th, 1921, at the age of 75 years, having been 28 years P.P. of Ballyhaunis, but his work lives after him and will live for evermore. One thing at least is not in the power of men to do, and that is to alter the past; they cannot prevent history. What has been done has been done. Shakespeare puts it in the mouth of Mark Anthony the oft-quoted aphorism:

The evil that men do lives after them,
The good is oft interred with their bones.

But this is not the whole truth. Very often in this life the good that men do lives after them, while sometimes the evil is buried in their graves and then forgotten. There are some good works whose effects can never die. It would be impossible to jpter with his bones the good Canon Canning did. And no power on earth, now or in the future, can wholly obliterate Success another Canon swept through Ireland and levelled St. Patrick's Church, would that alter past history or destroy the symbolism of the ruins? Not at all. Even in the ruins the story of Canon Canning would live, and the history of his times would be remembered. For instance, the Irish Parliamentary Party have been wiped out, but was the good they did there, with their bones? Stand on any hill and look about you, observe the lasting effects of their work in newly-built homesteads, divided farms, labourers' cottages, in roads and railways and public institutions. These good things remain. Generations pass away like the waters of a river, but the lasting serene permanent good men do remains ever, undiminished in history. As well try to bring back the river water to its parent fount as try to alter past history. Not alone in a parochial sense, but even in a national sense Canon Canning was a great priest and a great Irishman. His achievements and his life prove it to the hilt. His work, his acts, his model and saintly life, challenge emulation, and put to shame those who may much but do little of lasting worth or who wish to make history, civil and ecclesiastical. Add something of permanent value to life. Talk is cheap. It is not every day you meet a spirit like Father Canning, who in the short space of sixteen years could provide a New Church, New Schools, a Convent, a Parochial House, a school, in a poor parish, while discharging other duties pertaining to his sacred calling, and participating in all his many civic and political activities of his day, being manager of schools, president of the local branches of the Gaelic League and U.I.L. president of the Parish Improvement Committee (under the C.D.B.) and so on.

It was his intention and ambition also to provide a new Town Hall for Ballyhaunis, and he had the plans under consideration when his health, never too robust, broke down under the constant strain of work and anxiety.

Thus, associated with the good work he has left behind, and the example he has set, Canon Canning's name is engraven in the history of the Church and Nation. His visible life's achievements remain as a heritage for future generations. It is theirs to hold and preserve. All the Anarchists or Communists that all the world has ever, or will ever, produce cannot alter one jot or tittle of past history, nor can they undo all the good. They may indeed destroy some material edifice, but they cannot destroy the inspiration that would spring from their ruins; they cannot obliterate their symbolism and spiritual messages.

And one of the peculiarities of his gigantic undertaking was that instead of employing contractors (except in one instance) Father Canning filled the rôle of contractor himself, in order to have the work done as cheaply and economically as possible. This unusual course was made possible, however, owing to his having, at hand the late Mr. John Charles Fitzmaurice, a brilliant architectural genius and mechanic, who while nominally acting as the capacity of clerk of works,

really discharged all the duties of a contractor under the supervision of the architect. It was fortunate for Canon Canning that he found on the spot, when coming to Ballyhaunis, such an able and versatile assistant as Mr. Fitzmaurice, whose experience and knowledge of building and architecture, religious and secular, were both varied and extensive.

It is a rare pleasure indeed to be able to put on record such achievements as those of the late Canon Canning. What the fruits of his spiritual efforts may have been is a matter only within the knowledge of the Great Master above. Canon Canning was a builder, a constructionist; he desired to make his parish a better and brighter place than he found it. To that end he devoted his saintly life, for the honor of God and the glory of Ireland. And so his name lives and his work stands.

Jun 15th, 1933.

OCTOBER 15, 1932.

DR. MACÉVILLY AND CANON CANNING.

(To the Editor Western People).

Dear Sir,—With reference to that unsavoury instalment of the History of Mayo dealing mainly with the "three Johns" of Tuam—Drs. MacHaile, MacÉvilly and Healy—I would like to say that in my humble opinion Dr. MacÉvilly was a great and erudite Archbishop, even though he was only human and had, in common with all of us, his own little oddities, whims and eccentricities. What his relations with his clergy were, or what his merits or demerits as an ecclesiastical disciplinarian, does not matter very much to me as a layman. I remember him only as a great and erudite Archbishop, remembering that he confirmed me, that on one occasion I acted as sponsor for his confirmation ceremony, and that on a few occasions he conversed informally with me when as a lad I was Mass-server. And my recollection of his talk is that it was pleasant and good-humoured. It is not so long since I read through his learned "Exposition of the Gospel of St. John," and admired the erudition therein displayed. His theological works alone, the Expositions of all the Gospels and Epistles, constitute an imperishable monument to his industry, sanctity and zeal. Let people say or think what they may about him, his published works alone are sufficient to silence detractors and vindicate his memory. Read them—read them—and when you have read and mastered them prostrate yourself in a spirit of humility before them. And remember that these writings of his were only a part—a small part—of his long and active life's work. Dr. MacÉvilly was a great churchman, a great Archbishop; so was Dr. MacHaile and so was Dr. Healy. The written word is there to attest the fact. They gave of their best to the Church and to posterity. They have bequeathed a rich heritage to their spiritual descendants, and nothing that can be said or written can rob either of them of the honour and reverence due to their memory. Even though they have passed beyond the grave their power and influence for good is still felt—still operative. In all charity let us forget their shortcomings—human, social or political—and remember only their virtues, greatness and genius.

CANON CANNING.

The history and revered name of Canon Canning has been mentioned in connection with the probate action arising out of Dr. MacÉvilly's will. I knew Father Canning pretty intimately; an ideal priest, a thorough gentleman from top to toe. It would be too much to expect that I shall ever meet his like again on this side of the grave. When I say that he was incapable of duplicity, equivocation or unkindness I have not meant, but not exhausted, the finer points of his splendid character as a man and a priest. He positively loathed anything savouring of falsehood or double-dealing. I would believe his word, once passed, against any weight of contrary human testimony. Dr. MacÉvilly appointed him parish priest of Ballyhaunis, with the conditions attached that, given the time and means, he would build a parochial house, a Convent of Mercy, convent and other national schools and a new church. A rather formidable

programme, you will admit, for a penniless priest coming into a strange and comparatively poor parish. But, like the honourable man he was, Canon Canning rested neither day nor night, while God gave him the necessary health, until he had fulfilled, as far as was possible, the imposed conditions. This saintly, gentle, sensitive and retiring priest won over all hearts to him, and to the last his faithful parishioners backed him up with all their might. For 28 years (1893-1921) Canon Canning was parish priest of Ballyhaunis. On 4th March, 1921, after a long illness, he passed to his reward, aged 75 years, mourned by all who had ever known him. On the occasion of the third anniversary of his death the following tribute, which appeared in the local Press at the time, was offered to his memory by one of his faithful parishioners, expressing the feelings and sentiments of all:

IN COMMEMORATION. CANON CANNING.

(Very Rev. John P. Canon Canning, P.P., died 4th March, 1921. For twenty-eight years—1893-1921—he was parish priest of Ballyhaunis. During that time he built the Parochial House, St. Patrick's Church, the Convent of Mercy, Convent Schools and other schools. A saintly priest, he died beloved and regretted by his parishioners.)

Quickly have sped three fateful years,
Since mourn'd by bitter sighs and tears,
Your life's work here below being run,
The last sand in Time's glass being run,
You pass'd from earthly care away
Into the dawn of God's bright day!
Ah, gentle soul, may bliss be thine,
On thee may shine the Face Divine,
And on thy brow be set the seal
Of Christ's approval of thy zeal!
Entrust in all things, act and word,
A trusty servant of the Lord;
A shepherd, watchful of his true
Who knew your sheep as they knew you,
Who fed them with the Bread of Heav'n
And gave, as it to thee was given;
Who led them on by words of love,
Showing the way to realms above;
Reclaiming souls lost in the maze
Of Error's labyrinthian ways;
Endow'd with gifts and graces rare,
Not many could with thee compare;
Of temper sweet and manners mild,
A saint without, within a child;
Devoid of guile or cunning art—
A man form'd after God's own heart;
A gentleman in word and deed,
Whose love of Truth was constant creed,
Whose soul recall'd from Falsehood's
wiles
And turn'd aside from Flattery's smiles;
A priest with love that ne'er grew cold
For everyone within the fold,
Whose healing words brought hope and
light

To souls that groan'd in sorrow's night.
Quickly have sped three tragic years,
But Time, that all things wastes and
wears,
Does not your memory fond efface,
Nor dim the picture of that face
We learn'd to love and reverence here
As something to all bosoms dear;
Or if perchance we might forget
The good you've done reminds us yet:
Your labours here to you have lent
A great and lasting monument
That stands, and standing speaks your
praise
To all who come in after days,
Nor granite column nor marble cold
A record of your work could hold
More true and lasting than you've here
Within our hearts, and everywhere
We look, from Schools and Convent grounds
To where the Parochial and Convent stand!
Year in, year out, by day and night
You labour'd with all heart and might,
For love of God, some work to do,
And Faith decaying to renew
To God's own house your love was given,
As if it were the portal of Heaven;
A sacred spot on which you show'd
Gold and gems, if in you were,
Its beauty you have ever lov'd,
As oft in act and word you prov'd,
And met it is that now you rest
Within the spot you lov'd the best!

Quickly have sped three weary years,
A time of struggle, pain and fears,
Since down you laid your warthen bard
To claim beyond a life's reward
A kindly heart went from us then,
A light and model among men,
Whose life was as a shining star,
Lighting our pathway from afar,
Quenched in the flame, but still its glow
Inspires and guides us here below.

For tho' on earth men's ways you trod
Your soul seem'd always near to God.
To earthly things you gave small care,
Nor in our petty scruples would share:
Away from earth you turn'd your eyes
To where the streams of Mercy rise.

Beneath the feet of God alone,
Singing upon the great White Throne.
And yet, tho' consecrated to God,
Your heart was true to the em'rald sod;
Not in a distant, noisy way,
Your deep and pure devotion lay.

But bright within your soul there shone
The flame men love to look upon.
A patriot, tried, trusted, true—
Old Ireland lost a friend in you;
Proud of the land that gave you birth,
More loyal son was not on earth.

Peace to your soul—the more adieu:
St. Patrick's Church still speaks of you!
I would like very much to say more
of the subject, but time just at present is
limited I trust, however, that what I
have said may help to dispel any false
estimates that have been formed of the
characters of our saintly and illustrious
and may they rest in peace, and may
their memories inspire us to imitate their
virtues, their industry and their zeal, leaving
their faults and their failings to the
All-knowing Father of all.

"A CATHOLIC LAYMAN."
7th October, 1932.

April 29, 1933.

THE STAINED-GLASS WINDOWS.

(By "Amateur.")

The beautiful stained-glass windows in St.
Patrick's Church, Ballyhaunis, are considered
by competent critics to be masterpieces of
their kind.

Trophies of artistic gift,
To you our hearts and souls we lift;
In wonderment we raptly gaze,
And, dumb with joy, lack words to praise.
Behold the world's great Mysteries
Depicted here before our eyes,
In colour, form, symbol, sign,
Conveying messages Divine!

The miracles that God has wrought,
The choicest blessings Time has brought,
The stories lov'd by saints and ages,
The lasting glories of the ages—
All, all are here for us to read,
To comfort us in sorest need,
And stir our hearts to rapture rare,
Like psalms of bells in morning air!

That eye is blind that will not see
The beauty of this pageantry;
That ear is deaf that will not hear
The honey cry with pictur'd tear;
That heart is numb that will not feel
The eloquence of this mute appeal,
Linger afar from 'yond the skies,
And bidding sloughish souls arise!

God's ways to man are here made known,
His mercy, goodness, clearly shown,
In stories to us from sacred lore
And handed down from evermore,
Till sun and earth in ashes lie,
And stars are blotted from the sky,
Till Life and Time have pass'd away,
And over is the Judgment Day!

Even then the Truths recorded here
Will still be Truths, immortal, clear.
Eternal Beauty, radiant, bright,
In glimmers thro' gay prismatic light,
Times colours ebb'd—Oue glorious mass,
Compose each poem writ in glass;
And Music, of eternal birth,
Echoes again to Heav'n from earth!

Our souls are clogged with too much clay,
To sleep in full each heavenly ray;
We see the picture, but our eyes
Convey not all realities.
The mystic music of the spheres
Ebbes our dull and muffled ears;
In part we know, in part we guess,
Like travellers in a wilderness.

So many glories round us spread
Pass by unheeded or unread!
The Beauty that's too near our sight
Blinds us with excess of light.
Things common grown leave us unstruck—
The painter's art, the song of bird.
When darkness reigns we cannot see
Marvels that round about us bet

But when the morning trumpets blow,
And hill and vale are all aglow,
When new-born day illumines the sky,
And light comes flushing from on high,
Within the temple so serene,
A miracle might well be seen:
Storied windows, dark before,
Leap into beauteous life once more,
Glitt'ring in splendour till they seem
More sublime than a poet's dream!

I—The Sacred Heart.

O blood-drenched Sacred Heart, I beaming on
high,
Like beacon blazing in a coal-black sky;
Heart flowing o'er with Charity and Love,
Sweet as the dripping dew from skies above;
Heart of the Saviour, let all Nature raise
To Thee an anthem of eternal praise!

Before the world began,
Before the birth of man,
In Heav'n with the Father Thou didst dwell,
But moved by mighty Love,
Thou camest from above,
To live with us and save our souls from hell.
Lord of the wheeling systems infinite,
Beyond Imagination's furthest flight,
Lord of the countless worlds that run
Their circling courses round the sun!

Lord of Heav'n and Earth,
Lord of Death and Birth,
Before Whose throne the choirs of Cherubim
With one mighty voice,
In harmony rejoice,
Their gratitude, a never-ending hymn!
How dark and drear the world would be
Hadst Thou not walked in Galilee!
The human heart, oh, how forlorn!
Had there been no Christmas Morn!
Friend of the friendless! Hope and Stay
of mortals fallen by the way!
Shepherd true to weak mankind,
Salvation's Door that all may find!

O Sacred Heart, O Love Divine!
The Word made Flesh man to redeem!
Thou in no other heart like Thine,
Whose Mercy flows in endless stream;
In storm and gloom, all else being lost,
Sure Refuge to the tempest-tost!
Thy Flesh Thou gavest souls to feed,
That night the Supper-room within;
And lest Thy children be in need,
Thou gavest Thy Blood to conquer sin.
Such Testament of Love sublime
The world shall know to end of Time.

When lone on Calv'ry's Cross there hung
The dying Man-God 'neath the skies,
Creation shudder'd as there rung
Throughout all space Thy wailing cries,
Abandoned in Thy direst need,
A friendless Man Thou seem'd indeed!

"My Peace I leave, My Peace I give,
None on this world giveth Peace."
Such consolation men receive
When graces in the soul increase,
With Christ alone may Peace be found,
Or else nowhere the earth around!
In the feverous strife
—Of the battle of Life
Be Thou our help and our guide;
Till our work here is done,
And the victory won,
In pity desert not our side!
For Jo whom here below
In distress could we go,
If not to Thee, Saviour and Friend?
Or where could we find
One so good and kind
To help and assistance extend?

When with sorrow bowed low,
And heart full of woe,
You gaze on the Christ crucified,
In the soul comes a calm,
On the heart drops a balm,
And you fling your black barthen aside.

Unite with Angels as they sing
The glories of our Heavenly King,
The Father, Holy Ghost and Son,
One in Three and Three in One,
The Son came down Man to redeem:
This is the world's eternal theme.

2—The Virgin Mary.

"Hail, Mary, full of grace!"
An Angel's voice from Heaven rang;
"Hail, Mary, full of grace!"
The hosts above in concert sang.
Trembling with awe the Maid
Kneels silent in the chamber bright,
In homage Gabriel say'd,
Encircled with celestial light.

Deep hush fills all the air,
Expectant wait the choir now;
Only a breathed pray'
Enshrines the spotless Virgin's vow.
The sun and moon stand still,
The stars their courses cease to run,
All wait the Maiden's will,
Thro' which salvation is begun.

In holy ecstasy,
The Maid of David's royal race
Accepts Divine decree,
God's greatest honour to embrace.

"Behold the Lord's Handmaid!"
All Heav'n and earth rejoiced to hear,
And once these words were said,
The lightning flash'd glad news to bear.

The messenger of Love
Quick speeds aloft on airy wings,
And to the courts above
The wondrous tidings then he brings.

The golden trumpets' blare
Throughout all Space and Time is borne,
And joy is everywhere,
As on Creation's natal morn.

On that happy Christmas morn,
When in the manger born lay,
Where were all the coo'ng millions
Who should come to kneel and pray?
Where the joy and jubilation?
Where the gifts and offerings rare?
Only Mary and St. Joseph,
The oxen and the ass were there!

On her breast His Head she pillow'd,
Wrapped Him warm in swaddling bands,
Kiss'd Him sweetly, and caress'd Him,
Chafed His little, shiv'ring hands,
Cold the night in that drear stable,
Frosty stars blink'd in the sky,
Shepherds in the still night watching
Heard the Angels sing on high:

"In Galilee is born a King,
—Thou in exultation see!
—Thou the sublime peace ran:
—To-night in Bethlehem is born
A King, the Son of God and Man!"
Mary sorrow'd as she listened,
For presaging future loss,
In the moonbeams on the manger
Was the shadow of a Cross!

When Simeon in the Temple,
Heav'n-inspired, beheld Our Lord,
"Thy heart, poor Mother," sadly cried he,
"Shall be pierc'd with cruel sword!"
True, too true, his prophesying,
For along the blood-stain'd Way,
Mary saw her thorn-crown'd Son-God
On the Crucifixion Day!

Mary, Mother of all mothers,
Purest Lily of Israel,
Be our powerful Intercessor,
Thy petitions never fail.
When the tempest howls around us,
Shipwrecked on the raging sea,
"Nash thy mantle there is shelter,
Mary, Star of Galilee!"

When morning comes on dewy wing,
And in the groves the sweet birds sing,
—Maria, help us!
When sinks the sun in splendour drest,
And gloom enfolds the ocean's breast,
—Maria, guard us!
When darkness falls on earth and sky,
And not a star is seen on high,
—Maria guide us!

When clouds of danger o'er us roll,
And pangs of terror rend the soul,
—Maria, shield us!
When bow'd beneath a load of care,
And haunted too by black despair,
—Maria, tend us!
When lurking shadows of the Past
Athwart our souls are dimly cast,
—Maria, soothe us!

When Death's dread hour at last is come,
And we poor wand'ers long for home,
—Maria lead us!
When call'd before the Judgment Seat,
Our Lord and Saviour there to meet,
—Maria, help us!

3—St. Joseph.

Yes, he was first to see the Vision bright—
Mother and Babe on that historic night,
When from high Heav'n God's only Son came
down,
Our human nature and the world to crown,
To open wide the gates of Paradise,
And souls redeem by His great sacrifice!
Joseph, that Christmas night in Bethlehem,
Upon thy brow was plac'd a diadem,
Greater than all since first the world began,
That shall not pass while reigns the Son of
Man.

With p... ch...
h...nd,

Wherever breathes scion of old Innisfail,
And till the last blade of our green grass has
perish'd,
With honour we'll crown thee, lov'd Saint
of the Gael.

In the high Courts of Heav'n by angels
surrounded,
Forget not the land to thy soul ever dear,
Remember her past—how th' broken and
wounded.
To God and St. Patrick she ever clung near.
The historic ruins th' valley and highland
Of thy pious industry and zeal tell their
tale,
While many a blest spot and cool well in our
island
Thy mem'ry enshrines yet, sweet Saint of
the Gael.

5—St. Paul.

Paul of the Gentiles! whose words golden
bright,
Have come down through the ages like arrows
of light,
Whose genius transcending would conquer all
arms,
Who soared from th' angels what he taught
among men!
Arrayed in red robes of pure Love divine,
With eloquence glowing thy piercing eyes
shined,
Thy heart resting firm on the Spirit's keen
sword,
To thy bosom close clasping the Book of the
Lord.

Courageous heart, knowing no fear,
The Truth of the Gospel didst thou spread far
and near,
Christ's banner upholding in East and in
West,
All things doing well at the Master's behest.

Spurning, renouncing all pomp, wealth and
pride,
In season and out preaching Christ crucified;
Thy fierce indignation put false faiths to
flight,
Even Jews in the Synagogue trembled with
fright.

Thro' many a bleak country, o'er many a
rough sea,
In tempest and danger you went joyfully,
Trail'd the Cross, and you whin'd not or
moan'd,
Too' insulted, revild, imprison'd and ston'd.

A master 'most men, a brave and true hero
For none didst thou quail, not even cruel
Nero;
With ardent zeal pleading the pure cause of
Truth,
And idols o'erturning without pity or ruth.

Diana's famed temple, the world's great
wonder,
Ruck'd ~~at~~ the sound of thy eloquent thunder.
A furnace of Love whose spiritual fire
Is never consumed but mounts ever higher.

Great genius of Paros and martyr sublime,
Like the sun in the Heavens be thy name for
all time,
To guide and inspire men wherever they be,
And draw them to Christ Who so well trusted
thee.

Thou didst lay down thy life for the love of
the Lord,
In Heav'n to-day thou hast thy reward.
And well didst thou earn the crown thou hast
won,
For the lessons well taught and the work so
well done.

As Christ was a model and pattern for thee,
So thou for His lovers a model wouldst be,
To live by His Law, in His suffering share,
All troubles and trials for His dear sake to
bear.

O mighty St. Paul! from thy high throne of
glory,
Look down in thy pity on mortals below,
Thy heart still adfame with the love of Our
Saviour,
Help us, poor exiles, and save us from woe,
Thy life is a pillar of fire thro' all ages,
Thy words winged with light fall like balm
on the heart,
Thro' torment and suffering, trial and danger,
Didst thou carry thy cross and well play
thy part.
For devotion to Christ thou wast cruelly be-
hated,
Thy sanctified body reposes in Rome,
But with angels above near the Heart of thy
Master,
Thy feet so well dwell in its hot happy home.

6—St. Columba.

Dove of the Church, illustrious seer!
How noble dost thou now appear,
Bearing the Book of Holy Lore
To inspire and guide for evermore;
Majestic, calm, with brow serene,
Clad in robes of purest green,
Scholar, saint and first of sages,
Whose name adorns our hist'ry's pages,
Poet sweet whose voice has sung
Lofly strains with boney'd tongue.
In the Church a powerful preacher,
In the school a pious teacher,
An ardent lover of the Lord,
A fiery brand, a flashing sword!
How did it wrung thy loving heart,
When from thy land compelled to part,
As at the cross of Calvary,
Thy doom was read by black Molech's!
When tar'd thy prow from Erin's shore,
The angry sea to wander o'er,
Hoe, blinding tears swell'd from thine eyes,
Dark sorrow wing'd thy mournful cries,
But thy big heart remained behind,
No peace in exile could it find,
Thy constant thoughts to Erin turned,
For sight of her thy true heart yearned,
Thy morning, noon and night thy prayer
Was for her and her children there—
That Christ would pity them and bless,
And raise them up in thy distress;
That never while the waters flow
Should thy acknowledgement demon foe;
That peace and plenty pouring down
Their loyalty to Christ should crown!
O exiled Saint! to all hearts dear,
Christ's faithful champion, true, sincere,
From thy bright throne in Heav'n above,
Look down and help us in thy love.

St. Columba, blessed exile!
Hear thy children's fervent prayer,
Guide and guard them th'ir all danger,
In their trials and sorrows share;
Be thou now their intercessor,
At the feet of Christ above,
Pleading them to all hearts dear,
Sho' them still how thou canst love.

7—The Angel Victor.

Gift with symbolic coat of mail,
Angel Victor,
What pow'r against thee can prevail,
Angel Victor?
A champion arm'd for the fight,
Ready to stand by Truth and Right,
And battle do in all men's sight,
Angel Victor!

With lance of Cross and Faith's own
Shield,
Angel Victor;
Bravely hedg'd to take the field,
Angel Victor;
Arm'd with God's sword grace so well,
Blind is he whop' not foretell,
You'd storm the very gates of Hell,
Angel Victor!

A form of purest modesty,
Angel Victor;
Whose holy strength comes from on high,
Angel Victor;
The opposite of the soul is seen,
In thy determin'd look and mien,
Where Heav'n and earth combin'd have
been,
Angel Victor!

With saintly face and blowing hair,
Angel Victor,
Thine eyes are fix'd on vision fair,
Angel Victor;
No doubt or hesitation now,
No fear is on thy snow-white brow,
A soldier of Christ's legion thou,
Angel Victor!

Into thy hand a sceptre bright was giv'n,
Symbol of rule on Earth and due in Heav'n,
Honour'd above all men of woman born,
Thee, Joseph, did Almighty God adorn
With power and glory—greater far than thy
Who destinies of empire rule and sway!
Joseph most holy, guardian chaste and mild
Of spotless Virgin and her Saviour Child!
Oh, how incomprehensible the thought,
That to thine arms the King of Kings is
brought,
That to thy tender care entrusted is
The Saviour and Author of eternal life!
When first thou didst behold Heaven's Lord
and King,
What blinding rapture did the sight not bring!
Didst thou not quake to jimmot soul with
fright—
Brought face to face with the All Infinite!
What mighty thoughts thy humble soul
possess'd,
Seeing the Holy Babe in radiance dress'd,
Hearing angelic music from on high,
Responding to the new-born Infant's cry!
How throbb'd the modest heart within thy
breast,
Beholding Heav'n's High King in straw at
rest,
While ministering angels round Him throng,
And thro' their voices loud in joyful song,
What were thy feelings when the shepherds
came—
The first to reverence the Holy Name?
Or the inspired Maji from afar,
Led to the stable by a wand'ring Star?
What were thy thoughts as down to Nazareth
Thy precious charge was brought in simple
faith?
Or when in dread of Herod's vile decree,
Ye shelt'ring got ~~from~~ Egypt's banditti?
What danger's past to Nazareth ye come,
To live a peaceful, obscure life at home,
And what used Jesus do, what used He say
To you and Mary when at work or play?
What were his childish sorrows and His joys,
Or did He sport and romp like other boys?
And when He grac'd th' carpenter's trade,
What were the things with holy hands He
made?
Obedient yet to Mary and to thee,
Ye dwelt on earth a Holy Family,
No petty discords, no domestic strife,
Elate'd where Jesus spent His early life,
Glean' peace, unceasing work and fervent
prayer,
Made up the sum of daily duties there,
And when from life dead Joseph pass'd away,
In Jesus' and Mary's arms the old Saint lay,
Clothing in peace the great Reconciliation,
Began the hour of the Annunciation.

Foster-father of Our Saviour,
Guide and guardian ever true,
Protieg'd above all mortals,
We would have recourse to you;
In our perils and our sorrows
Humbly we implore thine aid,
Prayers of thine must be all powerful—
Thou whom Christ Himself obeyed.

Spouse of Mary, spotless Virgin,
Who thro' Egypt's deserts wild,
Broughtst her safely from all dangers,
Watch'd with loving care her Child,
O'er the rough and rugged pathways,
Leading down this vale of woe,
Watch our footsteps lest we stumble,
Pointing straight the way to go.

And when darkness overtakes us,
Thro' fling thine' the murky night,
Stretch thy hand to shield and save us,
Be to us a shining light.
In the arms of Christ and Mary
Death's cold dew fell on thine eyes,
Grant a happy death be ours too,
Op'ning into Paradise.

4—St. Brigid.

In the dark night of sorrow when Erin lay
wasted,
And Error held sway thro' each valley and
plain,
When her courage was spent and her dearest
hopes blasted,
An angel appear'd to redeem her again,
On the fields of Kildare a bright lamp was
lighted,
Whose flame never-fading spread joy o'er
the land,
Re-kindling high hopes in hearts that were
blighted,
'Twas lit and attended by Brigid's own
hand.

The light of that lamp has illumined our story
When tempests roar'd loudest and billows
rag'd high,
It shone like a beacon diffusing its glory—
Or a star lonely watching from a black
sky—

8—The Rosary.

What high gift is this
From Heav'n's abode,
That all Mary begs down
As proof of her love?
The Rosary!
Its care she entrusts
To Dominic's pure hands,
To teach to the nations
To spread thro' all lands
The Rosary!
The angels on high,
Rejoice with delight,
For the virtues they see
In this weapon of light—
The Rosary!

No pray more potent,
More powerful to bless,
In trouble's dark hour,
Is times of distress.—
The Rosary!

The myst'ries of Christ,
It renews upon earth,
His death on the Cross,
And His glorious Birth.—
The Rosary!

When tempests roar loud,
And billows rage high,
When black dismal clouds,
Hid the stars in the sky.—
The Rosary!

When false friends desert,
When aid is not near,
When you are in need,
To give strength to your heart.—
The Rosary!

When Life's work is done,
And death hovers near,
One sweet pray'r at least,
Will leave them cheer.—
The Rosary!

9—St. Peter.

Beloved companion of Christ,
What pow'r is committed to thee!—
The keys of the Kingdom of God;
From the bondage of sin to set free!

Thou wast a poor fisherman once,
But Christ honour'd thee—whilst His call,
He follow'd in blindness and trust,
For His love abandoning all.

So humble, unquestioning faith,
Thou chosest all thy love didst thou give,
To us thy true Master and Friend,
For Him didst thou toil, strive and live.

No doubt or suspicion e'er cast
In thy dark shadow, o'er thy pure soul,
Flower might waver or fall,
Thy robust faith still remain'd whole.

Thy weakness was not of the heart,
For Christ Himself saw very plain,
And when thou wouldst sink in the waves,
He loving had rais'd thee again.

Impulsive, Him thou didst deny,
But the ocean of tears thou didst shed,
And thy quench thy raging remorse,
And the thought of thy Master now dead!

O Saviour of men that had been,
The Rock on which Christ built His Church,
To withstand the powers of Hell.

For the Master Who lov'd thee on earth,
He didst thou gladly lay down,
For Him wast thou crucified here,
The sealed—immortality's crown!

10—St. Rose.

Gentle St. Rose,
O how so beautiful,
Thine arms holding close
All humble and beautiful,
The Cross on which died
The Christ Crucified!

Thine eyes of clear purity
Fixed on authority,
Dancing and smiling
For the Lord's precious love,
All earthly things scorning,
For the crown now adorning
Thy soul ever faithful,

In the mansions above!
Treading and loving Rose,
Mary's sweet child,
Chaste as the lily white,
As fragrant and mild,
Point our way here below,
Show us the path to go,
Leading from earth
To the realm of light!
Pray for us, Rose,
In life and in death,
Pray, pray, for us Rose!

11—St. Patrick.

Patrick! thy name like a vision call
To me thy age, whatever I may
behold,
And such true Irish heart wherever it
may be,
In spirit of thy name and ever bless thee!

St. Patrick! when Erin was plung'd in dark
night,
Thou didst come in thy strength like an angel
of light,
And preach'd the True Faith thro' our dear
island green,
And planted the Cross where false idols had
been!

St. Patrick! thy memory we'll ever revere,
At thy shrines we will offer our pray'rs all
 sincere,
And while noble St. Patrick looks down
on the Sea,
All praises and blessings we'll show'r upon
thee!

St. Patrick! be with us by night and by day,
For our shores keeping all the black demons
away,
Let the beams of thy love upon us still shine,
For our heart's home, and country will ever
be thine!

18th April, 1930.

"AMATEUR."

APRIL 12, 1930.

CORRESPONDENCE.

RESPECT OUR CHURCHES!

To the Editor, "Mayo News."

Dear Sir,—It certainly is not with any pleasure or satisfaction, but rather with sorrow and humiliation, that I, only a very ordinary and average Catholic layman, respectfully ask for permission to register through your columns, Mr. Editor, my feeble and long-deferred protest against the tendency to use our churches for purposes other than those for which they were intended—the glory and service of God. Our churches and church grounds are sanctified spots, and we Catholics are bound to remember that. If we use these holy places for any other than purely religious purposes, we are not doing what is right. Very often thoughtless young people may be guilty of acts that if done with deliberate intent by more mature and experienced people would be little, if any, short of desecration. Very often, too, things are done by people who ought to know better, in the church boundaries, and even within the walls of the sacred edifice itself, that are highly objectionable and reprehensible. The church is not a town hall, a club house, or a place of public meeting or amusement. It is not even a state institution. It was not built by this or that party or section of the Catholic community. The pennies of the poor as well as the pounds of the rich went towards its erection. It is God's special property, held in trust by His ministers for all the congregation of the faithful. As such we Catholics must hold it in special reverence and respect.

In times of political excitement, however, people are sometimes likely to forget this, being carried away by the aroused passions of the passing hour, as if by a sort of temporary dementia. And in this way disrespect towards church property is sometimes displayed. The walls of the church itself, and the boundary walls, have been used as suitable places for inscriptions of various kinds and political slogans—"Vote for—", "Up this—", "Down with that—", etc., plastered on with paint or even tar! Now, I ask, is this respectful to God, to His church, or to the sacred property designed and set aside for the use, devotion, and spiritual welfare of the people? Desecration, I call it. Are the holy water fountains suitable places for extinguishing cigarette butts? I was informed that they were used for that purpose and kept a look out. I was pained to discover that the charge was true. I could see the cigarette ash and traces of tobacco at the bottom of the font. This shocking misconduct was not brought to the notice of the priests, I believe, but means were taken quietly to prevent a repetition. The church

is not a club house or a rendezvous for parties bent on arranging for dances, sports meetings or other social functions, though many who get the idea into their heads that it was erected solely for their accommodation would seem to think so. We are all aware that dances and other amusements have been arranged for in the church, whereas the proper place for all such deliberations is either a public hall or a room specially procured for the purpose. And what do we think of people who would actually use the church porch as a boarding for political propaganda during election times, and place for exhibition there the portrait of a candidate? The candidate himself would be, I have no doubt, indignant about such a proceeding. Fortunately the picture was quietly removed by thoughtful lay people before the priests were aware that such a thing had occurred. Within the church boundary the priest is supreme arbiter of what is right and proper. We must all submit to that guiding rule, and regard the church itself and its grounds as neutral territory as far as politics may be concerned. Whether the priest himself is a politician or not is a matter for himself and his superiors under God. Within the fold there is room for all. I may be thought too squeamish by some when I express the opinion that the church is not an appropriate place for a public library. If a parish wants a library it ought to be able to secure a public hall or room for the purpose outside; and if it has not enterprise enough to do that, it ought to wait a while longer. Some people want everything done for them. Let others build churches, schools, halls, etc., they will rush in when the work is all over and take possession. They become more dictatorial than the priest himself in his own church, and try to lord it over those who have made things pleasant for them. In every parish you will find individuals of that type, and generally they have very little reverence or respect for the church or what belongs to it. It is not so many years ago since I heard of a case in this county where an old church was vacated when a new one just beside it was dedicated. They were both within the same bounds and only a few feet from each other. Immediately the old church was abandoned, what happened? An organiser arrived from somewhere and started a secret political society there, without, I was told, even waiting for the sanction of the feeble old parish priest. And night after night the church grounds were invaded by the members of the lodge, calling one another "brother," until the old building was sold off and demolished; and the whole brotherhood, numbering several hundreds, couldn't provide another refuge for themselves. What useful national, social or political work that particular society accomplished I have not been able to find out, and indeed I am not very anxious to know. What did the members do when their organisation fell to pieces? Surely any body of people who want to form a league or organisation ought to be able to find a more suitable spot for their operations than within the boundaries of the church, that is, if they have any initiative at all in them or are worth their salt. But I suggest that the church, its grounds, porch or cemetery is not a suitable venue for holding tennis meetings, dance meetings, race meetings, political debates, lending libraries, etc. They ought to be respected, whatever happens.

April 3rd, 1930.

LAYMAN.

BALLYHAUNIS WATERWORKS OPENED.

REV. M. COLLERAN, P.P., PERFORMS CEREMONY.

SEPTEMBER 21, 1933.

Where All's Well



The Town Well that from time immemorial has supplied Ballyhaunis with water, and in all the centuries of its existence has never run dry. A new water supply system was opened last year.

Rev. M. Colleran, P.P., officially opened the Ballyhaunis water supply last Sunday.

Prior to the opening ceremony, he blessed the source of the supply, and was assisted by Rev. Father Mansfield, O.S.A., and Rev. Fr. Hogan, O.S.A.

He then proceeded to the power-house, where the electrically-driven machinery and pumping plant are installed.

Mr. M. Cosgrove, engineer, presented him with a suitably inscribed key, with which he opened the power station.

In presenting the key, Mr. Cosgrove said he did so on behalf of the Board of Health, the people of Ballyhaunis, and the members of the waterworks committee.

Rev. Fr. Colleran, in acknowledging, said he greatly appreciated this kind and generous gift. It was indeed a great pleasure to him to perform the opening ceremony of the water supply. Even before he came to this part of the country he had read in the papers about the Ballyhaunis water supply, and somehow or other it didn't seem to be working well. However, "all's well that ends well." They had it at last, and he hoped they would mind it, and not allow it to be wasted or polluted. Every one in the town, and also himself and Father Mansfield, felt the loss of a proper water supply, but there was one class for whom he had sympathy more than the others when there was not a water supply.

"The publicans," suggested someone from the crowd.

"No, the Pioneers," replied Father Colleran, adding amidst laughter, "the publicans are well able to mind themselves."

Up to this he had to send down to the well at the end of the town for water whenever he needed it for the Holy Mass or household purposes, but he had no longer be uneasy about water for the Mass. Everyone in the town experienced the same difficulty as he did. The Ballyhaunis people were decent people, but then he had never made any appeal to them.

The first appeal was to come yet. He had spent hundreds of pounds on the Church and never asked them for a penny. He made no apology for anything he asked, because he never asked for anything, but if he did make an appeal he knew he would get a good response. There had been many obstacles in the way, and the people were looking for the supply a long time. Therefore, they will appreciate it all the more now.

The two pumping engines have been supplied by Messrs Gwynnes, Lincoln, and each pump is capable of delivering 180 gallons of water per minute, against a height of 150 feet. Each pump is driven by a five horse-power motor, at a speed of 150 revolutions per minute. They are electrically controlled by means of a float placed on the top of the reservoir. The reservoir has a capacity of 45,000 gals., and according as the water pours in to it, the float rises; and when the 45,000 gals. of water have been delivered, this float automatically cuts off the electricity by which the pumps are driven, and no further supply of water is delivered for the time being. Then as the supply in the reservoir is being consumed, the float drops, and in its downward course releases the switch, thus setting the pumps in motion again. The total cost of the scheme is approximately £5,000, and E.S.B. is supplying current at 3½d. per unit.



The Old Town Well - 1933



Reservoir nearing completion
Reservoir nearing completion
1931



Aug - 1931 - 5. de Moncho
Aug - 1931: Main Street
Showing trench to receive
water mains - 7 de Moncho

BALLYHAUNIS BOYS' SCHOOL.

Writing to Tuesday's "Irish Independent," Rev. M. Collieran, P.P., St. Mary's, Ballyhaunis, says:—Nearly a year ago I brought under the notice of the National Education Department the condition of the boys' school in Ballyhaunis. The inside of the school is bad. The floor, the desks, the ceiling, are in a bad condition, not fit to house animals, much less young children whose lives are in danger, and the lives of the teachers from draughts. At any moment a broken piece or mortar might drop and kill a child or a teacher. Bad as the inside of the school is, the outside is worse. There is no out-office or closet. This is simply disgraceful in a respectable town like Ballyhaunis, and would not be tolerated in any part of the world for a day. The Educational Department admits that the school is in a disgraceful condition, yet they have made no move to apply a remedy up to the present.



JULY 1, 1933.

Ballyhaunis Loses its Parish Priest.
VERY REV. FATHER COLLERAN, P.P.

- Rev. M. Conroy, P.P. Athenry; Rev. John O'Malley, P.P. Milltown; Rev. A. O'Toole, P.P. Augaghower; Rev. John Waldron, P.P. Keshogues; Rev. C. White, P.P. Berran; Rev. B. Canavan, P.P. Carnacon; Rev. I. Brett, P.P. Crossboyne; Rev. J. Walsh, P.P. Wallamstown; Rev. M. Glynn, P.P. Mount Bellew; Rev. P. McLoughlin, P.P. Islandeady; Rev. J. P. Prendergast, P.P. Absey; Rev. W. Heaney, P.P. Leenane; Rev. C. Cunningham, P.P. Roundstone; Rev. J. Biggins, P.P. Mays Abston; Rev. M. J. Daly, Adm. Westport; Rev. T. Heaney, P.P. Glenamaddy; Rev. O. Hamill, P.P. Cummer; Rev. J. Campbell, Achill; Rev. J. O'Grady, Athenry; Rev. T. Ronayne, Nizaria; Rev. P. Blowitz, P.P. Clunness; Rev. M. Kenny, Ballychness Mason; Rev. M. Kenny, Ballyhaunis; Rev. T. Tarper, Australia; Rev. P. Usher, Dalgan Park; Rev. U. Burke, Clunness Mason; Rev. E. A. Mansfield, do; Rev. M. Gribbin, Ballyhaunis; Rev. T. Gibbons, St. Jarlath's Tuam; Rev. G. Gibbons, do; Rev. M. J. Heaney, Tourmalneady; Rev. J. McClancy, St. Jarlath's, Tuam; Rev. Laurence Lyons, C.C. Granlahan; Rev. John Godfrey, C.C. Lecanavey; Rev. P. Donohue, C.C. Loughborough; Rev. J. J. Dickin, C.C. Keshogues; Rev. E. Egan, C.C. The Neale; Rev. J. Heaney, C.C. Cong; Rev. L. Lynch, C.C. Ballinasloe; Rev. P. Kelly, C.C. Aughamore; Rev. A. Moran, C.C. Headford; Rev. R. Hopkins, C.C. Cornamona; Rev. E. O'Malley, C.C.; Rev. J. O'Reilly, C.C. Hollymount; Rev. M. Godwin, C.C. Clonoberne; Rev. J. Joyce, C.C. Belleaire; Rev. T. Kilken, C.C. Mulranny; Rev. J. Burke, C.C. Dunmore; Rev. J. R. Moran, C.C. Clonamerris; Rev. M. Walsh, C.C. Dunmore; Rev. T. Murphy, C.C. Irishstown; Rev. T. Concannon, C.C.; Rev. E. Whelan, C.C. Crimlin; Rev. E. Higgins, C.C. Kilbannon; Rev. J. Burke, C.C. Dunmore; Rev. W. Vahilly, C.C. Carraroe; Rev. Rev. Walsh, C.C. Newport; Rev. M. MacEvilly, C.C. Clonamerris; Rev. S. Blowitz, C.C. Milltown; Rev. M. F. Hanrahan, C.C. Westport; Rev. J. P. Kenny, C.C. Mayo Abbey; Rev. M. Concannon, C.C. Clonard; Rev. J. Concannon, C.C. Finney; Rev. E. John Waldron, C.C. Cummer; Rev. G. Prendergast, C.C. Castlebar; Rev. J. Gibbons, C.C. Castlebar; Rev. P. Donnellan, C.C. do.

Revered P.P. Dead



Rev. Martin Collieran, P.P., who died at the Parochial House, Ballyhaunis, after a prolonged illness.

Ballyhaunis mourns the passing of its pastor.

After a long tedious illness, borne with the fortitude which was one of his most dominant characteristics, Very Rev. Martin Collieran, the beloved and respected pastor of Ballyhaunis, passed to his eternal reward on Friday night.

Rev. Father Collieran had reached the age of 76 years, and had been parish priest of Ballyhaunis for three years.

During this comparatively short time he had by his kind, gentle, unassuming personality won his way to the hearts of each and every one of his parishioners. Even though God had willed that his mission in Ballyhaunis should be a short one, his one great purpose, which manifested itself in every parish in which he laboured, shone out in Ballyhaunis also—the betterment of his flock and parish in every direction. Although advanced in years, his interest in the needs of his people in Ballyhaunis, as elsewhere, never flagged, and that this was appreciated by the natives of the town as a whole was shown in no uncertain manner by the cloud of grief which enveloped the town when the news of the saintly priest's death became known on Friday night, and by the manifestations of respect and regret of the countless numbers of parishioners at the funeral.

Father Collieran came to Ballyhaunis consequent on the transfer of Very Rev. Canon McHugh from Ballyhaunis to Claremorris, when he replaced the late Dean Macken. He was inducted in Ballyhaunis by Archdeacon Fallon, Castlebar, on the first Sunday in May, 1930, where he laboured until his death.

OVER 20 YEARS IN ACHILL.

Born in 1856 at Annakee, Headford, Co. Galway, Father Collieran was son of the late James and Mrs. Collieran, and a member of a family with a very wide and respectable connection. He was educated first at the Christian Brothers' Schools, Galway, and later at St. Jarlath's College, Tuam. From the latter place he passed into Maynooth College, where he was ordained in 1883. His first curacy was in the parish of Clifden. Subsequent curacies were in the parishes of Clifden, Keshogues, Balla, Milltown, Islandeady and Clonard. His first parish was Achill, where he laboured for over twenty years. While in Achill he laboured unceasingly for the spiritual and temporal welfare of the people of that island. He had the schools there in perfect order, and made the parish a splendid one. It is said that shortly after coming to Ballyhaunis he made as a present to the newly constructed church in Achill a beautiful altar rails. He came to Ballyhaunis from Achill in 1930 and enjoyed indifferent health from his earliest days there.

In Ballyhaunis, as in Achill, he interested himself in the most urgent needs of his flock. He presided at the great public meeting called by the people of the town

for the purpose of furthering the formation of an adequate water scheme for the town. He saw his dearest hopes in this connection brought to fruition when he was accorded the privilege of declaring open the waterworks there on the 12th of March last. This was practically his last appearance in public, and shortly after that he was stricken ill. He bore his illness with a meekness and fortitude which was one of his greatest qualities, and enjoyed a death such as might have been accorded a saint.

The remains were removed to the church on Friday evening amid all manifestations of regret on the part of several hundred parishioners.

THE OBSEQUIES.

Solemn Requiem High Mass was celebrated on Monday morning, when the church was crowded to its utmost capacity. The Mass was celebrated by Rev. P. J. Murphy, C.C., Milltown (nephew of the deceased); the deacon was Rev. F. McDermott, P.P., Ballinlough, and the sub-deacon Rev. M. Finn, C.C., Ballyhaunis. The chanters were Rev. Father Moran, C.C., Ballyhaunis, and Rev. Father Hopkins, C.C., Clonard. Very Rev. M. J. Canon McHugh, P.P., Claremorris, was master of ceremonies. In the choir were—Very Rev. Canon McDonald, Newport; Very Rev. Canon Ryder, P.P., Ballinadee; Very Rev. Canon Curran, Dunmore; Very Rev. Canon Henry, Keshogues; Very Rev. Canon Morris, P.P., Hollymount; Rev. F. Curran, P.P., Kiltarran; Rev. J. Hartley, P.P., Paikoe; Rev. P. J. Waldron, P.P., Kiltarran; Rev. E. Lavelle, P.P., Clonbur;

In the course of a short panegyric Very Rev. Canon MacHugh said that they had to regret that His Grace, Most Rev. Dr. Gilmore was unable to attend. He explained that he was unavoidably absent.

Continuing, Canon MacHugh said that sad and sorrowful was the occasion that assembled them there to say the last tribute of their respect to the mortal remains of the late pastor of the parish. On behalf of the clergy present, he offered their sincere sympathy to the relatives of the dead pastor. By the death of Father Collieran the clergy of the archdiocese had sustained a great loss, because he was one of their faithful, upright priests who discharged his duty openly and well. He was an Ambassador of Christ—an ideal pastor; he had discharged his duty to the honour and glory of God wherever he had laboured.

Nowadays there were few priests who could pass their lives without being called

DEATH OF DR. CHARLES E. CREAM, BALLYHAUNIS.

We regret to announce the death of Dr. Charles E. Cream at his residence, Ballyhaunis, on the 8th December last, fortified by all the rites of Holy Church. In the death of Dr. Cream the County Mayo and probably the Province of Connaught has lost its oldest medical practitioner. Youngest son of Austin F. Cream, of Ballinvilla, and Mary, daughter of Arthur Lynch, of Petersburgh, Clonbur, Co. Galway, from Clongows Wood College, Ballins, he proceeded to the Carmichael School of Medicine, where during his course he was awarded medals in anatomy, physiology and surgery. On taking his degree in 1867, at the age of 19 years, he proceeded to Wales, where he practised for a short time at Ashton-Under-Lyne as an assistant to Dr. Hughes. Returning to Ireland in 1869 he did duty in Hollymount, and in 1870 was appointed medical officer of Ballindine district. In 1871 he was appointed Medical Officer of the Ballyhaunis Dispensary District in succession to Dr. Davis, where he discharged his duty faithfully and conscientiously till failing health necessitated his retirement in 1920. He was brother of Arthur Lynch Cream, Ballinvilla, Joseph P. Cream, Claremorris and Mother Mary Alsooque, of the Sisters of Charity, St. Patrick's Hospital, Wellington Road, Cork, all of whom have predeceased him. His wife, daughter of Joseph Skerrett Blake, Clonbur, Co. Galway, died in 1890.

Requiem High Mass for the repose of his soul was offered up at St. Patrick's Church, Ballyhaunis, on the 10th instant. Dean D'Alton, LL.D., V.G., presiding; Rev. P. Monne, C.C., Celebrant; Very Rev. E. A. Mansfield, O.S.A., Prior, the Abbey, Ballyhaunis, Deacon; Rev. Martin Fynn, B.D., Sub-Deacon; and Very Rev. M. Colleran, P.P., Ballyhaunis, Master of Ceremonies. The following clergy attended: Rev. Fr. Tuffy, P.P., Knock; Rev. Fr. White, P.P., Bekan; Rev. Fr. Walsh, P.P., Aghamore; Rev. Fr. Walahe, P.P., Williamstown; Rev. Fr. Waldron, P.P., Keelogue; Rev. Fr. Mc Dermott, P.P., Ballinlough; Rev. Fr. Brett, P.P., Crossbarry; Rev. Fr. Glynn, P.P., Monthelwell; Rev. Fr. Tarry, P.P., Bekan; Rev. Fr. O'Reilly, C.C., Bekan; Rev. Fr. Hooney, C.C., Aghamore; Rev. Fr. Kelly, C.C., Do.; Rev. Fr. Owens, C.C., Achill; Rev. Fr. Curley, C.C., Do.; Rev. Fr. O'Conor, Iriahstown; Rev. Fr. MacEvilly, C.C., Claremorris; Rev. Fr. Daly, C.C., Do.; Rev. Fr. Whelan, C.C., Do.; Rev. Fr. Coyne, C.C., Carrowmore; Rev. Fr. Eaton, C.C., Ballinrobe; Rev. Fr. Waldron, C.C., Ballinrobe; Rev. Fr. Burke, C.C., Dunmore; Rev. Fr. Ruane, C.C., Logboy; Rev. Fr. Lyons, C.C., Kittlough.

The funeral took place to the family burying ground at Ballinvilla, where the prayers at the grave were recited by Rev. Fr. Monne, C.C., and Rev. Fr. White, P.P.

The chief mourners were—Austin Cream and Joseph Skerrett Cream, sons; Austin F. Cream, Nephew; Miss Mary Cream, niece, and Mrs. J. Creag, niece-in-law.

A touching tribute was paid to the deceased by the Medical Profession, members of which removed the coffin from the catafalque as the organ solemnly intoned Chopin's Funeral March.

As the remains were being carried through the streets on the shoulders of relatives and friends, all shops were shuttered and blinds drawn down. The Guards saluted and stood to attention as the coffin was borne past. He was their Medical Officer till his retirement, and of the Royal Irish Constabulary for over forty years.—May he rest in peace.

IN MEMORIAM.

DR. CHARLES E. CREAM, BALLYHAUNIS.

[An octogenarian, genial and kindly, venerated alike by old and young, deeply regretted by all who ever knew him, and crowned with well-earned honours and blessings, Dr. Charles E. Cream, Windara Villa, Ballyhaunis, departed this life on December 8th, 1930, passing away painlessly and peacefully into the long silence of Eternity, fortified by the rites and consolations of Holy Church. A scrupulously conscientious physician, and in every sense of the word a thorough Christian gentleman, he filled with conspicuous ability and unquestionable integrity the responsible position of medical officer in the extensive and populous Ballyhaunis district for over half a century, heroically consecrating his life and brilliant talents to the public service. With a splendid professional record, and an unswerving social reputation, he passes from earth, like the embodiment of some lovely tradition of the golden times. And long shall his memory be kept green, and have a warm abiding-place in the hearts and affections of a people he served so long, so faithfully, and so well. Requiescat in pace.]

Good-bye, Doctor!

Our hearts are sad and sore to-day
To know that you have pass'd away,
And said your last farewell.
We'll miss your kind presence here,
Your genial smile and word of cheer,
And jokes you lov'd so well.

A gentleman we found in you,
A princely soul, upright and true,
Whose word was honour's bond.
'Twas yours the power to conquer pain,
To fight disease yours was the brain,
With zeal all praise beyond.

Thou man of steady hand and head,
Who never yet brook'd idle bread,
Or loll'd in luxury.
The howling blast you oft defied,
By lonesome tower and bleak hillside,
Some student to see.

In you God gave a sterling friend,
The poor and weak to aid and tend,
In times of sore distress.
You brought the light of science down,
And spared no toil, your work to crown
With diligent success.

Like sunshine in the summer's pride,
Your presence by the sick bedside,
With comforts undefin'd.
E'en death himself seem'd loth so grim,
When you were there to change him,
Or blunt his piercing sword.

A hero of the finest mould,
With active mind and heart of gold,
You little thought of self.
When a creature was usually stride
Spread over you in air and wine,
You were our stay and help.

Yours was a long and noble life,
Remov'd from jealousy or rife,
Demanding your only care.
Like Buddha sadder as his post,
You ever stood, nor rock'd the coast—
Yes, true as steel you were.

A simple soul, like guileless child,
Yours was the winning way and mild—
So rich in virtues rare.
The fever'd hour, 'twas yours could soothe,
The rugged path you could make smooth,
And banish all Despair.

Not often on this earth is seen
A soldier-spirit more serene—
Alert to Duty's call.
You never fail'd us in our need,
Or rich or poor, you took no heed—
You were the same to all.

To find a model such as you
One might search Ireland thro' and thro',
And still might search in vain.
Respected, honour'd and approv'd,
Trusted by all, by all beloved,
Our loss is Heaven's gain.

So, passing on the wings of fame,
Long be your memory and name,
Enshrin'd in our hearts.
A friend to all, so firm and true,
No enemy you ever knew—
Great soul of many parts.

XII.
Thro' many long and weary years
You labour'd hard to dry the tears
Of those with Sorrow bow'd.
May He Whose mercy is untold
Reward with blessings manifold
Your record clean and proud.

XIII.
As faithful steward here on earth,
True to your trust, you prov'd your worth,
And all look'd up to you.
Life's toilsome task being now complete,
You go before the Judgment Seat,
To claim the gaudium due.

XIV.
Good-bye, Doctor!—
As lark that sings to Heaven's gate,
Singing, triumphant, and elate,
In dewy morning air,
So may your soul ascend the skies,
To hear the minstrel harmonies,
At tended by our pray'r!

Ballyhaunis, Dec., 1930

AUGUST 9, 1930.

Ballyhaunis Centenarian.



Photo by (J. A. Gilmore)

MARY COYNE,
Carrowkeel, Ballyhaunis, County Mayo, aged
106 years and still hale and hearty.

NOVEMBER 1, 1930.

THE LATE MR. JAMES CASEY.

AN APPRECIATION.

By W.P.W..

When I read an announcement of the death of Mr. James Casey a few weeks past in the obituary columns of the "Irish Independent," I certainly got a painful shock, and experienced a feeling of the deepest regret and sorrow, like so many other old friends of his in this district. And I could not help recalling the part he played, and played so nobly and sincerely many golden years ago, in the life of Ballyhaunis and Co. Mayo. He had retired only a few months from the Inland Revenue Service, and had settled down in his residence at Bray to enjoy his well-earned leisure, when he was snatched away with tragic suddenness, leaving a bereaved wife and family to mourn his loss. Only those who knew the man can realise how great the loss was, and their sympathy has gone out freely and sincerely to those immediately concerned, his wife and children.

HONOURING THE DEAD.



Photo by)

(J. A. Gilmore

Mr. Tom McGuire unveiling Memorial to Captain Patrick Boland, I.R.A., on Easter Sunday, 1928, in Aughamore Cemetery. Captain Boland was shot by the British military on May 27th, 1921, while "attempting to escape."

James Casey was unquestionably a fine type of Irishman; a man of forceful personality, rich in the virtues that make life sweet and worth while; one whom you could not wholly forget, once you had made his acquaintance and been admitted to the inner sanctuary of his friendship. Reserved in manner; unassuming; shy rather than forward; it was not easy to penetrate beyond the outward defences of his character, but once you had won his trust and confidence, you realised his sterling worth, reliability, and steady loyalty in all emergencies and conditions. One beautiful feature of his character stands out prominently; it was his absolute reliability. You felt that here was a true man whose word could be relied on, and whom you could depend on at all times to stand by principle and do the right thing. If he spoke little, no more than was just necessary for the occasion, you knew at least that behind his words there had been some solid thinking. His opinions and judgments were formed slowly and with calm deliberation. To the outward eye he was a solidly built man, of medium height, broad-shouldered, slow and deliberate rather than quick and impulsive in movement. A well-formed head rested on a somewhat short but strongly formed neck. His face indicated strength of character. In his piercing, dark eye, there lay a depth of feeling and thought. His nose was strong and well-developed. The square forehead indicated practicality rather than imaginative or creative power. There was nothing weak about the chin or mouth, above which drooped a thick black moustache. Around the corners of the eye and mouth, however, there would occasionally appear twinklings that bespoke the influx of his humour. And all these outward and visible signs were true and real indications of the man's inner nature.

As we go along through life we encounter numbers of people in social, official or public activities who seem to leave no trace or impression on our memories. We just meet them, speak to them, transact whatever business has got to be done, and then, off they go. No more about them! They were here, they are gone. They came in and went out, but forgot to leave either their autographs or photographs. Once out of sight we forget all about them; their very appearance and manner even. They may have been pleasant enough and entirely unobjectionable in word or conduct, but they just drop away and are forgotten after a brief week or two. They do not enrich our experience, or add to our knowledge. And the reason is, that they lack that mysterious, subtle, elusive quality called personality or individuality; strength of character. They are neither positive nor negative, only neutral. Mr. Casey was not one of that type. He was a strong, positive character, bent on doing good and helping to improve the conditions of life. A man of fine mind, cultured, literary, sensible as well as deeply religious. He contributed at least something to the life about him. Like all true Kerry men, he had a special leaning towards mathematics, and often I found him deeply immersed in some abstruse mathematical problem with which he wrestled more for the fun of the game than with any ulterior object in view. But his fondness for mathematics and science did not prevent him from being widely and deeply read in most of the best authors of English literature, whose beauties he appreciated with all the relish and delight of a true intellectual. He was no mean literary critic, but relied more on his intuition and innate taste than on established canons or principles of criticism. As a public official he stood high in the estimation of all with whom he was brought into contact. Just and clear-headed in everything he touched, his courtesy, efficiency and painstaking industry won for him universal approval, esteem and confidence.

It was in the early days of the Gaelic League that Mr. Casey came to reside in Dalrympha in the capacity of Excise officer. We were doing our best to nurse the local branch into life and vigour. The work was neither easy nor

pleasant. Shyly, unassumingly, almost apologetically, Mr. Casey slipped in amongst us and set to work studying O'Growney's text-books. It was evident to all that he was sincere and meant to learn as much Irish as he could possibly pick up. He might have remained away, and under the circumstances no one could blame him. Dublin Castle did not look with an encouraging eye on the uprising Gaelic movement. But, then, here was a Kerry man with good Irish blood in his veins, not one of the black breed whose blood was tainted with the corruption of the informer or felon-setter; so why should he not lend a hand in the effort to uplift Ireland and raise the standard of her culture and accomplishments? The programme of the Gaelic League appealed to his cultured spirit—language, song, dance, music, art, industries, games, etc.—here one could find scope for really useful and patriotic work without entering into direct conflict with professional duties. If he were selfish, lazy, unpatriotic, uncultured, he could easily have excused himself, and remained still on the sunny side of the hedge. But he answered the call of his higher nature and took up his share of the work with a light heart.

It was not long until we had induced him to accept the position of Treasurer. The finances were very meagre indeed, but he shouldered his responsibilities with as much seriousness and determination as if he were the trustee of millions of public money. The choice, from the point of view of local administration was a happy and fortunate one. Never was any voluntary organisation better served by a purely honorary officer than was our branch of the Gaelic League by Mr. Casey. He discharged his duties as scrupulously and carefully, as if his whole future career and salvation depended on the result. In all Ireland, I believe, it would not have been possible to find a more honest, careful, tactful and correct treasurer. From the moment he assumed control all expenditure was regulated with the keenest watchfulness. The amount on hands in the most flourishing times never was much, just a trifle of a few pounds made up of members' contributions.

We were so poor that we could not pay a teacher. The Committee had to do all the teaching necessary. Those who knew little taught those who knew less. The Committee picked up all the Irish they could during the week, and then spilled it among the classes on Sunday. Over 100, sometimes 150, students would put in an appearance at the Sunday evening classes. The ages varied from young boys and girls of ten years to greybeards nearing 70. In proficiency there were all grades

from O'Growney part I. to part V. Here was some work for the committee! It was all great fun! The blunders of the teachers were so amusing as those of the students. In the President of the Branch, the late Canon Canning, who was a native speaker, we had a sympathetic helper. He attended the classes regularly and often took part in teaching a class. Mr. Casey flung himself into the work with rare gusto. He would delve during the week like a nigger mastering the lessons to be given on the following Sunday. We wanted to establish a library in connection with the branch. Mr. Casey was anxious about the financial aspect of the venture. We had no money on hands, so we decided to contribute specially for the purpose and issue an appeal. We got publicly abused for issuing the appeal, but many friends and sympathisers supported the Library project, and it was eventually established. Only a few years ago we sent what was left of it to University College, Galway.

Mr. Casey found a picture of perplexity one night when I introduced to him a rambling poet from Galway named Seumas O'Molloy, who was out of a job and wanted to be appointed a paid teacher of the local classes. "We have nothing to pay you with!" exclaimed Mr. Casey regretfully. We took Seumas on, however, and started a series of Penny Concerts to raise the wind. The Penny Concerts were so called because the fixed admission was one penny; no less. We had to conscript all the available talent of the parish to keep the Penny Concerts going. Seumas suffered when the receipts dropped. When they increased he profited. Mr. Casey would stand at the table himself very downhearted if the takings were small, but much elated if they soared anyway near the £1 mark. Very often the penny concerts were indeed dismal failures both financially and artistically, but then we had only very limited material to work with. Seumas O'Molloy, recklessly indifferent to the financial side of the enterprise, would wander about reciting the most beautiful Irish poetry selected or original as it might happen, while poor James Casey, the picture of despair gazed helplessly on a handful of coppers on the table at the door, and wonder where the balance to pay Seumas would come from! Poor Seumas died a few years ago, killed by politics. May the Lord be good to his soul, he was certainly a genius and a true poet! But in addition to that his vagaries and eccentricities afforded Mr. Casey and his colleagues many a hearty laugh, especially at times when the exchequer was almost empty, and the

Tony Concerts were not yielding the estimated revenue.

Seamus O'Molloy was a sufficient source of worry to poor Mr. Casey, so when we introduced a dancing master who guaranteed to teach the pure traditional style, at a very moderate weekly salary, it was only to be expected that there would be some heated objections on the financial condition of affairs. Seamus could not see the need for appointing a dancing master until they had all first learned the language thoroughly, grammar, idiom and usage. When a person had a thorough knowledge of the spoken and written language, it would be time enough to start learning dances. So thought Seamus. A rule was made, however, that those who wanted to learn dancing should pay a special weekly fee, so that there would be no drain on the branch funds or the Danny Concert receipts. Mr. Connelan, the dancing-master, wanted a guaranteed weekly salary. In all such difficulties Mr. Casey's assistance was most helpful, and we continued to pay both the poet and dancing-master much longer than we expected originally.

When the County Committee was formed Mr. Casey was elected County Treasurer, and the same diligence he displayed in connection with the administration of the Ballyhaunis branch, he manifested in a more intensified way in the larger transactions. He watched over receipts and expenditure with an anxiety that would astonish one. You might have imagined that he was being paid a salary of several hundreds a year for doing the work, so earnest was he, so careful and scrupulous. He feared the Mayo Feis would be a financial fiasco. But instead of that, he was proud to be able to report that when all liabilities were discharged, there remained a sum of something over £90 to the credit of the committee! I wonder, if any of this balance is still in existence! I knew that a good deal of it was in the hands of the trustees up to a year ago. Originally it was intended to be the nucleus of a county fund that would be utilised in publishing literary works selected by the Committee, or cognate purposes. The fact that there was such a surplus was due undoubtedly to Mr. Casey's skillful management and economy. He never let go a halfpenny without being fully satisfied as to the necessity for the expenditure. When we wanted to purchase a new carpet for the concert stage, because some lady artistes were coming down from Dublin, and we were resolved to do things on the stylish side he cancelled the purchase in spite of us and only paid for the hire of the article. When on a cold, society day in January, I wanted to have a man paid sixpence to bring in a cart of turf to the hall, he condemned my extravagance, and getting a bag compelled me to assist him in hauling in the turf. Alternately we carried in bag after bag on our backs and so saved sixpence for the County Fund! In little details like these he was mercilessly classified. He would have made a wonderful Minister of Finance. But then he couldn't take the linealight. He would not for any reward open his mouth at a public meeting. He preferred to sit in a corner taking all in, and quietly laughing up his sleeve at absurdities and impossibilities suggested or discussed. He was a cool, level-headed business man, who believed in weighing the pros and cons of a proposition before plunging into speculations. He had a restraining influence on many ambitious projects discussed by our committee. He squelched out of existence, for instance the proposal to set up a printing press in Ballyhaunis and establish a weekly journal, although estimates and details had been got from a Dublin leading printer; the buildings for the works all but secured and the linotype machines practically ordered! He could always apply the extinguisher to the embers of unreasoning ambition by putting the simple but effective query: "Where's the money to come from?"

He was as straight and noble a soul as I have ever been my good fortune to meet on far in

this world. What was since and true attracted his admiration and approval. For sham and burning he had no use except, perhaps, as material for mirth and a hearty laugh. His extensive knowledge of the world enabled him to judge character pretty accurately, and to see beneath the surface of things. Though cast in a serious mould, he could laugh heartily at the humorous incidents of life, and when the necessity arose for it could hurt near departures. He had a fund of good stories, too. He enjoyed Lent life immensely and regretted leaving Ballyhaunis for Dirmingham. There are many in the county who will remember him. He has left his mark upon the local history of Ballyhaunis and on the larger history of Mayo. He was a fine character and a true man. May his soul rest in peace.

17th October, 1930.

M.F.W.

OCTOBER 26, 1932.

BRILLIANT TEACHER.

To the Editor "Irish Independent."

Sir—In the sympathetic obituary notice of the late Mr. A. J. O'Doherty, ex-N.T., in the *Irish Independent*, it is stated that he was "one of the first National teachers to teach Irish under the old National Board." It may be of interest to mention in this connection two Mayo National Teachers who were also early workers in this field, and who taught the Irish programme for some years before 1850, viz., the late Mr. Martin J. Fahy (d. 1920), Principal of the Ballyhaunis N.S. for many years, and the late Mr. Michael J. O'Donnell, father of Mr. Rev. O'Donnell, D.M., Archbishops of the Philippine Islands, and Rt. Rev. Monsignor Denis O'Sherry, President, Irish College, Salamanca.

Both Mr. Fahy and Mr. O'Doherty were native and fluent speakers of the language and had an extensive knowledge of ancient Irish literature. They held the Board's Certificate of competency in the subject, which they taught as an "extra" for many years, using the results system. They were outstanding specimens of the old type of National teacher, cultured and versatile. Though neither was "trained" in the technical sense, they were "First-of-First" under the old system of classification—the highest rung in the professional ladder. They supplemented their meagre salaries then paid by the Board by teaching Irish and other "extras" out of their private school hours and by other private efforts.

GREEK AND LATIN.

Mr. Fahy taught the elements of the Greek and Latin languages to senior pupils who contemplated entering the Diocesan Seminary of St. Jarlath's, and the other secondary institutions. Mr. O'Doherty organised classes in preparation for examinations conducted annually under the old Science and Art Department, as well as initiating aspirants for professional careers in the rudiments of the classics and mathematics. Both had an extensive and intimate knowledge of the best English literature.

Mr. Fahy was an accomplished musician and an instrumentalist (piano), and occasionally took part in the concerts and amateur theatrical entertainments. He was the author of several short stories, and at least two serials—"The Fish and Pedlar of Galway," which ran thro. in the old *Weekly Freeman*, and "The Wild Irish Boy," which appeared in the "Shamrock" under the pen-name "Martin Mayo-Farrell."

Mr. O'Doherty was a fluent writer of Irish and got awarded several prizes for his written work, collections of proverbs, folklore, verse, translations, etc., at the Mayo Feis (1928). He was joint author of "Beards" (Shenagh) Mialo-e-Hill, published under the auspices of the Mayo Co. Committee of the Gaelic League. Mr. Fahy was a native of Galway. Mr. O'Doherty of Charlestown, Co. Mayo.

I have selected these two past National Teachers for special mention as types of the by-gone generation who were compelled to work for remuneration that would now be regarded as inadequate by a street boy. The particulars given may be scanty. The particulars given may be scanty of educational interest, illustrating as they do the initiative, intellectual enthusiasm, and self-sacrificing efforts of such teachers, and reminding us that "there were great men before Agamemnon."

MICHAEL P. WALDRON (Ballyhaunis).

BRILLIANT TEACHERS.

To the Editor "Irish Independent."

Sir—Indeed, Mr. Waldron (Ballyhaunis) in his fine letter of appreciation of Mr. Fahy and Mr. O'Doherty, "Brilliant Teachers" of the past, which appeared in the *Irish Independent*, has touched a sympathetic chord. I am sure, in many hearts throughout the country, it is but human to feel that such a notice is a generous and right to say that such men as those whom Mr. Waldron so beautifully eulogises were true types of the Irish schoolmaster of the 19th century, a man of scholarly attainments, cultured, and self-sacrificing in their efforts to lay the foundations of knowledge, roots as deep. They were not "trained" in the technical sense as it is accepted and understood, but no one can doubt they were capable, practical, and splendid teachers, many of them possessed of considerable classical culture and pronounced literary talent.

The great difficulties and obstacles and bigotry that existed and came into the life of the schoolmaster of a generation or more ago can only be fully understood to-day by those who have been brought to live in more tolerant times. Somehow I thought, and I believe most boys thought, that our school teachers, especially if he dared to incite in us any knowledge of our Poor Country, its history, its trials and its sufferings, was violating a rule or code of laws promulgated by the so-called National Board of the day that proscribed for him eternal perdition. Gaelic was taught as an "extra subject." Music was taught, but the National taste had to be content for a time with the "old" tunes, as coming of brighter days. The boys who were like Mr. Fahy and Mr. O'Doherty, who taught under the crushing and oppressive conditions of the old National Board, are appreciated for their like the pioneers in every great movement, have sought not self but have given of their best for the cause they held dear.

FRANCIS PHILLIPS, P.C. (Cashel).

OCTOBER 8, 1932.

BALLYHAUNIS NOTES.

POPULAR TEACHER RESIGNS.

After over 50 long years of hard and efficient work in the educational life of the town, Mr. P. A. Waldron resigned his position on last Friday as principal of the Boys' National School, after about 24 years ago Mr. Waldron was principal of Enniscorthy N.S., and later succeeded Mr. Martin Fahy, N.S., principal of the Ballyhaunis school. It would in any adequately needed phrases the intellectual attainments he possessed. He is a successful, imaginative, expressive and inventive faculty, he is a controlling influence both in and out of the classroom. He was connected with the first Dramatic Club started in Ballyhaunis forty good years ago, and was responsible for writing most of the plays profited by that body. It is worth noting that if Mr. Waldron's name is reversed one will over which many articles have appeared in the local Press from time to time of which resignation he was the recipient of a valuable fountain pen bearing the inscription: "To F. A. Waldron from his pupils, September 1932," as well as a farewell address. The presentations were made by Masters George Fitzmaurice and Jack Halpin, and the address was as follows:

"Dear Mr. Waldron: We, the undersigned, on behalf of the pupils of the school in which you have been principal teacher for so many years, beg to congratulate you on completing your long term of office, and retiring to enjoy your well-earned rest. We feel that we owe you a big debt of gratitude. We have done for us in the past and for which we beg to thank you. We also ask your kind forgiveness for our many faults. In order to show our appreciation we wish to offer you a small gift which we beg you to accept. We hope that in the days to come it will help to remind you of the boys who once thronged around you to imbibe from your lips the knowledge that you were so willing and so cheerfully, often into unending chatter. We pray that you may be given many, many long years to enjoy the rest you have so nobly well-earned. We remain, your obedient pupils—George Fitzmaurice, Jack Halpin, and Mr. Waldron is brother of Dr. M. A. Waldron, M.A., L.L.D.

BALLYHAUNIS MERCHANT SHOT DEAD.

UNTIMELY END OF POPULAR CITIZEN AND GOOD IRISHMAN.

INQUEST PROCEEDINGS.

JURY'S VERDICT OF "WILFUL MURDER."

Ballyhaunis was shocked on Saturday week when news reached the town that Mr. Felix Patrick Murray, merchant, had been shot at Mount Delvin, across the Mayo Border in Co. Galway, while engaged in the pursuit of his wholesale business with a motor van in that area. He left Ballyhaunis in the forenoon on Saturday with his supply of goods, and was accompanied by a young man named Michael Griffin, a native of Irish town.

Business was transacted up to about 6 p.m. and the Accused and Mr. Griffin were on their return journey to Ballyhaunis, having left the village of Washington, and were entering Mount Delvin, when a roadside order was heard, and the deceased said to his companion: "That's a halt. Did you hear it?" Mr. Griffin did not answer, and the car went on for about another hundred yards when several voices called "halt," and as the car was passing through a volley of shots rang out Mr. Murray being shot through the breast, each being almost instantaneous.

All the other circumstances surrounding the sad event will be found embodied in the proceedings at the inquest reported below.

On Saturday night the remains were brought to Ballyhaunis and laid out in a magnificent coffin in the Courthouse, where large crowds gathered throughout Sunday.

The esteem in which the deceased was held throughout Ballyhaunis, and indeed throughout the West, cannot be over estimated. He was a valuable, respected and popular citizen and a great Irishman. He had been for years a member of An Fainne (Irish speaking League) and the local Sodality of the Sacred Heart, while no philanthropic or social movement in Ballyhaunis was complete without Felix Murray. For his labours in the popular cause he was arrested by the English in 1920, and interned at Ballykilly, being released at the time of the amnesty.

Mr. Murray was a member of an old and highly respected Ballyhaunis (Newport) family, and with his heart-broken widow have the warm sympathy of all who had the pleasure of knowing deceased.

On Sunday evening the remains were removed from the Courthouse to the parish church and placed on a catafalque in front of the High Altar until Tuesday morning, when, at 10 o'clock a solemn High Mass was offered up to be the repose of the soul of deceased in the presence of a large and representative congregation. Rev. Father Brennan, C.C., Ballyhaunis, officiating; Very Rev. Canon J. McHugh, Secour; Very Rev. Canon M. J. McHugh, P.P., sub-deacon; and Rev. M. J. McHugh, C.C., &c., master of ceremonies. Among the priests in the choir were—Rev. Fr. O'Malley, P.P., Bekan; Very Rev. Fr. O'Heary, prior, local Augustinian Community; Rev. Fr. Laville, Loghoy.

In making the prayers of the congregation for the deceased, Very Rev. Canon McHugh, P.P., paid a tribute to the memory of deceased, and commended the state of affairs consequent to his death.

THE INQUEST.

After High Mass on Tuesday, Dr. Conor Maguire, Chalmers, Coroner for South Mayo, attended at the Courthouse in Ballyhaunis for the purpose of holding a Coroner's inquest into the circumstances surrounding the death of Mr. Murray.

The following gentlemen were sworn on the jury—Messrs. John Hinkley, Assistant Co. Coroner, Department of Agriculture, Ballyhaunis (Chairman); P. J. Canfield, Wm. Estlin, James Gildea, John T. Golden, Thomas Bannan, Toher; Patrick Healy, Holywell; Patrick O'Brien, B. T. Lynch, John Durkan, Dennis Duffy, James McLeamy, Patrick Walsh and Peter Hanton.

The Coroner at the outset said there was an absolute necessity which was necessary in the case and that was that the Jurymen and Coroner should go and see the body before opening the proceedings of the inquiry. All the witnesses in this case had seen the body and the Coroner had not. That was only a formality that no one could raise any question about, and should the Jury now so desire they could proceed with the inquest.

The Jury decided to proceed.

Miss Margaret McGrady, a niece of the deceased, at present resident in Ballyhaunis, was the first witness called, and gave evidence of identification. She stated that the deceased was her uncle and was aged about 36 years. He was a merchant carrying on business in Ballyhaunis where he resided. He was a married man but had no family. She last saw him alive on last Saturday morning at about 11 o'clock. She next saw his dead body in the Courthouse, Ballyhaunis, on Sunday morning.

Michael Griffin, a native and resident of Irish town, who accompanied the deceased on the Saturday morning and was with him in the motor van at the time he was shot, was the next witness.

In the course of his evidence the witness stated that on Saturday morning he accompanied the deceased in a Ford Van on his round of business. On our return from Washington, Co. Galway, and at a place called Mount Delvin he (deceased) said to me: "That's a halt; did you hear it?" I did not answer whether I heard it or not and we went on for about another hundred yards when several voices cried "halt," and as we were about to pass through where the persons were who cried "halt" a volley of shots rang out. The wind screen was broken in front of me and I immediately ducked down. Mr. Murray was driving the car at the time. The car went on for a good distance after the volley was fired—about a quarter of a mile it appeared to me—and the lights went out in about half that distance. The car then ran into a ditch and stopped. When the car stopped I stepped out on the road, and in doing so I noticed that he fell over after me. Up to this I did not know that he had been injured. It was dark and I lighted a match, looked into his face and saw that he had gone very pale. He did not speak. I then stopped back into the road again and the next thing that happened was, that I was called upon by an armed man to advance with my hands up which I did. The man asked my name and I told him. He then asked me if there was anybody hurt and I said that Felix Murray was wounded and that I was afraid he was dead. I then returned to the car and went to take him out of the car and a man came up behind me and helped me to take him out. As we were removing Mr. Murray he gave a little smothered groan which made me think that the man was only wounded. On seeing "he wound I asked for a bicycle to enable me to go for a priest. I got the bicycle and went into Clonfad for a priest and on my return I learned Mr. Murray was dead.

Mr. P. O'Brien (juror)—What time elapsed between the time you heard the order to halt, and the shot being fired?—It appeared to me that we were about fifteen yards from the party that called upon us to halt at the time the shots were fired.

Mr. O'Brien (juror)—Would there have been sufficient time to bring the car to a standstill between the time the order to halt was given and the volley was fired?—Only about a minute could have elapsed.

Mr. O'Brien (juror)—Would there have been sufficient time to pull up the car?—There could hardly be I think.

Mr. Peter Hanson (juror)—From the time you heard the shot ringing out until the car came to a standstill did you speak to Mr. Murray?

Witness—As we passed the volley I told him "to go on now."

Mr. Peter Hanson (juror)—Did he answer you?

Witness—No sir.

Mr. Peter Hanson (juror)—As soon as the car came to a standstill you left it and got out on the road without speaking to him (deceased)?

Witness—Yes sir.

Coroner—The witness must have had a very narrow escape from death himself. It is not very easy for a man to remain fully collected when he hears a volley of shots ring out, and I don't know how the witness managed to keep his head so well at all on the occasion.

Mr. Peter Hanson (juror)—But he says the car went a quarter of a mile after the shots rang out before it came to a standstill.

Witness—O it appeared to me anyway. The Coroner said it was extremely unlikely that a car would hold the road for a quarter of a mile without a driver before coming to a standstill.

Captain Beatty (National Army) remarked that the car could travel for 200 yards without a driver.

Coroner—It might. The Jury, however, could only take the story of the witness as he told it and they could then draw their own conclusions as to whether the story was accurate or not. They should make allowance for

the general "the witness passed through on occasion of the tragedy."

Answering the Coroner, the witness said that the motor van was travelling very fast at the time the shots were fired.

Coroner—Could you say how many miles an hour you were travelling at the time?

Witness—I am sure we were travelling nearly twenty miles an hour.

Coroner—You need not be a raid of a police prosecution if you exceeded the limit. It is, I think, a good road in that district.

Witness—It is sir. It was the opinion of the witness that the car could not be brought to a standstill between the order to halt and the firing of the shots.

By Mr. Dillon-Leetch, solicitor—By what way did you pass out when leaving Ballyhaunis with Mr. Murray that morning?

Witness—By Loghoy.

When going out did you pass over the road on which he was killed later?—No sir.

You say you went to Washington village?—We went to Irish town first.

And then you went to Washington?—Yes. After leaving Irish town and Washington did you stop at any other place?—Yes, we stopped to do business at Maguire's of Mount Delvin.

Were you with Mr. Murray all the time?—Yes.

How long was he in Mount Delvin altogether?—I would say about a quarter of an hour.

How far was Mount Delvin from the place where you heard the halts being called?—I would say about half a mile on the Clonfad side.

You could not be longer in Mount Delvin than a quarter of an hour?—I don't believe that we were.

Did you go into many houses there?—One house only.

Were you interfered with in Mount Delvin?—No.

When the deceased asked you about the first halt but he said he heard did you see anybody on the road?—No.

Did you see anybody on the road the second time you heard the voices calling "halts"?—Yes.

How many?—About four.

Four what?—Four men.

The Coroner—Is it on the road they were?

Witness—On a roadway leading off the main road.

Mr. Dillon-Leetch—How far would they be from the main road on which you were travelling?—Two or three yards.

Were those men armed?—Yes.

How did you see them?—Was it by the light from the motor?—Yes.

You could see the arms they carried?—Yes.

Were those the men who called upon you to halt? Was it from the direction in which they were that the voices came calling on you to halt?—Yes.

Did you see any other men besides those four?—No sir.

How many shots were fired in the volley you heard?—I would say about four shots, but perhaps there were more.

They fired in front of the car?—Not exactly in front, more to the side.

The Coroner—There is one point we did not get out so far. (To the witness)—What side of the road were the men on?

Witness—On the left hand side. The van is a left hand steering car.

Coroner—So that Mr. Murray was next them?—Yes.

Mr. Leetch—The car went on after the shots being fired?—Yes sir.

And you say that the lights also went out?—Yes.

How long after the shots being fired did the lights go out?—They remained lighted for about half the distance that the car travelled after the shots were fired.

What would the measurement in time be?—Two or three minutes.

The car then stopped and afterwards a man came up?—Yes.

There was only one man who came up to you?—That is all, but there were others, about five or fifteen in number, who were approaching at the distance.

And from the direction from which the shots were fired?—Yes.

The Cofficer—There were a few immediately round and others some distance away?

Witness—Yes sir.

Coroner—It was dark at the time?—It was dark.

Mr. Dillon-Leetch—Could you say if all those men carried arms?

Witness—I could not say, except in regard to the man who came up to me.

Is the road by which you were returning from Mount Delvin the road usually used by the travelling public?—It is the direct road from Washington to Clonfad. Mr. Murray

was returning from Clonfad.

The Coroner—Were the men you saw dressed in uniform?—They were trench coats as far as I could see.

Coroner—Did you know any of the fellows who came up to you?—No sir.

All of them that you saw were young men?—They seemed to be.

The Coroner said the witness had given his evidence very fairly and clearly, and he congratulated him on his escape.

MEDICAL TESTIMONY.

Dr. Andrew Smyth, Medical Officer of the Ballyhannis Dispensary District, was next called. He deposed—'I saw the body of Felix Murray in the schoolmaster's house at Mount Delvin. He was then dead. Subsequently in the same place I examined the body. I found a punctured wound on the right side of the chest, which fractured the clavicula at its junction with the sternum. There was a larger wound at the back at about the same level, at the outer and upper border of the right scapula. The wound was a gunshot wound. The entrance was a gunshot wound. The bullet passed through a main artery and that death was almost instantaneous. The cause of death was shock and hemorrhage.

The Doctor expressed the opinion that the bullet was fired from a revolver. After passing through the body of the deceased it also passed through the van at the back.

The Coroner was inclined to the belief that it was a rifle bullet.

Captain Beatty was of opinion that the bullet causing death was of the calibre used in a Thompson machine gun, which could also be fired from a revolver.

In referring to the delay in holding the inquest, the Coroner at this stage of the proceedings said that at the present time there was no law or order in the country so that they could only make the best they could of the conditions to carry on. The first official inquest he got of the necessity for an inquest was from Captain Beatty on the previous day, or otherwise the inquest would have been held earlier.

MILITARY EVIDENCE.

Captain Peter Lynch, Officer Commanding Ballyhannis National Army Garrison, gave evidence in reply to Mr. Dillon-Leetch that he was in the village of Mount Delvin was situated, having been as far as the school-house there and near where the present tragedy took place.

Is that in your area?—No, it is not. Do you know if there were any National Troops in the area on that date?—I am sure there were not.

You are certain from your official knowledge that there were none?—Yes.

CORONER'S REMARKS.

The Coroner, addressing the Jury, said that a Coroner's Inquest was looked upon as a formality, but at the same time it was a useful formality from many points of view, when it provided for an examination into cases like this, or where a person or persons lives are lost, to say whether it was by accident or a criminal action on the part of some of the persons. From that point of view the inquest was useful. He regretted to say that the circumstances of this unfortunate man's death were very sad and very tragic. It was very sad to see a young life taken away—to be killed without a moment's consideration. But this only went to show the urgency of the affairs that are in this country at the present time, and so in use in (Coroner) saying anything about it because they were all of them familiar with the condition of things prevailing at present which the Irishman of killing one another in this way. He sincerely wished that somebody would be found who would put a stop to it as it was very badly needed. As the result of this inquiry into the man's death it was the duty of the Jury to return a verdict in accordance with the evidence and to say what was the cause of death. If they could only hope that the likes of this thing would terminate it would be a great comfort to everybody, and the country would be allowed to live.

Everybody is no matter what their views in politics may be, most condemn the action of troops, Regular or Irregular, responsible for such acts as this. The man should have got time to stop his car before shots were fired and his life taken. It was a terrible thing to think that a man driving along in his car that night, returning home after working a hard day in the conduct of his business, should be shot dead because he did not stop like a stop watch the moment he saw a car. It was certainly a terrible thing. He did not wish to bear his name, but he left not children. If he never will be a very melancholy thing if he never wife. He (Coroner) believed, as far as

the character of the deceased was concerned, that he was irreproachable.

He now directed the Jury to arrive at their verdict and for this purpose the court was cleared of all the people with the exception of the Coroner and Jury.

THE VERDICT.

After a brief deliberation the Jury returned the following verdict:—"The cause of death was shock and hemorrhage, the result of a gunshot wound, and the shot was fired by some person unknown, and we find that such person was guilty of murder."

The Jury added a rider expressing deep sympathy with the widow and relatives of the deceased.

The Coroner also extended his deep sympathy to the bereaved, and expressed the hope that peace would come to our distracted country for Xmas.

The business of the inquest then concluded.

THE FUNERAL.

The remains were subsequently borne from the parish church and conveyed to the New Cemetery where the interment took place amid much manifestation of regret. Although a horse was requisitioned, the public formed up in two deep processional order and proceeded by the banner of the Men's Sodality of the Sacred Heart, the coffin was borne on the shoulders of the processionalists to the place of burial. The cortege was one of huge dimensions and the evidence of deep mourning on all sides was abundant. All shops were closed and shutters and business suspended throughout the morning. No mass was resumed after the interment. At the Barseah the military turned out and gave the salute.

Mr. Wm. Sears, T.D., represented Dal Eireann.

The grave-dug ceremonies were conducted by Very Rev. Canon M. J. McHugh, P.P., Ballyhannis, assisted by Rev. Fr. M. J. McKivily, C.C., Rev. Fr. Brett, C.C., and other clergy.

Arranged the wreaths placed on the grave was from the Men's Sodality of the Sacred Heart, of which the deceased was a devout member.

The coffin was supplied by Mrs. J. C. Fitzmaurice, Bridge-st., Ballyhannis, and the horses by Mr. John Farragher, Devils House, Ballyhannis.—R.I.P.

REVIEW.

"CREACH BHAILE AN TEAMPAILL.

A MAYO AUTHOR'S WORK.

BY THE LATE MR. M. J. O'DOHERTY.

Published posthumously, "Creach Bhaile An Teampail," with its accompanying historical sketch, "Biladhain Na bhFranncaich," by the late Mr. Michael J. O'Doherty, for many years principal teacher of the Kiltmashogue National School, was awarded literary honours at the last Anach Tallteann.

The volume is a worthy memorial to the memory of a brilliant teacher, and a distinguished Mayo man who laboured hard for many long years in the educational sphere, and strove by word and example to keep aglow the best traditions of Irish culture and artistic refinement.

As lasting evidence of his genius, industry and sincerity (if indeed such evidence were required) this volume of his writings might be appealed to: It shows the author at his best as a writer of clear, pure, unadorned Irish and a first-rate sear-teller. Here we have a simple tale in a ripping narrative style that carries the reader along without apparent effort or conscious strain.

IDIOMATIC IRISH.

Mr. O'Doherty has already given proofs of his ability to write pure, idiomatic Irish in his biographical essay, "Beastadh Sheaghaín Mhic B-Eil," which was awarded the highest distinction at the first Co. Mayo Feis, as well as in other compositions that elicited the highest praise of judges and critics. But the volume, "Creach Bhaile An Teampail," reveals

the writer to whom maturity of experience has brought vigour of thought, grace of style, and confidence in the treatment of his theme.

The temptation to "show off" by using out-of-the-way or archaic words or phrases is nowhere evident as a practical teacher of long experience Mr. O'Doherty thoroughly understood the requirements and limitations of his potential readers, and, like a true artist, told his tale with an economy of language and phrase that deserves the highest commendation. Every word is necessary. Every phrase admirably serves its purpose. There are no flourishes, no unnecessary trimmings, no irritating digressions or sentimental philosophising. For all this not only student but native speakers as well will be thankful and bless the writer who has provided so much of their entertainment by such simple means.

To students of the language the volume will be doubly welcome, providing, as it does, a sure means of enlarging their vocabulary and armoury of idiom, as well as presenting the enjoyment of a story told by a master of the art. This is a volume that might be read over and over again, each time with renewed pleasure and profit.

A splendid preface by "Thomas Ban" (Mr. Thomas Conannon), one of the foremost living writers of Irish, enhances and enriches the work immensely through its interesting reminiscences and little anecdotes that throw additional light on the character and personality of the gifted

author. Towards the conclusion of the preface Mr. Conannon actually refers to heights of true eloquence seldom attained even in modern writings in the vernacular. He shows aspirants how to achieve the trick with ease without affectation.

A LEADING WORKER.

The late Mr. O'Doherty was, it will be remembered, a prominent and indefatigable worker in the early days of the language movement in Mayo. At all the chief events and meetings his dignified and venerable figure was to be noticed, and his ripe advice, assistance and financial support were always at the disposal of his co-workers and colleagues. He was one of the best known and popular National Teachers in the county—an ornament to his profession.

In his article dealing with the first Mayo Feis the late Padraic Pearse (who was present) specially mentions Mr. O'Doherty and his two brilliant sons—Father Michael (now Archbishop of Manila, Philippine Islands) and Father Denis (now President Irish College, Salamanca, Spain)—amongst those who particularly impressed him in the assembly.

As the work of a Mayo author, a leading National Teacher, and a lover of the old language of the Gaels, this delightful volume ought to find its honoured place on the book shelves of every home in the county, and be in the hands of every student of the language who is ambitious to acquire a knowledge of pure Irish and to use a double purpose: to honour and perpetuate the memory of a great and good Irishman, and to help in preserving and extending the heritage of Irish as spoken and written by a cultured scholar who knew his job.

The book is beautifully printed in Gaelic type specially selected, an artistic pleasure to look and a delight to read. Substantially bound in dark cloth, it is printed on superior paper, a credit to all concerned, the volume is a marvel of cheapness in these days.

The frontispiece is a faithful and lifelike portrait of the author.

The volume was produced under the direction and supervision of his devoted daughter, Miss Marve O'Doherty, who has evidently inherited her full share of the family genius, intellect and patriotism.

M. P. WALDRON, Ballyhannis.

26/11/32.

DECEMBER 29, 1931.

Mr. Patrick Waldron, who died in U.S.A., was a brother of Mr. James Waldron, merchant, Main St., Ballyhannis and of Mr. James Fitzmaurice, the Hotel, Bridge St., do., and a cousin of the Rev. P. Waldron, P.P., Kilterrin, Ballinacoe.

"Murder Most Foul."

SHOCKING REVELATIONS AT HEARING OF CLAIMS AT BALLYROBE.

THE BALLYHAUNIS MURDER.

At the Ballinrobe Quarter Sessions on Thursday week, before Judge Doyle, K.C., Mr. J. Thos. Coyne, Lecarrow, Ballyhaunis, brought a claim against the Mayo County Council and Claremorris District Council for £2,000 compensation for the loss of his son, Michael Coen who was shot down to death in the early hours of the morning of the 1st April last.

Mr. Coen, B. E., instructed by Mr. John Walsh, Lecky, appeared for the applicant.

The claim was undefended.

Mr. Thos. Coen the bereaved father of the young man murdered, was the first witness examined. In reply to Mr. Coen he stated that he was father of the boy Michael Coen, who was killed on the morning of the first April last.

Mr. Coen—Were you in bed at the time the knock came to the door that morning? I am sir.

Did your son go to the door to answer the knock? He did, sir, he attended to the knock. Did you hear him say anything to the people who were knocking?—No, because they caught hold of him and pulled him out. He went out quietly with them. He had only one shoe on, and as soon as they caught hold of him they gave him a blow or did something of the kind to him to silence him, as I heard him moaning. I looked out of the window, and saw two people outside. I could not see who there were any more men about the place, and it was quite dark at the time, being about a week in the morning.

Mr. Coen—Did you hear any sound of a motor about the place? No, sir.

Did you remain in the house for some time after your son was removed? I did sir.

A FATHER'S SHOCKING DISCOVERY.

Will you tell his lordship how long after you saw being removed from the house that you found his body? It was about a week in the morning when I found the body. It was about 250 yards from the house and about 90 yards on the north side of the road where he was butchered up near a ditch, about 250 yards from the house, and about 300 yards from a ditch, and him lying on the head of his back, with his hands crossed in his breast. His throat was cut right into his middle.

Was that done by a bullet?—No by a bayonet, or some other sharp instrument. He was shot through in the two arms, the two feet, the neck of the neck and the two breasts.

In fact, was his body in a terribly mutilated condition?—It was sir, it was in a terrible condition.

I believe there was an inquest held on the body after? There was sir.

By the military? Yes.

Did you yourself see any other body that night excepting the two men who saw you saw through the window?—No sir.

How were these two men dressed? They were dressed in military uniforms, and had their backs towards me at the window. You say on the business of a carpenter?—Yes sir.

Was your son also a carpenter? Yes sir.

What age was he?—He was 24 years of age, and he was in the business?—Yes sir.

Was the principal assistance I had, we made chairs, wheelbarrows etc., and he went round to the different markets and sold them, making a profit of about £4 a week on an average, and perhaps sometimes as much as £5. There were five of us in all working at the business, but he was the principal man making outside.

To his Honor—When at home the deceased himself worked at the carpentry business.

Witness—Oh, yes, he did.

His Honor—Was he paid by you for the work he done?—No; he was treated like an ordinary member of the family. There was none of them paid anything at all by me.

His Honor—At the time (the morning in question) you say that you saw two men outside? Yes, because the house was surrounded. The men I saw at the door remained there so as to let nobody out.

What do you mean when you say "that the house was surrounded"? Could you get out?—No, my lord. They had flash-lamps about the place, and when I tried to get out I found that they had the door was held shut against the outside.

This included the claimant's evidence.

Sergt. John O'Sullivan-Ballyhaunis, gave evidence.

In reply to Mr. Coen, he said that in consequence of a report he received of the death of Michael Coen, he went and saw the body. The young man was dead at the time, and the body was laid on the kitchen table. Having described the nature of the wounds on the body, as already done by the previous witnesses, the witness concluded by stating that the deceased presented the appearance of one who had been dealt out a great deal of violence.

Michael Coen, Lecarrow, Ballyhaunis, a cousin and neighbour of deceased, who was in his own house, near the public road, leading from Ballyhaunis to Groustad, Dundee and Tinn, on the morning in question, stated that he heard several about 9 o'clock in the morning of one of marching men passing by his house on the borse leading from the public road to applicant's house. Judging from the footsteps he heard there would be about 15 men outside. The men passed on in the direction of his cousin's house. He also saw a motor car and lorry there at the same time, but he did not see the man getting into or leaving the lorry or car, but he saw them about the lorry.

Mr. Coen—Did you notice how they were dressed?—I could not see.

This closed the evidence, and.

His Honor, in deterring judgment until Saturday morning, said that at the outset he was inclined to take the view that the case did not come within the section, but the recent evidence clearly brought within the section as a case of desperate murder.

The decision was reserved until Saturday.

Robbery Under Arms At Ballyhaunis.

SEQUEL AT BALLINROBBE QUARTER SESSIONS.

There was a sequel to an early morning robbery which took place in Ballyhaunis on the 19th June last, at the Ballinrobe Quarter Sessions on Thursday week, before Judge Doyle, K.C., when Mr. Sarah Coyne claimed £200 damages for that on Sunday, the 10th day of June, 1921, at the hour of 2 o'clock, or thereabouts, her dwelling-house, shop and premises at Bridge Street, in the town of Ballyhaunis, were unlawfully entered by several masked and armed men (Grown forces) unknown to her, and the sum of £30 in cash, a tantalus, value for £10, and an overcoat value for £0 6s, taken away by them.

Mr. J. Fitzgerald-Kenny, B.L., (instructed by Mr. Wm. D. Coyne, B.A., M.C.C., solicitor) appeared for the claimant.

There was no defence.

The applicant, Mrs. Sarah Coyne, in reply to Mr. F. Kenny, stated—On the morning of Sunday, 19th June, 1921, (during Curfew hours) about 1/2 a.m., six men wearing dark coats, masks, armed with revolvers, and carrying flash lamps, called at my house—grocery and licensed premises in Bridge St., Ballyhaunis. I, my sister, Miss Martha Waldron, and Messrs. Thomas and Wm. D. Coyne B. A., Solicitor, my brother-in-law have their residence on the premises, and the office of Mr. Wm. D. Coyne, solr. is immediately over the grocery and licensed premises. I, my sister, Miss Kate Clifford, also resides on the premises.

THE ARRIVAL OF THE RAIDERS.

On hearing loud knocking at the street door, proceeded witness. I dressed looked out of the upper window and asked "whom there?" One of the men answered "Come down and open the door, and hurry up." I then went down and admitted four of them, the fifth and sixth man remained outside the door. Three were fully masked—wearing black masks—and two had handkerchiefs on their faces. When the four men were admitted they followed me upstairs. The man who appeared to be the spokesman, or leader, and who did all the talking got into conversation with me and the following dialogue ensued—

The Man-In-Charge—"What are you?"

Witness—"I am a shopkeeper."

"Man-In-Charge—"Is solicitor Coyne at home?"

Witness—"No"

"Man-In-Charge—"Where is he?"

Witness—"I don't know"

"Man-In-Charge—"Is his office here?"

Witness—"Yes."

Proceeding witness said that she showed the men into Mr. Wm. D. Coyne's office. Three of them entered, one remaining at the door on the landing and held up Miss Waldron, (witness's sister) and the maid as they came down from their rooms upstairs.

The leader of the party next asked—"Where is Mr. Coyne's typewriter?" witness answered "I don't know" whereupon the man said "If I don't get it I will burn the house

over you" and witness remarked that she could not help it, as he did not put his threats into execution and let fire to the house. The leader of the party then searched Mr. Coyne's (solicitor) desks, papers, etc., in the office and asked "How long is Mr. Coyne out of jail?" witness said she did not know and was met with the remark—"Can't you say two or three months and be £5—4 to 5?" The leader of the party continued searching and again asked about the typewriter and witness now said that as far as she could understand it was out of order and he said that if it was being repaired, Mr. Coyne would have a receipt for it. Witness answered "He might have. That is no business of mine. I don't interfere in Mr. Coyne's business. I have got enough to do to mind my own business."

WORK FOR THE I.R.A.

The leader said to witness—"You are doing your bit," and when witness did not answer he went on. Mr. Coyne did a lot for the I. R. A. before he went to jail, but he has been £— a quiet since he came out." The men then went up the second flight of stairs, searched everywhere, but found nothing. Coming down to the ground floor, the leader asked "What here?" pointing to the side door leading to the shop. The leader of the gang asked for the keys of the safe, and witness gave them to him, and he opened the safe and took out the money, saying—"I am taking this money." Witness said "That is my money," and the man replied—"Well, it will be mine now. The party then left the premises, and the key of the door was returned to witness. After they had left there was found to be missing £20 in cash from the safe, a tantalus, value for £10, and an overcoat (subsequently found), value £6 6s.

Miss Mattie Waldron, sister of the applicant, who was in the house on the occasion, gave corroborative evidence.

Miss Delis Waldron, hotel proprietress, Ballyhaunis, in reply to Mr. Kenny, stated that on the morning in question she heard a knocking at her door, and on coming to the window and looking out she saw five men outside. She came down stairs and opened the door, and was asked by the men to show them Coyne's house, though she thought at first that it was for "Corrin" they asked. They subsequently made her walk down as far as Coyne's, whas she showed them the house.

At this stage His Honor interrupted the evidence, stating that he had no doubt whatever in regard to the evidence submitted by Mrs. Coyne. It was all a question now of the position of the law in relation to the claim.

Judgment was reserved until Saturday morning.

DECISIONS.

On Saturday morning his Honor, Judge Doyle, K.C., made his award in the malicious injury claims heard at the Ballinrobe Quarter Sessions on Thursday, but before doing them said—At this Session we have had the remarkable experience of hearing policemen, soldiers, individual members of various sections of the community, and, lastly, persons obviously in sympathy with the revolutionary movement in Ireland, giving so graphic and convincing evidence of deeds of violence and outrage, and claiming (as the law allows them to claim) in the King's Court the money recompense at the expense of the dwellers in the County Mayo. Beyond some irrepressible words of horror at the evidence of some exceptional atrocity committed by one side or the other, I have refrained from comment on the varied deplorable crimes brought under my notice. I think it best to take the same course now, and to content myself with simply announcing the various awards which it is my duty to make. I repeat what I have said in other times—that there is no feature of irascence in the functions of an Irish Judge, save that duty of hearing such tales as those and of laying an impost' for them on the people of the county at whose liquids he has received nothing but kindly welcome. I sincerely trust that some way may be found to relieve the ratepayers, and the last duty, too, that these Sessions see the industry of those criminal injury applicants. I conclude by an expression of condemnation of all deeds of violence, and I offer my deep sympathy to the victims and to the relatives of the dead.

He then announced the awards as follows:

Thomas Coen (murder of his son), £11,000, with costs, and £4 expenses.

The claims of Mrs. Coyne, Ballyhaunis, F. J. Duffy, Bellisker; M. M'Greery, Shrule, and W. Cavanagh, were adjourned, pending appeal, on the question whether larceny in the circumstances came within the malicious injury code. His view was that none of these should come within the code.

Ballyhaunis Sewerage.

To the Editor, "Mayo News."

Dear Sir,—The County M.O.H. in his report published last week, refers to the defective and incomplete sewerage system of Ballyhaunis, and says: "In the case of Ballyhaunis, the district is notorious for its high incidence of enteric fever (nearly 50 per cent. of the total cases which occurred in the county during 1921), and in and around Ballyhaunis and there is little doubt that the defective sanitation is at the root of the outbreak." I therefore suggest that the Board (of Ballyhaunis) might undertake consideration of the question of providing a modern sewerage system."

Whether the recent appearance in the area of enteric fever and other zymotic manifestations is directly attributable to prevailing insanitary conditions, as in popular opinion is believed, the infection has been imported from an outlying district, the necessity and urgency of the work recommended in the extract quoted is beyond question if further massacre of the inhabitants is to be prevented. Nurses and hot-boils of disease germs call for immediate attention and remedies.

It is my experience that there is not a town in Mayo, I might even say in the province of Connaught, that has been all down the years, so shamefully neglected and cold-shouldered by public Departments, bodies, and representatives as Ballyhaunis. There are visible and concrete proofs that might be appealed to in support of the statement. Neither the health, welfare, nor lives of the people seem to have mattered a snap of the finger to those in authority and power. For such a sorry state of things the easy-going nature and characteristics of the inhabitants themselves are somewhat responsible. Imbued with a sort of fatalism, that seems to neutralise the urge towards initiative in the matter of improvement and amelioration of municipal amenities, they suppress the temptation to self-expression, and passively accept the existing order of things as providential, and quite in the stream of tradition handed down from generation to generation. Rather than kick up a row or create unpleasantness, they would far rather submit to public neglect. And with this accommodating complaisance, they submit an easy prey to officious and the escapist of the red-tape arena.

I may mention, however, that the discovery that the sanitation system of Ballyhaunis is defective and in need of improvement, is neither new nor even recent. I may recall that this was one of the reasons brought under the notice of the C.D.B. by a delegation appointed by the local branch of the A.L.L. (at the request of the tenants concerned) to interview Sir (then Mr.) Henry Doran in connection with the division of the Hazelhill farm which was included in the O'Grady estate just then acquired by the Board. I happened to be spokesman of the delegation that met Sir Henry Doran at an appointed hour in the Courthouse, and having, according to instructions, urged the splitting up of the Hazelhill farm, I referred to other matters that called for attention in Ballyhaunis, and which we hoped the Board would undertake or use its influence in having brought about. Amongst other things, I have a clear and distinct recollection of asking for the provision of an improved and efficient sewerage system, and an up-to-date water supply, to supersede the primitive source that might have worked very well hundreds of years ago, when Ballyhaunis consisted of only a few dozen thatched hovel groups round the Friary Hill, but which, under modern conditions, had become a veritable cess-pit, and rapidly growing population of the town, was now out-of-date, and inadequate as well as unhygienic. Other municipal amenities suggested for the consideration of the Board included a public lighting scheme, improvement of the fair green, a town hall, recreation grounds, and improved roads. Mr. Doran listened patiently and with a tolerant smile, while the programme of operations was being unfolded. We were sanguine enough to believe that once the Board took over control of the town improvements would be carried out without delay, and that a transformed and model township would be the fruit of our efforts: a little reversed paradigm in fact.

In his reply, Mr. Doran reversed the situation from the official standpoint. The Board could do very little, he said, until the Knox and Tuohy estates were purchased as large sections of the town were built on them. Some works of public utility could not be done.

But when the Board would have the whole town area consideration given to the suggestions made and would be available or feasible work

would be set on foot. As a division of Hazelhill, however, would be proceeded with as soon as possible. Mr. Doran's reply, under the circumstances, was quite reasonable and satisfactory. When I asked if he would give a promise that the Board would carry out the works mentioned, sewerage, water and light supply, etc., Mr. Doran, after the estates were purchased and the entire district under the Board's jurisdiction, Mr. Doran declined to give any promise, limiting himself to the statement that the Board would do their best. When I asked if in the absence of a definite promise we might accept that as an "understanding," Mr. Doran, after some hesitation, replied that we might take it in that way. The practical results following from that interview were that shortly afterwards the Hazelhill farm was divided, and some years later improvements in the fair green were carried out.

Thus rolled on. Year followed year. Rates were paid and rates were spent, but still no water supply, no public lighting, no improved sewerage. So far as the public authorities or public representatives were concerned, the town might rot. When the late Mr. John Fitzgibbon was selected as M.P. for South Mayo, we were given to understand that being a member of the C.D.B., and an ardent patriot, his influence would be exerted in favour of Ballyhaunis would bloom like a rose garden under his smile. And so went on, elections and elections, but where was the water, and where the light and all other things. We heard the bees but where was the honey? The criminal

disregard for the lives and health of the people, the general filth and nightly pollution, the general dirtiness, the general dirtiness and well-being with heroic patience and trust in God, contributing year after year, often month after month, to collections for this, that and the other thing, which they were told would bring about the millennium, the golden age, and lights outside every door and the high ways and byways of every street, all defests and garbished. And the patient, long suffering people waited, and the smelting grew worse, and the darkness became darker, and the water dirtier, and the roads sloppier. And still there was nothing doing; but they were just going to begin, those great champions of the people: to-morrow, and to-morrow, and to-morrow. Every day, every day, every day. And the water flowed under the bridge, sometimes deep and sometimes shallow; and the rain poured out of the skies, sometimes heavy and sometimes light; and the winds of heaven blew, sometimes strong and sometimes gentle; and the rate collector regularly went his rounds and gathered in his harvest, but still Ballyhaunis dwelt in the small shades of oblivion without light or water.

In the year 1920, some influential merchants of the town asked me as a last resort to start a bombardment of the C.D.B., in the hope of having something done, and to press for, amongst other things, the division of the Hazelhill farm, the construction of a circular sewerage system, and the improvement of public sewerage, a water supply, a town hall, recreation grounds, improvement of the fair green. Though I had very little hope of anything worth while being done then, owing to the upset of the apple-cart that had taken place, still yielding reluctantly to the solicitations of the parties concerned, I opened up negotiations. It drew the attention of the Board to the long neglect that had been shown towards Ballyhaunis. The statement setting forth details was signed by those tenants interested. The first reply of the Board was very unsatisfactory. We were told inter alia that the Board had done as much for Ballyhaunis as things as sewerage, water supply, lighting, roads, halls, etc., were provided, the costs were borne by the purchasing tenants who had the amount of the expenditure tacked on to the purchase price; while with reference to the fair green the Board replied that as much (over £800) had been already expended on it as could be wished for. This was what I expected. I realised that just then the Board would be very hesitant about undertaking new works. But the tenants were not content to let matters lie where they fell, so they suggested another and another bombardment, and ultimately Pollnacreegan farm was split up amongst those eligible to do so. Since then the work has been done to improve things either by the C.D.B. or its superseder, the Land Commission.

From this it will be evident, that if Ballyhaunis is without those amenities characteristic of progressive and flourishing towns, the reasons are not far to seek. For generations the Ballyhaunis people have been agitating for a water supply, and a sewerage system, and it was only last year that a beginning was made to remedy this grievance that had existed so long, but even yet the work is not completed, and efforts are being made to hamper or postpone its success. Only a few

months since the Shannon scheme was extended to the town, but to the surprise and consternation of all the current was cut off last week, causing great inconvenience and danger to the hundreds who were making the Retreat at the Augustinian Abbey, and who had to grope their way through a darkness that might be felt to the night devotions. To render matters worse and more perilous, the streets when glimmering darkness enveloped the footpath were torn up, — no that it was courting trouble to set out for the Friary Hill, without being furnished with some kind of a torch or lamp. It was sometime about the 18th century that Ballyhaunis was founded and it was back in the thirteenth century once more when glimmering darkness enveloped the streets during the nights past, the only difference being that if you ran up against a steam-roller or stone-crusher you had a reminder that you were living in modern and not medieval times. And the old well is still there doing duty, its steps worn with the tread of countless thousands of happy people in the past. There is a water-tower set towards Torrane proudly looking down on the town beneath, a grand structure, and, no doubt, a costly one, but it is empty; and there are pipes under the road, and taps all over the town, but if you were dying of thirst you could not get a drop of water from them. But the old well, that has lived the thirst of your ancestors for seven or eight hundred years past, will not refuse you its bounty; it is nature's gift, not like the constructions of man, "proud man drest in a little brief authority."

I have endeavoured to prove that in the matter of public service utilities, the agitation for electricity has been going on for long time. If epidemics have been caused by defective sewerage, unhygienic conditions, or polluted water, and if lives have been sacrificed owing to lack of proper facilities, the responsibility rests primarily with those who had the power and would not apply the effective remedies. To live in the midst of the worst slums, to have been hitherto valued so lightly, that they have not been thought worth the expenditure of a few paltry pounds on the provision of a proper water or light supply or a preventive sewerage system. Even what they get they won't be allowed to enjoy, or, rather I should say, utilize, when all the factors are so much against them, to the whole situation summed up, the surprise is, not that there are outbreaks of epidemics off and on and a certain loss of life, but rather that there are not more virulent and extensive outbreaks and a far higher degree of mortality. Providence and good luck, rather than public spirit or human foresight have ameliorated the effects of public hygienists and scientists generally have any validity or foundation on facts.

Thanking you in anticipation for the insertion of this,
I remain,
Yours very truly,
MICHAEL F. WALDRON.

October 24th, 1932.

November 7, 1931.

Suggested Mayo Exhibition

With reference to the suggestion that an exhibition (industrial, artistic and antiquarian) be held in Mayo in the year 1938, Dr. Michael F. Waldron, as a result of his letters received from the public, has expressed his confidence and preliminary changes of views with individuals interested in the ambitious project. There seems, however, to be a general and wide-spread opinion, that it would be well-nigh impossible to dispel and shift the heavy mass of apathy and indifference that has settled on the public spirit; and that, though something is to be accomplished in the natural course of things, to be vibrant with initiative and vision. But that is always the way. There will never be a want of wet blankets and dismal prophets. Some will wearily say: "What's the good? Mayo is too far gone to bother about now. There are no hidden resources to be tapped; no latent talents to be revealed. We are at the end of the tether." Such cynicism is of no value to the individual or the community. With courage, perseverance and energy, Mayo may shape its destiny towards great and beneficial ends. — Its potentialities are illimitable in every direction; but its salvation under God, lies in its own hands.

Ballyhauis Revisited.

Tis nigh forty years since I left Ballyhauis,
And cross'd the wild ocean, a living to make;

When saying farewell to my friends and companions,
My heart was so sad that I thought it would break.

I remember that morning—'twas in the day Springtime—
The sun shone out bright and the merry old sang:

The primrose peep'd shyly from under the hedgerow,
While loud in clear air the lone cuckoo's note rang.

Tho' many the years past, it seems but a day since
My father and mother I kiss'd o'er and o'er;

'Twas little I thought when they murmur'd
"God speed you!" My best friends on earth, oh, I'd never see more.

In the churchyard beyond they are calmly reposing,
Their life's toil is o'er and their spirits at rest;

And often I wonder when thinking about them
If they e'er think of me in the Land of the Blest!

O, dear Ballyhauis, the day that we parted
I staid, strapping gossion I was, straight and tall,

My hair raven-black and my laugh light and hearty—
But nobody's left now to know me at all.

I search for old faces, I seek out the old friends—
Where, where are they gone to—where can they be found?

And some like the swallows have wander'd a far way,
And some, worn-out, have sunk into the ground!

I lean o'er the Bridge and I watch the stream flowing—
Its music is soothing and pleasant to hear;

I gaze on the hillside and see the old Abbey,
Like sentinel looking afar and anear.

Forlorn and lonely I stroll all the streets round—
The Main Street and Knox's Street, Beige Street as well,

The Church and the Fair Green, the Square and Ball-alley,
Each place calls up memories too many to tell.

The saintly old Canon has long gone to glory;
I kneel o'er the spot where now sleeping he lies.

A kiss I imprint on the cold ground above him,
And pray for his soul with hot tears in my eyes.

I saunter along towards the field where the Races
Were held in the old times—once fam'd Tooraree—

But no trace of the horses, the tents or the Grand Stand,
No merry crowds jostling at all can I see.

With ghosts of the Past is my memory haunted,
And sad recollections come thronging around;

Deserted and empty my heart feels within me
When things lov'd of yore can no longer be found.

The Fair and the Market, the Patterns and Races
Were days of delight for the young and the old;

The Sports on the Fair Green and football on Sundays—
Oh! thoughts of my boyhood more precious than gold!

Miss Dr. Crean and likewise John M. Conroy,

The "Big" and "Small" Waldrons and stout Conor Flynn
Tom Caulfield, John Charles and bold Pat McConville,

James Greally, Pat Smyth and some more decent men;

John Mac, Thomas Neary and honest James Lyons,
Nick Murphy—"Sihrong Boord," as we call him then—

And Jolly Tom Clavey, who liv'd down in Knox Street,
"With "Gallagher's Sermons" held up to his chin.

To name all the friends and the kindly old people,
Whose faces and manners I clearly recall,

Would take a long day, from the sunrise to sundown—
God's blessing be with them, I pray, one and all!

The changes are many I see all about me,
And strange are the faces I gaze on to-day;

Familiar old names from the signboards have vanish'd—
The new pushing old ever out of the way!

O, dear Ballyhauis, the first time we parted
A fine hardy lad, throth, I was to be sure;

I've rough'd it some since, and tho' tough was the struggle
I can hold my head high—I was honest tho' poor!

My locks are now white, and the years weigh upon me,
This brow is all wrinkl'd and furr'd with care;

Like a Trojan I've worked in the thick o' life's battle,
And won what rewards a poor lad could get there!

To no one on earth do I now owe a feather,
For while the sun shone out I tried to make hay;

And this is no brag, tho' I say it as shouldn't,
A trifle I've sav'd for the dark rainy day.

Farewell, Ballyhauis, I now must be going,
But maybe, God willing, some day I'll come back.

To glide, like a ghost thro' your streets, lanes and alleys,
To see how you live and what things you still lack.

My blessing be with you ev'ry night, noon and morning;
You hold all that's dearest to me upon earth—

The dust of my people and home of fond memories;
Adieu, Ballyhauis and the land of my Birth!

May, 1933. "A Poor Exile."

NOVEMBER 12, 1932.

Musical Culture in the West.
After an interval of some months the third of a series of musical recitals for Ballyhauis was given in the studio of Prof. Atherton, M.V.C.M., organist, St. Patrick's Church, Ballyhauis. The programme included selections of Irish music and excerpts from "Patience," and the works of Wagner, Beethoven, Verdi, Gounod, Schubert, and Mendelssohn, as well as some recent original compositions by Prof. Atherton. Vocal items were rendered by Messrs. P. Kilroy and P. Freely. Prof. Atherton presided at the piano, and Mr. J. A. Gilmore assisted with the violin.

FEBRUARY 6, 1933.

Ballyhauis Musical Recital.—The fifth of a series of musical recitals was given in the studio of Prof. Atherton, M.V.C.M., organist, St. Patrick's Church, Ballyhauis. Vocal numbers were contributed by Messrs. M. F. Nerry and P. Freely. Prof. Atherton conducted at the piano and Messrs. E. Nerry and J. A. Gilmore assisted with the violin.

"BALLYHAUIS RACES."

In the month of June, all in our bloom,
In Ballyhauis we will be,
For to see the races and the steeplechases
Upon the plains of Tooraree,
And thousands will assemble there
From all the country around.
Such the first horse that will come in
Will win the race, I'll be a pound.

From Dunmore and sweet Cloonfad,
There'll be people there that day,
From Williamstown and Ballinagh,
Aye, and the many of Castlebar,
Claremorris town of high renown,
And from Ballindine there will be,
To see the races and steeplechases
Upon the plains of Tooraree.

The tents all standing in one row,
With drinks and eatings of the best,
And the horses pressing to and fro,
All their jockeys nicely dressed,
The pretty girls from the country,
Oh, how nicely dressed they'll be,
For to see their sweethearts, Mick or Tom
On the plains of Tooraree.

Now to conclude and finish,
I'll lay aside my pen,
Hoping we'll all be in prosperity
As the races here again,
Both young and old, brave, stout and bold,
Will all spend their money free,
And each lad and lass will fill their glass
On the plains of Tooraree.

Note.—The first race meeting over the old Tooraree Course was held on June, 4th, 1860, the last on September 4th, 1916. The C.D.B. acquired the farm and split it up amongst adjoining tenants. Lord Cornwallis's army encamped here in 1794, when marching north to intercept the advance of the French after the famous Races of Castlebar.

"AMATEUR."

FEBRUARY 11, 1933.

BALLYHAUIS MUSICAL RECITAL.
On last Wednesday evening the fifth of a series of musical recitals was given in the studio of Prof. Atherton, M.V.C.M., organist, St. Patrick's Church, Ballyhauis, when extracts were rendered from the works of Mozart, Beethoven, Wagner, Weber, Verdi, Gounod, Toccini, Mendelssohn and Schubert, as well as a varied selection of Irish and sacred music. Vocal numbers from "The Lily of Killarney," "Il Trovatore," and other sources were contributed by Messrs. M. Freely, P. Kilroy, and P. Freely. Prof. Atherton conducted at the piano, and Messrs. E. Nerry and J. A. Gilmore assisted with the violin.

PROPOSED OPERATIC ENTERTAINMENT FOR BALLYHAUIS.

The project of organising an amateur operatic entertainment some time in the near future has been already mentioned in Ballyhauis musical circles, as well as the feasibility of forming a Musical Society for the serious study and cultivation of music. Though the subject has not yet got beyond the discussion stage, still there is every probability that if sufficient talent is forthcoming the ambitious project may materialise following the necessary spadework and preparation. Undoubtedly the musical and artistic talent of the district is not receiving that encouragement and support necessary for its fair development. There is a growing belief that a good deal of talent is allowed to lie dormant and wither away for want of opportunity and encouragement. Those interested in the subject would like to remedy this neglect and are carrying out tests and making inquiries with the object of discovering hidden or neglected talent, vocal or instrumental.

APRIL 9, 1932.

Electricity for Ballyhauis.
Following protracted negotiations with the Department of Industry and Commerce and the E.S.M. Ballyhauis is to receive Shannon current, and a large staff of engineers is now at work in the town. The provision of electric power for pumping purposes will ensure the new water supply scheme to function.

Told by "Shackleton."

THE BALLVAHAVIS GENUIS.

(Special to "Mayo News.")

At the making of "Thought-Sausages," said Shackleton, calmly blowing a puff from his pipe, "my ancient and august uncle was an expert. He and I would sometimes while away the tedious hours of a gloomy winter's night by exchanging thought-sausages, in the whole distance behind. He often marvelled at the rapidity with which I displayed in fashioning thought-sausages. You ask me what kind of a product are they?

Well, a thought-sausage is a collection of miscellaneous thoughts mashed together in one compact mass. For instance, if I say: 'What food in this world that we love?' I have a crystallized comfort: 'Will-do is a pigny leese! Have-dome!' If food is the staff of life, pie is the gold head on it; What every man gets takes that much away from someone else; Life, of itself alone, is valueless; Don't go farther than you can see ahead; Silence is not of the feminine gender; Anger is as dangerous at the beach as at the muzzle. There is a thought-sausage. Ah, what real sport and enjoyment my illustrious uncle and myself used to have exchanging thought-sausages. Sometimes we would limit the number to say one or seven, but they had to be spoken off without changing or hesitation, in one string without any appreciable or prolonged interval of silence between one and another. It was good sport and real intellectual rest and relaxation after a prolonged and concentrated scientific study. As everybody knows he was a wonderful criminologist, and, like myself, studied criminology in all its phases in different countries. It's strange how opinions differ on the subject of crime, according to the latitude, longitude, and climatic conditions. Byron made a passing reference to this standard of guilt in one of his pleasing poems, the 'Youngsters' While in Korea, I discovered with no little curiosity that they do not classify crimes there. It used to be just as serious a matter to be convicted of stealing a pound of rice as of committing treason or committing wholesale murder. There was but one penalty for all crimes—to cut off the heads of culprits. During my visit to that strange country some years ago, a pair of valuable silver buttons which had been presented to me only a short time previously by the Mikado of Japan, were stolen from me. I suspected a servant and he was taken before the tribunal and subjected to a rigorous examination. There was absolutely no evidence tending to fasten the crime upon him. But he was suspected of having swallowed the buttons to avoid discovery, and the authorities politely offered to cut him out in search of evidence. It was then discovered that the culprit, in order after a careful search through his intestines the buttons were found and returned to me with the compliments of the authorities.

As a means of counteracting criminal tendencies I taught science to the more advanced people how to make thought-sausages in their spare time, and the industry has been progressing satisfactorily since, while the volume and variety of criminality has been diminishing proportionately. If you want to avoid crime learn how to love yourself usefully or pleasantly occupied in your spare moments. The field that doesn't grow weeds will grow weeds. The mind must be kept under useful cultivation all the year round, otherwise it will become overrun with weeds—wreeds of vice and weeds of crime. The mind that is kept fully and constantly occupied with useful, pleasant, stimulating and elevating exercise, can scarcely become dazed and degenerate, and how to keep the minds of the people so engaged is one of the most difficult and trying problems of government. My poor uncle was decidedly of the opinion that one of the most important convictions forced upon his mind by a vast and comprehensive study of the science of criminology was the absolute necessity of keeping the mind of every individual, young and old, in the state usually pleasurable, and, if possible, profitably employed in the intervals between work, sleep, and eating. When this task was accomplished in a state crime will disappear automatically. For, he used to say to me, the human mind is a duality—active and passive, conscious and sub-conscious, impelled and motivated, and if the active, conscious or

impelled be not kept constantly employed, the passive, sub-conscious or automatic gets to work and all the innate or instinctive weakness or cowardness of human nature comes to the surface, and so crime, corruption and vice are generated and propagated. Ah, you should hear my famous uncle discuss such matters. 'Twould do your hearts good. 'Twas with the idea that I have alluded to that he first taught me to play games such as cards, billiards, dominoes, and draughts, and to both; and encouraged me to cultivate such out-door sports as polo, running, jumping, skating, tennis, cricket, hurling, and so on. That's why I'm such a splendid athlete. He kept my mind always active in-doors or out-doors. He and I used to play chess together when we could not indulge in our other exercises, and he was what you might call a champion chess player. It was while on one of his many visits to China that he learned how to play 'Wei-Ch'i' I, or the 'Chinese Game of War,' which he taught me. The Orient had a peculiar fascination for him, just as in my own case, and he revelled in mythology. He knew the Chinese language almost as well as myself, that is, almost as well as if he had been born and reared in China, and he could quote all the great Eastern thinkers Confucius, Mencius, Buddha, and the rest of them by the rank. He often sang for me in Chinese that plaintive and pathetic melody called 'The Tale of a Flannel Shirt,' while I accompanied him on the harp. You remember that charming little ditty. It ran somewhat thus, when translated from the Chinese—

He bought himself a flannel shirt,
In buying he was quite expert;
Says he: "From what I've heard I think
A flannel shirt's disposed to shrink;
So I shall get it large enough
'T' allow for shrinkage of the stuff."

And so he did, and went his way
A cooler man that summer day
A guileless, thoughtless man, he
Until the shirt went to Ah Lee,
Who washed it nice and clean and bright
And sent it home on Friday night.

Once more he donned that flannel shirt,
'Twas almost tight enough to hurt;
The neck and shoulders did essay
To meet the narrative half way;
The shirt were out of sight; he gazed
As men in dreams do, vaguely dazed,
Upon that lessened, maliform trunk,
Where buttons only had not shrunk.

Once more he sent it to Ah Lee;
Once more returned it. He sighed: "Ah, me,
The shirt and tail have met"; and then,
As do some cautious men,
Whose first love is to save their cash,
He wore it as a summer sack.

It goes much better in Chinese, but in the translation I have tried to preserve the spirit and atmosphere of the original. My uncle often said it before the Emperor and the nobility of China. "Ah, do, please sing us 'The Tale of the Flannel Shirt,'" the Emperor would say to my uncle; "I love to hear your sweet voice warble that ditty." My uncle would sing it with an air and melodious lyric tenor voice, nearly like my own. He was a great personal friend of the Emperor, and the whole staff in fact were friends of his on account of his wonderful insight into Chinese character, and his love and reverence for everything Oriental involving the past. He could sing the chess stick like a native, and iron a shirt second to none. The Emperor often invited him to play a game of wei-ch'i, (I pronounce it in Chinese 'sue-oh-eh'), with an apostrophe after the 'h'), which is solemnly declared by the Chinese writers to have been invented by the great Emperor Yao who reigned two thousand three hundred years before the birth of Christ. Indeed, as you pointed out to me a quotation in K'ang Hsi's dictionary from the 'Po-wu-ch'ih' to the effect that 'Yao invented wei-ch'i, and Tan Chu was the best player. And even Mencius, China's most original thinker, although a game, so said my uncle in the following passage: 'Now teach the art of wei-ch'i. It may be a small art, but unless a man gives his whole mind to it with energy, he will not win.' My uncle's thinking, which was in all the kingdoms. Let him teach two men to play, one of whom gives his whole mind to it with energy, listening only to Wei-ch'i's; the other of whom, although listening, has his whole mind fixed on a wild swan. Let the first man grow, and long to bend his bow, and to draw, and have a shot at it. Although he is forcing along with the

other, he will not keep up with him. And Mencius also says that one of the five unfulfill acts is 'to play wei-ch'i for money.' Confucius, on the other hand, cast his virtue in too stern a mould to allow of anything so frivolous as this game, as high an order as wei-ch'i, holding that 'the perfect that has no contentions'—the latter word being understood in the sense of 'rivalry.' None but the intellectual natives can play wei-ch'i, and my uncle and myself were the only non-natives who ever learned to play the game brilliantly. The Emperor admitted that my uncle was the best player he had ever met, and conferred on him several orders of the Celestial Empire in recognition of his merit. How is it played? Well, wei-ch'i, or the game of war, is played on a board with a number of black and white stones. The board is a square containing 324 squares, or 18 by

18. About 300 pips will suffice—150 black and 150 white. They should bear the same proportion to a wei-ch'i board of draughts to the size of a draught board. It is etiquette to offer white to the adversary, but the receiver of points plays with black of course. Wei-ch'i is not played on the squares as chess or draughts. It is played on the points where the lines forming the squares cut. The Emperor's board was 18 squares across one another. The Emperor's board by 18 is made by 19 lines cutting or touching 19 lines at right angles; and if every point where these lines either cut or touch be carefully counted, the result will give 361 places (crosses), to be played by 19. These 361 places connect with each other in 19 lines, not diagonally across the squares. The object aimed at in wei-ch'i is to acquire, by a process of surrounding, as many of these 361 white pips on any cross near the middle of the board, and surround it with four black pips, which on the squares would be called crosses. While having no more or surrounding crosses, the Emperor's board would be taken up, and the space enclosed becomes the property of black. I cannot describe the game fully as 'would take too long, and besides I haven't my board with me. But 'wei-ch'i' belongs to the same class as Go, and is a fight; watchful steady work, and when you see there are any, I suggested its extraordinary attraction for my revered uncle and myself arose out of its difficulty of accomplishment and its scientific peculiarities. But it nearly got me into great trouble on one occasion. In fact it almost cost me my life, and this is how it happened. I was stationed at Hong Kong doing important military work, when my illustrious uncle dispatched a long wireless message to me in cipher pointing out that he hoped I would shortly visit China, as the Emperor and the Empress had been inquiring very particularly about me, and the last time he had been visiting them. They were delighted to hear of my scientific discoveries and intentions. He also desired me to visit the famous gate of Kiu-ying Kwan. Having picked up my uncle's message—he was then on his way to the South Pole—I determined to visit the Imperial Court, and the Celestial Empire as soon as possible, and view the royal tomb, and the famous gate about which my dear uncle spoke so often and so much. The gate of Kiu-ying Kwan, standing on the road from Peking to Kaidjan, is celebrated for the richness of its decorations, and the two long inscriptions on the inside walls of the archway, which rivet the attention of linguists, such as my uncle and myself. These inscriptions, dating from 1342 A.D. are in six languages—Sanskrit, the Tibetan, Manchu, Uigurian, Turkish, Chinese, and Persian, as yet unknown, preserved in this instance. Notably but my uncle and myself could decipher the unknown inscription in addition to the others, and his reason for wishing me to visit the famous gate was that the version would exactly tally with what he would want here as an opportunity of gratifying them. I was consumed with a desire to see China thoroughly, and having applied for and obtained a month's furlough, I put on my pique-tail, my costume, wooden shoes, and set out on my long journey, and packed my outfit, a Chinese dictionary, and other necessities in my portmanteau in addition to other necessary implements. Having visited the more celebrated towns and temples and the famous gate, I made my way to the Imperial Palace where, I thought, I should be received not only by the Emperor and the Empress, but by the whole staff. They were overjoyed to think that they had such a well-remembered personage amongst them.

"How me," said the Emperor in classic Chinese, "how me, Shackleton, I'm not delighted to see you. How me, I'm sorry," says he, in more classic Chinese. "I've waited and out substituted at beholding yourself."

National University and Mr. John McCormack.

PROPOSED ACADEMIC HONOURS.

DR. WALDRON'S SPEECH.

VERBATIM REPORT.

At a full meeting of Convocation of the National University held on Tuesday evening last at University College, Larkfield Terrace, Professor Arthur O'Connell, LL.D., in the chair.

Dr. Waldron's motion recommending the name of Mr. John McCormack to the Senate for special academic honour came on for discussion.

Introducing his motion to the meeting, Dr. Waldron said:—It is with great pleasure, Mr. Chairman and fellow-members of Convocation, that I rise to propose the following motion standing in my name:—"That in recognition of his services to Art, this meeting of Convocation respectfully recommends to the Senate for special academic honour and distinction, the name of Mr. John McCormack."

In submitting this motion for your consideration an approval I feel that it is not necessary in an assembly such as this, which includes, I am sure, some of Mr. McCormack's most ardent admirers, to advance any lengthy arguments. It was because I entertain for Mr. McCormack's wonderful genius and natural gifts, an admiration fostered and sanctified by the world's greatest critics and most competent authorities, that I felt impelled to send in my notice of motion, the first of its kind that, to my knowledge, has ever come before Convocation. It seemed to me only fitting and appropriate that our most celebrated native musician should receive some special academic honour in his own land, from his own kith and kin, and more particularly from the National University as the centre and focus of our National spirit and culture. I don't suppose I would be guilty of hyperbole if I ventured to describe Mr. McCormack as the most famous and internationally admired Irishman of this generation. He has brightened the lives and gladdened the hearts of countless thousands the world over, and added fresh lustre to the name of Ireland. And in his greatest triumphs he has never forgotten that he is an Irishman, an big-souled, good-natured and generous as he is gifted. On every feature of his expressive, faithfullian countenance and versatile personality, there is stamped indelibly and unmistakably the Irish trade-mark, Deanta í n Eirinn. Now, whenever an Irishman gets to the top of the tree in any profession, we may feel certain he has not got there by simple accident, or through a fortuitous combination of lucky opportunities. On the contrary, we must conclude that his success has been won by struggle and persistent toil, into which he must have put every ounce of energy, strength and ability in him. As you will know, Irishmen have never been a pumpered and petted race of socialists in any country. Whenever they ventured they have had to compete, sometimes in level terms, often heavily handicapped, against all comers. And when success crowned their careers, it was only because they richly deserved it. There is, or at least used to be, a world-wide tradition, sedulously propagated by people who hadn't an overweening fondness for Irishmen, that success and prosperity were things destructive of our finer and more amiable qualities. Success was supposed not to be good for Irishmen. Prosperity would be their ruin and damnation. The higher Irishmen rose in any rank, it used to be thought, the swifter and more catastrophic would be their fall. Mr. McCormack has helped to dispel some of these superstitions.

He has been a great missionary. He has demonstrated the possibility of an Irishman attaining the highest success and yet not getting fatigued by doing, or emulating the ego-trianism of the allegorical beggar (laughter). There used to be also a generally accepted opinion abroad, amounting almost to the fixity of a creed, that the only thing in which Irishmen could be really successful is failure, and of that we were credited with being the most original and fertile architects in creation. It used to be supposed too that we could be unanimous only in an all-round discussion, and that our most constructive tendencies lay in the direction of destruction. These fantastic ideas are gradually becoming obsolete. They are melting away in the light of truth and experience. It is fast becoming known in the outside world that, after all, Irishmen—of a fair proportion of them, any way—are only ordinary mortals struggling honestly and courageously for success in various spheres of endeavour; just as others are doing. And they want and ask only fair play and a clear field. In the realm of Art they got these conditions. For if there be in existence to-day such a thing as a pure and true democracy you see it exemplified in the realm of Art. There superiority alone tells. Superiority alone is victorious. The aspirant to success in Art stands solely on his own individual merits. He can learn only on one's shoulder. No one can prop him up or push him to the front, if he has not within himself the stuff to win his way to fame, and carry off the prize for which he competes. And if he has the necessary attributes, the genius, grit, industry and perseverance, no combination whatever of adverse conditions can thwart his ultimate success. The theory of luck is simply a phantom argument often advanced to excuse latent defects. Art is a democracy where the best eventually swim to the top; where merit wins its reward; where the plea of poverty is of no advantage, nor is wealth nor lineage a bar. Art is no respecter of persons. All who would win his favours must start like Mr. McCormack at the bottom and toil upwards with grim steady determination. But though a stern and censorious mistress rules in the domain, it is generally recognised that in the long run all verdicts are just and true, whether the candidate be an emperor or a beggar. Art is blind to accidental conditions. She sees the beauty and truth of life. She honours genius and worth. Mr. McCormack's won his laurels through sheer strength of merit, and of character and of personality (applause). Some may envy him his success, but if so let them not forget the long years of patient training, self denial and unremitting study that were necessary to bring to light and full fruition the exceptional gifts with which God has endowed him. Some would be willing to enjoy the fruits who would shudder at the thought of the long and severe labour of preparation and cultivation. My motion is primarily intended to pay a tribute to Art; and particularly that branch of Art of which Mr. McCormack is universally acknowledged to be one of the most brilliant exponents living. We see in him too an embodiment and personification of our glorious native musical and bardic tradition. He is a great teacher who has used his marvellous gifts and acquired powers for the delight and instruction of mankind—the true mission of every great artist born into the world. And, thanks to the resources of modern science, the joy and sunshine he has brought into life will not pass with his passing. Curses though dead still sings on and in places that his mortal eye never saw, places very likely that he never heard of. Generations yet unborn will in all probability listen enraptured to McCormack's beautiful voice. Like Caruso he too will go singing down the corridors of Time. Posterity will listen to him in long years to come as if he sprang from beyond the grave (applause).

The motion having been duly seconded former discussion was on the proposal of Miss Agnes M. O'Farrell, M.A. adjourned to next meeting of Convocation.

A UNIVERSITY'S DISTINCTION.

"NATIONAL" SPURNS MR. SHAW.

AUTHOR RECEIVES THE BLOW CHEERFULLY.

A meeting of Convocation of the National University of Ireland, in Dublin yesterday, congratulated the Pope "on regaining his liberty," and refused to honour Mr. George Bernard Shaw, because, apparently, in the minds of some of the members, he has gained too much liberty.

The resolution about the Pope was carried unanimously; the resolution about Mr. Shaw was rejected by twenty-five votes to eight.

Mr. Shaw laughed when the sad news was broken to him last night by a Press representative, at his London home.

MR. SHAW'S COMMENT.

"I have no comment to make. What could I say?" he declared when asked for his views on the incident.

"There is just one observation I should like to make," he added, laughing again, "and that is, that I suggest the names of the eight heroic men who voted for me ought really to be commemorated."

One of the gallant little band was Dr. M. Waldron, B.A., who moved the resolution, which read:—"That, in recognition of his many contributions to dramatic literature, this meeting of Convocation respectfully recommends to the Senate for special academic honour and distinction the name of Mr. George Bernard Shaw."

REASONS FOR THE MOTION.

Dr. Waldron said that if the University was to be national in fact as well as in name, its influence ought to radiate throughout the world to such an extent that all exiled Irishmen would watch its career with sympathy and interest. They should contrive that bonds of sympathy should exist between that institution and their fellow-countrymen scattered throughout the globe, and make it understood that they were not totally indifferent to the achievements of such of their fellow-countrymen as might be worthy and meritorious.

One of the most prominent and famous men of letters was Mr. George Bernard Shaw. He was Irish, and, whether he liked it or not, they claimed him. Shaw was pre-eminently the greatest living author, and as a playwright he towered above them all. He had done much to invigorate and purify the drama. In all his masterpieces he was outspoken and manly, without descending to obscenity or indecency. The resolution was a matter for academic consideration. It was tabled in accordance with the rules laid down by Convocation, and it merely made a recommendation to the Senate.

Mr. Kealy formally seconded the motion.

"REASONS" FOR REJECTION.

Mr. T. O'Rourke opposed the motion, and said that he had no doubt that Mr. Shaw would refuse the honour, or make it a subject for self-advertisement.

Mr. White supported the motion, and said that Mr. Shaw was an honour to this country. He thought that Mr. Shaw would appreciate the expression from that body that he was worthy of some academic distinction. It would be perfectly lamentable if the resolution were not passed by an overwhelming majority.

Dr. Morarty opposed the motion, and said that it would be lamentable if it were passed. Mr. Shaw was not a representative of Ireland in any way, and he had never done anything for Ireland. It was Mr. Shaw's ambition to be different from

others, and he was different in as far as Irishmen generally were trying to do something for their country.

Mr. Hutchinson said that Dr. Shaw had always taken a sympathetic interest in this country. The University would be honouring itself by honouring Mr. Shaw.

Mr. O'Shea said that there was no reason why Mr. Shaw should be the recipient of academic honours, and there were many reasons why he should not.

Mr. M. P. Kealy thought that it would be better if the resolution were withdrawn.

The resolution, as stated, was defeated by 25 votes to 8.

CONGRATULATING THE POPE.

Dr. Clery moved:—"That Convocation offers its respectful congratulations to His Holiness the Pope on regaining his liberty." The resolution, he said, would be acceptable as an expression of opinion of three thousand graduates registered by Convocation. He was very glad that the Pope had secured his liberty after years of newspaper abuse.

Dr. M. Waldron, B.A., seconded, and said that the settlement in Italy was an epoch-making event. They all hoped it was the beginning of a better era, not alone in Italy, but in the Catholic world generally. The Catholic Church had done more to harmonise and civilise the world than any other human institution, and he hoped that the note sounded in Italy would resound throughout the world.

The resolution was passed unanimously. Professor Clery presided.

5th November, 1932.

GAELIC LEAGUE—BALLYHAUNIS BRANCH.

(From the "Gonnaugh Telegraph," Saturday, 27th February, 1904.)

A large meeting of the above branch was held in the Gaelic Hall on Sunday last, Mr. Michael Waldron, vice-president, in the chair, and there being a full attendance.

The chairman read some correspondence from the general secretary, dealing with the recognition of Irish as a qualification for positions and gifts at the disposal of our public bodies, and also a circular in reference to the industrial movement. The chairman said that, as far as the first matter was concerned, the public bodies in Mayo had set a patriotic example to others throughout Ireland. The Mayo County Council, the Ballinrobe, Westport and Balina Urban Councils had unanimously adopted the resolution to the effect that after the 1st January, 1905, no position under their control would be given to persons ignorant of Irish. This action should be a sufficient answer in itself to the query: "What good is Irish?" When such a spirit became universal, as it is destined to do, Irish will not alone be a good thing, but a necessary thing. As to the industrial question, he advised the branch to take up the matter at once with energy. The industrial question is now part and parcel of the Gaelic League's programme. Originally, the League did not embrace the industrial revival within the scope of its propaganda, but the phenomenon peculiar to the language movement in Continental countries has also been noticeable here. So that, side by side with the language revival, the industrial movement kept pace. Outside the Gaelic League, there were infinitely few who were industrial revivalists; within its ranks, there were infinitely few who were not. Henceforward, all Gaelic Leaguers will be de facto industrial revivalists also.

Mr. J. P. Caulfield said that the industrial question was one that deserved every possible attention. The committee was then revised in accordance with the rules of the branch, and some new names substituted for others.

The revised committee is as follows:—President, Rev. J. P. Canning, P.P.; vice-president, Rev. J. Grealy, C.C.; Rev. S. J. Walsh, C.C., Michael Waldron; treas., Mr. Jas. O'Casey; secretaries, Messrs. P. J. Waldron, J. F. Coyne; committee, Mrs. F. Swift, Mrs. J. O'Casey, Miss K. J. Waldron, Miss Mary A. Morley, Miss S. A. Cooney, Miss Katie Waldron (Devils), Miss Nora Grealy, Miss Rose Waldron, Messrs. P. A. Waldron, M. Delany, Co.C.; J. F. Swift, J. P. Caulfield, M. J. Waldron, Joseph O'Connor, T. Cunningham, John Purpury, Wm. Moran, Patrick J. Waldron, John T. Smyth, Patrick Casey, and John O'Connell.

Mr. J. P. Caulfield proposed, and Mr. P. J. Waldron seconded, "That an industrial sub-committee of the Gaelic League be appointed on this day week; and we trust that all persons interested in the industrial welfare of this district will be present."

The resolution was supported by Mr. F. Swift and others.

It was also arranged that a Moore concert and lecture be given as soon as possible.

Other matters in reference to the district Feis, the Mayo and Castlereagh Feiscuina, were also discussed.

Classes on Sunday, 28th, as usual. Students are requested to bring their O'Gravens.

JANUARY 14, 1911.

United Irish League.

BALLYHAUNIS BRANCH.

An important meeting of the above branch was held on Sunday last, 8th inst., after last Mass, in the Chapel yard, Mr. J. Jordan, V.P., presiding, and there being present—Messrs M. Delany, Co.C.; P. Lyons, D.C.; Michael F. Waldron, L.L.B.; J. J. Fitzmaurice, Michael Molloy, P. Lyons (Churchyard); Thomas Flanagan, Tim Fitzmaurice, H. O'Grady, M. Waldron, B. Lyons, etc., etc.

The Chairman, in opening the proceedings, said that the year that had just closed had been a hard one for the Irish Party and the United Irish League, but they had come through the fray victorious. The Irish Party would go back to Parliament this year stronger and more solidly united than had been the case for the past thirty years (hear, hear). That was a fact of which all Nationalists should feel proud (hear, hear).

Mr. M. Delany, Co.C., said that the branch had left nothing undone to strengthen the hands of the Party and to suppress dissension in the ranks of the Nationalists. They had during the year inaugurated in the district a contribution towards the Parliamentary Fund to which all the old and sterling Nationalists contributed to the best of their ability, thus showing by their voluntary sacrifices that they were now, as ever, true to the old cause of Faith and Fatherland (hear, hear). They had always fought, as they always would fight, for a honest, open and pledge-bound Party, as they believed that it was only by such means Ireland can win back her native Parliamentary (hear, hear). It was a great misfortune that at this most critical period in Irish history any attempt should be made to create a cleavage in the ranks of the Party or mutiny in the National organisation, which has achieved such lasting benefits and blessings for our people (hear, hear).

Mr. M. F. Waldron, L.L.B., in the course of his remarks, said that the branch had reason to be proud of its record. It could congratulate itself a thousand times on the success of its efforts and the consistency of its action. That branch had kept the banner of Nationality aloft on the breeze under very trying conditions at times, but the success they had met with might in a great measure be attributed to the observance of the golden rule of political endeavour—unity in essentials, liberty in non-essentials, and charity in all things (hear, hear). The New Year opened with the brightest prospects for Ireland. He would not be surprised to see the introduction of a Home Rule Bill and its passage by the House of Commons before the end of the present year (hear, hear). All the omens pointed to the success of the Home Rule cause in the very near future at all events, and through the abolition of the Lords are clipped, the power of the Upper House to obstruct the domain of Ireland for self-government, and the passage of democratic measures tending to hasten social progress and contentment, will be

wreaked, if not completely paralysed, and that will be no cause for regret to Ireland, still the Lords have ever stood as an insurmountable barrier between Ireland and the realisation of her hopes and aspirations (hear, hear). We should not dare not destroy, they are mangled and mutilated. They should be beyond recognition remedial measures of reform sent up to them from the Commons. Even so recently as the Land Acts of 1903 and 1908 they carried on the evil work of destruction. The Local Government Act of 1908 was not even preserved from their claws, though introduced by their own supporters in the Commons; while the Home Rule Bills of '86 and '93 they scouted with scorn and ridicule. Ireland's catalogue of grievances is so long, and the demands long and black one, and nobody in the dominions of England nor Ireland will have any reason to drop a tear over the downfall of England's Bastille (hear, hear). Sometimes the longest way round is the shortest cut home, and the destruction of the Lords' Veto is now recognised to be the very shortest road to Home Rule (hear, hear). It must be a source of infinite satisfaction and encouragement to their leader, Mr. John Redmond, in the huge task before him to have at his command a body of such able and able members bound by pledge to all, and to vote as one man in the interests of Ireland (hear, hear), and to know that he has in the country a vigorous and united organisation ready to follow his lead as a man's call on (hear, hear). In the person of Mr. John Fitzgibbon South Mayo had a sterling and a staunch advocate, and the Party an able and loyal colleague (hear, hear). Those who had pinned their faith to the omnipolitical powers of Mr. O'Brien must have seen a weakling at the result of the General Election in County Mayo, where four pledge-bound Members were returned as an answer to the challenge of the All-Ireland League (hear, hear). Mayo, as well as many another county in Ireland, suffered too much in the past as a result of dissension amongst Nationalists to allow itself to be plunged once more into strife and turmoil (hear, hear). Never, perhaps, in the history of Ireland since the day of the Union, was there a greater obligation imposed upon Nationalists to stick to their guns and remain united than at the present day. Never was the call more imperative to sink minor differences and unite on the essential points of the National programme (hear, hear). There are scoundrels in the North, the shrieks of disappointed petitioners there are angry and menacing. The Unionist Leaders, the Protestant Bishops, and Presbyterian divines howling loud threats of bloodshed, and their instruction in the event of justice being done to the end and the right of self-government acknowledged. Many an Irish Nationalist who fought against oppression and despotism rotted in prison or perished on the scaffold for uttering sentiments less tainted with treason than those which the letters and speeches of the Orange anti-Home Rulers of to-day (hear, hear). The happiness, welfare and contentment of Ireland have too long been and dominating anxiety composed of an anti-Irish section of Protestants who utterly despise their Catholic countrymen, and a comparatively few superstitious Catholics, whose sole ambition is to be thought as good haters of Ireland and lovers of the Union as the most rampant Orangeman that ever trod the earth, and to believe that the North is smiting in fear and dread of Home Rule, and that the Protestant Bishops and Presbyterian Ministers are had at work counselling the members of revolt, and blessing the weapons of insurrection which might be all too soon blown off in order to terrify Nationalists from demanding Home Rule, and to intimidate Parliament and the King, or they may by some truth in it, and if there be, then it is not at all insensible that in the near future a National Veto Bill. Force might have to be called into existence in the West, to do garrison duty and maintain law and order while the regular forces would be holding the North, the Midlands, and the South of the Crofts and the Carons, the Protestant Bishops and the Presbyterian Ministers. (A Voice—) "If they are arming in the North, why shouldn't we arm in the South?" The time had not come for that yet. When the time came it would be in support of the law, as it was in a Home Rule Act (hear, hear). It was the glorious privilege of every man born into this world to enjoy the liberty of making a fool of himself once in a while, and the beaters of the Orange drum seemed to be invited to do so, and to hold, the privilege to the fullest extent, a part and parcel of their so-called "ancient birthright" (laughter). They must not lose sight of the fact that 300 young men and women were emigrating from Ireland annually as a result of the present system of government, and that was a tragic fact, and he had not the least doubt that under self-government that fearful number of the young and strong would come to an end. Each of those young persons had an undoubted right to a living in their native land, as a man's or woman's work, and

AMATEUR BOXING.

ITALY'S GOOD
WIN IN
THE WEST

Picturesque Setting in
Ballyhaunis

IN a setting reminiscent of the old Prize Ring days, the second tournament, featuring the Italian International team, was staged at Ballyhaunis last evening. The ring was pitched in the bottom of a grassy hollow, the sides of which formed a perfect natural grandstand, and the glorious sunshine helped to make the scene most picturesque.

Neither Palomella nor Medici, both of whom were injured last Saturday, was able to box, but the Italians had a winning margin of four contests to two on the evening's fighting.

By Cam.

Contrary to what was the practice in Dublin, the referee here officiated as the ring doctor. I would like to pay a tribute to the extremely able manner in which Mr. Matthews, of Wales, carried out an arduous task.

URBINATI WINS AGAIN.

The fly-weight battle between L. Scally (Irishman) and Urbinati, the Italian champion, was a very good affair. Early in the second round Urbinati lost a couple of teeth and bled copiously from the mouth, while in the fourth round Urbinati sustained a cut over his left eye.

The Italian, boxing on the retreat, punished Scally heavily with hooks and swings in the first three rounds, but from that stage began to tire, and the aggressive little Irishman harried him relentlessly to a grand effort to make up the lost ground, which he only just failed to do.

The "Ivan Man," Trombetta, who put up such a great battle against P. Hughes in Dublin, seemed none the wiser. That encounter when he faced the Western champion, L. Boshell, Boshell scored crisply from long range, but did not use his left sufficiently in defence, and when the Italian got to close range he had the mastery.

Boshell tired in the last two rounds, and there was no doubt about the verdict in favour of Trombetta.

KELLY FIRST IRISH WINNER.

The Sligo lad, W. McKenna, proved quite a surprise pacifist against the Italian featherweight, de Martino. He showed great pace and used his left hand to great purpose, but was not averse to using it with the tough Italian, and more than held his own in some toe-to-toe rallies. He certainly made very good use of his right hand, and kept his feet on the ball all the time, and the way in which he foregoed fight in the fourth and fifth rounds really amazed him the decision.

T. Kelly gave a fine exhibition of clever boxing against Schemedes to win the first Irish victory of the tournament. Footwork he made the Italian miss continually, and used his left in masterly fashion to pile up a winning lead on points.

FLOOD BEATS CHAMPION.

Pte. Flood has never boxed better than last night.

In one of the hardest-hitting water-weight bouts I have seen in a very long time he fairly well utterly beat the Italian champion, Boshell. His left was far more effective than the Italian's, and he planted solid right-hand punches to the body with gain and again throughout six hectic rounds.

NEARLY A K.O.

A right hook to the jaw dropped George Heneghy for a short time. In the first round of his contest with Scott, the Italian middle-weight champion, he was used the ring and his left hand clearly in the conventional manner. Heneghy was unable to land a decisive blow, though he was a good winner on points.

CRUISE-WIGHT—Ed. Farver (Sligo) beat J. G. B. (London) on pts.

JUVENILE—J. Cooke (Ballyhaunis) beat P. Walsh (do) on pts.

Germany Wins

First Contest by
Five Bouts to Three

BALLYHAUNIS last evening presented the appearance of a Klondyke mushroom town during a gold rush. Cars poured in from all parts of the West, and the show blinds and lights and the streets were thronged with people.

The visit of the German international team brought a huge crowd to the little Mayo town, and the hall was far too small to accommodate the crowds which clamoured for admission.

The lights were all over five two-minute rounds, and the size of the German fly-weight contest between H. Weisold, the runner-up in the German flyweight championship, and L. Scally, runner-up for the Irish title.

The German showed great aggressiveness in the first round, and his two-fluted punching to the body earned him the round, but Scally slipped many of his punches and countered neatly with his left in the next two rounds.

In the fourth round Scally was all over his opponent, scoring repeatedly with his left and decisive knock-out round rally by the German, Scally kept him at bay by beating him to the lead, and just snatched the verdict.

Bantam With a Punch.

The bantam-weight contest was a very short-lived affair. H. Zigiarski (German champion) and runner-up in the last Olympic Games, found the chin of the Connaught champion, L. Boshell, in the first minute of their fight.

He dropped Boshell three times in quick succession with right hooks to the point, and the referee, Herr Mueller, stopped the fight when the pucky Irisher fell down for the fourth time.

The feather-weight battle between O. Koestner, the German champion, and T. Byrne, opened less sensationally. Byrne had a big advantage in height and reach, which he used to advantage against the fair-haired German, youth, beating him to the lead with snappy lefts.

Koestner was very effective with that short arm, and Koestner was in the quarters with which Jack Chuse has made his familiar, and whenever Byrne was wide of the mark he paid dearly.

Byrne made a grand effort in the last round, and met the German's whirling attacks with well placed punches, but Koestner had built up a sufficient points lead in the previous three rounds to earn the verdict.

Schemedes Impressive.

From the start of the Lightweight fight between K. Schemedes and T. Kelly it was clear that the German was intent upon a K.O. He attacked like a hurricane, and though Kelly fought back gamely he was twice warned by Herr Mueller for holding. Schemedes was all over Kelly, and the Irishman took a couple of rounds which was rattled through the ropes in the third round.

The Irishman had no chance against the incessant aggressiveness of his opponent, who gave a very impressive display than on his last visit here, and put Kelly down for two short counts in the last round to win easily.

Garda and Kelly had a battle on his own heart in Rosen's and Kelly in the same style as Schemedes, who tore in with both hands regardless of punishment.

He received such a warm reception from the Irishman's right at close quarters that he was more cautious after the first round, and Flood proceeded to give him a boxing lesson.

He stabbed him with his left as he came in, tied him up closely at close quarters, and scored a clear-cut victory on points.

The middle-weight contest between H. Binn and Pte. Herlihy was a rather disappointing affair. The German was tremendously fast, and did a lot of dancing about, but when he came in to attack it was usually with a wild right swing, which in the opening stages the Munster champion was usually able to evade.

Herlihy's best round was the third, in which he caught the German several times with flush lefts to the face, but the German was well on top in the last two rounds, and won easily, and Herlihy

DEATH OF MR PATRICK KEAVNEY,
BALLYHAUNIS, 1897.

(From our Correspondent.)

We sincerely regret having to announce the premature demise, at the early age of twenty years, of the above young man. Deceased filled the position of assistant in the Ballyhaunis M.N.S. for nearly the past two years, and possessed all the qualities which combine to make a successful and beloved teacher.

To intellectual abilities of a high order he added a genial, pleasing, and religious disposition which invariably endeared him to all with whom he became acquainted. The loss testimony to this fact was found in the widespread and deep regret caused by his death. Though in a very delicate health for a considerable time past he continued uninterceptedly to discharge the functions of his position up to last Thursday week, when he ceased teaching and died suddenly on Tuesday morning (9th inst). The funeral, which was largely and representatively attended, took place on Wednesday afternoon. The burial service was read by Rev M. Fallon, C.C. May be rest in peace.

though losing, can be congratulated upon a promising International debut.

Guard Farren made a splendid fight of it for three rounds in a toe-to-toe battle with the German cruiser-weight, W. Pusch, but the younger and stronger man then began to prevail, and his cleaner punching earned him a clear margin in the last two rounds.

Garda Sharkey opened in impressive fashion in his contest with the ponderous German heavyweight, K. Ramek. He

RESULT OF BOUTS

Flyweight.

L. Sealy (Ireland) beat W. Wenholt (Germany) on points.

Bantamweight.

H. Ziglarski (G.) beat L. Bishell (L.) in the 1st round.

Featherweight.

O. Kaestner (G.) beat T. Byrne (L.) on points.

Lightweight.

K. Schenades (G.) beat T. Kelly (L.) on points.

Welterweight.

Guard Flood (L.) beat K. Rosner (G.) on points.

Middleweight.

H. Blum (G.) beat Pte. Herlihy (L.) on points.

Cruiserweight.

W. Pusch (G.) beat Guard J. Farren (L.) on points.

Heavyweight.

Guard Sharkey (L.) b.o. K. Ramek (G.) in the 5th round.

separated the German with straight lefts, but just before the end of the session was taken to his knees by a right by the German.

Sharkey fought the battle of his life in the 3rd and 4th rounds, after making an easy break of the second. He landed right-hand punches to the German's jaw again and again, and stopped him in his tracks as he came in.

The 5th and last round opened sensationally, for Sharkey sailed in and dropped Ramek in his tracks with a right hook. The German rose at the count of "eight," but Sharkey gave him no chance to recover, and with another perfectly-timed right put the German down and out for the count.

It was Sharkey's best effort of his career, and reduced Ireland's losing margin to 5-3.

WEDNESDAY, 1930 DESTRUCTIVE FIRE

THE WANT OF APPLIANCES

Damage estimated at between £4,000 and £5,000 was caused by a fire in the three-storied drapery premises of Mr. John Kenny, Main St., Ballyhaunis.

The town has no water supply and no fire-fighting appliances, and Garda and a large number of civilians had to carry water in buckets and barrels from a well and a stream 300 yards away.

The Athlone Military Fire Brigade was summoned when the outbreak was discovered at 11.30 a.m., and arrived at 2.46 p.m. The main portion of the building was then gutted, but they succeeded in saving extensive warehouses at the rear. The damage is covered by insurance.

Chief Supt. O'Dwyer, G.S., Castlebar; Supt. Devine, Swinford, and Garda from Swinford and Killybegs arrived at 2 p.m. Garda McTierney, Ballyhaunis, displayed conspicuous skill and daring in fighting the outbreak.

WEDNESDAY, MARCH 7, 1943.

Ballyhaunis, with a population of approximately 1,400, has never had (and even at present) a fire-fighting apparatus. The local Parish Council has made repeated application to the local county authority for the supply to the town of the necessary equipment as provided for under a recent Act, and the County Manager has explained that the delay in supplying same is due to the difficulty in securing hose-pipe. A number of outbreaks of fire have occurred in Ballyhaunis involving loss of life and great destruction of property.

FEBRUARY 28, 1931.

Administration of Ballyhaunis Estate.

Application before High Court.

Large Assets Involved.

An interesting application was heard recently in the High Court, Dublin, (probate side), before Mr. Justice Johnston, when John Greene, of Cave, Ballyhaunis, applied for the appointment of an administrator, pendente lite, of the estate of the late Austin Freely, (deceased), Carrowreagh, Ballyhaunis, pending the hearing of an action in the goods of the said deceased, upon greater security being given for the due administration of the estate, and that such administrator, when appointed, may be given liberty to institute proceedings as may be advised as being necessary for the protection of the assets of the said deceased etc.

In the affidavit of the plaintiff, John Greene, Thomas Cooney, Ballyhaunis, (nephew of the deceased Austin Freely) and Patrick Freely, merchant, Main St., Ballyhaunis, were cited as defendants.

The plaintiff, John Greene, and the defendant, Patrick Freely, were the executors of the will of the deceased Austin Freely.

Messrs. Martin Maguire and Carson, K.C.'s, (instructed by Messrs. Crean and Walsh, Ballyhaunis), appeared for the plaintiff.

Messrs. Leonard and Connolly, (instructed by Messrs. T. Leetch and Sons, Ballyhaunis, for defendant, Patrick Freely, and Messrs. J. M. Fitzgerald, K.C., and Connor Maguire, B.L., (instructed by Messrs. Power and Heisler, Castlebar), for Thomas Cooney.

The application was moved on the following affidavit of John Greene, plaintiff:—

SAORSTAT EIREANN. HIGH COURT OF JUSTICE.

Between John Greene, plaintiff, and Thomas Cooney, and Patrick Freely, defendants.

I, John Greene, of Cave, Ballyhaunis, in the County of Mayo, farmer, aged 21 years and upwards, make oath and say:—(1) I am the plaintiff in the above action which is brought by me to establish the last will dated the 29th day of December, 1930, of Austin Freely, late of Carrowreagh, Ballyhaunis, in the county of Mayo, who died on the 29th day of December, 1930. I beg to refer to the plenary summons issued herein and to the appearances entered for the defendants. I also beg to refer in copy of said will marked "A" on which I have endorsed my name prior to the swearing thereof.

(2) The said deceased was owner in fee of the premises by the post office, which are held by the Postmaster General under lease for 21 years from the 1st December, 1922, at a yearly rent of 450 per annum, value for about £1,200. The deceased was also possessed of a farm of land at Carrowreagh, aforesaid, containing 60 statute acres, being the lands comprised in folio number—, of the Register of Freeholders, County of Mayo, value for about £1,200. The deceased was also entitled to securities in Messrs. Arthur Guinness, and Co., National Loan, British War Loan, and other securities to the total amount of £5,000.

(3) The deceased had also deposited from time to time monies with the Ballyhaunis branch of the Ulster Bank, Ltd., as follows:—

(A)—A sum of £3,500 on deposit in the sole name of deceased; (B) a sum of £5,000 on deposit in the joint names of the deceased and the defendant, Patrick Freely, the other executor named with me in the said will; (C), a sum of £10,826 6s. 3d., on deposit in the joint names of the deceased and the Rev. M. J. Owens, Catholic Curate, a nephew of deceased; (D), a sum of £200 on deposit in the joint names of Richard Owens and the said

Rev. M. J. Owens; (E), a sum of £300 on deposit in the joint names of the deceased and Thomas Greene.

These sums, when added together, make a total of £20,032 6s. 3d., so deposited by the deceased.

(4) The deceased was also possessed of real estate in the United States of America, at present unadministered.

(5) I claim that the several sums as an deposit with the Ulster Bank, enumerated in paragraph 3 hereof, were the sole property of the deceased, and form part of his assets. I beg to refer to the correspondence which my solicitor informs me has passed between him and the Ulster Bank, Ltd., with reference to the said deposit receipts which pinned together and marked "B." I have signed my name prior to the swearing of this affidavit. From this correspondence it appears that the Ulster Bank, Ltd., will pay the amount on the joint deposit receipts to the survivors unless the directions of this honourable court is taken.

(6) I am informed and believe that the said Rev. M. J. Owens and the said Patrick Freely, have since the death of the deceased obtained possession of the deposit receipts for £10,826 6s. 3d., and £5,000 respectively, the said Rev. M. J. Owens, and Patrick Freely, and claim to be solely entitled to the same. I am informed by my solicitor and believe that the said Rev. M. J. Owens and Patrick Freely, had access to the deceased's papers after his death. I am informed and believe that the said Richard Owens had also possession of the deposit receipts for the sum of £200 deposited in the joint names of said Rev. M. J. Owens and Richard Owens.

(7) I said that there will be a serious danger to the estate of the deceased if the sums so deposited by the deceased are paid by the Ulster Bank, Ltd., to the persons claiming them. It is decided that these sums form part of the assets of the deceased, and if the said sums are paid to the persons claiming them it may not be possible to recover the full amounts from such persons. The defendant, Patrick Freely's interest as claimant of the said sum of £5,000 so deposited, is adverse to and conflicts with his interest as executor of the said will of the deceased. The said Patrick Freely has refused to allow the monies so deposited on joint accounts to be inquired into.

(8) There is at present on the said lands of Carrowreagh, stock to the value of about £100, which stock are being cared for by Richard Owens herein-before referred to. It will be for the benefit of the estate that the said stock should be sold at the earliest opportunity. A sale of the said stock will save the estate the expense of caring for and feeding same. The foregoing is true to my own knowledge save where otherwise appears by statement or necessary inference.

Under the foregoing circumstances, I respectfully submit that it would be in the interest of the estate that an administrator, pendente lite, should be appointed, and I pray this honourable court for an order that I, or some other fit and proper person, may be appointed administrator pending the action herein in the goods of the said deceased upon giving proper security for the due administration thereof, and that I or such other administrator when appointed, may be given liberty

to institute such proceeding as may be advised as being necessary for the protection of the assets of the said deceased and also liberty to sell the said stock now on the lands of the deceased at Carrowreagh, Ballyhaunis, aforesaid.

The Judge granted the application and appointed the plaintiff, John Greene, administrator pendente lite of the estate.

THE WILL.

Appended is copy of the will referred to in the above mentioned affidavit:—This is the last will and testament of me, Austin Freely, of Carrowragh, Ballyhaunis, in the County of Mayo. I hereby revoke all other wills and testaments at any time heretofore made by me. I appoint John Greene and Patrick Freely, (Main St.), as executors of this my will. I give and bequeath the sum of five hundred pounds each to my two nieces in America. I give and bequeath the sum of £150 to my nephew Thomas Cooney. I give and bequeath the sum of £150 to my niece, Sarah Anne Cooney. I give, devise and bequeath the post office, Ballyhaunis, to Thomas Greene, of Carrowragh. I give, devise and bequeath the following amounts and bequests:—£150 to John Freely, Main St., Ballyhaunis; £150 to my nephew, Fr. Owens; £150 to Patrick Freely; £100 to the Convent of Mercy, Westport, Co. Mayo (such sum to be given to the superiors for the time being of such convent to be applied for the purposes of said convent); £150 to the prior of the Augustinian Order, Ballyhaunis, for the pious church; £100 to the Parish Church, Ballyhaunis, to be applied for the benefits of the said Church; £150 to Fr. Moane, C.C., for Masses for the repose of my soul and for my intentions, said Masses to be said in a place of public worship in Ireland open to the public. I give, devise and bequeath the rest, residue and all that I may die possessed of equal shares absolutely, and I appoint them the residuary legatees of this my last will, but I give, devise and bequeath my house and farm of land at Carrowragh, to my sister, Mrs. Cunningham, for her life, and after her death, to John Greene and his heirs absolutely.

Dated this 28th day of December, 1900. The will which was signed by the mark of the testator, was witnessed by A. F. Smyth, M.B., B.C., Ballyhaunis, and Michael J. Walsh, solr., do.

THE AUSTIN FREELY (DECEASED) ESTATE, BALLYHAUNIS.

In the will of the late Austin Freely, of Carrowragh, Ballyhaunis, published in last week's issue of "The Mayo News," the concluding passage was not complete. It is as follows:—I give, devise and bequeath the rest, residue, and all that I may die possessed of to my nephews and nieces, my sister, Mrs. Cunningham, John and Thomas Green, in the residuary legatees of this my will, but I give, devise and bequeath my house and farm of land at Carrowragh, to my sister, Mrs. Cunningham, for her life and after her death, to John Greene and his heirs absolutely.

Dated this 28th day of December, 1900. Signed by me this day, Austin Freely, (his mark). Signed, published and declared by the said testator as and for his last will and testament in our presence both of us being present at the time, who, in his presence and at his request and in the presence of each other have been unto subscribed our names as witnesses the testator having affixed his mark in place of writing his name by physically incapacitated through illness.—A. F. Smyth, Ballyhaunis, M.B., B.C.; Michael J. Walsh, solicitor, Ballyhaunis.

MAY 21. 1931. MAYO PROBATE SUIT.

BALLYHAUNIS WILL CASE.

Fortune of £30,000 at Stake.

An interesting Probate suit concerning the will of Mr. Austin Freely, of Carrowragh, Ballyhaunis, Co. Mayo, who returned from America in 1894, having amassed, it was stated, a fortune of £30,000, was tried in the High Court, Dublin, last week, before Mr. Justice O'Byrne and a jury. The plaintiff in the suit was Mr. John Greene, of Cave, Ballyhaunis, farmer, and the defendants were Mr. Thomas Cooney, ex-soldier, and Mr. Patrick Freely, shopkeeper, of Clough street, Ballyhaunis. The statement of claim

set out the plaintiff claimed to be the executor appointed under the will of Austin Freely, late of Carrowragh, Ballyhaunis, who died on the 28th December, 1900; that the will bearing date 28th December, 1900; that the defendant, Thomas Cooney, was a nephew and one of the executors named in the will and had entered a caveat; and that defendant, Patrick Freely, was an executor named in the will and was joined in the proceedings merely for conformity. The plaintiff claimed that the Court should decree probate of the will in solemn form. The defendant, Mr. Cooney, in his defence pleaded that the will was not duly executed; that the deceased, at the time the will purported to have been executed, was not of sound mind, memory and understanding; and that at the time of the execution he did not know and approve of the contents of it. He claimed that the Court should pronounce against the will.

The defendant, Mr. Patrick Freely, in his defence admitted the several matters alleged in the statement of claim and submitted himself to the jurisdiction of the Court.

Mr. Carson, S.C., Mr. Martin Maguire, S.C., and Messrs. E. C. Mack, and J. J. O'Connell (Mr. Carson) appeared for the plaintiff; Mr. J. M. Fitzgerald, S.C., Mr. H. J. Moloney, S.C., and Mr. Conor Maguire (instructed by Messrs. A. W. Briscoe and Co.) for the defendant, Mr. Cooney; and Mr. R. G. W. Leonard, S.C., and Mr. Thomas J. O'Connell (instructed by Messrs. J. J. O'Connell, Leach and Sons) for the defendant, Mr. Freely.

Mr. Carson, S.C., opening the case for the plaintiff, stated that the testator, who was over 92 years of age when he died, had emigrated to the United States from Ballyhaunis in the year 1879. Before he left for America he carried on for some years in the town of Ballyhaunis the business of licensed publican and general merchant. He had become a bankrupt before leaving, and on his arrival in the United States he was practically penniless. Great kindness was shown to him by his grand-uncle of the plaintiff in the action, who carried on the business of saloon-keeper in Washington, where he employed him as an assistant in the saloon. In a short time Austin Freely appeared to have collected a sufficient sum of money to start in the saloon business himself. The premises which he took for that purpose being situate opposite to the Congress Hall in Washington. From that time up to the date of his return to Ireland in 1894 he carried on this saloon business successfully. He also made a few successful deals in real estate, and ultimately retired from business in Washington with a fortune, as far as could be ascertained, of at least £30,000. Like many other emigrants, his thoughts then returned to the homeland and to the little home where he had been born. Arriving back in Ballyhaunis with his pocket full of money, he set about investing large sums in local property, including the post office and other houses in the town, and he also purchased a 30-acre farm for about £1,500. Other investments included £5,000 in National Loan, British War Loan and other securities. He also had large sums on deposit receipts in the local branch of the Ulster Bank, some of the larger sums being in joint names. At the time of his death he had about £10,000 on deposit receipts, nearly £3,000 in stocks and shares, and he had also real estate in America believed to be worth about £2,000. Apart from the Probate suit, proceedings in another Court would have to determine whether certain sums on deposit receipts in joint names belonged to the deceased's estate.

Since the testator's return from America, Counsel said, the plaintiff's family had been very kind and attentive to him, and in 1916 or 1917 the testator induced the plaintiff's father to allow the plaintiff to come and reside with him. From that time down to the year 1925, when the plaintiff got married, he assisted the testator in the management of the land which he possessed, attending fairs and markets with him, and generally acting as a manager and adviser in these matters. From the year 1925 the plaintiff continued to assist the testator as he had hitherto done in the working and management of the lands. A short time before the death the testator induced the plaintiff to purchase a farm which was in the immediate vicinity of the testator's own farm, so that the plaintiff might be within easy access to him in order to assist him in his affairs at any time. In addition to the plaintiff, the testator brought to reside with him Thomas Greene, a brother of the plaintiff. At first he got him apprenticed to a business in the town of Ballyhaunis; then he sent him to St. Jarlath's College, Tuam, and at last he got him to reside permanently with him in

his home at Carrowragh and to assist the plaintiff in the working and management of the lands. The testator was of a very friendly disposition. He lived in a very frugal manner, and refused to employ a servant to look after the household, so that the entire domestic arrangements were carried out by plaintiff and his brother Thomas. The testator's real assets as regards his property for some years. He suffered from a severe type of rheumatism, also from varicose ulcers and eczema in his legs which required constant attention. It would be perfectly obvious from the evidence of the doctor and of Mr. Walsh, solicitor, Ballyhaunis, who drew Mr. Walsh's attention to the fact that, as expressed in this will, that one thing that was uppermost in the testator's thoughts was that proper and adequate provision should be made, in particular, for the plaintiff, to whom he owed a considerable amount and in regard to whom he felt that he could never repay to him sufficiently for the interest that he took in him. The will was drawn up by Mr. Walsh, solicitor, in the presence of the doctor.

Mr. Fitzgerald, S.C.—Although this is a case of the greatest importance, yet, having heard Mr. Carson's statement, an instructive lesson may be learned from the case. I am represented by my client, Mr. Thomas Cooney, who represents most of the next-of-kin in this country, to confine my evidence in the action to cross-examining the witnesses who took part in the making of the will.

Mr. Michael J. Walsh, solicitor, was then examined and stated, in reply to Mr. Fitzgerald, S.C., that he was a solicitor carrying on business with Mr. Austin Green at Ballyhaunis, Mr. Green, in addition to being a solicitor, was a Barrister for the county. He knew the testator, the plaintiff, the late Austin Freely, for the past 15 or 20 years. He was a client of Mr. Green. Witness had very frequent business transactions with him. He owned some property in Ballyhaunis and elsewhere in the county. Mr. Green, through witness, acted for him. Witness had a good opportunity of forming an opinion as to his mental condition.

Mr. Maguire—Will you assist my lord and the jury by telling us what kind of man he was? Mr. Maguire said that he was a very keen business man, that he was a very shrewd business man, and always very capable. Certainly he was, for a month or two before he died, quite clear.

Do you observe those characteristics down to the very end?—Down to the end. He was a very active man; he used to come in two or three times a week to Ballyhaunis.

Would it be right to describe him as a sensitive man, as one who wanted no one to know anything about his private affairs?—Very.

Do you remember him six or nine months before his death mentioning that he was desirous of settling some trouble with the income tax authorities?—Yes.

And did he tell you that he had some funds in bank that he didn't want them to know anything about?—Yes.

Did he say anything else?—That was the only thing he told me, and he made remarks about wearing an old coat when going down to Castlebar.

Come to the actual making of this will. Am I right in saying that the first time you heard anything about the testamentary intentions of Mr. Freely was about November, from the Rev. Canon McHugh?—Yes, on the 5th November.

Have you a record of attendance on Mr. Austin Freely at his house?—Yes.

When you interviewed him at his own house did you ask him some questions about his property?—Yes, I did.

What did he say?—He got very annoyed, and asked me what business it was of mine, I explained that I only asked him the particulars of the property for the purpose of making his will, that was usual, and he said that he was possessed of and he got very much annoyed and would not go into any matter at all on that occasion.

Did he postpone the whole thing?—Yes, in reply to further questions, Mr. Walsh stated that the next he heard of the testamentary intentions of the testator was on Saturday, 27th December. He had gone to his own people for his Christmas vacation on Christmas eve. In consequence of a telegram he was returned to Ballyhaunis, and Mr. Cooney Mr. Cooney, who told him that Mr. Freely was looking for him. He met Dr. Smyth and they both motored to Mr. Freely's house, which was only a few miles away.

Maguire—You went down to the house where Mr. Freely was living?—Yes; I went in with Dr. Smyth; Miss Whiteside, the nurse, went with us; I went to the kitchen, remained in the kitchen and Dr. Smyth went to see the patient. He came down for us, and I accompanied him to the bedroom.

...with the testator. I asked him to be inquiring for me and he said that he sent me. I said, "Now, that I am here," he would like to fix up his affairs. He said he was feeling very well. He would leave it over until to-morrow. He complained of a pain in his stomach, and said he wanted to be turned on his right side. I called the doctor in to look at him again. He went over and spoke to him. During this time for John the plaintiff. I was speaking to the doctor in the room, and the doctor told me he would not probably last more than two days or so. I went over to Mr. Freely and said I was going and I hoped he would have a good night. At the time I was going close to him. He said, "Ah! he would be all right." I said: "Do you know who you are speaking to?" He said: "I do, Mr. Walsh," and I said "good-bye," and left him. The doctor gave orders to the nurse to get some things and the doctor said he would leave me to make preparations for the death. He gave orders to the chemist for some things and the doctor came out again and said to me: "Mr. Freely wants you." I went into the room, and he said he wanted to see me, on his affairs.

Clearly and distinctly?—Clearly and distinctly—to make his will. I saw that the testator was feeble, but seemed to be quite clear and capable, and I thought it better to keep the doctor in the room in case the testator might want some attention. I asked him if he had any objection to have the doctor in the room. He didn't express any dissent, but spoke to the doctor two or three times.

Did the doctor remain in the room the whole time you were there?—Yes. I started first to get my instructions from him. I spoke rather loudly, when the testator said: "Don't speak so loud," and to close the door leading into the kitchen, as though he did not want the people in the kitchen to hear what was going on.

Can you tell us so far what you can want were his instructions with reference to his property?—I asked him about Carrroveragh, what was his intention with it, and he said that he wanted to go to his sister, Mrs. Cunningham, for her life, and after her death, to John Greene, absolutely. He then expressed a wish to leave £500 each in the two pieces in America.

Did you write that down there and there?—Yes.

What did he say with reference to the two girls in America?—He left £500 each to the two girls in America. I asked him were the two pieces, and he said "Yes." I asked him to make any other bequests, and he replied that he wished to leave £150 to his nephew, Thomas Cooney and £150 to his niece, Sarah Cooney. He left the Post Office in Ballyhamna to Thomas Greene. He gave £150 to John Freely, John Smyth, £50 to his Father's Executors. I said to him once or twice when writing out the instructions: "I want to ask you again about Thomas Cooney," that I was sure about the amount to him; and he said "John told me to be so, £150?" I then asked who was to be the executors, and he said John Green and Patrick Freely. I asked did he wish to leave any sum of money to Richard Owens, and he said "No, he has money already. I have given him £200. It is in the Bank in my name."

Did you say anything about him getting that money?—He said that was in the Bank for Richard Owens. I asked him did he wish to leave any money to Father's Executors? He said he wished to leave £150. He wanted £100 to be given to the Parish Church at Ballyhamna to be applied for the benefit of that Church. Then I asked him were there any other special bequest to be given to any one. He thought for a long time and said "I am sure you have thought over this and that you have made up your mind." He said he had decided.

Witness also stated that the testator gave a legacy of £150 to Patrick Freely and directed his residuary estate should be divided in equal shares between all his nephews and nieces, his sister, Mrs. Cunningham and John and Thomas Greene.

Mr. Maguire—Did you then and then draw up the will?—Yes. At some time or other you got Mr. Freely to make his mark on the instructions?—Yes. That is his mark there, made in my presence and in the presence of the doctor. You then drew up the last will?—Yes. Did you put into legal form these bequests?—Yes. Is that the document (indicating which you drew up)?—Yes. He also included a bequest of £100 to the Convent of Mercy, Westport, Co. Mayo, such sum to be given to the Sisters for the time being, and such Convent, to be applied for the purposes of said Convent, and £150 to the Prior of the Augustinian Order, Ballyhamna, for the Priory Church.

What arrangement did you make about executing it?—was the deceased man strong enough to sit up in bed?—No, I asked Dr. Smyth to make him up.

The Judge—Did the deceased man read the will over and did you read it over for him?—I read it over for him in the presence of the doctor. Previous to that I had read the instructions for him.

When you read the will over to him, did you say anything to him, or did he say anything to you?—I said, "Is that sufficient? Is that all you desire?" And he said he was quite satisfied.

Mr. Maguire—Did you send an attestation clerk to the case of a notaryman making his mark?—Yes. I asked the doctor about it, and he said it would be better not to disturb the man.

In reply to further questions, Mr. Walsh stated that he had read over the will to the testator he asked the testator if he wished anything altered or added and the testator said "No." The will was witnessed by Dr. Smyth and himself. He told the testator that he was keeping the will and the testator nodded and said "Yes."

Mr. Maguire—At the time he was making that will what was his condition of mind?—He was quite clear and as capable as ever I saw him in the office.

You were satisfied he understood and approved what was in the will?—Perfectly satisfied.

I think he died on the 29th about the middle of the day?—Two or three o'clock, having lived 24 or 36 hours after making the will.

Mr. Fitzgerald, S.C.—You will allow me to offer cross-examining the witness until I hear the doctor.

Dr. Andrew F. Smyth stated, in reply to Mr. Maguire, S.C., that he practiced in Ballyhamna, in the district for the past fifteen years. He had been attending him off and on for twelve years prior to his death, for varicose veins and ulcers. The testator was, for his age, a very astute man; though a little bit peculiar in his ways. He was a very good business man, and was a bit secretive about his affairs. His legs had to be banded from time to time and his rheumatism treated. Witness attended him on the 27th December. He was with him two days before that also. He had an attack of bronchitis, which had been on at Christmas Eve. The testator passed some remark about sending for a solicitor.

Mr. Maguire—Did you say anything to him when that made that remark?—I advised him that if he had any affairs to settle, it would be well to settle them; and he said to me, "I have matters pretty fairly dealt with. I don't want to see John Greene half off. I want to leave the money I have in the Bank to John Greene." I wrote it down and asked him if there was anything else he wanted to do, did he want to dispose of his lands. He said he would make a complete will the next day.

Was that writing subsequently destroyed at the testator's request?—Yes.

Did you have the document witnessed by somebody else?—Yes, Nurse Whiteside and the doctor.

In reply to further questions Dr. Smyth stated that at that time the testator was perfectly normal. A slight hæmorrhage which he had developed did not affect his mental condition. He remembered everything. Mr. Walsh to the residence of the testator about 12 o'clock on the night of the 27th December. He was present during the making of the will. He had heard Mr. Walsh's evidence and there was not anything that he would say after in connection with it.

The Judge—What was the mental condition of the testator on that occasion?—He was quite clear.

Mr. Maguire—And capable of making a will of a binding business?—Oh! yes.

Did you hear Mr. Walsh read over the will to him?—Yes.

Did you hear him express his approval or disapproval of anything it contained?—He said it was quite satisfied.

Did he appear to know and fully approve of the contents of that will?—Yes.

Cross-examined by Mr. Fitzgerald, S.C.—He was 92 years of age?—Yes.

He was an exceptional man?—Yes.

How long had he suffered from this cerebral hæmorrhage before his death?—About five o'clock on Saturday and he died on Monday between 1 and 2 o'clock.

How long did he survive after he made his will?—I don't know exactly the hour he died.

You came very soon after he died?—No, I was not there after he died. I could not do much for him then.

You came out in the middle of the night to make his will?—Yes.

As I understand, you had made an earlier will for him on the afternoon before—about

6 o'clock. How long had he been suffering from the hæmorrhage of the brain then?—For about 2 hours.

Does it impede the brain's action?—It is a question of degree. It did not affect his speech.

But it killed him?—It was the cause of death.

How long was he comatose before he died?—About four hours before his death. The will was made about an o'clock on Sunday morning. He did not die until Monday.

It was not the first stroke he had?—It was. Didn't you know that he had a stroke on Christmas Eve?—No.

You were sent for on Christmas Day?—Yes.

Was it only for bronchitis?—Yes. Didn't the tell you he had taken weak in a public house and was taken home and put to bed?—No.

What do you think this weakness he got in the publichouse was?—He was very feeble. He certainly got no stroke between 4 and 5 in the afternoon.

Through it killed him in 44 hours?—Yes.

Was it that he got the stroke after the will making started?—Yes.

What did you do with this will you prepared?—I gave it to Mr. Greene.

What did he do with it?—He gave it to Mr. Walsh, I believe.

Is there anything thing that he has not been looked?—Mr. Walsh destroyed it when he had made the other one. He asked Mr. Freely what he would do with his will and he said, "Destroy it," and he tore it in the instructions of the testator. He was in his presence?—Yes.

Who else was in the room besides you when this was made?—Nobody else.

Where was Thomas Greene?—Somewhere in the house. I don't know where he was. He may have been in the kitchen.

Was he in the room when the thing started?—During the time that the will was being made Austin Freely asked for a drink and I went to the door and asked the nurse to take him up a drink. She came with the drink and gave him the drink and went out again. That was the only person who went near the place when the will was being made. And this old man of 92 was able to give all these instructions?—Yes.

Were you able to hear what he said?—I was.

And was he able to hear what Mr. Walsh said without shouting?—Yes.

Apparently he was so weak that he was not able to be moved?—Putting him in an upright position would be very bad for him, and I didn't want to do that. He was in a state of collapse when I saw him first about 4 o'clock and he made his will between seven and eight. He got quite lively and was quite lively between 8 o'clock and the time the will was made. But there was apparently a stoppage.

Did he get another stroke on Sunday?—No, but I am of opinion that there was a secondary bleeding.

Mr. Walsh recalled and examined by Mr. Maguire, S.C.—Did you receive any instructions from the testator for the will drawn up by Dr. Smyth?—I asked him what was I to do with it and he said, "Tear it up," and I burned it there and then in the presence of the testator and Dr. Smyth. This concluded the evidence.

Mr. Fitzgerald—My lord, I have no submission to make to you say that if the jury are satisfied that it is a proper case to be tried, if they are satisfied with the evidence of the two professional gentlemen, I do not press the matter any further.

Mr. Justice O'Byrne briefly addressed the jury and left them two questions, 1, whether the will was properly executed, as to which he said, they would have no trouble at all; and 2, whether the deceased at the time of the execution of his will, was of sound mind, memory and understanding. If they were satisfied with the evidence on these two points, he thought the requirements of the Act had been complied with.

The jury, after an absence from Court of fifteen minutes, returned with a verdict in favour of the testator, and the questions submitted to them in the affirmative.

Mr. Justice O'Byrne accordingly made a decree upholding the will and admitting it to probate.

Mr. Carson—Your lordship will certify for discovery?

Mr. Fitzgerald—Having regard to the attitude of the defendants, I would ask that they be given their costs out of the estate.

Mr. Justice O'Byrne declared that all parties would be entitled to their costs out of the estate.

Mr. Fitzgerald also asked for and obtained a certificate for discovery.

that he wanted. Then he went up to the Bank, which was his great enjoyment in life. He had three nephews, one of whom, the Rev. Michael Owens, was the plaintiff in the second action, and a brother

ECHO OF BALLYHAUNIS WILL CASE.

Estate of Austin Freely.—Merchant's Claim.

£16000 Action In The High Court.

Two interesting actions arising on the disposal of the estate of the late Mr. Austin Freely, of Carrowragh, Ballyhaunis, Co. Mayo, whose will was the subject of a recent private suit, came on for hearing in the High Court, Dublin, on Wednesday, before Mr. Justice Meredith.

In one case the plaintiff was Mr. Patrick Freely, merchant, of Main Street, Ballyhaunis, and the defendant Mr. John Greene, farmer, of Carve, Ballyhaunis. The plaintiff's claim was for a declaration that certain moneys amounting to £5,000, with interest thereon, due by the Ulster Bank Ltd. upon deposit account in the joint names of Austin Freely (now deceased) and the plaintiff were not, on the death of Austin Freely, assets of the deceased but belong beneficially to the plaintiff.

The statement of claim set out that Austin Freely, late of Carrowragh, Ballyhaunis, died on the 29th December, 1930. By order dated 18th February, 1931, made in the matter between John Greene (the defendant herein), and Thomas Cooney and Patrick Freely (the plaintiff named herein), defendants, being a suit brought to establish in solemn form of law the last will of Austin Freely, deceased. The defendant, John Greene, was appointed administrator pendente lite of the estate and effects of Austin Freely. Prior to the death of Austin Freely, the Ulster Bank Ltd. were indebted to Austin Freely and the plaintiff jointly in the sum of £5,000. The moneys, being moneys placed by the deceased upon deposit account at the Ballyhaunis branch office of the Bank and comprised in a deposit receipt issued by the Bank wherein the moneys were expressed to be payable to the deceased and the plaintiff, or either of them. The deceased declared that the moneys were to belong beneficially to the plaintiff in the event of the death of the deceased, and were not in that event to form any part of his estate. The defendant, as personal representative of the deceased, claimed that the moneys so due by the Bank formed part of the estate of the deceased and do not belong beneficially to the plaintiff, and he called upon the plaintiff to hand the deposit receipt over to him.

In his defence and counterclaim the defendant pleaded that the deceased never declared that the moneys were to belong beneficially to the defendant in the event of the death of the deceased, or at all; that the sum of £5,000 was the proper money of the deceased, and now formed part of his estate; and that since the death of the deceased the plaintiff had obtained possession of the deposit receipt and wrongfully claimed to be entitled to the moneys represented by it and to withhold them from the estate of the deceased. He counterclaimed a declaration that the plaintiff holds the deposit receipt as a trustee for the defendant as personal representative of Austin Freely, deceased; a declaration that the sum of £5,000 and all interest accrued thereon form part of the estate of the deceased; an injunction to prevent the plaintiff from disposing of, cashing, or otherwise parting with the possession of the deposit receipt; and an order that the plaintiff should do all necessary acts by way of endorsement or otherwise to make the moneys available for the defendant as personal representative of the deceased.

In the second action the plaintiff was the Rev. Michael J. Owens, S.C., Bannacra, Jellah, Co. Mayo, who sued the same defendant, Mr. John Greene, as personal representative of Austin Freely, deceased, claiming a declaration that certain moneys amounting to £10,826 6s. 3d., with interest due by the Ulster Bank Ltd., upon deposit account in the joint names of Austin Freely and the plaintiff (Pat Freely), were not, on the death of Austin Freely, assets of the deceased but belong beneficially to the plaintiff.

The pleadings were in similar terms to those in the first-mentioned action, the defendant counterclaiming in similar terms as regards the deposit receipt for £10,826 6s. 3d.

It was decided to hear the two actions simultaneously.

Mr. Denning, K.C., Mr. Leonard, K.C., and Mr. Thomas J. Connelly (instructed by Messrs. T. Dillon-Leitch and Sons) appeared for the plaintiff in each of the actions; and Mr. Carson, S.C., Mr. Martin Maguire, S.C., and Mr. E. C. Micks (instructed by Mr. Austin Coak) for the defendant.

Mr. Conroy Maguire (instructed by Messrs. A. W. Briscoe and Co.) held a watching brief on behalf of Miss Sarah Cooney and Mr. Thomas Cooney, of Ballyhaunis.

Mr. Conroy Maguire mentioned that he a watching brief for Thomas Cooney and Sarah Cooney, each of whom was entitled to a share of the estate.

Mr. Leonard—You must take me as objecting to a gentleman telling the Court that he has a watching brief for anybody. Nobody has a right to address the Court except he is a party.

Mr. Maguire said he might have to apply to join the names of his clients as parties.

Mr. Leonard, in stating the case for the plaintiffs mentioned the nature of the actions. He said the actual issue would turn on what occurred on a particular date, the 8th Sept., 1930, between the deceased and Mr. McNellis, who was the manager of the Ulster Bank at Ballyhaunis. The question would be whether what occurred there established a trust. The old man, Austin Freely, died on the 29th December last year. At the time of his death he was possessed of stocks and shares to the amount of about £5,000, according to the sworn evidence of John Greene, a farm of land called Carrowragh, the old family holding which Mr. Greene said was worth about £1,500, and he was also possessed of certain property in the United States of which they did not at present know the details, but there were some substantial houses. He also owned the post office at Ballyhaunis, which was let to the Government at £50 a year, and he had sums due to him by the Ulster Bank. These sums were on deposit account, one in his own name solely for £3,500, and other sums in joint names amounting to nearly £16,000, one of them being £5,000 and the other £10,826, which were the sums with which his lordship would deal in these actions. Austin Freely was aged about 92 when he died. His lordship would hear that he was extremely shrewd old man. Another peculiarity about him was his secretiveness. And he had one very strong principle—he did not think it right or proper to pay the Government, and he looked upon matters like income tax and death duties as wicked atrocities. He had been in business in Ballyhaunis many years ago, and had not been particularly successful, and he went about 50 years ago to America, where he did quite well. He acquired property there, and he had some sort of a store in Washington. About 25 or 30 years ago he began to come to Ireland and to return again to America. When he came back about 20 years ago he settled in the old holding at Carrowragh, and he lived there for the rest of his life. Carrowragh was a couple of miles outside the town of Ballyhaunis. His sister, an old lady named Mrs. Cunningham, lived with him, and also a man named Greene. Though Pat Freely, of the same name, his relationship with Austin Freely was quite distant. Pat Freely's father had been an old friend of Austin Freely. Pat Freely carried on a general business in Ballyhaunis. When Austin Freely came into Ballyhaunis he went to see Pat Freely and brought into the kitchen behind the shop and had a meal there every day

of Father Owens called Richard Owens, who lived with him and helped him on the farm. There was a sister in America who managed a shop for him there, and this sister had two daughters who were in good positions in America. He had also a nephew, Thomas Cooney, and a niece, Sarah Cooney. He had a great friend, John Greene, who lived near him and whose younger brother, Thomas, had done a great deal for him and lived with him.

Austin Freely's current account in the Ballyhaunis branch of the Ulster Bank was overdrawn at the time of his death. He did not operate it very much because he got into an habit of deposit receipts. On the 2nd March, 1927, he lodged ten receipts aggregating £16,917 in the joint names of himself and Pat Freely. Mr. McNellis, the manager of the Ballyhaunis branch of the Ulster Bank, would tell his lordship what Austin Freely said to him that day. The various sums were payable to Austin Freely or Patrick Freely, or either of them. Two days later he came into the Bank and said he wanted his £700 receipt, and he drew that out. That reduced the amount in the joint names to £16,217. On the 8th March he re-logged the ten deposit receipts totalling again £16,917 in the joint names. On the 17th October, 1929, he drew the whole amount out again and on that day he put back only £11,265 in the joint names; and he put £5,000 in the name of the plaintiff. On the 29th May, 1930, he drew out the £11,265 and re-logged £5,000 only in the joint names, and he put the difference into his own separate deposit account, and there were nine deposit receipts aggregating £13,450 12s. 6d. on deposit account in his own name. A man named John Greene had been a friend of the deceased and had worked for him and helped him, and evidently Thomas Greene and his friends thought that something ought to be done for him by the deceased, and in June 1929 Mr. McNellis got a letter written by the deceased to John Greene, a friend of the deceased, where the deceased was then staying, enclosing a cheque for £300 drawn by the deceased in favour of Thomas Greene and which purported to be endorsed by Thomas Greene. Mr. McNellis put it on deposit account in the joint names of Austin Freely and Thomas Greene, payable to either, or the survivor. Later on Austin Freely came to Mr. McNellis and said that the boy got too much, that the £500 was too much, and that he wanted to change the deposit receipt. Mr. McNellis said he could not do it without the signature of Thomas Greene. The old man took the deposit receipt away, and he never brought it back.

On the 8th September, 1930, Austin Freely told Mr. McNellis that he wanted finally to settle his affairs, and that he wanted £5,000 in the joint names of himself and Pat Freely and that if anything happened to him Mr. McNellis was to give the receipt to Pat Freely and that it was not to go into his estate. On the same date Austin Freely opened a new joint account in the joint names of himself and his nephew, the Rev. Michael Owens. He commenced by lodging five different sums, amounting to £14,592. Within two or three months afterwards he withdrew £3,500, telling Mr. McNellis that he was doing it for a certain purpose, but not stating what the purpose was. He lodged in the joint names of himself and his nephew, Rev. Michael Owens, four deposit receipts totalling £10,826, and he said to Mr. McNellis that if anything happened to him, he was to send the receipt to Father Owens, who was a friend of his, and that his nephew was to have the money for himself when he (Austin Freely) died. On the 15th December, within a fortnight of his death, Austin Freely said he wanted some money and he drew the interest on all the deposit receipts. So Mr. Patrick Freely himself was concerned, the deceased only came into his confidence to this extent on two occasions prior to his death. He used to come to see the Freelys every day and get a meal with them. On one occasion Pat Freely said something about the way of a "poor mouth." He said something like "Austin only came into his confidence to this extent on two occasions prior to his death. He used to come to see the Freelys every day and get a meal with them." On a second occasion Pat Freely was out in his yard with the deceased and said he was going to get an outhouse and build there but that was very far from Austin Freely said to him, "Ah? You are afraid to do it. You could build 'till to the hill if you wanted to." In the afternoon of the 27th December, Austin Freely was very

and Dr. Smyth asked him to be retained in his affairs, and he told the doctor, "I refused most of my affairs settled, but I don't want to wrong John Greene." John Greene was no relation, but he was a man to whom he was under an obligation. Dr. Smyth made a will for him which merely left what he had in the Bank to John Greene. Later, in the early hours of the 28th December, he made a will which was a perfectly good will. He left various sums, and he named as residuary legatees his niece and nephews and Mrs. Cunningham and John Greene and Thomas Greene. It all came back to this: Who did he do when he was in the Bank on the 8th September? And it was for his nephew to consider what was the effect of that. His real object would not be gained, because money that passed on the death was subject to duty whether it came under the will or not.

Mr. Justice Meredith—Is it contended that Father Owens took the whole £10,000 to himself personally?

Mr. Leonard—Yes, he is his nephew. He has already provided for complete strangers. These other relatives are getting what is rather good for them. There is no question of any secret disposition of it.

Counsel quoted authorities in support of his contention that the moneys in question belonged to his clients.

Mr. Frank McNellis, examined by Mr. Leonard, stated that he had been manager of the Ballyhanna branch of the Ulster Bank for about ten years. During the ten years of management he was well acquainted with Austin Freesley. He used to see him Freesley once a week in the Bank, Austin Freesley used to come into the Bank even when he hadn't any business there. When he came on business he always did his business in the private office.

Mr. Leonard—Had he a funny habit of handing more than one receipt?—Yes.

Did you ever try to break him in it?—Yes, and he would not allow it.

Was he an intelligent, shrewd man?—Yes.

Mr. McNellis, further examined, said—On the 2nd March, 1927, he called at the Bank and asked for his receipts, and I handed them to him. He said he wished to settle his moneys, and that he was not going to do so until he saw Father Owens, but that Pat Freesley was a decent man and that he would like to do something good for him. He then gave me a number of receipts which he asked me to put in the joint names of Pat Freesley and himself, and I did this. He said he could put the money in such a manner that he could draw the interest without going to Mr. Freesley, and the only way I could do that was by putting it payable to them, or either of them, which I did.

Mr. McNellis, in further evidence corroborated Mr. Leonard's opening statement in reference to Mr. Austin Freesley's dealings with his deposit receipts. Referring to the sum of £500, Mr. McNellis said he put it on deposit account in the names of Austin Freesley and Thomas Greene. Austin Freesley came to him later and said that he wanted much money for the boy and he wanted to get the receipt changed and cashed. Witness refused to cash it until such time as he got the boy's name on it. Mr. Freesley took it away with him, and nothing was ever done about it.

Mr. Leonard asked the witness to state what occurred on the 8th September, 1930.

Mr. McNellis—He called about 11.30 or 12 o'clock on that day and asked for his receipts, and he said he was going to settle his money finally, and he asked me to put £5,000 in the name of Patrick Freesley and myself, and he gave me a number of receipts totalling £14,000 to put into the names of Father Owens and myself. He told me that he particularly wished that no person should know anything of these moneys and that the moneys were to be the property of Patrick Freesley and Father Owens if anything happened to him, and that the receipts were to be handed to the survivors. When the receipts came back he said he made a mistake. He wanted £3,500 kept in his own name, and he wanted it for a certain purpose—which I did. Mr. Leonard—He did not tell you what the certain purpose was?—No. So I gave the receipts as he asked me to do, and I gave them to him, and he looked at them, and he took them back again to me, and he told me that they were joint receipts, if anything happened to him, were to be handed to the survivors, but that no person was to know anything of the moneys, and that the moneys were to be their property. So he told me to keep the receipts in my possession, and I did so.

Mr. McNellis, in further evidence, stated on the 8th September, Mr. Austin Freesley told him to take £200 out of the names of Father Michael Owens and Richard Owens

and to get a receipt from Dr. Smyth stating that he would have no claim on him; and after that receipt was got, he called on Father Owens the deposit receipt for £200, which he did. Richard Owens was a nephew of the deceased and a brother of Father Owens, and he was one of the persons who worked for years for Austin Freesley at Carrowreagh. He received a receipt from Richard Owens to the following effect—"Received from Mr. Austin Freesley the sum of £200 in payment of all claims due by him up to date." That deposit receipt was altered or dealt with, and it was still in the Bank.

Mr. Leonard—Do you recollect any other dealings with the receipts by Austin Freesley?—Yes. On the 16th December, he called and asked me to have some bills to pay around town, and that he would like to get the interest on his receipts, and I gave him the receipts as he wished, and he told me to keep the receipts as they were, which I did.

Further examined, Mr. McNellis stated that he was called on the evening of Saturday, 27th December, 1930, and was brought out to Carrowreagh, Mr. Austin Freesley, solicitor, was with him. When they got there they found Dr. Smyth and Nurse Whiteside there. He saw Austin Freesley, who seemed to be in a very bad way and suffering considerably. Before he was asked by Mr. O'Connell if he could do anything for him, and then witness asked him if he could do anything for him. Mr. Austin Freesley made no reply. Witness left about nine o'clock, and Austin left.

That was the last you saw of Austin Freesley?—That was the last.

He died in the early morning of the 29th December. What did you do with the deposit receipts?—On the day he died young Owens and I went to the Bank about half past two and I handed him the receipts in an envelope and I asked him to give it to his father. And Father Owens came in that evening, and I handed him the receipt also.

Did you at any time tell Mr. Patrick Freesley or any other what you told him, as regards his accounts?—Patrick Freesley called to the office on ordinary business and he said that Austin Freesley had told him that he had left him well off in the Bank, and he asked me what the amount was, and I told him the amount in the joint names, £5,000. Some days later, Father Owens asked the same question, and I told him.

Do you consider you had authority to tell them that?—Yes. I was told by the deceased that and that authority. He told me that I could give any information that was necessary to the joint depositors; but it was to be secret from all the world.

Mr. Justice Meredith—Tell me exactly what the deceased told you about communication of the receipts, and that no person was to know except the people on the receipts with him, that if I liked I could tell them at any time about it.

Mr. Leonard—In addition to being Bank Manager, you have committed the crime of being married to a cousin, I think, of Patrick Freesley's wife?—Yes.

Cross-examined by Mr. Carson—I don't make any complaint that you are married to a cousin of Patrick Freesley's wife. Mr. McNellis, you are there in the Bank for the past ten years, since 1921?—Yes.

How long has Austin Freesley a deposit account in the Bank?—To my knowledge, about 27 years.

Austin Freesley's current account was overdrawn to the extent of about £1,600 at the time of his death? You knew that, of course. He had that account in a constant state of being overdrawn?—Not so much as that. Do you know why the old gentleman did that, with these large sums on deposit receipts?—He didn't like interfering with the account in the Bank?—To my knowledge, about 27 years.

Was he paying interest on the overdraft?—Yes.

And you knew that he was a sort of parsimonious gentleman?—Yes.

A second-hand copy of the "Independent" when he went into Ballyhanna?—He would.

And the sort of gentleman who instead of buying a fresh loaf, would buy a stale loaf. And not understanding that, this gentleman of parsimonious habits elected to pay more on an overdraft?—Well, he could not take the money of deposit.

He was endeavouring to avoid paying taxes. Do you know that he had some idea in his mind that, by working this overdraft, he was getting out of it?—I believe he had that in his mind.

And by manipulating these deposit receipts in the joint names, that he may avoid paying certain taxes, income tax?—He never allowed it to me. He had some trouble with the Revenue Authorities.

You know that his estate at the date of his death, taking everything into consideration, was approximately £24,000?—Yes.

So that the entire money that he had in the Bank, namely, £16,917, he transferred into the joint names of himself and Patrick Freesley?—Yes.

And it left him between £7,000 and £8,000 in house property and stocks and shares?—Yes.

There is no suggestion that at that time he intended to do anything with the money except have it for himself?—The only thing he said to me at that time was that Pat Freesley was a decent man and that he would like to do something good for him, but that he could not finally arrange his money until he was dead, see Father Owens. This was on the 2nd March, 1927.

He didn't declare any intention at that time that he was going to give this money as a gift to Patrick Freesley?—No.

From the 2nd March, 1927 to the 8th September, 1930, he was withdrawing money from the joint account and vice versa?—Yes.

How long was it after the 8th September that Patrick Freesley came to you and ascertained what money he was going to get from this old man?—About six weeks.

And how long was it after that that Father Owens called?—A few days after that.

Mr. McNellis was further cross-examined by Mr. Carson as to what occurred at the house of Mr. Austin Freesley shortly after the latter's death. He stated that Mr. Walsh, solicitor, told Pat Freesley that he was one of the executors.

Mr. Carson—Did Freesley at that occasion say that he didn't know anything whatever about this old man's affairs?—I don't remember that.

Did Father Owens say that he had got £150 under the will, and that he would buy a motor car with it?—I don't remember.

You know that Father Owens did get a legacy of £150 under the will?—Yes.

And that Pat Freesley also got £150 under the will?—Yes.

And that Father Owens is one of the residuary legatees?—Yes.

Did you on that occasion ask John Greene, who is an executor, to give up his share in the estate that he got in the will for the sum of £1,000?—I asked him would he take £1,000 in a pecuniary way?

What interest had you in it at all?—It was purely a joke.

Was it suggested by Father Owens on that occasion that you should settle by getting this man to take £1,000?—No.

Dr. Andrew Francis Smyth, examined by Mr. Denning, stated that he visited Mr. Austin Freesley between 6 and 7 o'clock on the evening of 27th December, 1930.

He asked Mr. Freesley did he wish to have his affairs settled, and Mr. Freesley said that he had most of his affairs settled, but he did not wish to see John Greene concerning it. He said: "I want to leave the money I have in the Bank to John Greene. Would you write that down for me?"

Mr. Denning asked Dr. Smyth to state as well as he could recollect what he wrote.

Dr. Smyth—I, Austin Freesley, do hereby make this my last will and testament and I revoke all former wills and codicils. I bequeath to John Greene of Carrowreagh, the money I have in the Bank. When I got that I asked him was there anything else he wanted as to the disposition of his lands, and he said "No. I will sign that, and when I feel better later on I will make a complete will." He signed that by mark.

Mr. Denning—What was it written on?—On the back of an Income Tax form (No. 100) Nurse Whiteside and myself witnessed it.

Dr. Smyth, in further evidence, stated that he returned between midnight and 1 a.m. with Mr. Walsh, solicitor. He heard Austin Freesley give instructions to Mr. Walsh about his will.

The Rev. Michael Joseph Owens, stated, in reply to Mr. Leonard, that he was a nephew of Austin Freesley. He was ordained in June, 1900. At that time Austin Freesley was in his old home. He was not sure whether that was before he had settled down there permanently. He came home every year practically from America. After he (Fr. Owens) had been ordained he went to South Africa and served in the war for some time. He was garrison chaplain. He was there about 4 years and 4 months there. When he came home he was appointed to a mission at home.

In July, 1915, he became a chaplain in the British Army and served about 4½ years from 1916 to 1920. During the war he saw his home on the leave from time to time and he saw his uncle, Austin Freesley, from time to time.

Mr. Leonard—During that time, did he at any time mention to you anything about his affairs?—Never.

Father Owens, further examined, stated that in 1920, after he left the British Army, he went to Newport, Co. Mayo, on the mission. While there he went periodically to see

his uncle, Austin Freely and his aunt, Mrs. Cunningham. Between 1920 and 1929, he visited him three or four times a year. He did not think that up to 1928 his uncle made any mention to him about his affairs. They were on good terms all during those years. Within the last twelve months of his life his uncle was accustomed to ask witness to come to see him. His uncle on one occasion, asked him what he would do with this or that. Witness said he did not know. His uncle said: "Didn't I summon you to get your advice?" Witness said: "You are an older and a wiser man yourself than I am." "No matter," his uncle said. "I want to hear from you what I am, to do with certain things the depositing of certain property that I have, and your second or third or second or third last occasion that he had an interview with his uncle, the latter asked him to write to Kate's two children and ask them to come home. He had two houses in Washington, and he intended to leave them to his nieces. He did witness that he had disposed of most of his affairs, but that he had some dry cash left and he had that and the money business came down he would settle up his affairs."

Mr. Leonard—Did he at any time discuss with you the question of the survivors taking the deposit receipts?—Not directly.

Further examined, Father Owens said that on one occasion, his uncle having been asking him to come to live never to him than Achill, he had had no money to buy Achill, that it would cost about £40 or £50 to change his uncle said: "Don't mind money. You have plenty of money."

Mr. Leonard—What did Mr. McNellis tell you in the Bank?—He told me I was worth about £10,000. It would be a couple of months before my uncle died.

Do you remember getting the deposit receipts?—I do. I got them on the day of his death or the morning of his burial. I could not say which.

Cross-examined by Mr. Carson—His uncle discussed his affairs with you generally in detail, except whatever dry cash he had in the Bank. He did not tell him money at any time when he was going to make the objects of his bounty. He did not give him any information at any time of what stocks and shares he had.

Mr. Carson—And with the exception of telling that he had certain house property in America and that he had also a Post Office in Ballyharris, which, of course, everybody knew—were these the only details that he gave you with regard to his property?—That is practically all.

In the course of further cross-examination Father Owens stated that his uncle also mentioned the fact of his leaving £1,000 to each of his grand nieces in America. His uncle told him a couple of things that he had provided for Edith Freely and his family.

Mr. Carson—He never told you how much money he had in the Bank?—No, nor nobody else either.

Mr. Justice Meredith—The position was that he sought to get as much information as possible and advice from you by telling you as little as possible?—Yes. And besides, he wanted to let it go as far as possible before he made any revelation about his affairs.

Mr. Carson—He never at any time, Father Owens, told you the amount of money that was lodged in the joint names of the two of you?—He never told anybody.

Further cross-examined—Father Owens said that some time in the middle of July, 1930, his uncle gave him to understand that he had left Patrick Freely some money. The first time that he knew that there was money in the joint names was a couple of months before his uncle's death. Mr. McNellis told him.

Mr. Carson—Did you try to ascertain from him as to whether in fact he had left you any money?—I never did. I never discussed any question with him at all, because I was afraid of him. It was perfectly clear in my mind, but I did not express my mind.

were his property. He did not want to get the money that day. He had no intention of cashing them immediately.

Mr. Patrick Freely was next examined and stated, in reply to Mr. Denning, that he had known Austin Freely for a great number of years. "He was something like a third or fourth or fifth cousin of his. Before he went to America Austin Freely had occupied the premises now occupied by witness. Austin Freely came into his shop very often; he bought his necessities in the shop, and frequently visited him."

Mr. Denning—Did the Bank Manager tell you that there was money in the joint names of yourself and Austin?—Yes.

Before the Bank Manager told you that, did you know anything about the deposit receipts—in whose names they were?—Yes. Mr. Denning asked that there was money there in the bank for me and himself.

Did you know anything about the amount?—No, never.

Therefore, the first time you ever heard anything about the amount was from the Bank Manager?—Yes.

You told us something about Austin having told you that money in the Bank had long before his death was that?—That would be May or June, of 1930.

Tell his Lordship as well as you recollect how did that arise?—It arose in this way: I was chatting. I was saying business was very depressed and he said: "You need not worry. I have money in the bank in your and my name."

Mr. Justice Meredith—Had you any idea at this time whether the deceased was a wealthy man?—It was always known to everyone in the locality that he was a wealthy man.

Mr. Denning—But he never told you what money he had himself?—No. He was a very close man. He would not tell you his business at all.

On a previous occasion, did he talk to you about building?—Later on. He was driving his goods and trap into my stable, and I was showing him stores that I had. He said that they cost a lot of money. He said: "You need not worry about that. You will be building down to the hill yet," meaning the end of the garden.

Were you always the same great friends with him?—Always, and my father before me.

Cross-examined by Mr. Maguire—Did he ever tell you he was leaving money in the Bank for you?—No, he didn't.

You are a very distant relative of his?—Yes. I heard old people saying that his father and mine were third cousins. I am not certain about that.

Your family are grown up?—Fairly grown up.

And some of them are married and provided for?—Yes.

He never gave you a shilling in his lifetime?—No, we were always friendly.

Mr. Justice Meredith—Did he ever give a shilling to anyone?—No, he was always very close.

Mr. Maguire—You have a brother named John Freely?—Yes.

He didn't get any money in the Bank?—No.

And the late Austin Freely was friendly with him, too, was he not?—I suppose so.

And he has a business in Ballyharris?—Yes.

Further cross-examined, witness stated that he did not remember saying to Mr. Walsh, solicitor, that nobody knew anything about the affairs of Austin Freely except Mr. Walsh. He did not recollect Father Owens making a remark to the same effect. Witness thought the money was his when it was in the joint names of Austin Freely and himself.

Mr. Maguire—And you still claim it as yours?—Yes.

Beneficially and absolutely?—Yes.

Mr. Justice Meredith—Might this money be not alone for you, but for you and John?—I could not tell you, my lord.

off. Apparently, he was watched carefully by his relations; but if there was one thing that the old man had decided upon, it was that they were to know nothing about his affairs and that the executors were to know nothing about his body else. He determined to keep everything secret from everybody else. He had an estate of about £25,000 including these deposit receipts. The first thing that upset the old man's Lordship in this case was the proportion between the whole estate and these moneys, which it was now proposed to sweep out of it. On ordinary cases of this kind, a small sum on deposit receipt which was in very small proportion to the rest of the estate. In the present case fifteen-twenty-fifths of the estate was sought to be captured by two people. There was no case like this on the books. The next startling thing in connection with the case was that one of the persons in whose name these deposit receipts were was an executor of the deceased, a man who would be bound in law to carry out the directions of the will, and to apply the moneys of the testator in due course of administration in accordance with his testamentary intentions. Was it not a remarkable thing that Austin Freely gave Father Owens £100 under his will, if he intended Father Owens should get £2,000, and that he deposited receipts in their joint names at that time.

Mr. Justice Meredith said there was a good deal of force in Mr. Maguire's argument. But he felt as against that, that the testator had said to himself that nobody knew what he was worth and that he would make the thing very plausible by giving a legacy of £250 to Father Owens.

Mr. Maguire submitted that the object of the testator was that Father Owens and Patrick Freely, whom he trusted, should bring in this money and divide it according to his testamentary intentions and that he placed it on deposit receipts in the joint names in order to defraud the claims for income tax and death duties. And if Father Owens and Mr. Patrick Freely had kept the money secret and had divided up the money amongst the residuary legatees, would not the old man have achieved his object perfectly? Why did this old man strip his deposit account of £18,000 and reduce it to virtually nothing at a time when his current account was overdrawn? He kept up that sham and humbug of having an overdraft on his current account until the very end. Could it reasonably be expected that the old man intended that the plaintiffs should get all this money and that the overdraft should be paid out of the pockets of the residuary legatees? It was beyond imagination that he could have intended any such thing. This case stood or fell upon certain declarations which were alleged to have been made. There was no document supporting those declarations. He asked his Lordship to hold that this money on deposit receipts was intended by Patrick Freely to pass under the terms of his will.

Mr. Michael J. Walsh, solicitor, was examined and, in reply to Mr. Carson, stated that he carried on Mr. Austin Freely's business for him in Ballyharris. Mr. Carson was Sheriff of the county. Witness said that he had prepared the will of Mr. Austin Freely for him shortly before his death. He referred to the instructions which the testator gave him. He asked the testator did he wish to make any provision for Richard Owens and the testator replied: "No." He is already provided for in the Bank, that he had given him £200 in the joint names and that was enough for him. He asked the testator did he intend to include Patrick Freely and John Freely as residuary legatees and the testator said: "No." The testator died between 3 and 4 o'clock in the morning of 28th December, 1930. Witness also stated that he visited the testator's house after his death.

Mr. Carson—On what occasion did Mr. McNellis say that nobody knew anything about the old man's affairs except you?—His words were that nobody knew anything about the deceased's affairs.

Did Father Owens say that nobody knew anything about the old man's affairs except Mr. Walsh and you?—No.

Did Pat Freely say anything?—He said he was altogether ignorant of the deceased's affairs, and at one time in the conversation he said he would rather be out of this thing altogether.

Mr. Walsh, in further evidence, stated that he went to the Bank on the 2nd January and advised Mr. McNellis that he had given £250 as business grave evidence as to what happened on this occasion and subsequently Mr. McNellis refused to give particulars of the deceased's accounts, he said he (Mr. Walsh) said that the executors were entitled to get particulars of the accounts, that the executors were now in the deceased's shoes and that they should get them. Mr. McNellis still refused and witness then said he would write him a letter. He asked Mr. McNellis when was the

dealing with the accounts. At Mr. McNeill's said the 15th December. He asked Mr. J. MacNeill if the accounts of the Rev. Father Owens had been examined and Mr. J. MacNeill said "Yes." On the 28th January, he had an interview with Father Owens. Father Owens wanted him to give him a letter of freedom and withdraw the deposit receipts. He pointed out to Father Owens that he could not do that without the authority of the executors.

Witness in further evidence mentioned that on the 15th January, he saw Mr. McNeill in the Ulster Bank and got information from him in reference to the deposit receipts. The will of Austin Freeley, he further stated, had been proved in solemn form.

Mr. J. MacNeill, the defendant, examined by Mr. Carson, stated that he was one of the executors of the will of the late Austin Freeley, of whom he was a second cousin. He was thirty four years of age. He had been living with Austin Freeley for about twelve years, but for the last few years of his life he did not live in the house with him. Thus, George, witness's brother, stayed in the house with him, his sister, Mrs. Cunningham and his nephew, Richard Owens. His brother, Thomas, and witness, assisted the old man in the management of the farm. He remembered Father Owens coming to the house of Austin Freeley on the 29th December, after the death of the old man. Mr. McNeill and one of his clerks, Mr. Hyland, he thought, and Patrick Freeley were also there. Witness was in the house when they came. Witness was first asked for the keys. He got them from his brother, James, and handed them to Father Owens. There were papers strewn on the floor and on the table that night.

Mr. Carson—Did you have anything to do with going through the papers?—Father Owens asked me to help him into the room with them. I helped him to gather them up and take them into the room. There were two bundles. They called my attention to one of the papers and I said I would not look at any paper that night. I did not know at that time that I was an executor under the will. I heard later from Mr. Walsh that I was an executor. Mr. Walsh told me and Patrick Freeley that they were also that we were appointed executors of the will. Mr. Freeley got huffed and said he was not inclined to act. I said: "You are appointed an executor as well as I, and you ought to help me to gather them. He helped me to gather them up and they were the fall of a few sheets. I didn't look at them except to gather them into this bin. They had been some little time going through the papers when Mr. Walsh arrived.

Mr. Carson—Was there a concession made to you on that night by Mr. McNeill that you should take £1,000 for your interest in this estate?—Yes.

Mr. McNeill said that it was a joke. What did you say to Mr. McNeill?—He said: "I hope there will be his law about it." Are you not satisfied to take £1,000 and get out?" Whether in joke or in earnest.

What did you say to that?—I said I would not go into this thing at all that night, not while the old man was over my head. This case, however, having closed Mr. Carson addressed the court for the defendant; and Mr. Denning replied for the plaintiff.

Mr. Justice Meredith reserved judgment.

JUNE 27, 1931.

The Ballyhannis Deposit Receipts.

MR. JUSTICE MEREDITH'S JUDGMENT

FATHER OWENS AND MR. PATRICK FREELAY WIN ACTIONS.

In the High Court, Dublin, on Tuesday, Mr. Justice Meredith delivered judgment in two actions arising out of the disposal of the estate of the late Mr. Austin Freeley, of Carragee, Ballyhannis, County Mayo. The plaintiff in one of the actions was Mr. Patrick Freeley, merchant, of Main Street, Ballyhannis, and the plaintiff in the other action was the Rev. Michael J. Owens, C.C., Banagher, Achill, County Mayo. The defendant in both cases was Mr. John Greene, tenant, of a farm at Ballyhannis, who was acted as personal representative of the deceased. In the first mentioned action Mr. Patrick Freeley claimed a declaration that moneys amounting to £5,000, with interest thereon, due by the Ulster Bank, Ltd., upon deposit account in the name of Austin Freeley (the deceased) and the plaintiff were not, on the death of Austin Freeley, assets of the deceased

but being beneficially to a plaintiff. The Rev. Father Owens, in his petition, claimed a declaration that moneys amounting to £10,826 6s. 8d. were not assets of the deceased, but being beneficially to the plaintiff. The actions were heard last May, and several witnesses were examined on both sides. At the conclusion of the hearing Mr. Justice Meredith announced that he would reserve judgment. He subsequently informed counsel what he wished further arguments to be put in the case. These legal arguments, in the course of which numerous authorities were cited, concluded on Tuesday, and thereupon judgment was delivered.

Mr. Justice Meredith in giving judgment, said that the defendant in both of these actions was the personal representative of Austin Freeley, who died on the 29th December, 1920, having real and personal estate of the apparent value of £25,000. He had resided in the United States of America a number of years ago, having made money there, and settled down in the land of his birth at Ballyhannis. He was extremely careful in money matters, spending as little as he possibly could, and was a very conservative and certainly very anxious that the Revenue Authorities, with whom he had trouble in respect of his income tax, should make as little as possible out of his estate after his death, and he would seem to have had the quite common dislike to making any gift or for the inevitable estate. But in March, 1927, he took a step forward, seemed to have hesitated, and went no further than to put the sum of £10,917 on deposit receipts in the Ulster Bank in the names of himself and Patrick Freeley, a relative with whom he was on intimate terms, and with whom he took a small regular when he visited the Bank. These deposit receipts were made payable to the deceased and Patrick Freeley, or to either of them, and the receipts in charge of the Bank and he had a conversation with the Bank Manager which made it clear that what the deceased did, he did as an initial step, but an initial step only, towards settling his affairs. It was quite clear that if Mr. Justice Meredith had the day after these judgments the amounts deposited would have been assets of the deceased. For there was no immediate intention of benefitting Patrick Freeley. There was only a step forward towards definite settlement of his affairs. Mr. Justice Meredith took it as of importance that there was evidence that future more definite action was in contemplation. The contemplated future action, as he held, took place on the 8th September, 1929, when, as the result of a series of withdrawals and deposits, a round sum of £5,000 stood on deposit receipt in the names of the deceased and Patrick Freeley, a sum of £10,826 6s. 8d. in the names of the deceased and the plaintiff, the Rev. Michael Owens, C.C., payable to either of them, and the sum of £5,000 in the sole name of the deceased. The two actions were concerned with these two sums of £5,000 and £10,826 6s. 8d. which were claimed by the plaintiffs, Patrick Freeley and the Rev. Michael Owens beneficially.

The legal position was, that the plaintiffs not being persons in whose favour an advancement would be presumed, there was a presumption of a resulting trust. This presumption, however, might be rebutted, and evidence to rebut the presumption had been given by the Bank Manager, Mr. MacNeill and by both Patrick Freeley and the Rev. Michael Owens. If he was not satisfied with their evidence in each case, then he was not alone entitled to find, but he should find, that the plaintiffs had rebutted the case which lay upon them. In cases of this kind it was extremely difficult for the personal representatives to procure evidence in support of the presumption. But having approached the evidence in a critical frame of mind, he did not find himself with in the case, and he further regarded it as corroborated by the Bank accounts showing the complete series of transactions. If on the 8th September the deceased had not withdrawn the £5,000 which, he said, he required for a certain purpose, and if he had not done so with in the case of the Rev. Michael Owens was a capital sum with which there had been repeated capital transactions, then he did not think that he would have regarded what happened to be the last of the judgments, as a resulting trust intended to benefit Patrick Freeley and the Rev. Michael Owens. But all the objective facts in the case, to his mind, confirmed the evidence, which seemed to him to be given in a very candid manner.

He reserved judgment, as he desired to consider the difficulty, pressed by Mr. Carson, arising from the form of the deposit receipt. The arguments seemed to him to come to this: that if a deceased person had put money into deposit receipt in his own name and that of another, payable to him or the survivor, whatever was the meaning of the transaction, it was final; whereas if the money was payable to either, and the deceased retained control of the deposit receipt, then that intention was not final, and the receipt was not final, and that there was no complete and final intention to benefit. He did not think the argument was sound. The question was as to the present intention at the time of the transaction, and he did not think that the intention was contradicted by the deposit receipt being in a form which would allow a change of the present intention, even if that form was adopted in order to enable a possible change of intention and no merely to facilitate the drawing of interest during life. A reservation of a power of revocation in a voluntary settlement did not destroy the present beneficial intention of the settlor. The various authorities cited by Mr. Carson as in his favour, seemed to him to deal with very different questions from that whether the presumption of a resulting trust had been rebutted. There were cases in which the difficulty that equity will not perfect any incomplete gift was sought to be got over by setting up a fiduciary trust, and in such cases it was implied so as to make up for an imperfect gift. He did recognize, however, that there was a point of view from which a deposit receipt in the form adopted in the present case was very different from a deposit receipt as payable to either, and he was not satisfied, and on considering the case after the hearing, that difference made him experience the difficulty which seemed to have pressed on the mind of Mr. Justice Gibson in *Dyer v. McCreagh*. But on full consideration he felt bound to follow the dicta of Mr. Justice Gibson in that case. The point made by Mr. Carson in his able argument was that in the cases where, before the Married Woman's Property Act, money was deposited by a husband in the name of himself and his wife, and was payable to them or the survivor, there was a gift, in the broad sense of the word, in the first instance, and the fact that the husband could take back what he had given did not affect the character of what he had done, and consequently, in such cases, the character was so long as it stood. But in the present case, according to Mr. Carson's argument, there was no gift in the first instance; the rights of the parties were entirely unaffected by what was done. If that statement was correct, he should submit to Mr. Carson's argument. But what was done made the two persons, and not merely the deceased alone, the creditors of the Bank. No doubt the deceased alone could withdraw the whole fund provided he had the deposit receipt in his possession and could comply with the conditions. But if the deposit receipt were lost he, Mr. Justice Meredith held that if it were necessary to bring an action to recover the debt from the Bank both joint owners, if alive, would have to be parties to the action. Consequently the rights of the parties were affected by what was done, and he held that what was done and consequence of what the plaintiffs were entitled to at law—was done with the intention to benefit. Once, then, the presumption of a resulting trust was rebutted, the position must be the same as in a case where the law presumed an advancement. Hence the arguments put forward by Mr. Maguire and Mr. Carson would have to hold good if money were placed by a father on deposit receipt in the names of himself and his son, payable to them or either of them, and on the death of the father the money, if remaining on deposit receipt, would be legally payable to the son, and the presumption of a resulting trust would certainly be rebutted by the presumption of advancement.

Having referred to the circumstances of the case of *Marshall v. Cantwell* and to the decision in that case, Mr. Justice Meredith said that the moneys on deposit receipt in the present case would at once clearly belong to the plaintiffs but a presumption that what was done by the deceased was not done with a view to conferring any benefit on them. Once this presumption was rebutted the legal title was cleared. For these reasons he must hold that the plaintiffs were entitled to the relief sought.

As to costs, he would, under the peculiar circumstances of the case, make the plaintiffs bear their own costs, and the defendant would get his costs out of the estate. The trouble had been caused partly by the deceased and partly by the plaintiff, and he did not choose to put all the facts before the court. They had then to bring an action to substantiate their claims and rebut the resulting trust which the law presumed in favour of the deceased. The evidence to rebut the presumption had been in the hands of the executor, and he did not think that the court should bear the costs of rebutting the trust should have

that if a deceased person had put money into deposit receipt in his own name and that of another, payable to him or the survivor, whatever was the meaning of the transaction, it was final; whereas if the money was payable to either, and the deceased retained control of the deposit receipt, then that intention was not final, and the receipt was not final, and that there was no complete and final intention to benefit. He did not think the argument was sound. The question was as to the present intention at the time of the transaction, and he did not think that the intention was contradicted by the deposit receipt being in a form which would allow a change of the present intention, even if that form was adopted in order to enable a possible change of intention and no merely to facilitate the drawing of interest during life. A reservation of a power of revocation in a voluntary settlement did not destroy the present beneficial intention of the settlor. The various authorities cited by Mr. Carson as in his favour, seemed to him to deal with very different questions from that whether the presumption of a resulting trust had been rebutted. There were cases in which the difficulty that equity will not perfect any incomplete gift was sought to be got over by setting up a fiduciary trust, and in such cases it was implied so as to make up for an imperfect gift. He did recognize, however, that there was a point of view from which a deposit receipt in the form adopted in the present case was very different from a deposit receipt as payable to either, and he was not satisfied, and on considering the case after the hearing, that difference made him experience the difficulty which seemed to have pressed on the mind of Mr. Justice Gibson in *Dyer v. McCreagh*. But on full consideration he felt bound to follow the dicta of Mr. Justice Gibson in that case. The point made by Mr. Carson in his able argument was that in the cases where, before the Married Woman's Property Act, money was deposited by a husband in the name of himself and his wife, and was payable to them or the survivor, there was a gift, in the broad sense of the word, in the first instance, and the fact that the husband could take back what he had given did not affect the character of what he had done, and consequently, in such cases, the character was so long as it stood. But in the present case, according to Mr. Carson's argument, there was no gift in the first instance; the rights of the parties were entirely unaffected by what was done. If that statement was correct, he should submit to Mr. Carson's argument. But what was done made the two persons, and not merely the deceased alone, the creditors of the Bank. No doubt the deceased alone could withdraw the whole fund provided he had the deposit receipt in his possession and could comply with the conditions. But if the deposit receipt were lost he, Mr. Justice Meredith held that if it were necessary to bring an action to recover the debt from the Bank both joint owners, if alive, would have to be parties to the action. Consequently the rights of the parties were affected by what was done, and he held that what was done and consequence of what the plaintiffs were entitled to at law—was done with the intention to benefit. Once, then, the presumption of a resulting trust was rebutted, the position must be the same as in a case where the law presumed an advancement. Hence the arguments put forward by Mr. Maguire and Mr. Carson would have to hold good if money were placed by a father on deposit receipt in the names of himself and his son, payable to them or either of them, and on the death of the father the money, if remaining on deposit receipt, would be legally payable to the son, and the presumption of a resulting trust would certainly be rebutted by the presumption of advancement.

Having referred to the circumstances of the case of *Marshall v. Cantwell* and to the decision in that case, Mr. Justice Meredith said that the moneys on deposit receipt in the present case would at once clearly belong to the plaintiffs but a presumption that what was done by the deceased was not done with a view to conferring any benefit on them. Once this presumption was rebutted the legal title was cleared. For these reasons he must hold that the plaintiffs were entitled to the relief sought.

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would rely upon the ten days, and the committee on the other depositor, and when the two depositors would have to settle up between them what they wanted and where they were. He submitted that where the money was payable to them, or either of them," the legal effect was that it created a joint account which, on the death of one of the depositors, would pass to the survivor, so that the survivor of the two depositors was the person who was legally entitled to take the money from the bank and was, in fact, the only person who could give receipts for the money.

The Chief Justice asked whether Owens and Austin Freely have gone into the bank and drawn the money during the lifetime of Austin Freely.

Mr. Leonard said that the deposit receipts had been handed by Austin Freely to the bank manager to be kept by him as a receipt distinct from the way in which other receipts were kept by him and to be handed by him to the survivor on the death of the other depositor. The bank manager was authorized to give Patrick Fitzgibbon a receipt for \$5,000 for him in the bank. It was clearly implied term for the trust that Austin Freely was to get the interest during his life. If Patrick Freely had come in during the lifetime of Austin and asked for the money the bank manager could have easily justified in producing the receipt to Patrick. In the view of the terms in which he was given it by Austin Freely, and Patrick would have to arrange the matter between them.

Mr. Justice Fitzgibbon said that the bank manager considered that the bank had handed the receipts over to Austin Freely wherever Austin Freely asked for them. The position under which the bank and Austin Freely acted throughout was—and he thought the evidence bore out—that Austin Freely considered himself to have had no dominion over this money during his lifetime.

Mr. Leonard—"I won't shrink that issue. That is what I want to meet, because the question is: Does the practical conduct exercised by him and the bank, and the fact that by reason of his act purported to pass at his death?

Mr. Justice Fitzgibbon—He didn't create a joint tenancy, and if he did not create a joint tenancy the beneficial interest did not pass.

Mr. Leonard submitted that his clients had the legal right to sue the bank and were the legal owners of the money. The effect of the receipt in the form in which it existed was that it created a debt due to the co-depositors jointly with the death of either depositor belonged, as between the depositor and the survivor, and that the effect of the addition of the words, "to them, or either of them," was the appointment by each depositor of his co-depositor as his trustee to give a receipt, as far as he was concerned for the money to the bank during their joint lives. The addition of the words, "either of them," enabled the bank during the lifetime of either to pay them. In considering what was the whole effect of the instrument they had to consider the circumstances in which it arose in its present form. Austin Freely was a creditor of the bank, and in the case of Father Owens he did an act which made him and Father Owens joint creditors of the bank. As a necessary consequence from that, the legal title had passed to Fr. Owens. Consequently, he submitted, the case was within the description of the transfer of a gift, because the legal title was the direct consequence of what he did. It had an immediate effect because it changed a single ownership.

Counsel took from the evidence portions on which as particularly relied in support of his case. He referred to the evidence of Mr. McNelis, the bank manager, who stated that when Mr. Austin Freely called on him to the bank, asking for his receipts, and said that he was going to settle the money finally. "And he told me," continued Mr. McNelis, "to put £5,000 in the names of Patrick Freely and himself, and he gave me a number of receipts totaling £14,000 and put it to the names of Father Owens and himself. He told me that he wished that no person would know anything of these moneys and that the moneys were to be the property of Patrick Freely and Father Owens if anything happened to him, and that the receipt was to be handed to the survivors." Mr. McNelis added that the requisitions were filled in as directed, and when the receipts came back Mr. Freely said that he had made a mistake in Father Owens' receipt and he wanted to change it. He wanted £3,500 in his own name—he wanted it for a certain purpose; he did not tell him what the purpose was. He (Mr. McNelis) changed the receipts as directed and handed them to Mr. Austin Freely, who looked them over and handed

them back again to him and told him that the joint receipts, if anything happened to him, were to be handed to the survivors, but that no one was to know anything of the money, and that the money was to be their property. Counsel also quoted from the evidence of Mr. McNelis as to what occurred on the 15th Dec., 1930. On that day, said Mr. McNelis, Austin Freely called and said he had some bills to pay and he would like to get the interest on those receipts. He gave Mr. Freely the interest on the receipts, and Mr. Freely told him to keep the receipts as they were. In reply to the question whether he had told Mr. Patrick Freely about these accounts, Mr. McNelis said: "Patrick Freely called at the office on ordinary business, and he said that Mr. Austin Freely had told him that he left him well off in the bank and he asked me what the amount was and I told him what was in the joint names—£5,000. Some days later Father Owens asked the same question and I told him." Mr. McNelis said this was about six weeks after the 8th September, 1930. Counsel also referred to the evidence of Dr. A. P. Smith, who was in evidence on behalf of Austin Freely and who stated: "I asked him what he had any affairs to settle and he said: 'I have most of my affairs settled.'" This was a day or two before the old man's death. Fr. Owens was in evidence that Austin Freely told him that he had disposed of most of his affairs but that he had some dry cash in the bank still. Father Owens also stated: "He (Austin Freely) asked me whether there be any duty on money that was left on joint deposit receipts, or if one of them died would the other one get it and get the interest duty whatever, and I told him that I thought there would be no duty whatever and that they were not entitled to get revelation in that case. Counsel mentioned that this was not the law. Mr. Patrick Freely stated in evidence: "Mr. Freely told me not to put money there in the bank for me. I didn't know anything about the account. . . He (Austin Freely) was driving his pony and trap into my stable, and I was showing him the horse and he said they cost a good deal of money. He said, 'You need not worry about that. You will have to build down to the hill yet,' meaning the end of the garden."

In concluding, Mr. Leonard said that the question had been raised in this case as to the credibility of the witnesses. He respectfully submitted that, apart altogether from the effect of the evidence they had given, the evidence of the plaintiffs and Mr. McNelis bore the most scrupulous candour and the truth. He respectfully submitted that the Court would have no difficulty in taking the view of Mr. Justice Meredith that the evidence was credible and given with candour. The evidence appeared to be given with the object of stating the facts apart from what the result of that might be. There could be, he submitted, only one answer to the question whether Austin Freely intended to benefit the two plaintiffs or that this property would go back to his estate; and the real question was whether there was anything to prevent the Court giving effect to that intention. There was no case on the books which decided that a person who had an equitable title was to have a title taken away from him if the Court was satisfied that the doctrine of resitury had been rebutted.

Mr. Carson, S.C., with whom was Mr. Martin Maguire, S.C., and Mr. Micks (instructed by Mr. Austin Crean) replied briefly on behalf of the defendant, the respondent. He said that Mr. Leonard in reading the evidence seemed to be him to be endeavouring to show from the evidence of the plaintiffs that the old man Austin Freely had, in his lifetime, intimated to him that he had money in the joint names of himself and Patrick Freely in the bank, and that those moneys were to be the moneys of Patrick Freely. That was not so at all. He submitted that there was no evidence whatever of any communication by the old man to either Father Owens or Patrick Freely that moneys were in their joint names and were to go to the survivor. He did not quite understand whether Mr. Leonard was endeavouring to stand over as a gift or a trust. Mr. Denning certainly was not contending that there was a trust. He (Mr. Carson) submitted that unless the plaintiff could succeed on the fact that it was a gift. He submitted that in favour of his client. He submitted that Austin Freely, having regard to the fact that he held complete dominion over the fund, could have made for the payment of the money up to the time of his death. He submitted that his client was entitled to succeed, and that the appeal should be allowed.

The Court reserved judgment.

March 26, 1932.

BALLYHAUNIS WILL CASE JUDGMENT.

The Supreme Court, constituted by Chief Justice Kennedy, Mr. Justice Fitzgibbon and Mr. Justice Martin, gave their decision on Friday in the appeals from the decision of Mr. Justice Meredith in two actions in one of which the plaintiff was Mr. Patrick Freely of Main Street, Ballyhaunis, and the defendant was Mr. Austin Freely, of Ballyhaunis; the plaintiff in the other being the Rev. M. J. Owens, C.C., Bunnacree, Ashill, County Mayo, Mr. Green being also the defendant.

In the first mentioned action Mr. Patrick Freely claimed a declaration that moneys amounting to £5,000 with interest upon deposit accounts in the Ulster Bank Ltd., in the joint names of the late Austin Freely and himself were not, on the death of Austin Freely assets of the deceased, but belonged beneficially to the plaintiff. In the other action the Rev. Father Owens claims a declaration that as regards moneys amounting to £10,595 6s. 3d. on deposit receipts in the joint names of Austin Freely and himself, Mr. Green the defendant, who is one of the executors of the will of Austin Freely, counterclaimed in both actions declaratory of the plaintiff's personal representative of Austin Freely; declarations that the moneys mentioned formed part of the estate of Austin Freely; and injunctions restraining the plaintiffs from cashing or otherwise paying the plaintiffs' deposit receipts. The late Mr. Austin Freely, who is to be remembered, amassed a large fortune in America, returned to Ireland in 1894, purchased a farm at Carravore, near Ballyhaunis, and died there in December, 1900, at the age, it was stated, of the late Mr. Justice Meredith found in favour of the two plaintiffs and the defendant appealed to the Supreme Court. The Supreme Court unanimously allowed the appeal with costs, dismissing both actions, giving judgment for the plaintiff in the counter claim and making the declarations for which he asked.

The Chief Justice, in giving judgment, said Austin Freely seemed to have had before his mind the problem of passing on his fortune in such a way as to satisfy any claim by the State in the way of death duty or otherwise. The old man was very secretive, and practically the only evidence available to determine the matters in question, was the evidence of Mr. McNelis, the Manager of the Ballyhaunis Branch of the Ulster Bank, and he was called as a witness in support of the claim of the two plaintiffs, that was, for the purpose of rebutting the resulting trust which otherwise would be presumed in favour of the deceased man and in favour of the respondent. The Chief Justice referred to the evidence of Mr. McNelis as to the circumstances in which Mr. Austin Freely placed the money on deposit receipt in the bank. Mr. McNelis was asked to tell what occurred on the 8th September, 1930, and he answered as follows: "He (Mr. Austin Freely) called about 10 o'clock or 12 o'clock and asked for his receipts, and he said that he was going to settle the money finally. And he told me to put £5,000 in the names of Patrick Freely and myself, and he gave me a number of receipts totaling £14,000 and put it to the names of Father Owens and himself. He told me that he wished that no person would know anything of these moneys and that the moneys were to be the property of Patrick Freely and Father Owens if anything happened to him, and that the receipt was to be handed to the survivors." When asked in the requisitions as directed and the receipts came back" he was asked, and he replied: "Yes, and when they came back he said that he had made a mistake in Father Owens' receipt and he wanted to change it. He wanted £3,500 left in his own—he wanted it for a certain purpose, which I did." "He did not tell you what the purpose was?" Mr. McNelis was asked, and he replied: "No. So I got the receipts and handed me and changed them as directed, and handed them over to him and he looked them over and handed them back again to me. And he told me that the joint receipts, if anything happened to him, were to be handed to the survivors, but that no one was to know anything of the money, and the money was to be their property." "So he told me to keep the receipts in my possession and I did so." Mr. McNelis was further asked whether he recollects any further dealing with the deposit receipts by Austin Freely, and his reply was: "Yes, on 15th December, he called and said that he had some bills to pay, and he would like to get the interest on these receipts. And I gave him the interest on the receipts, and he told me to keep the receipts as they were, which

The Chief Justice also referred to the evidence of Mr. Patrick Freesley, and the Rev. Father Owens. If there was, he said, on the death of Austin Freesley nothing more than the records of the transaction as shown in the deposit accounts in the books of the bank, a resulting trust would clearly arise by equity, a presumption in favor of the donor and the personal representative as regards all the moneys which were, on the 8th September and 15th December, 1930, lodged to the deposit accounts in Austin Freesley's name and in the names of Patrick Freesley and the Rev. Father Owens. There was here no such relationship as would raise the presumption in favor of the donees of the moneys, the resulting trust. The onus of rebutting the presumption of a resulting trust rested upon the plaintiffs who claimed to be beneficially entitled by survivorship to the moneys standing in the accounts. He held that they had not discharged the onus. Counsel for the plaintiff pressed, he said, the case of the credit of whatever, if anything, might remain to credit of the deposit accounts at Austin Freesley's death. In his opinion such a gift was an invalid gift as an attempt to make a testamentary gift. He was of opinion that the plaintiffs had failed to rebut the presumption of a resulting trust, and that the appeal must be allowed, the judgment as declared by Mr. Justice Meredith being affirmed, and the plaintiffs' action dismissed, and that judgment should be entered for the defendant on his counterclaim with a declaration as asked.

Mr. Justice Fitzgibbon, in the course of a concurring judgment, said there was not much controversy about the facts, but the inferences to be drawn from the facts and his instructions to the deceased Austin Freesley as to his intentions in his dealings with the property and the legal effect to be given to the intention, required careful consideration, and were by no means free from doubt. Austin Freesley, who was stated to have been over 92 when he died, had spent a large part of his life in America, whence he returned about twenty years ago and took up his residence at Carravogue about a mile and a half from Ballyhanna. He was possessed of considerable means, as, in addition to the sum of nearly £16,000 involved in these actions, he had £18,500 on deposit receipt in his own sole name in the Ulster Bank, less simple property in Ballyhanna valued at £1,000. The principal sum of £200,000 was situated in probate property which he held in shares in Coates, the English Sugar Co. Ltd., Guinness, 5 per cent. War Loan and Free State National Loan, valued in all at £3,700, and real estate in America of unascertained value, against which he kept an overdraft on current account of £1,614. Having referred to the transactions with the deposit accounts commencing on the 8th September, 1930, Mr. Justice Fitzgibbon said it had not been contended on behalf of Patrick Freesley, and Mr. Justice Meredith had expressly negatived the conclusion, that if Austin Freesley had died during the period between March 2nd, 1927 and September 8, 1930, Patrick Freesley would have had, by survivorship, the moneys for the time being standing in deposit in the names of the deceased and himself. But it was alleged that the transactions deposited by the Bank Manager as having taken place on the 8th September, 1930, so altered the relationship between deceased and Patrick Freesley in respect of the moneys deposited in their names and payable to them or either of them, and created between the deceased and the plaintiff, Father Owens, a relationship in respect of the moneys deposited by the deceased on that day and payable to them or either of them, as to entitle Patrick Freesley in the former case and Father Owens in the latter, to succeed by survivorship on the death of Austin Freesley.

Mr. Justice Fitzgibbon refused to state in any intelligible legal terms what this relationship was. They repudiated the suggestion that there was either a gift or a declaration by the deceased man of a trust affecting the moneys on deposit in the two names. They admitted, or at least they did not deny, that Austin Freesley could, at any time during his life, have withdrawn all moneys standing in his own and that of either of the plaintiffs and have appropriated it to his own use, and that neither plaintiff would, in such event, have had any claim upon Austin Freesley or his estate. Having quoted from the evidence of Mr. McNelis, the Bank Manager, or what took place on the 8th September, Mr. Justice Fitzgibbon said that if Austin Freesley had been so dangerously ill and in contention of death when this took place there was a valid donee support a claim in respect of these deposit receipts. But there was no suggestion that Austin Freesley was not in excellent health on the 8th September, 1930, though he did in fact die on the following 29th December. Anyhow, donee support was not in issue. The issue was merely as to the nature of the relationship between the

settler and the money finally. If he had insisted upon a change in the form of the deposit receipt and had provided that the money deposited should really be placed in the joint names of himself and another or that it should be payable "to them jointly or to them or the survivor of them or should be so lodged as to be no longer under his own sole control, there would be ground for holding that he had an intention to alter the dominion over the deposited money and to confer an immediate interest upon the co-depositors. Instead, he lodged the moneys upon a receipt in the name of Austin Freesley. The Bank acknowledged the receipt "from Austin Freesley, Carravogue and Patrick Freesley, Esq., Ballyhanna," "for which we promise to be accountable to them or either of them," directed the Manager to keep the receipt for him, not to hand it to the co-depositor until after his death, and did, in fact, demand it back, and endorse it and draw all the moneys deposited with interest, and re-deposited the principal on December 15th, 1930. The plaintiffs themselves did not deny that if Austin Freesley had, on December 15th, lodged the money he had drawn upon a deposit receipt in his own sole name, or appropriated part of it or all of it to his own name, he would be entitled to withdraw it in doing so, and that neither would have had any claim. If that were, as he believed it was, the true state of affairs in relation to this money, he was unable to follow the contention that the moneys became on the re-assignment any more, the property of Patrick Freesley and Father Owens than they had been before they had been withdrawn while they were in actual possession of Austin Freesley. In considering the question whether there was ever a gift to either of those whose names appeared with that of the deceased upon the deposit receipt, the form of those documents appeared to him to be of great importance. In the ordinary case of money invested or deposited in two names, it could be withdrawn by either without the concurrence of the other; and he was not aware of any case in which the alleged donor retained throughout his life the complete power of disposition over the property in dispute, and it was held that there had been a complete gift by him in his lifetime.

Austin Freesley was well acquainted with the various legal and equitable doctrines in the names of two or more persons, and the effect which the form of the deposit had upon the powers of the depositors to deal with the sum deposited. It was expressly proved that he adopted the special form of deposit in the case of the sums in dispute in this case in order that he might have power to withdraw the principal moneys from the deposit account on the occurrence of any other person. It was also proved that he took the most careful precaution to prevent any person but himself from having any opportunity of dealing with the moneys in any way; and it was proved that he did exercise his dominion over the money when he had occasion to do so. Mr. Justice Fitzgibbon could not attribute so much weight to the circumstance that there was only one dealing by Austin Freesley with the money after September 8th, 1930; viz., on December 15th. It was remarkable that he drew and re-logged the sum, which it was alleged, he had given away, only three months after the date of the alleged gift, while his estate thereafter had been high and untouched for twelve months together. When Austin Freesley did intend to make a gift he knew well how to give effect to his intention. At the request of Father Crowe, the Prior of the Augustinian Abbey, at Ballyhanna, he decided to give £500 to a young man, named Thomas Greene, and the sum was deposited in the joint names of himself and Thomas Greene upon a deposit receipt which expressed that the money was to be payable "to them or either of them," thus putting it out of his own power to deal with the fund without the concurrence of his co-owner, and it appeared that Austin Freesley knew that money deposited in such a way could not be withdrawn except upon the request of both depositors. Upon the 8th September, 1930, the very day upon which he first deposited the sums in dispute in this case, he made a deposit of £200 in the joint names of Richard Owens and the Rev. Father Owens expressed to be payable to them or the survivor of them.

Mr. Justice Fitzgibbon's mind, the inference was almost irresistible that when he made the other deposits in the two names payable to himself and another "or either of them," and kept the absolute control of the receipt without the production of which the money could not be withdrawn, he had no present intention of parting with the property, but was desirous to make a disposition which would take effect upon his death, of so much of the money as there remained upon deposit. He retained a power of disposition over it during his life. In his Mr. Justice Fitzgibbon's opinion the plaintiffs had failed to establish

any present intention on the part of Austin Freesley to part with his property in, and absolute dominion over, the deposited money during his lifetime, and a disposition "to take effect only upon his death" could not be effected except by a declaration of trust which was admitted not to have been made by him. In his opinion the actions should be dismissed and the judgment should be given for the defendant upon the counterclaim with the declarations as requested by the plaintiffs. Mr. Justice Murnaghan also concurred. He said they had been asked to take a view of the evidence given on behalf of the plaintiffs different from that taken by Mr. Justice Meredith, who tried the action. No ground had, however, been shown for departing from the general principle that the credibility and accuracy of the witness giving a material fact is a matter for the Judge who heard the witness at the trial of the action. Accepting then the evidence given on behalf of the plaintiffs, the question remaining was: what was the legal effect of that evidence and of the inferences which could properly be drawn from it. The contention put forward on behalf of the plaintiffs was that the moneys were deposited solely rather than over broad views of the facts. They said that an Austin Freesley on the 8th September, 1930 and again on the 15th December, placed the large sums of money in question on deposit receipt in his own name and that of the respective plaintiffs, and as he died while the moneys remained on deposit receipt, the legal title remained with the survivor, and they further said that the beneficial interest in the moneys, which would prima facie upon equitable doctrines belong to Austin Freesley as owner, did not form part of his estate passing under his will inasmuch as Austin Freesley desired that the beneficial interest should pass on his death to the plaintiffs and that he would not wholly admit that Austin Freesley could have disposed of the corpus after the dates mentioned, but they did not argue that he was unable to do so. They stated that they were willing to assume that he could have dealt with the money as he pleased, but, arguing the case on that basis, they said they were entitled to the money because he did not, in fact, remove it from the Bank and appropriate it to his own use. His (Mr. Justice Murnaghan's) view of the evidence was that Austin Freesley never intended to part with his complete dominion over the corpus in his lifetime. If the plaintiffs could establish that on the 8th September, 1930, Austin Freesley made a definite declaration of trust in relation to the money deposited, apart from its mode of investment on deposit receipt in the Bank, effect might be given to such a declaration of trust. The plaintiff would not state what precise trusts were declared in respect of the money. In fact they said that there was no declaration of trust at all. He agreed that it was not possible for a trust in respect of such a thing being declared on the 8th September, 1930, in respect of the money in question. If then the money belonged beneficially to Austin Freesley during his lifetime, if he had not bound himself by any trust in reference to it, and if he retained full dominion over it, the controvevery to make the money pass to the plaintiffs by the tempt to make a retrospective will which the

law did not give effect to. Austin Freesley was, during his life, and at the time of his death, entitled in equity to the money on deposit receipt in the Bank and his interest could only legally pass on his death by a will made in accordance with the Will's Act. The ingenious suggestion that on the death of Austin Freesley and that property passed at law to the plaintiffs, and that this property which was his up to the moment of his death, was not bound by a resulting trust, had to his (Mr. Justice Murnaghan's) mind neither probability nor legal validity to support it. It would be a direct method of evading the Will's Act. He was of opinion that the attempt of the deceased to circumvent the Will's Act must fail at law.

Mr. Denning, K.C., who, with Mr. Leont and K.C., and Mr. Thomas J. Connolly (instructed by Messrs. Dillon-Leach and Sons), appeared for Mr. Patrick Freesley and the Rev. Father Owens, suggested that it was not to the fact that it was the action of the deceased gentleman himself which gave rise to the litigation, the costs should be made payable out of the residue.

The Chief Justice said that the costs followed the result. The appeal would be allowed and the order of the judge and declaration of Mr. Justice Meredith would be affirmed, and judgment would be given for the defendant on the counterclaim and the declarations asked for made. Mr. Denning said that Father Owens would not be so very badly off, because he was one of the residuary legatees, but was in the other hand, a trustee of the money, and was in a somewhat unfortunate position of not being a residuary legatee. So in his words ask the Court to give

them their costs in the Court below out of the estate.

The Chief Justice—The plaintiffs will pay their own costs of the action. The defendant will pay his costs as personal representative out of the assets.

Mr. Carson, S.C.; Mr. Martin McGuire, S.C. and Mr. McKis (instructed by Mr. Austin Green) were Counsel for the defendant, Mr. John Greene.

NOVEMBER 12, 1931.

THE PRICE OF MILK IN CO. MAYO

A LOCAL "WAR" AVERTED

A dispute that might have developed into a small "milk war" in Co. Mayo was settled when the milk dealers agreed to supply milk to the public at 4d. instead of 6d. per quart.

The facts are: The summer price of milk in Ballyhaunis is 4d. per quart, and this increases to 6d. in the first fortnight in November. This year, however, there was considerable opposition to the proposed increase.

Active steps in the matter were first adopted by the local Civic Guards, who did not relish a heavy addition to their monthly mess bills. The guards approached the different milk sellers and dairy farmers and requested them to submit tenders for the supply of milk to the barracks for the entire 12 months.

The tenders received varied from 4d. to 6d. per quart; the 4d. tender was, naturally, accepted.

ACTION OF TOWNSPEOPLE.

As soon as the other townspeople heard of this successful move, they helitely but firmly told the local milk dealers that if the guards got milk at 4d., they should also get the benefit of the reduced prices.

The milk dealers alarmed at this opposition, held a conference and after a prolonged debate agreed to ask for 5d. per quart. The consumers held out for 4d. and one by one the milk sellers brought down their prices.

The result is that Ballyhaunis town is now getting milk at the summer price of 4d. per quart.

SEPTEMBER 23, 1933.

A BALLYHAUNIS SPIDER.

Mr. Michl. Curley, Clare St., Ballyhaunis, recently captured in his shop an interesting specimen of the insect tribe which aroused considerable local interest. Entomologists consulted, tentatively classified the creature as belonging to the spider species, but whether indigenous or exotic hesitated to say owing to its comparatively immense dimensions. Ultimately it was decided to submit the creature for inspection to the Natural History Section of the National Museum, Dublin. In due course the deputy-keeper of the Natural History Division sent the following interesting and informative reply:—

11th Sept., 1933.

Dear Sir—I am returning your specimen in spirit. It is an exceptionally large female of the "Epeira Diademata" (Garden Spider). I think if you examine the sheltered banks or hedges or waste places or brambles in or along the edge of woods you will have no trouble in finding further specimens at this season of the year, for their large webs, often stretched many feet from tree to tree, can be easily identified. Normally the spider sits in the centre of the web, but if scared will retire into a hidden retreat nearby. These spiders vary greatly in colour and size (yours is the maximum size), and occur in all parts of the country where shelter is to be found. We are always glad to answer inquiries, if possible.

MARCH 30, 1918

"Sentenced to Death."

SUCCESSFULLY PRODUCED IN BALLYHAUNIS.

Under the auspices of the Cassinett Dramatic Club the Ballyhaunis amateurs gave a splendid entertainment on Sunday night, 10th inst., in the New Hall, in aid of the Aisic Memorial Fund. The piece chosen was that well-known Irish drama "Sentenced to Death," and seldom, if ever, has a Ballyhaunis audience been privileged to witness such an exceptionally fine treat. A house crowded almost to the point of suffocation, followed with enthusiasm and breathless interest the development of the plot from the opening scene to the denouement when innocent claims its victims and virtue triumphs over prostrated vice and wrong. It is much to the credit of the amateurs, that notwithstanding the great strain put upon them in undertaking such a difficult task, they acquitted themselves one and all in a manner of which even a pretensions and experienced company of professionals might personally feel proud, and that the interest of the vast audience was never allowed to drop or flag even for a single instant. The phenomenal success of the effort is all the more remarkable in view of the fact that in the case of many of those taking part it was their first appearance before the footlights, though no evidence of this could be deduced from their playing, as they seemed so much at home in their work as if they were "to the manner born." Not alone did they seem to have thoroughly mastered the words, but also assimilated the spirit of the play, and consequently they discharged their duties without any traces of nervousness or stage-fright, and free from all embarrassment, a result which only painstaking and careful rehearsal and a thorough grip of details and stage technique could secure. In the play there is a great variety of action and bustle, as well as some striking speeches and soliloquies that are peopled with intensive faces and actions, and evoked whirlwinds of applause or indignation according to the sentiments appealed to or the emotions aroused. Thus apart altogether from the financial object for which such performances happen to be organised from time to time, and apart even from the temporary amusement they afford, dramatic representations such as that under consideration have a deeper and more permanent effect as a form of intellectual training that might be regarded as part of the general popular education, and, of course, but none the less real. Regarded in this light we have scarcely enough of such entertainments as the Ballyhaunis amateurs provided us with. As a factor in the intellectual progress of the people, the stage contains infinite possibilities, which, under proper direction, might be made to yield a rich harvest of good. Even the higher educational authorities have come to recognize this to some extent, and the study of a standard drama is now prescribed as part of the course for senior classes in elementary schools. That is a step in the right direction, a corollary to which would be the acting by the students of a scene or an act from the drama. Native music, song, drama, may well be preserved through the medium of the stage as part of the national life and intellectual inheritance of the people. Through plays we may be made familiar with forgotten years, and derive hope for the future, and strength for the struggle to be faced. And, even if the worst should happen, we can derive no small consolation from the fact that the Irish Nation has the finest collection of purely National song, music and poetry in the world, and that our men and women of genius have built their art and a monument that will shine out in splendour for all time, amid the ruins of dynasties and peoples, and the decay of empires and that will be still staunch and whole when even the pyramids of Egypt have crumbled into dust. For in them are embalmed the history, the struggles, and the sorrows and the joys of an immortal Nation, and a people that has refused, and will ever refuse, to be wiped out of the face of the earth. While the Race lasts, the Nation lasts, and while the Nation lasts, its history, song and story will last to the end of time. And the glimmer and resonance of such struggles as those of '98 will ever appeal to the imagination as portraying the extent to which great souls will go in a spirit of sacrifice to a cause and principle. In such a frame of mind should we witness historical dramas of the type of "Sentenced to Death," besides amusing they teach many lessons, historical, psychological and ethical, and point a moral in many a subtle form. A celebrated Statesman once admitted that his knowledge of history was solely derived from Shakespeare's

plays, and to many an Irishman the only school of native history has been the stage and drama. The Ballyhaunis amateurs are, therefore, not alone entitled to congratulation on their success, but also to thanks for their trouble in providing an enjoyable night's amusement and a first class treat. The lion's share in the enterprise fell to the capable hands of Mr M J Fitzmaurice, who, in the character of Myles Byrne, gave a finished and polished study of the dashing, fearless rebel leader. Being the pivotal round which the whole action of the drama revolved, the responsibility for success or failure rested primarily with him. And with the highest honours he acquitted himself throughout, soaring at times to heights of artistic excellence that won round after round of hearty applause. As a contrast to Mr Fitzmaurice's success as a rebel leader, we might insert into the picture that of the Romantic spy, Francis Daly. Mr P B Scott, in a remarkably fine study, brilliantly mastered in the smallest details, made that character out of the most hearily hated on the stage. But the more Jacob Daly was hated and hated, the greater was the triumph of Mr Scott who evoked many a laugh as well by his humorous sallies and "scaids." It was one of the least serious and most difficult characters in the cast to interpret, but Mr Scott scored from start to finish. The role of Andy McGinnis (Myles' playmate) was sustained by Master C. Fagan in a manner that did infinite credit to his younger, as well as to the judgment of those who had the foresight to select him for such a difficult task. In less capable and intelligent hands the play might have been spoiled entirely, but Master Fagan, though only a lad, came up to the standard required of him, and helped materially in making the programme a success. The audience was not slow in recognizing his merit, and rewarded him generously by applause and praise. As Captain Hunter Gowan, Mr W Comber had no light or pleasant duties to perform, and frequently incurred the resentment of the audience on account of the dirty work he had set his hands to. Mr Comber succeeded in making the gallant captain as un-describable an acquaintance as one could imagine. Mr Comber acquitted himself in a highly creditable manner, and showed at every word that he had studied his part carefully and knew his work thoroughly. The part of Kathleen Mc Grath (Myles' sweetheart) fell to the lot of Mr J J Byrne, and though suffering from the disadvantage of having to assume the character of a female in love, Mr Byrne seemed to know a good deal of how a romantic young lady should comport herself in situations of a delicately anxious character. In the matter of artistic loveliness in public, of a highly coloured and romantic description, there was not a young lady in the audience, I venture to state with all solemnity, who could have suggested an improvement on Mr Byrne's performance. Now, leave it as that, and let us talk about Mr P F Murray who has nothing to do with such trivialities as love-making when on the stage. In the dual character of Shamus Byrne (a loyalist) and General Lake, Mr Murray contrived as much as one man possibly could, to make the play a success. He seemed to enter enthusiastically into the spirit of the characters he interpreted, and in each instance gave a fine and finished character-study. As Barney McInnis (a cripple) Mr A Lavin was first rate, and did space permit we would wish to say more about him, as well as of Mr T Dillon (Father Curran); and Messrs T Broomey (Major Fitzgibbon); W Bessy (Sergeant Smith); M Lyons (Corporal Brown) and J Muldoon (Captain Long) who were one and all excellent in their respective roles. It would be a pity that such an amount of histrionic talent would be allowed to be dormant, and it is earnestly to be hoped that many such treats will be provided in future. The programme was repeated on Monday night 18th inst.

Notes & News

ADDRESS TO MR. P. J. NEARY, 1934
BALLYHAUNIS.
On Christmas Day, an address on behalf of his wide circle of friends and well-wishers, was presented by Dr. M. F. Waldron and others to Mr. P. J. Neary, I.M.S. R.Y. Representative. Ballyhaunis congratulated him on his recovery from his recent serious illness, wishing him the compliments of the festive season, and many successful years of future professional activity. Mr. Neary suitably replied, and reciprocated the kind and friendly sentiments expressed so felicitously on behalf of his many old friends.

BALLYHAUNIS IN THE OLD DAYS. HISTORIC ASSOCIATIONS. HALLOWED BY THE BLOOD OF MARTYRS

VERY REV. DEAN D'ALTON, P.P., Ballynophy in his history of the Archdiocese of Tuam, has but rarely referred to the Augustinian Abbey of Ballyhaunis. The ancient name of the parish of Ballyhaunis was Anagh, which means a marsh. Ballyhaunis was like Knock and Angharham (meaning the hill and big field, respectively) in the country of the Carrarillo, and in that region which was called Cintriole of Atrne. Its lands were not rich, and there was an abundance of lake, heath and bog. It was visited by St. Patrick about 440, after he had established the Christian Church on the shores of Mannin Lake. The direction of the shores was due south, passing through the modern site of the town of Ballyhaunis until he reached Howlywell. Tiercham describes it:— "And Patrick went to the well which is called Muena, and made the Cella Sene which is so called. And Secundinus was apart under a lacy elm, and the Sign of the Cross in der a that place even to this day." The present day named is, of course, the time in which Tiercham lived, that is in the seventh century, but the well of Muena is still there, and has often been venerated as St. Patrick's well, and the townland around it is known as Holywell.

THE ANCIENT CHIEFS.

For centuries the whole district was ruled by chiefs of the same race, who being Clarsaid, came to be called the O'Kearns, or Kevins. One of these, with his fighting men, and with Brian Borisame at Clontarf, and for more than a century and a half these chiefs held sway. They were then dispossessed by the Fitzgeralds, under whom were the Nangles. They soon sought the over-lordship of the whole modern County of Costello, and in the 14th century took the modern name of MacCostello, it was one of these, Jordan Costello, who founded the Augustinian Friary in Ballyhaunis, endowing it with 150 acres of land, and passed by grant to the Earl of Clanaldan in 1370, but was not suppressed, for his possessions were soon seriously curtailed. In 1586 the MacCostello of that day surrendered his lands at Ballyhaunis to Sir Theobald Dillon, one of the Queen's great officers, a greedy, grasping and unscrupulous man, who, to legalise his position he got a Crown survey of his possessions made, and this was done in 1587 by another English official, J. Estrange, who reported: "We have also been and over-viewed Ballyhaunis and land was so barren that it could not bear the usual Crown rent fixed by the composition of Connaght, and it was, therefore, taxed with a lighter Crown rent, making the burden put on Dillon light, and giving his revenues to MacCostello, and in an inquisition into the Affairs of the Friary in 1608 it was found to be in possession of about 8 acres of land. It was situated on a 'fair hill' overlooking the river and the town."

THE IRISH BRIGADE.

Dillon was then a Catholic. His descendants raised a regiment to fight for James II., and subsequently Dillon fought and fell in the armies of France. In 1769 the Lord Dillon of that day became a Protestant, in doubt to save his large estates. The Friars were then banished and outlawed, but when toleration came they returned to Ballyhaunis, and under the protection of Lord Dillon.

DIVISION OF PARISHES.

Until very recent times there was a regular arrangement of the churches being shared between Anagh and Bekan parishes. It was situated in Ballyhaunis, and the town itself was divided between the two parishes. After Canon Waldron's death, in 1892, a much needed revision of the parish boundaries took place. The whole town was assigned to Anagh, while the rural church of Loghoy, in the Anagh parish, was assigned to Bekan. Since then a beautiful church has been built in Ballyhaunis by Canon Canning, who also built a parochial residence, also a convent and convent school since on a commanding site overlooking the town. The Nuns belong to the Order of Mercy and come from Westport. In 1893 a Commission was appointed by the Most Rev. Dr. MacEvilly to arrange the overlapping of the parishes of Bekan on the one part and the parishes of Anagh and Loghoy on the other parts. The Commissioners were Dean Romayne, Canon Heenelly, and Rev. M. J. McComb, then Adm. Tuam. The result was

that Anagh, including the whole town of Ballyhaunis, was made a distinct parish, while Loghoy was added to Bekan."

HISTORIC RUINS.

The ruins of the 13th century Franciscan church and convent at Howlywell, near Ballyhaunis, are of great historical interest, though the old church is a sad ruin. The church was erected on the site of the old church built by St. Patrick when he visited the locality in 440. MacWilliam Oughter was interred here in 1410. The holy well in which St. Patrick baptised the Clau is only a few yards distant from the ruins. At Churchpark there are the ruins of an old Franciscan church and burial place, and at Kilmurran there are also ancient ruins.

Some years ago an Archaeological Society was active in Ballyhaunis. They visited and catalogued a number of ancient ruins, cromlechs, caves, and other things of historical interest, but they were handicapped by want of a journal such as the Galway Society had. By publishing a local museum did not mature, and I understand all the "finds" were sent to Dublin museum, and the books, journals and correspondence of the Literary Society to University College, Galway.

At Howlywell there is a stone sepulchre, or holy well, in which St. Patrick is supposed to have used when baptising the people. Like the one at Moyne Aibey (near Killilla), it is alleged that it never goes dry.

THE FIRST SUPPRESSION.

Teaching some years ago in Ballyhaunis Abbey was Fearns of St. Augustine's Hall, Father Hughes, O.S.A., Dublin, said that according to ancient tradition, which had to be relied on in the absence of records, the abbey was founded by the Nangle family and dedicated to St. Mary, the Virgin. In 1283, when the Order was formed into one grand body after a general Chapter at Rome, members of it spread over Europe, many coming to England and Ireland. Coming near Ballyhaunis, they were led from hillock to hillock by the sound of an angelic invisible bell to the present site of the abbey. Here they settled and flourished until the Reformation. After the suppression the Friars remained in the neighbourhood administering to the spiritual wants of the people. During the Confederate wars, 1640-1648, they repaired the church and resumed religious worship. On the defeat of the Confederate troops the abbey was again suppressed.

DISSENSION BLIGHTS IRISH HOPES.

The high hopes that the Confederation of Kilkenny would result in peace for Ireland were dashed by internal dissension. In the dissension was raising an Archbishop of Tuam was slain, and Archbishop of Drogheda the Papal Nuncio, sailed from Galway on the 23rd February, 1649. The castle set aside for his accommodation while he was attending the Confederation of Kilkenny is now a gaunt ruin. It is a site near the tower of Callan, and owned by Charles Kilkenny, who lived in place. The Nuncio has been in Ireland for over three years, and he decided to return to Rome when he saw no hope of victory for the Catholic and Confederate cause. When he was escorted by cheering crowds through the streets of the ancient city of Kilkenny in 1645 the prospect looked bright, and hope again came into the hearts of the people; but dissension and dissension destroyed the Confederation, under which persecuted Catholics got a chance to breathe in freedom, and, like at Ballyhaunis, the restoration of abbey and churches was entered upon, but the freedom was of short duration. The Marquis of Ormonde, whose possessions were destroyed (those days, and out of the lost he secured from confiscation built a frowning fortress by the Nore, which still stands, thwarted every effort of the Nuncio. The Nuncio had the reputation of being a man of imperious character, and hotly denounced men who were ready to give up church and country in order to keep their estates. When he sailed from Galway none of the Catholic noblemen were present to bid him farewell, but by his departure was accompanied by great numbers of the common people."

THE MARTYRS' BLOOD.

After the Nuncio sailed away Cromwell soon came. The Prior of Ballyhaunis, Father Fulgentius Jordan, a man whose eloquence in the days of the Confederation was second to none, was arrested for him the nickname of "the golden voice" was dragged from the pulpit of the Abbey Church, by Puritan soldiery, and put to death in the Abbey grounds in 1649. His body was laid to rest somewhere near the Abbey, and the cause of his canonisation was introduced as a petition to the Holy See between 1918-1919. Father Hughes and others, in the apostatic process for which a national collection was made by the Archbishops and Bishops of Ireland some years ago.

HUNG, DRAWN AND QUARTERED.

In the monastery of Dunmore lived Archbishop O'Queely, of Tuam, and he, along with his Friars, Father Austin Higgins, and Father Thady O'Connell, were hung, drawn and quartered by the victorious soldiers of Cromwell's army, who had defeated the Confederate troops near Sligo in 1655. Their names are mentioned in the Papal Nuncio's record, and he had Requiem High Mass celebrated for them in St. Mary's Cathedral, Limerick. Their case, together with that of Father Jordan, is in the last stages at Rome for their canonisation, or the declaration of their martyrdom. A chalice presented by Archbishop O'Queely to Father O'Connell in 1641 is at present in use in the Augustinian Friary at St. Monica, Hoxton Square, London. There is a photograph in the history of the parish of Dunmore, written by Rev. John Neary, P.P., Turlough.

BUILDING OF BALLYHAUNIS.

A person interested in my articles has asked me to place the following:—

"With the foundation of the monastery for the hermits of St. Augustine in the 14th century Ballyhaunis grew into existence as a town. The monastery was founded in 1312. It was largely endowed by the family of Nangle, who took the name of Costello. The Began MacCostello, of the name of the town, took to the Friars. The monastery flourished till the reign of James I. (1603-25), when, during the troubled times, the Friars had to fly and abandon their church and monastery, which were burnt down. In 1641 the Friars gained possession of their old house, and began the ruins of the ruined edifice. In 1642 Father Fulgentius Jordan was dragged from the pulpit and riddled with bullets. After a score of years the Friars were obliged again to fly, and continued amongst the people hidden, and in the ruins of the ruined monastery. About 1780 they began to restore and rebuild the wrecked church and monastery. At the end of the 19th century Viscount Dillon confiscated the lands, but granted the Friars a lease for over 14 acres at a nominal rent of one shilling per acre, keeping in his own right as lord of the manor the rest of the few farm belonging of right to the Friars."

O'DONOVAN'S LETTERS.

John O'Donovan, in one of his Ordnance Survey letters, dated 18th August, 1846, writes on the 16th August, 1848, says of Ballyhaunis:—

"Anagh parish is called in Irish Enagh, which word is always locally described as signifying low, marshy ground. In Church Park in this parish are the ruins of a church, and in Holywell, which is in St. Patrick's well. St. Bridget's well lies in the parish of Ballyhaunis—Kill Dara, the church of the oak tree a name derived from the old church, a small portion of which, it is said, remains in a churchyard in this first-mentioned townland. These two churches appear in the catalogue of these sacred edifices founded by the Order of St. Bridget. There was a castle, I was informed, in Tolrahan (Tul-Srullian) townland, of which there are at present no remains."

REPAIRING THE OLD ABBEY.

The name of the parish of Bekan is in Irish Heuan. An old church of this name yet exists, in ruins. In this parish is the village of Ballyhaunis, and close to the end of it stands the ruins of the abbey of the same name—Beal Aithin a-Abhainn. The chapel of this abbey has been roofed again through the kindness of the Hon. the Bishop of the Augustinian Order, and the Rev. of Westport, in this county. He and the Rev. Mr. Flynn, a Father from Ballyhaunis, live at this abbey. Mr. Kelly, who is a very intelligent and excellent man, is not in the least negligent, and that in repairing the old walls of the abbey chapel and the roofing of it cost £15. "The original door is retained, and looks exceedingly splendid and magnificent. In an apartment of the ruin attached to the south of the wall, on the east side, there is a shaft in the wall with the Crucifixion rudely presented on it. And to the west of the chapel, and between it and the river of Ballyhaunis, there is lying a stone cross, with the representation of the Crucifixion better expressed than that on the one just mentioned. The part of the cross above the arms is broken off, which does not, however, interfere with the representation of the Crucifixion on the stone, and the lower part of the shaft is broken off so that half of the legs of the figure of the cross is missing."



'The Abbey' Church, Ballyhaunis (Founded 1348)

of literature. The letters are a vast storehouse of valuable and interesting information, and it is expected that the present Government will put their publication in hand. The remuneration for O'Donovan's immense and durable labours was so small that he died poor, and a subscription list had to be opened for his young family. There was a noble response, and to the credit of O'Donovan, it must be said that they subscribed the most generously.

October 1, 1932.

THE STORY OF KNOCK. Testimony of Eye-Witnesses

August 21st, 1879, is the date on which the rest of the wonderful Knock Apparitions took place. Gradually, the startling news spread throughout the country and eventually gained publicity through the medium of the Press.

The first journalist on the scene was the late Mr. John MacPhillin, Editor and proprietor of the now defunct "Tuam News", in whose issue of January 9th, 1880, the first published account of the manifestations appeared. In subsequent issues all further information with reference to the manifestations was given. The London "Daily Telegraph" dispatched a special correspondent to investigate the subject, and the late Mr. A. M. Sullivan, editor of the "Nation," and other papers, came down specially to obtain the facts by interviews with eye-witnesses and residents in the immediate locality. The results of Mr. Sullivan's visit are given in his "Story of Ireland," chapter xxi.

Mr. MacPhillin published a pamphlet entitled: "The Apparitions and Miracles of Knock, also Official Depositions of the Eye-Witnesses," copies of which are now very rare, but through the kindness and courtesy of a friend, into whose hands a copy has recently found its way, I am enabled to give here some extracts which will be read, I have no doubt, with interest by all who have ever visited or who intend visiting this famous shrine. In recent years large pilgrimages to Knock from Dublin and elsewhere have been held, the direct effect of which has been to spread devotion to "Our Lady of Knock," stimulate increased interest in the subject, and arouse curiosity as to the authentic history of the Apparitions. The following extracts from Mr. MacPhillin's pamphlet will help to inform those desirous of gaining all possible information on the subject.

The Editor's Duty.

As the proprietor of the "Tuam News" was the first to present an account of the Apparition, it is only fair to state that he has been fully able to be the first also to reissue all that he has hitherto published, and to put the whole record of the varied events in a permanent form into the reader's hands.

It is well always to avoid the expression of any personal opinion, and accordingly the writer will follow the prudent course adopted by the learned correspondent of the "London Daily Telegraph," who, in his essay—"A Mayo Lourdes"—published last March, 1880, says: "It will be my care to express no opinion on the matter in hand, nor even to suggest that I have formed one; the more because the very nature of the case, what anyone thinks about it is neither prof nor disproof. I shall narrate a plain, unvarnished tale, and for the rest let the reader judge for himself."

And, indeed, the mere narration of facts is quite sufficient. There is already a great religious excitement created in this country and in England, and beyond the Atlantic, too, as is evident from the tone of the journals published in these parts by Irish men and women, from London and New York, manifest in their letters the highest degree of religious warmth on the subject, and appear full of enthusiasm.

A respected and intelligent correspondent, writing from the South of London, expresses his conviction, apart from the actual proofs now furnished, that the vision has been seen at Knock; "For," says he, "it was only congruous that Our Blessed Lady should manifest her presence in a so remarkable way to her devout and devoted children as Ireland."

France has been doubly honoured by her presence. Lourdes, a town in the Upper Pyrenees, has been rendered blessed and famous by her appearing at the Grotto of Massabielle, to a poor peasant child, Bernadette Soubirous, daughter of a poor miller of that remote little town. Previously, La Salette was favoured in a remarkable way by her coming. The Poles and the Germans have had supernatural manifestations in the shrines at Wargentin and Dittelschwalde. The religious fervour of Belgium is ever in a glow by the living presence amongst them of one

we learn from Donald MacFirbis's *Deiquire*, where it is stated that: "There were Clairraige (Clairies) in Connacht, of which are the two counties called Clairraige Upper and Clairraige Lower, which have obtained another name, viz., *Caisdeibhaicha* (otherwise Costello, in Co. Mayo)." Colgan says: "It appears that, therefore, the country formerly called *Kierragga Arna* is that which is this day called, the Barony of *Bel-Athannais*, or *Castelach*."

"O'Flaherty states that Kerry of Loch-Nairne (*Clairraige Lecha Na Nairne-Nairneadh*) in the Co. Mayo is the barony of Costello, his words are, 'He, *Pergus*, who was an-king of Ulster, and had three sons (illegitimate) by *Maive*, Queen of Connacht, has one, *Ciar*, from whom the *Kierraggas* are descended, who possessed *Kerry Luachra*, a western part of *Monster* held by *O'Conor Kerry*, and *Kerry of Loch-Nairne*, in the Co. Mayo, called the barony of Costello."

"We now see with sufficient certainty that the *Bugh* at present called *Mannin Lake* anciently bore the name of *Loch Na n-Airne* or *n-Airdeath*, which was used as a distinguishing descriptive of *Clairraige*, a territory doubtlessly, as we may calculate, as far as it is yet known, co-existent, with the barony of Costello, its present name.

"*Lough Monoge* is written in the 47th page of the *Parish Names Book of Kilmoree*, long-anonogue, which is locally pronounced in Irish *Loch Na nBan Og*, signifying, according to the sound, the Lake of the Young Woman, *Loughnain*, referred to, is in the parish of *Tilwin*, in the Co. Roscommon."

THREE HONOURED NAMES.

Donald MacFirbis was the last great scholar of his illustrious race. They were the hereditary historians of the O'Dowds (Lords of Coolmore). *Cronwell's* soldiers drove him from his ancestral home—the *Castle of Lacken*, near *Enniscuoree*; his lands were confiscated, and he wandered from place to place. In 1670, when he was in his 80th year, a *Cronwellian* murdered him at *Dooninagh*, Co. Sligo, where a monument to his memory was erected last year.

Sir James Ware, the renowned Anglo-Irish scholar and historian, who was born in Dublin, brought *MacFirbis* to his house in Dublin and kept him employed for many years copying and translating Irish manuscripts. *Ware* died in 1666, and *MacFirbis*, being then unknown and friendless, had to tramp the roads. The collection of works and manuscripts made by *Ware* are treasured at *Oxford*. *Dean Swift* made an unsuccessful attempt to have them restored to Ireland. *Ware* was Auditor-General of Ireland for many years. *Mr. Michael James*, a *Greenwellian* General, had him expelled from Dublin. After the restoration of *Charles II.* in 1661 he got back his position.

John O'Donovan, born in 1781, was the son of a small farmer in *Kilken*. For the *Irish* *Enclosure Survey* he investigated the place names of Ireland. The British Government directed that his letters be published. When those for two counties were issued a *Dublin Castle* official reported to the *Prime Minister* that their publication would be detrimental to the English prestige in Ireland—as they would be in the hands of the Irish. Publication was then stopped, and the remainder of the letters are still in manuscript. *Rev. Michael O'Flanagan* has made a typescript of those for *Mayo* and other counties, but the price is prohibitive for the ordinary individual, and those who have money have no recollection

In the extract from *Mr. Petrie's* collection we find that *Downing*, speaking of the barony of *Costello*, states:— "There is an Augustinian Priory or Friary in this barony at the east part thereof called *Bella Hawona*, built by another sept or tribe of the same family (*Costello*), called *Saint Joridan Duff*, that is, the children of *Black Jordan Costello* or *Naigle*, who had large possessions about the Priory. It stands on a fair hill over a small river. It is said to have been before the foundation thereof a manor house built and belonging to *Lord Barry* about the beginning of the English invasion. Certain it is that upon the beginning thereof the *Fitzgeralds*, ancestors of the *Earl of Desmond* and the *Kildare*, the *Lord Barons of Kerry*, and the *Barrys* had large possessions in the counties of *Mayo* and *Sligo* till they were driven there-out by one *Burke*."

"*Archbell* states in his *Monasticon*, under the heading *Ballyhaunis* (*Bealshannais* as it is written over the printed name), that it was a village in the barony of *Costello*, where a monastery was founded for Augustinian Friars by the family of *Nangle*, who dedicated it to the *Virgin Mary*."

"By an Inquisition taken 24th May, 1610, the house was found in possession of 12 acres of land, with the tithes, etc. An Inquisition in the reign of *Charles I.* found that *Thomasard Lord Dillon of Costello-Gallen* was seized of this property, and another old record says: "At the commencement of the

Irish Rebellion a company of Friars took possession of the Priory, since which time we have found nothing particular relating to it." In *Gilmerran* townland there is an old burying ground.

"Downing further states:—"There is a small lough in the barony called *Lough Arna* in former times. In the west end thereof stands an ancient ruin of a castle called *Mannin*, which is said to have taken its name from *Mannus Mac Lair* (*supra* *Mona insula*—the Isle of Man), who was the only man in that age famous for aeromatic art. There are several loughs in that country, one near or by the abbey of *Oslare*, called *Lough Mungoin*, from one of the daughters of the said aeromancer, called *Ora*; another fine lough called *Lough Glinn*, from *Glinn*, another of his daughters."

"*Mannin Lake*, being set down in the *35 Name Book of Beken* parish No. 3, page 28, and in that of *Agthamore* No. 1, page 32, must, therefore, be on the common boundary of both parishes.

IN THE DAYS OF THE MASTERS

The ruins exist as yet on *Mannin Lake*, but the name *Lough Arna* is not, so far as I was able to ascertain, remembered either as the former name of *Mannin Lake* or as the correct name of any lake within the barony of *Costello*, and we have as yet only *Downing* as authority that *Lough Arna* was the name in former times of the lake on which the ruins sit, and which is now called *Mannin Lake*.

"We are, however, certain that *Loch Na n-Airne* (*Loch Na n-Airneadh*), *Lough Na Nairne*, or *Lough Na Nannary*, signifying *Lake of the Sloe*, existed, and was descriptive of the lordship called *Clairraige*, according to the *Four Masters*, who record in the *Annals*, A.D. 1155, that "*Fianha Mac Cethernaigh O'Ceirín*, Lord of *Clairraige Lecha Na Nairne*, died. A.D. 1321 *Mabon*, the son of *Keenach O'Ceirín*, Lord of *Clairraige Lecha Na n-Airneadh*, died." That *Clairraige* was in after time called *Costello*

Louise Laturé. Why, then, should not faithful Ireland, as devoted to the Saviour of man-kind and to His holy Mother, be favoured by her heavenly presence?

Every child of Mother Church knows full well that she has been always, and at all times, cautious in giving her sanction to any new apparition or vision, or to any new devotion. She knows, in the words of the Jewish doctor of the law, "that if this design or work be of men, it will fall to nothing; but if it be of God, you are not able to destroy it;" and time will only more strongly confirm its truth.

Persons who have visited the site have been convinced that the Apparition was in its appearance, a reality objectively present to the gaze of the different persons who beheld it; and that it could not, by any possibility, have been produced by human agency.

Scene of the Apparition.

The Church of Knock, the scene of the Apparition of the Blessed Virgin, of St. Joseph, and, as the witnesses believe, of St. John the Evangelist, is adjacent to a village of the same name, situate in the Arch-diocese of Tuam, in the south-west of the County Mayo, and in the baronial district known as Costello. This barony borders on the County Wicklow, being a line of some twenty-five miles, embracing its extensive territory, comprising towns of Ballyadere and Ballyhaunis. Knock lies on the western boundary of the barony of Costello, adjoining that of Clarendon and Galtee. To those who feel an interest in poor far-unions or territorial divisions, it may be interesting to state that the village lies within the Clarendon Union. Knock-Drum-Celis, as the spot was once called, is said by Lewis, the writer of the "Topographical Dictionary of Ireland," to be five miles north-east from Clate, as Clarendon is said to have formerly called. Standing on the line of railway that extends from Clarendon to Ballyhaunis, and extends from Clarendon to Knock stands at the vertex of an irregular triangle, the base of which is the longest side, and that drawn from Clarendon to Knock the shortest—namely, five miles, while the third side to the right, from Ballyhaunis to Knock, is about six miles and a half.

On the native language "Knock" (cnoc) signifies a hill. The village is surrounded by elevated knolls, which are known by the terms "knock," or "drum," or "slabbs," in Irish. If one stands on the tower of the small church, and views the country around by the sea these elevations rise like billows in the west-east, "drain," i.e., a ridge, an elevated slope; and to the south-east, the wild and bleak mountain-land called "alliah na mbéil-beann," or the moorland district of the judges. The village, which rests embosomed amidst these elevations, is very agreeable, and is called "Knock," because the Hebrew, it is in the belief of a hilly country. The view of the region surrounding Knock is not at all inviting; the country district is bare of trees. To strangers coming from England or France, the region is like one through which a devastating army has passed; bare and uninviting, with the most pines and the marsh, with bare and the patches of cultivation.

The Catholic world has heard of the name and fame of Lourdes, once a wild spot, but now frequented by all the world, far away in the mountain region to the South of France. A second Lourdes has arisen in Knock, "the village of the hills," that has suddenly sprung into fame as a centre of religious devotion. Multitudes flock to Knock from all points of the compass. There one can behold the blind, the lame, the crippled, the deformed, the deaf, the palsy-stricken—all seeking to be cured, like those whom the Angel found grouped at the head where the arms project to the right and left. Standing at the altar and looking down the nave, one beholds at the end a loft or entrance that leads to a tower with belfry, both of which are of modern construction and date. The golden spire of this tower is the first part of this building that comes into view as one, from a southerly direction, approaches the village. To the rear of the belfry and attached to the table of the altar, a house, well elevated than the walls of the church proper, has been erected. This is the sacristy, which is entered by a door from the chancel. The gable of the sacristy, in a line parallel to the gable of the church, is the



KNOCK ANNUAL PILGRIMAGE.

second stone erection between the chancel and the outside world, towards or at the south-eastern gable. The front of this plain wall looks straight into the approaching meridian sun at 11 o'clock a.m., its right wing points to the south-west; its left wing to the east by north.

This is the gable hard by which the first miraculous apparition was beheld on the evening and night of the 21st August last (1879). It is thus seen that there are two gables between the altar of the church and the gable fronting the south-east; and that, consequently, if lights appeared at the church, the reflection from them could never beam on the outside at the foot of the wall of the second gable; above all, direct light could never come, by any law of optics, images, when radiating from a centre, and not passing through any other translucent medium, from which the rays of light might, at a fixed and measured distance, carry the image of the object or pellucid picture. The time at which the apparition appeared was some twenty minutes after sunset, so that by no law of radiation from reflected light could the images be shown naturally or artificially from the chancel. Add to that the great fact, that at the time the Blessed Virgin appeared it was pouring rain in torrents, and the drizzling fall continued the whole time and late onwards through the night. The whole of that day had been one dreary, dismal downpour, from early dawn to the dusky hours of sundown.

First Account of the Apparition, from "Tuam News," January 9th, 1880.

All that may be said in the following lines is an expression of the feelings of the people, and does not pretend to anticipate the judgment which the ecclesiastical superiors may express upon the facts, of which they are already cognizant. The chapel of Knock, at a substantial cost of some £100,000, is about five miles from Clarendon, and its site, which surrounds the lofty tower can be seen for miles around. The priest who so worthily presides over the parish is the venerable archdeacon of the diocese—the Very Rev. Archbishop Cavanagh. The chapel is of cruciform shape. The sacristy occupies the upper and smaller shaft, and is immediately behind the high altar. In the gable of the sacristy there is a Gothic window, about five feet by two broad; its lowest part is about twelve feet from the ground. The remainder of the gable is plain, and covered outside by a good substantial coating of cement, to protect the walls from the rains, which beat with great violence, especially upon that side. On this gable wall of the sacristy were seen the extraordinary lights, in the midst of which the Blessed Virgin, accompanied by St. Joseph and St. John the Evangelist appeared. On the evening, 21st August last (1879), the eve of the octaves of the Assumption, the Blessed Virgin Mary there was a blinding drizzle of rain, which continued till the next day. As some persons were hurriedly going along the road which leads to the chapel, at about 7.30 p.m., they perceived the wall, beautifully illuminated, and which shone with a brilliant light, through which could be perceived the stars twinkling as on a frosty night. The first person who saw it passed on, but others soon came and remained, and these saw, covering a large portion of the gable end of the sacristy, an altar, and to its Gospel side the figures of St. John the Evangelist, the Blessed Virgin and St. Joseph. On the altar stood about eight feet from the ground, and immediately under the window, a lamb stood, and rising up behind the lamb was a crucifix with the figure of Our Lord upon it. The altar was surrounded by a brilliant, golden

light, through which up and down angels seemed to be flitting. Near the altar, and immediately to its Gospel side, but nearer to the ground, was St. John having a mitre on his head, and holding the book of the Gospels open in his left hand as if reading from it. He held his right hand raised as in the act of blessing, the index and middle fingers being extended after the manner adopted by bishops. To St. John's right stood the Blessed Virgin, having her hands extended and raised towards her shoulders, the palms of her hands turned towards the people, and her eyes raised up towards heaven. To the Blessed Virgin's right was St. Joseph, turned towards her, and in an inclining posture. The figures remained visible from 7.30 to 10 o'clock p.m., witnessed during that time by about twenty persons, who forgot all about the heavy rain that was then falling and drenched them through. Two of the witnesses, an account of nearly a dozen, who lived near the place. On Monday evening, the eve of the Epiphany (1880), the light was again visible, and from 11 a.m. until 2 o'clock a.m., was seen by a very large number, of whom two were members of the Royal Irish Constabulary, who were on patrol duty that evening. One of them said that up to that time he did not believe in it, but he was really started by the brightness of the light which he saw. Many cures have been worked through the intercession of the Blessed Virgin Mary, and by the application of the ointment taken from the chapel wall. We have taken from the mouths of the most trustworthy witnesses an account of nearly a dozen cures, of which the narrators themselves were eye-witnesses. In addition to what we have already written regarding the visions seen at the chapel of Knock, two remarkable miracles, witnessed by hundreds of persons, were performed yesterday—namely, sight restored to two young girls, one of whom, on the testimony of her mother, had been blind from her birth. She had been several times with physicians in Dublin, but at all to no purpose. Yesterday, in the presence of hundreds, she received the use of sight, having visited three times in the spot where the Blessed Virgin is said to have appeared, after praying three times in her honour.

Since the words just quoted have been written, other miracles have come under the testimony and equanimity of numbers who have frequented the hallowed spot. His Grace the Archbishop of Tuam, ordered the depositions of the several witnesses to be taken by a commission of learned priests and dignitaries deputed for that purpose; and they have reported officially that the testimony of all, taken as a whole, is trustworthy and satisfactory.

Visiting Knock.

To reach Knock from the South or West one must pass through either Clarendon, or Ballyhaunis, which are points at the extreme ends of the base of an irregular triangle, of which the village of Knock forms the vertex. About one and a half miles from Clarendon, at Ballyhaunis, are the remains of an old Carmelite convent founded in the thirteenth century by the Predergats—then owners of the lands of the district. According to an inquiry, held 12th May, 1608, the community possessed twelve acres of land. At the period of the dissolution of monasteries, this establishment and the lands annexed, were granted to Sir John King, and the friars were banished.

Visitors passing through Ballyhaunis will notice, on approaching the town from the railway station, a pile of ancient-looking, venerable buildings erected on the hill. This is the Augustinian monastery founded in 1148, and largely endowed by the family of

who took the nurse of Cuzco, Peru, into his arms. It flourished up to the reign of James I., when the heavy hand of tyranny lay upon it, and the friars had to fly. In 1640 they retook possession, and rebuilt portions of the ruined edifice, but were again expelled by the fiery zeal of the Protestant faithful Catholics of the district. In the present time the friars have a neat little church, and a commodious residence, and are a thriving community.

What Eye-witnesses Say.
Depositions taken in the presence of the Very Rev. Archbishop Harbottlewood, A. Gavanagh, P.P.; Very Rev. James Canon Waldron, P.P.; Ballyvaunish; and Very Rev. J. J. Canon Bourke, P.P., Kilmacanogue, Claremorris, deputed by His Grace the Archbishop of Tuam, to see into the truth of the vision alleged to have appeared at the Catholic Church of Knock, on the evening of the 21st August, the octave of the Assumption of the B.V.M., 1870.

In presenting the testimony of the different witnesses who beheld the apparitions on the evening of the 21st August, the first place is rightly due to the evidence of Patrick Hill of Claremorris, a young, frank, intelligent boy, about thirteen years of age. His account of the Apparition is the fullest and most satisfactory. It extends to even the minutest details. In all his questions, he replies with an open plainness of manner, and with the readiness of one who knows and feels that he is certain of what he tells. He states some points to which other eye-witnesses do not even allude; for instance, that on the forehead of the figure representing the Blessed Virgin, he saw just under the forehead of the crown, and where, on the forehead, the hair grows, a full-blown rose. The other witnesses do not even allude to this remarkable fact. The palms of the hands were not turned outwards, but slightly diverging from a parallel position, one palm fronting the other with a gentle convergency towards the face of the figure. He observed the feet, and remarks that when the figure was on the left of the altar, she was going to move forward—and that, in fact, the figures did move forward at times, and backwards towards the gable, whenever the people drew nearer to them. He saw the angels, having their faces veiled, flustering around the Lamb. Other witnesses say they saw only glittering lights around them, but that they were not angels. Master Hill declares that they appeared to him to move, and, as it were, on wing, but that he could not see their faces. The cross, he says, was behind the Lamb, and erect on the altar, and not on the Lamb, as is represented. The other witnesses used the words, "behind the Lamb," "on the Lamb." He states with a certain conviction that the cross was behind the Lamb, but inward, and erect perpendicular to the altar, and in no way touching the Lamb. Again, he states, that although a luminous whiteness covered the whole gable, or the whole portion of it, yet a dark border line cut a little from each of the forms, gave the beholders a clear and distinct view of the figures that stood before them; for instance, between the feet of the figure of the Blessed Virgin, a dark or less bright border line showed how far the bright rays that encircled the Virgin extended, and how far those radiating from St. John extended, and the meeting of the two was less bright than the lustrous whiteness that was seen around.

Then again, he saw, he states, not only the eyes of the Blessed Lady, but the iris and the pupil in each. That after being a while looking on and gazing at the figures, he went up towards St. John, and could distinctly see the lettering in the book which St. John appeared to be reading.

These are points that are worth noting in the evidence of Patrick Hill, on account of their special character, and the minuteness of outline, and the simple certainty with which he tells one out straight what he saw.

Hill's Testimony.

I am Patrick Hill; I live in Claremorris; my aunt lives at Knock; I remember the 21st of August last; on that day I was drawing home turf, or peat, from the bog, on an ass. While at my aunt's, at about eight o'clock in the evening, Dominick Beirne came into the house, he cried out: "Come up to the chapel and see the miraculous light, and the beautiful visions that are to be seen there. I followed him; another man, by name Dominick Beirne, and John Durcan, and a small boy named John Curry, came with me; we were all together; we ran over towards the chapel. When we, running south-west, came so far from the village that on our turning the gable came in view, we immediately beheld the lights, a clear white light covering most of the gable, from the ground up to the window and eaves. It was a kind of changing bright light, going sometimes up high and again not so high. We saw the figures—the Blessed Virgin, St. Joseph, and St. John, and an altar, with the Lamb on the altar, and a cross

behind the Lamb. At this time we reached as far as the wall from the gable; there were other people there before me; some of them were praying, some not; all were looking at the vision; they were leaning over the wall or ditch, with their arms resting on the top. I saw the figures and brightness; the boy, John Curry, from behind the wall, could not see them; but I did; and he asked me to lift him up till he could see the grand babies, as he called the figures; it was raining; some amongst them Mary McLoughlin—who beheld what I now saw, had gone away; others were coming. After we prayed a while I thought the right way to go was to go up to the chapel stairs. I brought little John Curry with me; I went then up closer; I saw everything distinctly. The figures were full and round, as if they had a body and life; they said nothing, but as we approached they seemed to go back a little towards the gable. I distinctly beheld the Blessed Virgin Mary. Her size, standing on the feet of the altar, or on the ground, clothed in white robes, which were fastened at the neck; her hands were raised to the height of the shoulders, as if in prayer, with the palms facing one another, but slanting inwards towards the face; the palms were not turned towards the people, but facing each other as I have described; she appeared to be praying; her eyes were turned up to the heavens; she wore a brilliant crown on her head, and over the forehead, where the crown fitted the brow, a beautiful rose; the crown appeared brilliant, and of a golden brightness, of a deeper hue, inclined to a golden yellow, than the striking whiteness of the robes she wore; the upper parts of the crown appeared to be a series of sparkles, or glittering crosses, and the iris of each—the boy did not know the special names of those parts of the eye, but he pointed to them, and described them in his own way.—I noticed her hands especially, and her face; her appearance; the robes came only as far as the ankles; I saw the feet and the ankles; one foot, the right, was slightly raised from the ground, at the same time, and all the figures appeared, to move out, and again to go backwards; I saw them move; she did not speak; I went up very near; the old woman went up and embraced the Virgin's feet, and she found nothing in her arms or hands; they receded, she said, from her; I saw St. Joseph to the right of the Blessed Virgin; his hands were bent from the shoulders, forward; he appeared to be paying his respects; I noticed his whiskers; they appeared slightly gray; there was a line or dark meandering between the figure of the Blessed Virgin and that of St. Joseph, so that one could know St. Joseph and the place where his figure appeared distinctly from that of the Blessed Virgin and the spot where she stood. I saw St. Joseph too; his hands were joined like a person at prayer. The third figure that stood before me was that of St. John the Evangelist; he stood erect to the Gospel side of the altar, and at an angle with the figure of the Blessed Virgin, so his back was not turned to the altar, nor to the Mother of God; his right arm was at an angle with the line drawn from the feet of the Virgin to where our Blessed Lady appeared to be standing; St. John was dressed like a bishop preaching; he wore a small mitre on his head; he held a Mass Book, or a Book of the Gospels, in the left hand; the right hand was raised to the elevation of the head; while he kept the index finger and the middle finger of the right hand close together, the three fingers of the same hand were shut; he appeared as if he were preaching, but I heard no voice; I came so near that I looked into the book; I saw the lines and the letters. St. John wore no sandals; his left hand was turned towards the altar that was behind him; the altar was a plain one, like any ordinary altar, and had any ornaments. On the altar stood a Lamb—the size of a lamb eight weeks' old; the face of the Lamb was fronting the west, and looking in the direction of the Blessed Virgin and St. Joseph; behind the Lamb a large cross was placed erect or perpendicular on the altar; around the Lamb I saw angels hovering during the whole time, for the time for an hour and a half longer, as if saw their wings fluttering, but I did not perceive their heads or faces, which were not turned to me. For the space of one hour and a half we were under the pouring rain; at this time I was very wet; I noticed that the rain did not wet the figures which appeared before me, although I was wet myself; I went away then.

(Signed), PATRICK HILL.
Witness present—U. J. Canon Bourke.
8th October, 1870.

Second Witness—Mary McLoughlin.

I, Mary McLoughlin, live in Knock; I am housekeeper of the Rev. Archbishop Casavanagh; I remember the evening of the 21st August; at the hour of seven or so, or a little later, while it was yet bright day, I passed from the Rev. Archbishop's house on by the chapel towards the house of Mrs. Beirne

widow. On passing by the chapel, and at a little distance, from the gable, I saw a wonderful number of circumstances, figures, and things; some of the gable, one like the B.V. Mary, and one like St. Joseph, after a bishop; I saw an altar; I was wondering to see there such an extraordinary group; yet I passed on and said nothing, thinking the Archbishop had been supplied with the beautiful figures from Dublin or some where else, and that he said nothing about them in the open air. I saw a little white light about them; I thought the whole thing strange; after looking at them I passed on to the house of Mrs. Beirne in the village; after reaching widow Beirne's house, there was about half an hour at least; I returned at home towards the Archbishop's house, accompanied by Miss Mary Beirne, and as we approached the chapel, she cried out, "Look at the beautiful figures." We gazed on them for a little, and then I told her to go for her mother, Widow Beirne, and her brother, and her sister. Her niece, who were still in the house, which also and I had told. I remained looking at the sight before me until the mother, sister, and brother of Miss Mary Beirne came; at the time I was outside the ditch, and to the south-west of the schoolhouse near the road, about thirty yards or so from the church. I leaned across the wall in order to see, and what I could, the whole scene. I noticed, now for the space of at least a quarter of an hour, the figures of the Blessed Miss Beirne to go for her niece, Bryan Beirne, and her aunt, Mrs. Bryan Beirne, or any of the neighbours whom she should see, in order that they might witness the sight that we were then enjoying. It was now about a quarter past eight o'clock, and beginning to be quite dark. The figures were still raining at the time. I beheld on this occasion, not only the three figures, but an altar further on the left of the figure of the B.V.M., and to the left of the bishop and above the altar a Lamb about the size of that which is five weeks old. Behind the Lamb appeared the cross; it was away a little from the Lamb, while the latter stood the front of it, and resting on the west of the altar, behind the Lamb a number of gold-like stars appeared in the form of a halo. This altar was placed right under the window of the gable and more to the east of the figures, all of course, outside the church at Knock. I parted from the company or gathering at eight and a half o'clock, and went to the priest's house and told what I had beheld, and spoke of the beautiful thing that was to be seen at the gable of the chapel; I asked him, or said, rather, it would be worth his while to go to witness them. He appeared to make nothing of what I said, and consequently he did not go. Although it was pouring rain the next day a brief, dry appearance, while the rest of the night, and the day, were fine, I did not return to behold the visions again after that remaining at my house. I saw the light for fully an hour. Very Rev. R. Gavanagh heard the next day all about the Apparition from the others who had beheld it, and thank him for his recollection that I had told him the previous evening about it, and asked him to see it.

Note.—Mary McLoughlin had gone away before Patrick Hill came. Their testimony relates to two distinct and separate things—the Apparition was present; she saw it, like one who did not see me to see it, and in a transverse direction, not straight; he saw it directly and fully, and like a confident child, went up calmly to where the Blessed Virgin stood.

Third Witness—Mary Beirne, aged about 25 Years.

I live in the village of Knock, to the east side of the chapel; Mary McLoughlin came on the evening of the 21st August to my house at about half-past seven o'clock; she remained some time; I came back with her as she was returning home, and it was eight o'clock or a quarter to eight at the time. It was still bright; I had never heard from Miss McLoughlin about the vision which she had just seen before that. The first I learned of it was on coming at the time just named from my mother's house in company with Miss Mary McLoughlin; and at the distance of three hundred yards from the church I beheld all at once, standing on the gable, or rather to the west of it, three figures which, on more attentive inspection, appeared to be that of the Blessed Virgin, of St. Joseph, and St. John. That of the Blessed Virgin was life-size, the others apparently either not so high, or not so high as her figure; they stood a little distance from the gable wall, and, as well as I could judge, from the gable a half from the ground. The Virgin stood erect, with eyes raised to heaven, her hand elevated to the shoulders or bosom; she wore a large cloak of white colour, hanging in full folds and somewhat loosely around her shoulders, and fastened to the neck; she wore a crown on the head—rather a large crown—and it appeared to be of some yellow than the

two feet above the ground. The Blessed Virgin was in the centre; she was dressed in white, and covered with what appeared to me like a mantle; her hands were raised to the same position as that in which a priest holds his hands when praying at Holy Mass. I remarked distinctly the lower portion of her feet, and kissed them three times; she had on her head something resembling a crown, and her eyes were turned up heavenward. I was so taken with the vision that I did not pay much attention to any other; yet I saw also the two other figures—St. Joseph standing to the right of the Blessed Virgin, or to the left as I looked at him, his head bent towards her and his hands joined; and the other figure which I took to be St. John the Evangelist, was standing at her left. I heard some sound near the wall opposite the gable; it was raining. I came with others to the wall opposite the gable; I saw then and there distinctly the three images—one of the Blessed Virgin Mary, one of St. Joseph, and the third, as I learned, that of St. John the Evangelist. I saw an altar, too, and a Lamb on it, somewhat whiter than the altar; I did not see the cross on the altar. The Blessed Virgin Mary appeared in the attitude of prayer, with her eyes turned up towards heaven, a crown on her head, and an outer garment around her shoulders. I saw her feet. St. Joseph appeared turned towards the Blessed Virgin, with head inclined. I remained looking on for fully fifteen or twenty minutes; then I left, and returned to my own house.

The Blessed Virgin Mary and that of St. Joseph and St. John seated.

I remained only ten minutes, and then I went away. All this happened between a quarter or so past eight o'clock and half-past nine.

SIXTH WITNESS—MARGARET BEIRNE, WIDOW OF DOMINICK BEIRNE, OF KNOCK.

I, Margaret Beirne, nee Bourke, widow of Dominick Beirne, live near the chapel at Knock. I remember the evening of the 21st of August; I was called out at about a quarter past eight o'clock by my daughter, Margaret to see the Vision of the Blessed Virgin Mary, and of the saints, who appeared at the end of the little church; it was getting dark; it was raining. I came with others to the wall opposite the gable; I saw then and there distinctly the three images—one of the Blessed Virgin Mary, one of St. Joseph, and the third, as I learned, that of St. John the Evangelist. I saw an altar, too, and a Lamb on it, somewhat whiter than the altar; I did not see the cross on the altar. The Blessed Virgin Mary appeared in the attitude of prayer, with her eyes turned up towards heaven, a crown on her head, and an outer garment around her shoulders. I saw her feet. St. Joseph appeared turned towards the Blessed Virgin, with head inclined. I remained looking on for fully fifteen or twenty minutes; then I left, and returned to my own house.

SEVENTH WITNESS—DOMINICK BEIRNE.

I am brother of Mary Beirne, who has given her evidence already; I live near the chapel of Knock; my age is twenty years. On the occasion when my sister came at about eight o'clock on the evening of the 21st of August into our house, she exclaimed: "Come Dominick, and see the image of the Blessed Virgin Mary, and that of St. Joseph, and of the chapel." I said, "What image?" and then she told me, as she has already described it for your reverence in her testimony; she told me all she was after seeing; I then went with her, and by this time, some ten or twelve people had been collected around the place, namely, around the ditch or wall fronting the gable; when the vision was beheld, and taken to the south of the schoolhouse; then I beheld the three likenesses or figures that have already been described—the Blessed Virgin, St. Joseph, St. John, as my sister called the bishop, who was like one preaching, with his hands raised towards the shoulder, and the fore finger and middle finger pointedly set; the other two fingers compressed by the thumb; in his left hand he held a book; he was so turned that he looked half towards the altar and half towards the people; the eyes of the images could be seen; they were like figures, inasmuch as they did not speak.

I was filled with wonder at the sight I saw; it was so affected that I could not see. I continued looking on for fully an hour, and then I went away to visit Mrs. Campbell, who was in a dying state; when he returned the vision had disappeared.

EIGHTH WITNESS—MRS. HUGH FLATLEY, WIDOW OF HUGH FLATLEY.

I was passing by the chapel of Knock on the evening of the 21st of August, about eight o'clock, and beheld most clearly and distinctly the figures of the Blessed Virgin Mary, St. Joseph, and of St. John the Evangelist, standing erect at the gable-end of the chapel, towards the south side; I thought the parish priest had been ornamenting the church, and got some beautiful likenesses reserved outside.

NINTH WITNESS—BRIDGET FRENCH, AGED 75 YEARS.

The testimony of this witness was given in the Irish language. Her words were translated by Father Corbett into English while she spoke. The following is the version of what she said—

My name is Bridget French; I live near the chapel at Knock. About half-past seven o'clock on the night of the 21st August I was in the house of Mrs. Campbell, which is quite near to the chapel; while I was there, Mary Beirne came in and said there was a sight to be seen at the chapel such as we never before beheld, and she told us all to come and see it; I asked her what it was, and she said that it was the vision of St. Joseph, St. John, and St. John the Evangelist; I went out immediately and came to the spot indicated. When I arrived there I saw distinctly the three figures. I threw myself on my knees and exclaimed: "A hundred thousand thanks to God and to the glorious Virgin that has given me this manifestation!" I then kissed her feet, and I kissed, not the feet of the Blessed Virgin, but I felt nothing in the embrace but the wall, and I wondered why I could not feel with my hands the figures which I had so deeply and so distinctly seen. The three figures appeared motionless, statue-like; they were, standing by the gable of the church in the background, and seemed raised about

two feet above the ground. The Blessed Virgin was in the centre; she was dressed in white, and covered with what appeared to me like a mantle; her hands were raised to the same position as that in which a priest holds his hands when praying at Holy Mass. I remarked distinctly the lower portion of her feet, and kissed them three times; she had on her head something resembling a crown, and her eyes were turned up heavenward. I was so taken with the vision that I did not pay much attention to any other; yet I saw also the two other figures—St. Joseph standing to the right of the Blessed Virgin, or to the left as I looked at him, his head bent towards her and his hands joined; and the other figure which I took to be St. John the Evangelist, was standing at her left. I heard some sound near the wall opposite the gable; it was raining. I came with others to the wall opposite the gable; I saw then and there distinctly the three images—one of the Blessed Virgin Mary, one of St. Joseph, and the third, as I learned, that of St. John the Evangelist. I saw an altar, too, and a Lamb on it, somewhat whiter than the altar; I did not see the cross on the altar. The Blessed Virgin Mary appeared in the attitude of prayer, with her eyes turned up towards heaven, a crown on her head, and an outer garment around her shoulders. I saw her feet. St. Joseph appeared turned towards the Blessed Virgin, with head inclined. I remained looking on for fully fifteen or twenty minutes; then I left, and returned to my own house.

TENTH WITNESS—CATHERINE MURRAY, AGED ABOUT SIX YEARS. GRAND-DAUGHTER OF MRS. BEIRNE.

I am living at Knock; I was staying at my grandmother's. I followed my aunt and uncle to the chapel. I then saw the vision of the Blessed Virgin Mary, and that of St. Joseph and St. John, as I learned from those that were around about where I was; I saw them all for fully twenty or thirty minutes.

ELEVENTH WITNESS—JOHN CURRY, A YOUNG BOY, ABOUT SIX YEARS' OLD.

The child says he saw the images—beautiful figures, dressed in white, St. Joseph, St. Joseph. He could state no more than that he saw the fine images and the light, and heard the people talk of them, and went upon the wall to see the nice things and the lights.

(This is the boy brought to the notice by Patrick Hill, who in the course of his evidence stated: "I saw the figures and brightness; the boy, John Curry, from behind the wall, could see them; but I did; and he said he to lift him up till he could see the grand babies, as he called the figures.")

TWELFTH WITNESS—JUDITH CAMPBELL.

I live at Knock; I remember the evening and night of the 21st of August last. Mary Beirne called at my house about eight o'clock that evening, and asked me to come to see the great sight at the chapel; I ran up with her to the place, and I saw outside the chapel, at the gable of the sacristy facing the south, three figures representing St. Joseph, St. John, and the Blessed Virgin Mary; also an altar, and the likeness of a Lamb on it, with a cross above it, and the four angels. The most beautiful crown on the brow or head of the Blessed Virgin, our Lady was in the centre of the group, a small height above the other two; St. Joseph to her right, and bent towards the Virgin; St. John, as we were led to call the third figure, was to the left of the Virgin, and in his left hand he held a book; his right was raised with the fore and middle fingers joined, and the fore and middle finger extended as if he were teaching. The night came on and it was very dark; there was a beautiful light shining around the figures or likenesses that we saw. I went within a foot of them; none of us spoke to them; we believed they were St. Joseph, and St. John the Evangelist, because some years ago statues of St. Joseph and St. John the Evangelist were in the chapel at Knock. All the figures were in white, or in a robe of silver-like whiteness; St. John wore a small mitre. Though it was raining, the place in which the figures appeared was quite dry.

THIRTEENTH WITNESS—MARGARET BEIRNE.

I, Margaret Beirne, live near Knock, chapel; I am sister to Mary Beirne, who has seen the Vision; I remember the night of the 21st of August; I left my own house at half-past seven o'clock, and went to the chapel and

THE STORY OF KNOCK.

TESTIMONY OF WITNESSES.

FOURTH WITNESS—PATRICK WALSH, AGED 65 YEARS.

(Continued from Page 7.)
My name is Patrick Walsh; I live at Ballymore, near Leam, from the chapel of Knock. I remember well the night of the 21st August, 1859. It was a very dark night. It was raining heavily. About nine o'clock on that night I was going on some business through my land, and standing a distance of about half a mile from the chapel; I saw a very bright light on the southern gable-end of the chapel; it appeared to be a large globe of golden light; I never saw, I thought, so brilliant a light before; it appeared high up in the air above and around the chapel gable, and it was clearer in its appearance; it was quite stationary, and it seemed to retain the same brilliancy all through. The following day I made inquiries in order to learn if there were any lights seen in the place that night; it was only then I heard of the Vision or Apparition that the people had seen.

FIFTH WITNESS—PATRICK BEIRNE, SON OF THE ELDER PATRICK BEIRNE OF KNOCK.

I am sixteen years of age; I live quite near the chapel; I remember well the evening of the 21st of August; it was Thursday, the evening before the October day. Dominick Beirne, jur., a namesake of mine, came to my house, and said that he had seen the biggest sight that ever he witnessed in his life. It was then after eight o'clock. I came by the road on the west side of the church. I saw the figures clearly, fully, and distinctly the Blessed Virgin, St. Joseph, and that of a bishop, said to be St. John the Evangelist. (Young Beirne then told what he saw regarding the Vision, just as it has been described already by several persons who were present. The young fellow showed by his hands and position how the images or apparition of

ached if I came out to return home; I saw something luminous or bright at the south gable, but it never entered my head that it was necessary to see or enquire what it was; I passed by and went home. Shortly after, about eight o'clock, my niece, Catherine Murray, called me out before the Blessed Virgin and the other saints that were standing at the south gable of the chapel. I went out then, and ran up to see what was to be seen. I there beheld the Blessed Virgin with a bright crown on her head, and St. Joseph to her right, and heard in my mind the words of Our Blessed Lady, and St. John the Evangelist to her left, eastward, holding in his left hand raised the white, as if in the attitude of preaching to the people who stood before him at the altar. The Virgin appeared with hands uplifted as in prayer, and eyes turned towards heaven, and wearing a luminous crown. I saw an altar there, it was surrounded with a bright light, say, with a light at times appearing, and so, too, where the other figures, which were similarly surrounded.

FOURTEENTH WITNESS—DOMINICK BEIRNE (Sister).
I live at Knock; I remember the evening of the 21st of August; my cousin, Dominick Beirne, came to see us at about eight o'clock p.m., and called me to see the Vision of the Blessed Virgin Mary and other saints at the south gable of the chapel, and I went with him. When I reached the south side of the wall, we saw the image of the Blessed Virgin Mary, having her hands uplifted, and her eyes turned up towards heaven, as if in prayer, and she was dressed in a white cloak. To her right I saw St. Joseph with his hands on his knees, and the other persons had told me before I came. I saw an altar there, and figures representing saints and angels traced or carved on the lower part of it. The night was dark and raining, and yet these images shone in the dark night, appearing as bright stars as plain as usual on the noon-day sun. At the time it was pitch dark and raining heavily, and yet there was not one drop of rain near the images. There was a mitre on St. John's head, and the figure which I called a bishop's mitre. I was there only for one quarter of an hour; at the time I was there, five other persons with it in with me, looking on at the Apparition. All the figures appeared clothed in white, the rhablers on St. Joseph were an iron grey; the Blessed Virgin had a white cloak. The reason I had for calling the third figure St. John is because some saw his stature or his likeness at Lecanvey parish church.

FIFTEENTH WITNESS—JOHN DURKAN.
One of the three who accompanied young Hill. His testimony is the same as that given by each of the Beirnes.
Note.—The Beirne family spell their name Beirn, or Beirne; correspondents spell the name as Beirne, which is wrong.
(It will be noticed that the Apparition took place, as stated, on August 21st, 1879, and that the investigation and recording of evidence by the Commission appointed by the Archbishop did not begin until October 8th, 1879. The impression of the minds of witnesses on that historic night must have been remarkably deep and vivid, since they were able to remember and reconstruct the scene with such corresponding agreement as to the main features and general graphic circumstances in detail.)

CHARACTERISTICS OF APPARITIONS.
In Apparitions or supernatural manifestations such as those at Knock; at Harlewood Castle, near the town of St. Albans, in Bedford; in Bavaria; the well-known Apparitions of La Salette, and of Lourdes, there are features which mark them with a special characteristic.—First, an apparition of an angel, or a beatified soul, is always seen accompanied by a light.
Thirdly, the heavenly messenger or spirit disappears first, when the apparition ceases, and then immediately afterwards the light. These are few of the objective features characteristic of the apparitions at Knock, Maripingen, La Salette and Lourdes. In every one of the spirit manifestations recorded in the "Lives of the Saints," in the records of the Catholic Church, in the Life of St. Columba or Columbkille the apostle of Scotland, these characteristics are found. Light attends the coming of the supernatural manifestations alone. The light that accompanied the Knock Apparition was described as a "white light," "a silvery glow."

It is worth noticing, too, that the 21st of August fell on Thursday, and that it was also on Thursday, 11th February, 1868, that Our Blessed Lady first appeared to Bernadette Soubirous, near Lourdes. New Year's Day, 1869, the occasion of the second Apparition, also fell on Thursday. The Vision of the Knock consequently selected Thursday or Mondays in preference to other days;

Thursdays because of the coincidence referred to, and Mondays because of the many miracles wrought on these days.

It is worthy of notice, too, that it was not to the priest at Lourdes, or at Maripingen, or at La Salette, or at Knock, that the vision had been vouchsafed. It has happened on each occasion that Our Blessed Lady has been pleased to appear to the simple people alone.
MANIFESTATIONS ON 6th JANUARY AND 9th FEBRUARY (1869).

On the night of the 5th, or rather on the morning of the 6th January, 1869, the feast of the Epiphany, lights of a supernatural kind were also observed. These were seen by several including two members of the B.I.C., Collins and Fraher, one a native of Galway, the other of Tipperary, who live convenient to the little church. They went out on a party about midnight, and came to the south side of the church, where they heard the hum of prayer from those who had assembled there in the hope of seeing the Apparition. They testify that they clearly observed extraordinary stars and "glows of flame" on the church gable before the time which they could not account for except as supernatural manifestations, for no light or reflection of light was to be seen elsewhere in the vicinity.

On the morning of February 10th, 1869, another remarkable Apparition appeared. It was seen by several including James MacCliskey, Simon Conway, and Thomas MacGeoghegan, three young men from Claremorris, and by Martin Hession a shop assistant employed at Mrs. Murphy's establishment at Knock.

Young MacCliskey and the other two gave their oral evidence in the presence of Mr. Joseph Bennett, special correspondent of the London "Daily Telegraph."

WRITTEN TESTIMONY OF J. P. MACCLOSKEY.

The following testimony was written by John P. MacCliskey himself, and signed by him. His testimony is confirmed by the separate attestations of the other two, MacGeoghegan and Simon Conway. MacCliskey, a youth about eighteen years of age, has been remarkable from childhood for his guileless, honest and pious course of life. He states:—
I, John P. MacCliskey, a native of Claremorris, remember the night of the 9th of February, and the morning of the 10th, Simon Conway, MacGeoghegan, and I left Claremorris at 10 o'clock p.m. We arrived at Knock sometime after midnight; our desire was to behold the Apparition. After we had arrived, we continued to pray for some time. At about three and a half o'clock on the morning of the 10th of February, while I was praying before the gable of the Knock Chapel, I saw a light, like a white silvery cloud, move in a slanting direction over from where the cross stands on the apex, and overpass the gable.

In this bright cloud I saw distinctly the figure and form of the Blessed Virgin Mary, so clearly and fully that I perceived the fleshy colour of the feet. Her dress resembled that made of white satin, and it contained numerous stars. The light had a soft settled on the gable when it began to grow less bright, and to seem to fade or darken in colour, leaving a wreath of its own brightness still around the head of the Blessed Virgin, while the rest of the gable being at the time of white paper stained with pencil strokes. Every now and then a red tongue of flame used to shoot down from the heavens and cross the gable. During the momentary brightness resulting from these flashes the figure of the Blessed Virgin was at times fully seen. In the absence of such flashes she was seen, too, but not so distinctly, only in subdued tones of colour. What attracted my attention to the gable at first was small stars of an unusual clear greenish colour, which seemed to go in and out, through the gable, and at different parts of it. A star continued at intervals to twinkle right over the region of the Blessed Virgin's head, and a little group of four or five stars were seen just to the left side of the head. At the time did I see the countenance of Our Blessed Lady so clearly and distinctly as to be able to describe accurately the features or the expression of the face. It was usually shrouded in light, and only at certain moments did I get a glimpse of her features.

The same evidence is given by Simon Conway, Thomas MacGeoghegan, Claremorris and several others.

SAW.

Mr. Hession's statement is as follows:—
I arrived about six o'clock p.m., on Monday, the 9th of February, at Knock Chapel. There was a large number of persons present. The evening was very wet and cold. I remained in the chapel for a considerable time. As light clouds came evening, I went outside the chapel I saw beautiful lights of many colours. They were at times exceedingly bright. Stars appeared both inside and

outside the chapel. The lights continued coming and going until about half-past six o'clock next morning. At a quarter past twelve that night I saw a silvery cloud all over the gable of the chapel. After about five minutes it cleared off, and immediately appeared three dark arches, and in the central one was the figure of a lady, which I took to be the Blessed Virgin. The figure was very beautiful. A mantle covered the figure all over; the mantle was white like satin, not a brilliant white. I saw five other figures, one on each side of the Blessed Virgin, but they were not quite distinct. A star of three different colours appeared under one of the figures; it was green, red, and white. The gable was, in fact, covered with stars. These appearances continued until about half-past six in the morning. I remained up all night looking at the figures and lights. I went in three times to the chapel to tell the people there to come out and see the lights. At about five o'clock in the morning three rows of stars appeared. These appearances continued until about half-past six in the morning. I remained up all night looking at the figures and lights. I went in three times to the chapel to tell the people there to come out and see the lights. At about five o'clock in the morning three 'bells' of stars appeared, as I thought, a half a mile over the top of the chapel. The circle of stars swayed to and fro in the air. There appeared, at the same time over the cross on the gable of the chapel a row of stars which moved to the east of the gable and reached one of the figures which was said to be St. John. At about half-past six in the morning a shower of hail and rain came, and all who had been outside with myself went into the chapel and sat at seven o'clock, when I went out again, there was nothing to be seen of the beautiful lights.

I visited Knock again on the following Thursday, 12th February. It was dark when I reached there, and at about quarter past eight o'clock I went out from the chapel and looked at the gable. I was there but about ten minutes when I saw three figures, of the shape of, but much larger than, those which I have seen on Monday night. The central figure, but several feet above that of the Blessed Virgin. It was very brilliant. The other figures were not quite visible. After about five minutes they all disappeared. I went to the Archdeacon, met him on the road, and spoke to him about what had just seen, and he said that he would see me on Monday night. Whilst speaking to him there appeared a beautiful star, which illuminated the whole place. The Archdeacon saw it, and he took off his hat and asked me and a few others if we saw the light.

October 8, 1932.

THE STORY OF KNOCK.

Testimony of Eye-Witnesses

FROM "THE DAILY TELEGRAPH," (LONDON).

A MAYO LOURDES.

The following is a reproduction of an article that appeared in the London "Daily Telegraph" of the time.—

Some time ago a rumour began to prevail in Ireland that supernatural manifestations took place at or near the Catholic Chapel of Knock, in the County Mayo. It was stated that an apparition of the Virgin Mary, attended by celestial personage, supposed to represent St. Joseph and St. John, had appeared to several persons on a certain night in August; subsequently to others on New Year's Eve, and a third time, in May, on the Epiphany, and on the night of February. But this was not all. A further rumour stated that miracles of healing were frequently wrought upon sick persons who made pilgrimages and performed devotions at the favoured shrine, the miraculous virtues were possessed by the very plaster from the walls of the church, and that the faithful were crowding in ever-increasing numbers to the place thus suddenly dragged from obscurity into fame. St. Matthew stood when, in the discharge of a mission connected with the Irish distress, I found myself at Claremorris, a little town about six miles from the much-talked-of village. It became my duty there to seek an interview with the parish priest—the Very Rev. Ulick J. Bourke, Canon of Tuam, and late President of St. Jarlath's College, gentleman well known to philologists as the author of a learned work on the Aryan origin of the Gaelic race. Canon Bourke, having acted on a Commission appointed by the Archbishop of Tuam to take the evidence of those

ONE OF THE WITNESSES.

This was a boy of about fourteen years of age, named Patrick Hill, a bright, intelligent little fellow, who told his tale clearly and simply. I shall put Hill's statement in the first person, without pledging myself, however, to literal exactness, and premising that the narrative was not continuous, but frequently interrupted by questions necessary to ascertain here "I sometimes got out to the bog for turf, and did so on the day of the August Apparition, taking by little brother with me. When night came on, I went into the house of a relative, not far from Knock chapel. It was raining hard and very dark. While there some one (naming him), ran in and said: 'Oh, come up to the chapel and see the Blessed Virgin against the wall!' We all ran up and saw the end of the chapel covered with light; at first we stood against the wall of the yard, but presently we got over and went up close to the gable. Then we saw the Blessed Virgin standing like a statue so (lifting his hands and eyes); on her right was St. Joseph, and on her left St. John the Baptist. St. John, dressed like a Bishop, his left hand holding a book, his right hand raised, with two fingers pointing upwards. Above, and to the left of St. John, was an altar with a Lamb on it, around which moved what seemed to be the wings of angels, whose heads and bodies I could not see. We stood against the wall for a long time and I saw my little brother (see figure aged six), cried out that he wanted to take them home; they did not move, but lights kept playing about the wall. Presently, there were ten or eleven of us looking, and we all knelt down and said 'Our Father,' and 'Hail Mary'; then, as the rain kept it, we were very wet, and went away. I did not look behind me when standing in front of the figures, and cannot say whether any light was to be seen except on the wall." Having told his story in the manner already described, Hill departed, and presently a lad was brought in—who witnessed the appearance in his company. The new-comer's statement did not agree in every detail with Hill's, his recollections but substantially both were in accord; he, for example, saw no "angels' wings" fluttering round the Lamb, but only little twinkling like stars. It was also stated that, though the rain beat against the chapel, the wall on which the light shone remained dry. To the question, "Did the figures look as though they were part of a picture?" this witness replied: "No, they stood out from the wall like statues, and we seemed to see round them." To the further question, "Was the light on the gable a circle?" he answered, "No; it covered the wall."

JOURNEYING TO KNOCK.

On the morning after my interview with these early witnesses of the alleged marvel, I accepted Canon Bourke's invitation to drive over to Knock and see the place for myself. The five miles of road leading thither were not lonely. It was market-day, when the small farmers, with their carts and vans, were hastening towards with a multitude of asses bearing oats or potatoes or hay for sale at the advanced rates now "ruling." But all the travellers we met or passed were not on marketing thoughts intent. Some had an "up-all-night" appearance, and, indeed, had been keeping vigil in the chapel to which we were hastening; while others, going the same way as ourselves, moved haltingly on foot, or swiftly on cars, in search of miraculous deliverance from the ills they suffered. The country thereabout is uninteresting. It stretches west and east, in long undulations, without variety or charm. On reaching the summit of one of the gentle rises, a tall square tower appeared above the next eminence; and the signal of our approach to Knock. The modest cottage of the parish priest, Archdeacon Cavanaugh, lies in the intervening hollow; but before reaching it the traveller passes a thatched and whitewashed dwelling-house, bearing the distinguishing mark of a police barrack. "The Royal Irish" claimed to be residing in the road as we drove up, and Jim Canon Bourke introduced as a witness without bearing.

THE POLICEMAN'S STORY.

The policeman cheerfully came round to my side of the car and told his story, in effect as follows:—"On a certain night (5th of January, or morning of 6th—Epiphany), about 12 o'clock, I and a comrade sat out on patrol, our road taking us past the chapel. When opposite the building we saw people, and



KNOCK ANNUAL PILGRIMAGE.

heard the sound of praying, so we went in to look around and ascertain that all was right. Down to that time, though others professed to have witnessed the Apparition, we had not. On going round to the east gable some one cried, 'There's the light,' and then both I and my comrade saw the end of the church covered with a rosy sort of brightness, through which what seemed to be stars appeared. I saw no figures, nor did my comrade; but some women, who were praying round, declared that they beheld the Blessed Virgin, and one went nearly frantic in consequence. We stood and watched the light for some time before starting again on our rounds."

"How do you explain the light?"
 "I can't explain it."
 "Did you look round to see where it came from?"
 "I did; but everything was dark. There was no light anywhere, except on the gable."
 Thus the policeman who offered to produce his comrade in corroboration.

THE PARISH PRIEST.

Leaving him, we drove to the cottage of the parish priest, and found him in his garden, whether he had gone, perhaps, for relaxation after getting through the multitude of letters that reach him by every post. Archdeacon Cavanaugh is reputed all along the country side as a man of simple piety, gentle manners, and a modest and retiring disposition. This character is justified by his appearance; but it is about the last man in the world whom a stranger would look upon and suspect of anything but straightforward, honest conduct. The very reverend gentleman gave his visitors a cordial welcome, and soon led us to the little parlour of the cottage. I heard all that he could tell about the visions and miracles, in which he believes with unquestioning and reverent faith. As to the visions, the Archdeacon said in effect: "On the night of the first Apparition my housekeeper asked leave to visit a friend, and remained out unusually late. While wondering what had become of her, she made her appearance in a very excited state, exclaiming: 'Oh! your reverence, the wonderful and beautiful sight! The Blessed Virgin has appeared up at the chapel, with St. Joseph and St. John, and we have stood looking at them this long time. Oh! the wonderful sight!' Informing that the vision had disappeared, and omitting to question my housekeeper on that point, I did not go up, and I have regretted ever since that I omitted to do so. On another occasion a messenger went down to fetch me; I was in bed after a fatiguing day, and, having a prospect of hard work on the morrow, did not rise."—This manifestly appears as a triumph of the flesh over the spirit.—"I shall ever feel sorry that a sight of the Apparitions has been denied me, but God may will that the testimony of his Blessed Mother's presence should come from the simple faithful, and not through the priests. Though I have not witnessed the divine manifestation I have seen the light, and once, when standing at some distance from the chapel, in company with others, a most brilliant star flashed along the gable, leaving a radiance."

MIRACULOUS CURES.

Questioned as to miracles, the Archdeacon said: "I will show you a long list of cures effected by the divine interposition, and can tell you of one in which I was an agent. Some little while ago I received a 'kick-call'

late at night to a man who was said to be vomiting blood, and in extreme danger. Hastening to the house, attended by a boy with a lantern, I met the father of the patient coming to hurry me, in distress lest I should be too late. On reaching the cottage, I found the young man covered, so to speak, with blood, and apparently very near death, but conscious. After ministering to him, I called for a glass of water, sprinkled on it a few particles of the mortar from the gable wall of the chapel, and had him drink. He did so; at once he began to recover, and is now well. I can speak of other cases, but especially of a man who came from Cork, afflicted with polypus, which extended to his windpipe, and so, said the surgeons, required a dangerous operation. He was here performing his devotions for several days, and then, to his astonishment and joy, expelled the abnormal growth—I saw it—and he returned cured." The Archdeacon next showed me his list of "miracles," from which I quote a few special cases—Bridget Neary, of Strokestown, blind for seventeen years, can see; Maria Conolly, a cripple for thirteen years, is now able to walk; John O'Brien, who was born blind, has the use of his eyes; Berinda Mash, of Bellina, dumb for six years, has recovered the power of speech; Patrick Boyle, of Glasgow, came to Knock afflicted with heart disease, and returned cured; Michael Marin, of Lisakullen, subject to epileptic fits, visited the shrine, and is now free from their attacks; the daughter of R. Walsh, of Clilden, regained sight after blinding her eyes in water containing a piece of plaster from the chapel wall; John Hoade, of Rosky, Buncannon, stone blind for seventeen years, went away able to see; John O'Connor, of Arlough, came to Knock with a bent leg, supported by an iron crutch, and returned home leaving the crutch as a memorial of cure; Owen Halpin of Meg, Drogheda, troubled with deafness, placed a bit of the mortar in his ears, and had the sense fully restored to him. I might quote these extracts from the Archdeacon's records, but space would fail for a complete setting forth of the alleged cases of miraculous healing.

Leaving the priest's cottage to view the chapel, and meeting at the door a man whose sight, long lost, was said to be returning, the two priests and myself went up the road towards the chapel, having the famous gable before us the whole way. I saw that, for full half its height, it had been boarded over a measure necessary, the Archdeacon told me, to protect the wall, since the people, after having removed the covering plaster, began to pick the mortar from between the stones, so, indeed, they are now doing round the corners, where nothing prevents. My first business was, of course, to take a Jack Bunaby walking stick, "the bearings" of the place. The chapel is a plain cruciform building, having a tall, square tower at its north-west end, and at the opposite extremity a sacristy. It is on the gable of the sacristy that the figures were said to have appeared. The chapel stands in a rather extensive yard, which is bounded, opposite the gable, and distant from it some twenty-five paces, by a dilapidated wall about four feet high. Beyond this is a large field and the open country. Within the yard, a little to the north of a line drawn from the north angle of the gable to the tower wall, stands a schoolhouse, its gable directly facing towards the east.

SCENES AT THE CHURCH.

Mondays and Thursdays are the times when Knock is overwhelmed with pilgrims, many thousands being frequently present at once.

On no day of the week is the place deserted, and it assumedly afforded an extraordinary spectacle last Wednesday. About ten paces from the public stands a small roughly-constructed pen, wherein pilgrims who no longer require the aid of sticks and crutches deposit them before the stones. Scores of these discarded sticks to littering feet were lying there; and a few others, besides two very battered umbrellas, were suspended from the boards that protect the sacred wall. It is needless to say that the wall itself, boarded though it be, excites the utmost reverence. I saw a score of people kneeling before it repeating prayers, some of them knowing the spot on which they believe the Virgin appeared while they had brought sick children, upon whom they lavished attention in the intervals of devotion. Others, again, wandered round and round the chapel, telling their beads as they went—on a set of faith, so I was assured, altogether self-imposed. Yet others, mostly afflicted with diseases, stood about in the road or enclosure, waiting, like some at the pool of Bethesda long ago. "Day the moving waters." Night and day they wait, filling the chapel during the dark hours, and praying there so as that the sound of their voices can be heard far down the road. At least two hundred persons were in the sacred edifice when I entered. The interior is poor of aspect. Beyond the unpretending altar, and two or three small windows filled with stained glass, there are no attempts at decorations, and very ineffective ones at convenience, since all the benches in the place would not seat more than thirty people. The floor is roughly flagged, and full of holes made by devotes who, in their eagerness to possess some blessed substance, have dug beneath the level of the stones. But holes or no holes, the pilgrims covered almost the entire area, from the altar rails to the western door and from side to side, making a continuous and solemn luncheon.

(Since the above was written over fifty years ago, many alterations and improvements have been carried out in the famous chapel of Knock, both in the interior and exterior as well as the grounds surrounding it.)

Many sick have been brought there, and some professed to have gained much benefit. A poor paralytic, seated in a wheeled chair, rejoiced at a feeling of warmth in his lower limbs; a woman who had craved for years on her hands and knees, was found sitting upright, and delightedly showing how she could use her feet a very little. Such sights were visible more or less on every hand, and as the Archdeacon went about among the people one and another would go to him and tell him of the benefits received by themselves or their friends, and get for answer: "Thank God and His Blessed Mother."

My story is told, and I have nothing more to say. The conclusion to be drawn from it one way or another is the business of the reader.

MIRACLES.

Although an exhaustive explanation of what constitutes a miracle cannot be entered into here, still it is well to state for the information of the general reader that a miracle, as understood by Catholics, is some extraordinary work or operation opposed to the normal laws of nature, either contrary to them or above their influence, performed either directly or indirectly by God. The movements of the planets and the earth, though wonderful, are not miracles, because they are in conformity with the normal laws of nature. A miracle would be a manifestation of divine power. This definition excludes all works of accordance with laws that have been or shall be discovered, and, of course, all works done by the agency of the devil or his agents, necromancers, sorcerers, or enchanters who invoke his aid and name.

It is natural for fire to burn, so that if a body be not burned in the fire, like the three companions of Daniel in the fiery furnace, that is a miracle. It is natural for a body heavier than water to sink in it, so Our Lord walking on the waters of the sea of Gennesareth was a miracle. The work may be done by God's power directly, as those performed by Moses and the prophets in the name of God, and by the apostles and their successors in the name of Jesus.

It is plain that a cure brought about by a saint's imagination is not a miracle, for it is only a natural effect. A cure arising from some emotional shock, such as a sudden fright or start, as, for instance, if a diseased person from fright or from sudden impulse speaks or a disabled person afflicted with hysteria, regained the use of limbs, such a phenomenon would not be described as a miracle because it is the direct and natural result of physical or psycho-physical laws. Where an effect has been produced by a natural cause, adequate to the circumstances required to achieve the result, it cannot be pronounced a miracle.

According to St. Thomas—"miracles are effects wrought by the power of God alone in things which have a natural tendency to a contrary effect, or to a contrary way of producing it." A miracle is an effect which, considered in the concrete with all its circumstances, is manifestly opposed to the Divine power alone. Elias prayed, and the wet wood caught fire miraculously, not because the natural conditions pre-requisite for this effect were present, but because God willed it so on account of the prayer of the Prophet. The man born blind, who washed himself in the pool of Siloe by command of Our Lord, was cured, not because the washing was proportioned to the cure, but because the Incarnate Son of God willed it so on condition of this act of obedience. St. Thomas implies that the effect of a miracle is either something which in the ordinary course of nature never happens, as the raising of a dead man to life again, or something which in the ordinary course of nature does not happen in this way, as the cure of a very serious disease by a simple comment. Modern theologians define a miracle to be "a sensible event, Divine, and supernatural work." For a due inquiry into miracles, we need a double series of criteria: the first to guard us against taking for miracles mere natural effects, caused by physical forces left to themselves or artificially applied by men; whilst the second helps us to distinguish miracles from the effects of evil spirits.

The question is: Has my real miracle been performed at Knock? We answer that in our opinion there have been many. Some cures may, perhaps, be traced to nervous excitement, the desire for improvement, auto-suggestion, or some such operative cause, but explanations of this kind cannot account for all the reported cases. The diary which is kept by Archdeacon Cavanagh contains a record of high three hundred "cures" of various kinds. On Thursday, 11th March, 1890, the writer (Mr. MacPhillin) saw at Knock a young man named Anthony Cavanagh, from 15 Brabazon St., Dublin, who declared, in the presence of clergymen and gentlemen of the highest position and literary standing, that for eleven years he could not stir one foot without the aid of crutches. Although the right leg was still short, it had regained its natural strength, and he could now walk as well as anyone, having discarded his crutches.

On same day the writer, and the witnesses with him, saw at Knock Chapel a woman, aged about twenty-eight, who had been deaf since she was six years' old, who received the power of hearing. The writer spoke to her, and she heard as well as anyone gifted with the power of hearing could hear.

FROM ARCHDEACON CAVANAGH'S

DIARY.

The following records of cures or partial cures as reported to Archdeacon Cavanagh are taken from entries in his diary, but a list compiled up-to-date would be of formidable length. The entries were made by the Archdeacon at the spot, wherever cures were reported to him by the subjects themselves or their friends. Other than being entries in his diary, made at the time and in the course of his pastoral administration as parish priest of Knock, these recorded cases of cures claim no higher official sanction or authority. They are not vouched for by any ecclesiastical or scientific body or committee established for the special purpose of investigating the facts and verifying the reports. Only just the bare particulars are given—

- Miss Glyn, Kiltgrenn, housekeeper to Rev. John McEwan, C.C., Lavallyree, Ballyhaunis; pains and general debility.
- Frank Conway, Eten; arm powerless.
- Peter Murphy, Newtown, near Clancormick; cured of lameness.
- Mrs. Fitzgerald, Swinford; general debility.
- Pat Boyce, of Garlagh, parish of Crossveen; epilepsy.
- Mary Devine, Ballyhaunis, a girl of eleven; lameness and an evil.
- Miss Mannion, of the parish of Roscommon, sight improved by a visit to the Church.
- Michael Langan, a man in the employment of the Linn, chronic pain in the foot.
- Michael MacCalla, of Keshala; nearly blind; power of seeing much better.
- John Fogarty, of Crusheen; weakness of the left foot.
- Pat Ryder, of Craughwell; epilepsy.
- Michael Brennan, Ballyhaunis; palsy of the head.
- Michael Ansbore, Carramore; restored sight.
- Mrs. Kelly, Clancormick; cured of constant pain in the side.
- Kate Rodgers; consumption; used to faint every day for a considerable time; is quite restored to health.
- Mrs. Feeney, hotel-keeper, Swinford; violent toothache; cured by an application of the cement.
- Mrs. (Martin) Fleming, of Tubber, Ballina;

- Mrs. Gallagher, Charlestown, County Mayo; blindness. After visiting Knock she was restored to sight.
- A young man, from Charlestown, Co. Mayo, cured of an evil by a visit to Knock, after doctors had entirely failed to help him.
- Laurence Fleming, parish of Duttonock; cured of deafness.
- John Kelly, of Ballina; chronic pain in the right side.
- A young man named Hopkins, second assistant in the National School, Clancormick; cured of epilepsy.
- John Smith, parish of Virginia (Rev. John O'Reilly, P.P.), County Cavan; general weakness of constitution, loss of appetite, and want of sleep.
- John Gann, Plougans, Co. Mayo; paralysis.
- Thomas Hare, Tuam; paralysis.
- Pat Ryan, Edward St., Limerick; defective sight.
- Francis Cassidy, Maguire's Bridge; paralysis of the left hand.
- Lizzie Bryan, Drumtra, Co. Cork; evil and swelling in the jaw.
- Mrs. Healy, Drumtra; an evil.
- Thomas Cregan; sore foot.
- Mary Vesey, Betley, England; lameness. She left her crutch at Knock.
- James O'Connell, parish of Drumlish; blindness.
- John Meekin; blindness. He was not entirely blind before his visit to Knock, but his power of vision was very feeble.
- William Conway, King's County; pain in the heart and stomach, from which he had been suffering for years.
- John Shanahan, parish of Adare, County Limerick; swelling in the right knee.
- Mary Shillcock, Loughrea; defective sight.
- John Farrell, Co. Area; constant pain and stiffness in the knee.
- Sarah Morrison, of Woods, parish of Ballynagh; paralysis.
- Mr. Ignatius O'Donnell of Swinford, bears testimony to her case in the following terms: "I saw her myself on or about the 22nd December, when she had not the use of her limbs, and on seeing her yesterday, after she had walked several miles, she did not seem to be a bit tired." Ignatius O'Donnell, Swinford, 5th February, 1890."
- Jeremiah Sullivan, parish of Rathbary, Clonakilly, County Cork; polypos; or flesh growth in the windpipe. He came to Knock with his father on Sunday, the first of February, and got rid of his disease on the 4th. The following is the statement to Archdeacon Cavanagh: "I have been suffering from a hoarseness for the last eighteen months. I consulted four of the neighbouring doctors, one after the other, and to no purpose, as none of them were able to ascertain the nature of the disease. Finding myself getting worse I came to the City of Cork, and consulted the most eminent doctor there. On the third day he found my ailment proceeded from a flesh growth or polypos in the windpipe. The conclusion the doctor came to was that there should be an operation, either internally or externally, either of which would be very dangerous. Hearing of the Apparition of the Blessed Virgin Mary at Knock, I decided on visiting the place. I arrived on Sunday morning, 1st February. Thanks be to God and to the Blessed Virgin Mary, I coughed off the polypos on the morning of the 4th February, after my third visit there."
- Pat Scott of Ballymore, has made the following statement—"I, Pat Scott, parish of Ballynabber, County Roscommon, do hereby solemnly declare that it is not of the nature of power in my leg, which was the result of the use to me for upwards of eight and a half years, being entirely powerless. I could not move or walk without a crutch. I can now walk firmly on it, but it is still short. Ballynabber, 31st January, 1890."
- The following is an extract from a letter lately written by Pat Scott to the Ven. Archdeacon Cavanagh:—"Dear Fr. Cavanagh,—It is with great pleasure I write an answer to yours, which I received a few days ago, but must make an apology for delaying so long referring to the particulars you require to know from me. The facts are simply these: Nine years ago I was attacked with a pain in my groin, and for five months no one could tell whether I would live or die. The summer after I was enabled to move very slowly by means of a crutch, which I continually carried for the last successive eight years, to the day in question. During that time my leg, down from my hip, was quite powerless, but had feeling. I could not go to my bedside without the aid of a crutch. I never walked on the heel, but simply tipping the ground with the top of my toe, in consequence of an enlargement of the sinews. Mrs. Scott induced my mother to send me to Knock, that holy place, and it is therein, in the chapel on the second time on the same day I discovered the leg gaining strength. I was so much rejoiced that I determined to leave the crutch after me, as I did, and for the first

time, out of nine years made the effort of walking, independently of the stick, with both feet up to the astonishment of all the neighbours here, who looked upon me as a very great miracle and curiosity. I forgot to say I carried a stick and still do. I find I am every day improving, but I do not feel so well satisfied till I pay one or two more visits to Knock. There is no doubt but I derived this great blessing from our Immaculate and Heavenly Queen.—I am, reverend sir, very respectfully yours.

“PAT SCOTT.”

A THANK-OFFERING.

Waterloo, Town 15th August, 1864.—Some time ago the Most Rev. Dr. Lynch, Archbishop of Toronto, in acknowledging for a signal cure obtained through the intercession of Our Lady of Knock, presented to Archbishop Cavanagh a beautiful banner on which was inscribed in letters of gold, on ground of emerald green satin, “Toronto is grateful.” Visitors to the famous shrine may also observe another symbol of an Archbishop’s faith and devotion. Dr. Murphy, of Holart, Thomastown, a venerable octogenarian prelate, left his far distant diocese for Knock, suffering from impaired vision that baffled the skill of the most celebrated opticians. After a visit to Our Lady’s shrine the eyes that then knew but darkness saw the light, independent of the optician’s aid—and the wonderful change the Archbishop naturally attributes to the intercession of Our Lady of Knock. As a token of his gratitude he has sent a beautiful painting in oil, more than nine feet in length, and over seven feet in width, reproducing from the most authentic sources the original Apparition. This continuity of testimony to the mercy of Our Lady of Knock, emanating from such sources is certainly remarkable.

Knock is known all over the world as the Lourdes of Ireland. Pious pilgrims from the two hemispheres have come to its shrine, to invoke the all powerful intercession of the Mother of God and to pay her due homage and respect. Those burdened with afflictions of the body and mind, or suffering the spiritual pains of a restless conscience, come there in all humility to seek for aid and consolation. If their intentions are worthy, their dispositions favourable, and if it be the will of God and His Blessed Mother, they depart satisfied and relieved in both body and soul. Faith brings its reward, if it be firm, unflinching, sweet, and constant in all things. Multitudes of pious Catholics have implicit faith in the shrine, and must bring forth further developments of its divine manifestations.

MR. A. M. SULLIVAN’S ACCOUNT.

The late Mr. A. M. Sullivan, brother of the famous “T.D.” (author of “God Save Ireland” and a thousand other national songs), one of the most brilliant and pious Irishmen of his day, in Chap. XCII. of his popular “Story of Ireland,” thus deals with the subject of Knock and the Apparitions—

“There is a remarkable coincidence in the fact that a wild, desolate region of the remote, unfavourable county of Mayo, should, in the same year, become the scene of the inauguration of a mighty political movement that shook the social foundations of the centre, namely the Land League (founded on 28th April, 1879, at Limerick), and also of a supernatural apparition the most wonderful. The visions at Knock have a celebrity as wide, and were of a character as mysterious as those of the Grotto of Lourdes, or of any other on record.

From a little book entitled, “The Apparition at Knock,” published at Limerick in the year 1880, I enjoin a description of Knock Church and its surroundings:

“We at length reached our destination at Knock, and recognised the parish church from what we had previously heard of it, though we were not prepared to see that it is really the handsome, well-proportioned building it is. Viewing it as we approached, its cruciform shape, and handsome, square bell-tower, with corners crooked and pinnacled, and a cross rising from the apex of the roof, displays much good taste in its architectural features, not, indeed, to be expected in those remote Mayo hills. The tower is six feet high, and is furnished with a tall-toned sonorous bell, which may be heard a great distance as it calls the people to Mass. In the tower there is an aperture inside which opens into the church, and which forms a place for a vocal choir with which the services are supplied. The height of the church is thirty feet to the top of the gable, and about 24 feet wide. The gable is topped with a cross of large proportions. It was on the face of the gable-wall the Apparition was seen on the 21st of August, 1879. The interior of the Church is rather bare-mould Stations of the Cross; no benches, except a few private ones;

one confessional, and over the altar a noteworthy—well-known painting of the Crucifixion. The church, however, has now all cut up and pitted into holes, the stones being taken away the cement, which renders it impossible to keep one’s foot on it. The altar is a plain one—the facade supported by two plain pillars at either side; and a stained-glass window above, which is inserted in the gable. “Gloria in excelsis Deo,” is the legend over the altar. A table stands before the tabernacle, in which the Blessed Sacrament is usually preserved for adoration of the faithful.” The writer proceeds to narrate the account of the Apparition as related to him by Miss Mary Byrne, and others, who witnessed it on the evening of August 21, 1879: As my visit was for a two-fold purpose, to investigate facts, and to make drawings, etc., I, in the first instance, made the acquaintance of Miss Mary Byrne, a highly intelligent and respectable young lady, the daughter of the widow Byrne, who with her two brothers and a sister, lived together in a farmhouse about three hundred yards from Knock Church. There is no mistaking the earnestness, truthfulness, and sincerity of Miss Mary Byrne; and it is evident to every one that she is a woman of plain reasons who could be influenced by imagination, or invent a story. She at once readily entered into a full account of the Apparition, when I informed her of the nature of my visit and presented my credentials. She stated that on the 21st of August, at about 8 p.m., there being perfect daylight at the time, before crossing the boundary wall and ditch which separates the church meadow from their grounds, she saw the Apparition against the sacristy gable—about a foot distant from the gable, and about a foot in height from the ground, on a level, in fact, with the meadow grass. She saw three figures—the Blessed Virgin in the middle, St. Joseph to the left, St. John to the right. To the right of St. John was a Lamb, recumbent with the cross laid over its shoulders, and on the right of the Lamb was what she described as the altar; this was in the centre of the gable and extended up to the window circle from the ground, to the breadth of seven or eight feet. She was petrified, terrified, transfixed; but taking courage, she ran to call her brother Dominick Byrne, a young man of about 20 years of age, as fine a specimen of a Milesian as one could find in a day’s walk. Highly intelligent, and answering rapidly and correctly every question. Mary told Dominick to come and see the Blessed Virgin. “Nonsense! nonsense!” said he. “What are you dreaming of, girl?”—“Come, come,” she replied. “Come and see for yourself.” “Come and see,” he said, “and believe my word.” He at once went to see, followed by his mother, sister and brother. They passed the schoolhouse wall, and stood in utter amazement at the vision which they no longer disbelieved in. They were soon joined by others, including another Dominick Byrne, a cattle jobber of about thirty years of age, a courageous and sober man. They stood gazing at the Apparition in profound amazement, the rain began to fall heavily and the wind to blow; but they remained where they stood, drenched with the downpour, and never leaving the spot. After gazing on it for some time, Dominick Byrne, the cattle jobber, said: “Let us go over the wall, and come nearer and see what it is all about.” “No,” said Dominick Byrne, jr., who is clerk of the church, “no, not till the priest comes down. We shall send some one for the priest.” “Let us go in at once,” said Byrne, the cattle jobber, “what can they or she do to us? Surely no harm; and if harm, why we shall call out. In the name of God, I’ll go in here!” He then took the lead, and went over the wall, the others following, gradually approaching nearer the gable. As they approached, the figures seemed to recede back, closer to the gable. When they came within two yards of the Apparition, though the rain continued to come down in torrents, the ground was perfectly dry, and there was a sound all around the gable—the rain beat down on the gable wall above the apparition, and stopped when it came to the figures; turning on either side it ran down to the ground and formed a pool of water, which was collected next morning in bottles and preserved by Archbishop Cavanagh, the parish priest, but which he has long since distributed to the faithful. To the right of the Lamb was what seemed to be an altar, which extended from the ground to about a foot of the window-wall of the sacristy, and like the figures, it seemed to rest on the tops of the grass. It was between seven and eight feet wide. The base of the altar had on it what seemed to be a large fringe of silvery cloud under them; the base of the altar was practically concealed from the knees down in the cloud; the position of St. Joseph was that of one in the act of making a profound oblation,

with hands joined, and partly turned toward Our Blessed Lady. The figure of St. Joseph was clothed in one garment, verily white; the hair and beard somewhat gray, the flesh had a natural tint. The Blessed Virgin stood facing those who saw the Apparition; the figure was clothed in resplendent white; on her head was a brilliant crown; her shoulders were covered with a short mantle; the inner garment full, flowing; her eyes directed upward, her hands raised to the shoulders, the palms turned towards each other, somewhat like a priest when celebrating Mass. The hair fell on the shoulders and back in long ringlets; the feet were visible and covered with a sort of sandal. The figure of St. John was turned partly toward the altar, and partly toward the people. In his left hand he held a large book, his right hand turned toward it as if reading; and his eyes turned toward it in the attitude of preaching or confirming his words. The figure of St. John was clothed in one long garment of white, and on his head was a mitre of the same color. A brilliant light, however, had not the effect of illuminating the places around or outside the circle of the Apparition; brilliant lights were seen to come and go now and again on the gable. Dominick Byrne, sr., after gazing for some time at the Apparition, took courage and gradually approached near enough to touch the figures, which he made an effort to do. An aged female in the group of those who saw the Apparition, enlivened by the sight of the Blessed Virgin, could feel no substance. Dominick Byrne, when asked did he endeavour to touch the figures, said he did, with the open index and middle fingers of his right hand, but said he could feel no substance. After about two hours from the time the Byrnes first saw the Apparition, a messenger came to them stating that an old woman named Campbell, who resided near the church, was dying. They ran off to see her, when they returned to the church the whole place was in darkness.” A second Apparition was seen on the 2nd of January, 1880, and a third on the 6th January following, the Feast of the Epiphany. A large number of people witnessed these Apparitions, including two members of the Royal Irish Constabulary. The fame of Knock soon spread throughout the land, and numbers of persons afflicted with bodily ailments and infirmities flocked there. In many cases miraculous cures took place. The number of pilgrims steadily increased, some from the most remote places;

and many have visited it from England, Scotland and the United States. The authenticity of the Apparitions and of the cures effected at the Shrine of Knock has been established beyond all doubt; and it is ascertained that a visit to the spot, halting at the scene of a spiritual visitation, will inspire even a sceptic with feelings of awe and reverence.

“AMATEUR.”

23rd September, 1902.

GOOD-BYE, OLD 1901.

Soon forever you’ll be gone,
And God be with you, dear Old Year.
You brought some blessings and good cheer,
With all your faults you leave behind
Some tender thoughts and memories kind;
O! blithe New Year, as you unfold
From day to day life’s fateful scroll,
May joy and blessings more and more
Be added to our daily store!
Old ‘31—a last adieu!
Cead míla fáilte—32.

M. F. W.

DECEMBER 22, 1933.

Cran-O’Malley.—The wedding took place at St. Paul’s Church, Arran Quay, Dublin, of Mr. Austin Cran, solicitor, Ballynaris, and Miss Rosemary O’Malley, daughter of Dr. Chas. and Mrs. Cran, Ballynaris, and Miss Eileen O’Malley, daughter of Mr. O. K. and Mrs. O’Malley, Knock St., the best man being Mr. M. O’Malley, the bridesmaid was Miss Rosaline Carroll, Ballynaris, and the best man Mr. J. Walsh, solicitor, Ballynaris. Rev. Father Seamus O’Malley, Ballynaris, officiated. The honeymoon is being spent on the Continent.

MAYO INDUSTRIAL DEVELOPMENT.

61 A

NEEDS OF THE COUNTRY.

ORGANISATION EFFORTS.

DEPARTMENT OF INDUSTRY AND LOCAL INITIATIVE.

IMPORTANT LETTER TO DR. WALDRON.

Since 1906, when the first attempt was made to organise the County Mayo for the purpose of stimulating industrial activity and exploring local possibilities, the question of industrial development has not been allowed to fall wholly into abeyance. The lessons of the initial effort to stimulate healthy interest in a subject which vitally concerns every inhabitant, have from time to time shown unmistakable evidence of having been taken to heart. There are very few who do not realise the necessity for encouraging and supporting native industrial enterprise. The more intense and widespread the interest in such matters, the higher the probability that eventually something really great will be accomplished. But it cannot be too often emphasised, that real success can be won only through deep and earnest thinking on the problems involved. Not alone must each district and townland become fired with enthusiasm for industrial revival and regeneration, but every single individual in the county must likewise be affected. In a matter that concerns the progress and prosperity of the entire community, broad views and deep thinking are necessary preliminaries to effective action. Everyone should know something of the industrial history of his own locality; what industries were carried on in the remote or recent past; what industries giving local employment are carried on now, and how they can be best supported so that business may be extended and more employment provided; why some local industries have collapsed in recent years, and the causes for their decline or disappearance. By thinking over such matters and investigating the forces at work, for or against, an intelligent appreciation of the difficulties to be overcome, or the opportunities and facilities that present themselves, will, in time, be formed. The industrial question is not one to be left solely to a few individuals here and there throughout the County. It concerns all. It ought to be the business of all without exception or distinction to consider what can be done, and what ought to be done, to promote greater industrial activity, to support the industries that are struggling for life, and to extend the field of possible employment, so as to give the young people a chance of living in their own country. There is no doubt about it, Mayo is an untitled field so far as industrial regeneration is concerned. There are plenty of opportunities for expansion. Mayo is rich in resources, still largely unexploited by the multitude. Some day they will be tapped for the lasting benefit of the community at large. The future holds bright hopes for the county, and there is not the slightest foundation in reality for despair or pessimism. But the intelligence of the county, in every village and townland, in every nook and corner must be harnessed and applied itself to the great tasks of the future. Thinkers, explorers, investigators, must set to work and ask themselves: "What can be done to improve the existing state of affairs? What resources are available in this district for building up future industries? What steps must be taken to improve and brighten the present conditions of life in the county? People who have ideas buzzing in their brains, should not be afraid or ashamed of expressing them, when they are of a constructive and helpful kind. The fear of criticism often deters many a one from saying what he thinks would be helpful. He is timorous about putting forward his plans or suggestions lest he might be ridiculed. But there is no good in being thin-skinned and hiding one's light under a bushel. No one need be ashamed of trying to do good, or to assist in uplifting the people and benefiting the country. If one has a plan or an idea he ought to be above fear of ridicule or of having his motives impugned. As a matter of notoriety, our crop of really original thinkers and constructive workers is abnormally

scanty in proportion to our numbers. We want more and more original thinkers and constructive workers in the industrial as well as in all other spheres of effort. They would be at least a guarantee against deadly stagnation and dry-rot. A country where intelligence ceases to be active and alert loses heart, and in time becomes a prey to despair and pessimism. Even an absurd or impracticable suggestion, provided it contains the germ of a constructive idea, is infinitely more valuable than a mere negation. The man who boldly says: "This ought to be done and this is the way to do it," is a far greater asset than one who throws up his hands and exclaims: "It is no use; we're going to the dogs; it is all up with us now!" Little realising that for all his gloomy outlook, the country will insist on living on and not going to the dogs, and will make an effort now and then to improve and progress.

When Miss MacMahon set about reviving the Mayo Industrial Association in 1926, the following memorandum was issued in connection with the project. It is well worth re-reading again for its suggestions:—

Industrial Needs of Co. Mayo.

Mayo County has a special need of industrial organisation as it has extensive poor districts from which there is an annual exodus of unskilled labourers to England and Scotland. If Mayo people were more self-supporting, of more of what they consumed and more were made in the county—as it easily could be—the collective work of Mayo, and this is a big thing, would be spent at home, instead of, as now, going to enrich Scottish merchants and English farmers.

What is wanted in Mayo is a strong industrial organisation, combining the workers, employers, farmers, shopkeepers and customers into one Unit so that this association could speak for the county as a whole and be in a position to supply schemes that would attract capital from outside. Such an organisation, uniting all sections of the community, all prepared to support Mayo goods, would thus have a considerable home market ready for all articles manufactured in the county.

Each town in Mayo should be organised from the start, getting in as many associations as possible, then the country districts could be worked from each town centre. The association fees charged for membership would provide money for the initial expenses.

The first step would be to make a list of all articles of food and clothing in general use in the county. Then a list of all industries already existing in Mayo. (One fears this would not be a very long one).

Then consider how these existing industries could be extended and generally developed so as to be able to supply the whole county's needs in this class of goods. Take the Foxford Mills for instance could not a "Ready-Made" Factory, either at Foxford or in some other town, simply "ready-mades" in these beautiful woollen goods?

Then consider the possibilities of starting some of the non-existent industries of goods in universal use in the county. When, for instance, it is found that large quantities of goods from some big firm, such as Williams and Woods, Jacobs, Pattersons, etc., are sent down into Mayo every month, these firms could be approached with the suggestion that a branch of their industries should be started in Co. Mayo.

Possessing a very valuable market, Co. Mayo, speaking as a united whole, would have considerable influence. In this connection the now disused workhouses and hospital buildings might be offered to any firm willing to start a branch of their industry in the county.

Besides the question of big town factories, the association would give special attention to the establishment of rural industries to be worked by country people living in their own homes and thus requiring a lower scale of wages; for such rural industries it would be wise to avoid the making of superfluous articles and only to make goods in common use. There might, for instance, be little shirt and collar factories in each country district in Mayo, as these are not expensive to start, requiring only the ordinary sewing machines.

Agricultural Industries.

Even with the improved condition hoped for when all available land in Mayo is acquired and divided among the useconomic holdings, it must be remembered that all said and done, much of the land in the county is too poor,

even with better cultivation, to provide a satisfactory living for a farmer and a grown family.

It is therefore essential that the family income should be increased by the establishment of the customary auxiliary farm industries; small fruits, honey, poultry, eggs, etc.

Fruit is of special importance because of the valuable food properties of home preserves as an addition to the too limited diet of so many country people.

Even in the poorer districts of Mayo the land is quite suitable for growing currants and gooseberries, and little use is made of the quantities of fine blackberries to be had for the picking everywhere.

In some districts where conditions are suitable an effort should be made to specialise in fruit and start a Mayo Jam Factory, on the lines of that recently established in Connemara.

Basket-making of all sorts would be a suitable farm and cottage industry especially in those places where home spinning, carding, etc., is still customary, as these people have very skilful fingers and it might be possible to introduce the Italian Boffa Work for fine baskets and hats.

Woodwork, too, would be a suitable industry and the establishment of a well-equipped Technical Institute for the teaching of handicrafts is much needed.

The Honespun Industry (made with hand-loom) should be investigated, and in places where this has died out an effort should be made to re-establish this, as it is invaluable for country people to have good supplies (at small cost since all have some sheep) of good blankets and flannel stuffs.

The chief aim of the Mayo Industrial Association, in short, be to make the people of the county as self-supporting as possible, and in this short resume, several of the bigger problems, such as the re-starting of flour mills and the growing of wheat, have necessarily been left untouched.

A good foundation for the Association would probably be found in the report of the big Cattlebar meeting held in October, 1906, to found a similar industrial organisation, as the various schemes then discussed are probably equally suited to present day requirements.

The subject having been taken up with the Department of Industry and Commerce, the following was received:—

"Hoinn Egnascall Agus Treididh.

Dublin,

1st February, 1928.

C. 16647.

A Chair.—I am desired by the Minister for Industry and Commerce to refer further to your communication of the 29th November last which the Minister has now had an opportunity of examining.

"You will be aware that the Minister has had under consideration for a considerable time what steps can be most usefully taken by this Department in the direction of stimulating industrial activity and fostering what you describe as a spirit of initiative and self reliance. The conditions now, of course, are different from what they were at the time of your effort to found an Industrial Development Association in 1906, but at the same time there is the same necessity for arousing a consciousness amongst the people of any particular district that self effort must play a vital part in such a movement.

"As a result of the protective tariffs in force a considerable volume of new employment has resulted and Irish firms have been encouraged to extend operations in various directions. The Trade Loans (Guarantee) Acts have done something to assist these firms financially. In all cases, however, it is necessary to have a group of business people who are prepared to take the responsibility of raising at least part of the necessary funds to commence an industry and bear the responsibility of carrying on the enterprise.

With the object of stimulating local interest in the direction of discovering what industrial activities can be stimulated in any particular area and to what extent local capital and local enterprise would be available, visits to various centres are at present being made by officials of this Department. The immediate object to be attained is the formation of a small local committee which will act as a liaison body between the town and the Department and in this way make available what and how can be done by the Department for these

who are giving serious consideration to the possibility of any new industrial development. "The Minister will be very glad to have any advice on these matters from you in view of your interest in, and knowledge of, the problems under consideration. In particular, if you happen to be in Dublin at any time it would be appreciated if you would make an opportunity of seeing B. C. Ferguson of this Department, who is in charge of the schemes referred to above.—Miss de Chara.

H. S. MURRAY, Dundalk Aire."
Michael P. Waddell,
Knox Street, Ballyhaunis.

It is one of the most obvious features of life that a people who will not be aided and determined to succeed will be left in the lurch. And there must be nothing narrower or shortsighted about their attitude. All the industries at present established require and ought to receive the fullest possible support. The real employer is the man who purchases or consumes a home-made article or commodity. If there were no consumers there would be no need for producers or distributors. Every penny spent on a home-made article helps to employ some poor "devil" who might otherwise be on the Shaughraun. Money spent on home industries is not only a patriotic duty but a sound investment. And the industry that is a success, deserves to succeed.
20th February, 1928.

MARCH 26, 1927.

Ballyhaunis Industries.

A GLIMPSE AT PAST ACTIVITIES.

SOME LOST ARTS AND CRAFTS.

McNAMARA'S BOOT FACTORY AND OTHER ENTERPRISES.

(By "INDUSTRIALIST.")

The passing of landlordism in the Ballyhaunis district synchronised roughly with a rise and improvement in the standard of living and all round comfort. Until the shackles of the blighting landlord system were smashed to smithereens, the community as a whole could know no real progress. Since the passing of landlordism, the peasantry have progressed more than they could possibly have done in the three centuries that preceded its disappearance. The tenant was a serf, housed with his cattle, pigs and poultry, all under one roof. He dared not attempt improvements, not even to the extent of white-washing his house, lest he would have to pay dearly for his taste. He trembled at the shadow of the landlord or his understrapper. His food was often worse than what he would now give to his fattening pigs. No slave in the Siberian mines ever shuddered at the sight of the knout as the Irish tenant did at the crack of the landlord's whip, or the bark of one of his dogs.

Under the conditions of the time the people had to exercise all their ingenuity in supplying their own immediate requirements. Their food consisted for the greater part of the produce of the land—potatoes, oatmeal, milk, butter, cabbage, turnips, bacon, eggs. Tea was a rarity. Sugar a novelty. Tobacco a luxury. Bog-diel or rushes dipped in tallow lighted their houses at night. Paraffin lamps were only rarely seen. Horse ploughs, carts, cars or traps were generally speaking unknown. Boots were a part of personal adornment seldom to be seen either on boys or girls. Mind, I am not speaking now of ancient times. The disappearance of landlordism is not such a very remote event in Irish history. And these were the conditions while landlordism ruled and reigned. The young people of to-day have not the slightest idea of what their fathers and mothers had to endure under the tyranny of landlordism. The girls and boys of the average tenant farmer of to-day are as well-dressed, educated and fed as the children of the landlords' agents and right-hand men were only a few years ago. What

a change does not even a short period make in the condition of a people, in their standard of living, dress, refinement and mentality!

As the people were obliged to seek their sustenance in the hard-won produce of their fields, so they clothed themselves after the readiest and cheapest manner, and consequently various cottage industries flourished then that have since disappeared. Most housewives understood the art of spinning. In almost every house there was a pair of cards for carding wool, and either a spinning or linen wheel. Every married or unmarried woman understood the art of manipulating the spinning wheel (worked by hand) or the linen wheel (worked by foot). They could prepare the raw wool for the process and card it into the article little rolls. Though the linen wheel was originally intended for spinning yarn from flax, still when the flax growing declined, it served the use of the larger and more cumbersome wool spinning wheel. I remember in the green and unsophisticated days of my boyhood trying my hand, while visiting at a country relative's house, both with the spinning and linen wheel, but the results were not such as would qualify me for a certificate of proficiency or even a third class prize at a Fairs. Yet every young girl all over the district knew how to card, spin, and knit. "All stockings and socks worn in the household were made from wool shored from the sheep feeding in the fields. Thus the grinding heel of landlordism forced the people to become proficient in the useful and necessary arts.

To supply the men with coats, underclothing and busseens, weavers had to be employed. Hence there were several high-class weavers always working at high pressure in the district. They manufactured from the home-spun yarn, flannel, frieze (everlasting), shawls and blankets. The blankets were blankets and no mistake. One of them would last a lifetime. And as for the frieze, it was watertight and bullet proof! The last of the race of first-class weavers in the district are represented by the Byrnes of Johnstown and the Deays of Derrynacong. They knew how to weave, and in fancy patterns too. When flax was plentiful, the yarn spun by the women on the linen wheel was made into tablecloths (for the few who required such articles) and sheets. "Bang," sheets, I think they used to call them. They were everlasting too. You see, economic laws at work all through. People could not afford to be buying common and necessary household requirements, such as flannel, frieze, sheets and stockings, every year, and, therefore, they got those things that would stand the wear and stress of time. Home-made bed sheeting would last from marriage to death. I have often heard the old people say that the cleverest weaver in the district was a man named Loughlin. Into his table cloths he used to weave the most artistic designs, birds, flowers, and animals. Every linen article that came from his looms was, I have heard, a masterpiece, a thing of beauty. His art and skill died with him. But it would appear from the way the old people used to speak of him, that he was a genius in his own line. How many girls in the district could work the spinning or linen wheel to-day? Not one to-day for every three hundred in the days gone by, I would venture to say. The same necessity is not existent to force them to learn or provide for the wants of the household. Carding, spinning, weaving, quilting, knitting (old style) are lost arts. It took centuries of galling tyranny to bring them to the perfection of a few years ago, but they have gone away down the stream of time, and it is questionable if they ever come back. The making of home-made frieze entailed the possession of "presser." The late Mrs Giblin was the last to have the necessary machinery for carrying out this finishing process, and a first-class hand she was at the art too, according to all accounts. The secrets of her trade have died with her. How times have changed!

To supply the demand for spinning and linen

wheels artisans were on the spot. These machines were of local manufacture. The linen wheel was a most intricate and beautiful bit of machinery. To make one successfully was no child's play. Only a genuine workman could accomplish the job. The late Michael Infant was the last of a long line of tradesmen who specialised in making the linen wheel. In his day he supplied practically the whole district, and other districts, too, with these beautiful little articles. He made spinning wheels also, and almost anything that could be fashioned from wood. Several other clever wood-workers also turned to spinning wheels, as for instance the Judges from Aghoragh (where Jack Judge, the author of "It's a long way to Tipperary," came from), the Byrnes and others.

But with the industries that needed them these trades have declined. One man even in the district would scarcely make a living now on the construction of either spinning or linen wheels alone. We may summarise then by saying that the arts of carding, spinning, weaving, old-time knitting, quilting, pressing, dyeing, and the making of the necessary machines and utensils have disappeared from the district. Deary does a little weaving yet, but I think Pat Byrne has closed down—I am not sure about that, however.

Another trade lost to Ballyhaunis is nail making. The last two of the trade were the late William Killeen and the late Dan Feely. At one time they used to supply almost all the nails required by the shoemakers and some other tradesmen in the district. Dan retired early in life, but William died in harness. The latter reared a fine, intelligent family on the earnings of his trade, and some of his children are occupying high positions in responsible public offices to-day. Dan had, up to shortly before his death, two business houses, one in Clare Street and the other in Bridge Street. He was a fine type of citizen and an accomplished musician, capable of playing several instruments. In the early days of the old Brass Band he used to play second cornet. He was an expert whistler too. When of a fine summer morning, standing at his door in Clare Street, he would whistle up cheerily "The Minstrel Boy" or "The Marsellaise," he might easily be heard down in Pollnacraighy. Dan's mutual serenades were one of the features of Ballyhaunis life in those days. It is only a few months since his wife was buried. At one time Tom Byrne used to do a good deal of nail making, but latterly I think he has abandoned it for more remunerative work. Nail-making as it was in the days of Killeen and Feely is another local industry gone from us. Modern machinery and up-to-date methods of big centralised industries are too much for the individual craftsman. The big firm with capital and plant will always drive the lone worker to the wall. It cannot be helped. It is an inexorable economic law. We see it illustrated everywhere almost every day, in newspapers, cloth and boot factories, and so on. The great economic law of supply and demand operates ever and always.

And talking of boot factories reminds me of a very interesting phase of the industrial history and record of Ballyhaunis. How many are aware that there was, not so very many years ago, a splendidly equipped boot factory in Ballyhaunis, employing a large number of hands, and capable of turning out all varieties of the heaviest brogue? It was an outgrowth of an extensive clog factory established originally by the late J. McNamara in Anagh. The demand for the Anagh-made clogs was so great, and the industry became so successful, that Mr. McNamara and his two sons (John and Pat) thought it advisable to transfer the works to the town of Ballyhaunis, where transport facilities would be more convenient. Accordingly the factory was opened in Knox St., not only for the manufacture of clogs, but boots and shoes as well. A fine plant consisting of all the most up-to-date machinery was installed and from twenty to thirty first-class

workmen employed. The entire management and running of the factory was now in the hands of the brothers. Clogs, boots and shoes were turned out in immense quantities and sent all over Ireland, and England as well. So great was the inflow of orders and the output of products that it was thought necessary to take more extensive and commodious premises. Two fine houses were built in Main Street (those now in the occupation of Messrs William Ealon and Michael Freely), with factory accommodation at the back. The success of the McNamara enterprise stirred the jealousy of more powerful rivals, with the inevitable result. The big firms drove the weaker competitors to the wall, and after a tough fight for existence the clog and boot factory of the McNamara Brothers was forced to close down. Mr John McNamara, undaunted by reverses of fortune, returned to his bench, and is still working as industriously as ever. His brother Pat has left the district, and is also working, in Cloodagh I think, on his own account too. The history of the McNamara industry reads like a romance; its growth from tiny beginnings, its prosperity, and then, when brought face to face with more powerful rival combinations, its decline. Most of the best tradesmen working in Ballyhannis and district to-day learned the trade in the McNamara workshops. Though the boot factory as a big industry has disappeared it has left its mark on Ballyhannis history. Like other tradesmen of Ballyhannis, Mr John McNamara is a proficient musician, and the father of an exceptionally musical family. The violin used to be his favourite means of recreation. A cultured, accomplished and clever tradesman, he put up a great fight against overwhelming odds from outside. If any two could have made a success of the enterprise the Brothers McNamara would have done so, for they knew the business from A to Z. At least they deserved success. During the flourishing days of the factory they gave a great deal of employment in the district and taught the rudiments of the trade to many young fellows who to-day are thriving tradesmen both at home and abroad. But it must be realised that the conditions of industrial life to-day are all in favour of the big, heavily capitalised, up-to-date firms, and the individual or small company has scarcely a sporting chance in the field of open competition. It was not through lack of ability, industry or enterprise that the Ballyhannis Boot Factory established by the McNamara Brothers declined, but simply because it could no more stand the strain of competition than a sailing boat could rival a first-class ocean liner. When the Ballyhannis Boot Factory was started some years ago, Pat McNamara went there and had a careful look round. He afterwards told me in confidence that it was impossible for it to succeed, (1) because the machinery was not fixed in the best positions for efficiency; (2) because there was too much waste of material in the cutting-out process, and (3) because the management was unsympathetic and really did not mean business, apart altogether from the consideration of keen external competition. His predictions were unfortunately verified within a short time.

The milling industry is one that has rapidly declined too within the recent past. At one time the late Morgan O'Brien kept two mills running day and night at the busy season of the year, one in Carrane and the other on the Clare Road, a few hundred yards from the town. Then there were also working busily Judge's of Cloonerin, Edward Judge's of Carrarosa, and Plunkett's of Lecarrow. They are all idle now and some of them dismantled. Meal from the big millers, I have heard, could be brought into Ballyhannis and sold cheaper than the grain itself could be purchased in the open market here. So that, instead of grinding his corn, it would pay the farmer better to sell his oats and buy meal in the local shops. No wonder the milling trade went crash. Mr L. O'Brien substituted a saw-mill for his meal mill, and it worked successfully for some time.

But here again outside competition was an overmatch for the struggling individual, cut off

from big supplies of raw material and without an abundance of ready capital to keep the enterprise afloat. Many years before Mr O'Brien opened his saw mill, a similar venture was entered into by the late John Charles Fitzmaurice and Edward Judge. They got a powerful engine for driving the saws. But after a fair trial the project was abandoned, as it was found not to be a paying investment. An enterprise of this kind was one that would particularly appeal to the sympathies of John Charles. He was ever on the look-out for new ventures and openings. He was ever eager to keep abreast of the times. By study and experiment he was always extending his knowledge, and then endeavouring to apply it to the practical affairs of his life. Only a few weeks before his death I happened to call on him and found him messing with some electric batteries. With a merry twinkle in his eyes and a broadening of his genial smile he asked me if I knew anything about electricity. Now, it so fell out that about that time I had been reading up the subjects of electricity and magnetism for examination purposes in such texts as Ganot, Thompson, etc. When I replied that I knew a little on the theoretical side, he said: "Do you see that candle?" indicating an unlighted candle that stood in a candlestick some feet away from the batteries. "Could I light that candle by the force of electricity?" I replied that he could if he succeeded in producing an electric spark or a series of sparks near enough to the wick, but otherwise not. His idea seemed to be that a stream of electricity might be brought to a focus, just as a ray of light in a burning glass or reflecting mirror, and projected in any direction. I was sceptical about such a theory. Another interesting fact about John Charles was that he was a personal friend of the late Lieut.-Col Lyman, the famous author and creator of the still more famous Mick McQuaid and Terry Gergally. Anyone who knew John Charles would understand why the author of Mick McQuaid would adopt him as an acquaintance. They often palled it round Dublin arm in arm. But at home and in his workshops John was very much in earnest about his work, and very courageous in his ventures. The starting of a saw mill would be only a trifle in his way. But even he could not achieve impossibilities or reverse economic laws.

And then there was a time when all sorts of sweets were manufactured in the locality. Two families named Mohan and Kelly carried on a flourishing sweet trade for years. And their products were highly appreciated by the youngsters of the time. They could mould sugar into all sorts of artistic shapes ornamented with different colours. The great firm of Mackintosh, whose toffee is now universally known, had no bigger or more promising a beginning than that of our two local sweet manufacturers. But that trade has disappeared too and with the old people went the art of manufacture. Within the last couple of years a gentleman arrived in Ballyhannis with the intention of opening a sweet and mineral water factory. Plant was installed for the manufacture of mineral waters but, from whatever cause, the initial experiments were not such as to justify further expenditure and both projects were abandoned. The new did not succeed the old sweet making industry after all. But it was very enterprising and commendable on the part of the gentleman and his local partner to have put the matter to the test.

Jack Forbes made an effort to establish a toy making industry. Being a clever and ingenious workman he turned out a large number and variety of toys of all kinds. I fear the support extended to his undertaking was not sufficient to encourage him to persevere. It is a pity that his craftsmanship would be allowed to lie fallow. Young P. Waldron, of Cave, another exceedingly clever timber worker, had ambitions to start a pipe factory. I

have seen one sample of his work and certainly it is a rare piece of workmanship. His project not having the desired success, he emigrated to America. Such efforts as those named are at least symptoms of an ambition to do things; to open up paths to employment and work. Even though the trials don't succeed they are evidence of the workings of the mind. And that is a great and wonderful thing in itself.

The umbrella industry has declined too since the death of the late Peter Burke. He leaves no successor to carry on the tradition. Yet he made a living and reared a family on the earnings of his trade. It was in one of the leading English umbrella factories Peter learned his business. In Ballyhannis he applied his craftsmanship and established his own little industry. That is gone too with the rest.

I'll say nothing of the distilling industry that at one time was carried on extensively, but sub rosa, in the district. Very thriving once, it suffered hard knocks from the police and revenue authorities and ultimately flickered out. It is as dead as Julius Caesar now.

A good deal of crochet and fancy lace used to be done some time ago in the district, but the young girls seem to have lost all interest in the work of late years. There is only one young girl now, whose name I hear mentioned as being exceptionally clever at executing lace of all kinds and crochet of all patterns. From what I hear she is easily the first in the parish and her work is strikingly beautiful and artistic. I have not seen any of it yet, but I hope to one of these fine days. I can speak only on hearsay so far; but those who have praised the work ought to be good judges. How many young girls ever knit a crocheted quilt nowadays? Yet it is not so many years ago since almost every second girl in the parish had one on hands. How many know the art of quilting? If quilting frames were put into their hands would they know how to set about the work? All these considerations and facts provide one with food for thought when brought up against such problems as industrial revival, unemployment and emigration. Is it, for instance, possible to revive cottage industries which existed under conditions produced by landlordism now that another and a different set of conditions have arisen? Would it be possible to train the young girls of to-day to card wool, spin, dye, etc., etc.? Or will the new conditions under which we live create openings for industrial enterprise differing totally from those of the past? One cannot dogmatise on such problems. Only time and experiment can solve many puzzles that arise in connection with the industrial movement. The more knowledge that is gleaned from all quarters the more clearly will we see our way to future activities. One point, however, is soundly established—that the present and patriotic course at present is to support to the utmost extent all home industries that are giving employment. One can never make a mistake in doing that. "Support Home Industries" is not alone a pious exhortation but an obvious duty at the present time.

"INDUSTRIALIST."

P.S.—The leading facts that emerge from what I have written on the above are, that in the past the individuals mentioned displayed remarkable initiative and self-reliance in starting and carrying on their little industries; secondly, they succeeded in the majority of cases in earning a decent living independent of all outside help, subsidy or assistance; thirdly, they reared families on their earnings, and paid their way like good citizens both to Church and State. On the strength of their zeal, the dexterity of their fingers, and the quickness and versatility of their brains, they established for themselves a secure place in the community. Some may smile at the thought of describing many of these activities as "industries," but a trade or calling that produced something useful and of value, even though

carried on only by a single person, assisted by some members of the family, has as much right to be called an "industry" as Guinness's or Jacob's. Take as an instance, the umbrella trade carried on by Peter Burke. Here was a useful and much appreciated little industry run by a single poor individual. When Peter died his trade died with him. Yet, in his time he earned an independent living as an umbrella doctor, he reared a family, and he paid his way. What more can the greatest employer boast of? He may not have amassed a fortune. But that is beside the point. The man who can succeed in doing these three things does as much as can be expected from any one. Of course, Peter was not entirely dependent on the umbrella trade alone. Other odd jobs filled up his spare time. But the umbrella trade was the permanent feature of his life's work. The same may be said of the families of the Mahans and Kellys who carried on the making of sweets. Who in the district to-day could turn out such fancy articles as they did in their time? It was an honest way of making a living. Had they the capital to finance a big undertaking, they might be as prominent in the market as Fry, Cadbury, Makintosh, or "N.K.M." One wonders at the enterprise and initiative of these old people. Their example is worth consideration to-day. When of late years Jack Forbes conceived the idea of turning out toys, and M. Wadron, of Cave, when he set about making pipes, they were displaying a spirited initiative that deserved support and success. But such a thing as success was scarcely possible under the circumstances. They had not the capital. They had not access to the necessary supplies of cheap raw material, and they had not the essential machinery for producing things quickly and in a finished state. Had they these things there was no doubt they would have put up a gallant fight for a living and success. And the same might be said of others. However, no good effort is ever entirely wasted. Something is always to be learned either from success or failure. We are living in days of mass production when the methods of yesterday are out-of-date today. New times demand new methods and new ideas. But even a laudable attempt that does not succeed is better than stagnation and despair. Every little flash of initiative and enterprise helps to an understanding of things. Every movement of the waters of the mind has a meaning and significance. Like the secret of the famous Heather Ale about which we read in Stevenson's dramatic narrative poem on the subject, the secrets of some arts and crafts that once flourished in the district, are now buried in the grave. But that does not mean that the present generation should fold their arms and allow their minds to freeze into inactivity and sterility. I have seen and worn caps made in Ballyhaunis out of Foxford tweed. I have seen and slept under crochet quilts knitted in Ballyhaunis. I have seen the women wearing knitted capes and shawls that were the work of Ballyhaunis fingers. But that was in times gone by. I don't suppose one could discover such articles nowadays. Very likely there is plenty of industrial talent and craftsmanship lying hidden and dormant to-day in the district. If so, it will stir itself into activity sooner or later, but along what lines it would be impossible to say and difficult even to guess. The greatest industries in the world have had their origin in the brain of some single individual thinking out things for himself and planning his own life's work. Necessity we are told is the mother of invention, and the economic necessities of the times may force the mind to devise means of national salvation and prosperity. The reflection that in worse times under harder conditions people could earn a living and rear families at home, will react on the mentality of the present generation and spur it to life and energy. We have seen that in the past Ballyhaunis was a hive of small but thriving industries, producing

boots and shoes, nails, chairs, barrels, tweed, frisco, sweets, caps, blankets, shawls, stockings, meal, bacon, lamps, etc., and who would suspect it even now, when almost all these things are imported? It is well to remind ourselves of these things, lest it may be concluded that Ballyhaunis has no industrial history and never had. Consider the numbers of people and their families that at one time were solely dependent on such small local industries! Nowadays emigration is the only prospect for the young. When will the change for the better come? When will they be able to stay at home, find work, earn a living, and rear a family? When? When?

"INDUSTRIALIST."
19.3.1931.
August 29, 1931.
MAYO TOWNS.

To the Editor, "Mayo News."
Dear Sir,—I wonder if it would be productive of positive results to suggest that a series of articles, concise but informative and educational, would appear in the "Mayo News" dealing with the history of all the towns in Co. Mayo.

In every town there is some person, I dare say, who has compiled, or who is capable of compiling, materials bearing on the history of that particular town. There is no town or hamlet in the county that has not its own history, its legends and traditions. And it would be a fine thing if someone interested in such matters would set to work, and give your thousands of readers the pleasure of reading all about our country towns, how they came into being, their rate of development, the industries that flourished in them, the growth or decay of such industries, and all relevant facts from the earliest times to the present moment. Even a skeleton history of a town, or an enumeration of the leading historical events relating to it, would be better than nothing, providing, of course, that there would be truth and authority behind the narration.

Consider the list of towns that might be dealt with—Westport, Castlebar, Ballina, Bellefleur, Newport, Claremorris, Belmullet, Ballyvaughan, Foxford, Ballyhaunis, Killybegs, Killybegs, etc. Now in everyone of these there is some one person at least more or less conversant with its history, and it ought to be a labour of love to sit down and give the story as far as it is known.

I make the suggestion, of course, on the supposition that you, Mr. Editor, would be willing to find space for such contributions in your columns. You are often hard-pressed. I have no doubt, for room, but as there would be no great urgency in connection with the appearance of the contributions, both your readers and correspondents would understand your difficulties and make due allowances. Such work as I have alluded to, if undertaken in the right spirit and carried out with care and sincerity, would be a valuable contribution to the history of our county. It would give additional interest to each and every town, and would serve to educate the young people and carry on the tradition for learning and culture.

Thanking you in anticipation for the insertion of this little appeal,—I remain, your very truly,
21/8/31.

"AMATEUR."
OCTOBER 12, 1931.
PROPOSED EXHIBITION FOR MAYO

Michael F. Waldron, Knox St., Ballyhaunis, in the course of a letter, writes: "While other counties and cities are showing signs of laudable activity and energy, Mayo stagnates. This is not as it should be. In the natural and historical order of things, Mayo ought to be in the forefront of the forces working for the regeneration and upliftment of the country."

"In 1903 there was organised a very encouraging and successful Industrial and Artistic Exhibition in connection with the first Co. Mayo Feis. Why not repeat the experiment, and hold, say in 1933, an Industrial, Artistic, and Antiquarian Exhibition for the whole county, arranged on broad and elaborate lines? I suggest 1933 in order to allow plenty of time for discussion, preparation, and organisation. Every home, every house, every past experience, that all Mayo natives, at home and abroad, would enthusiastically lend a hand in carrying the project to a successful issue."

Commercial Stagnation.

To the Editor, "Mayo News."

Dear Sir,—If it would not be trespassing unduly on your valuable space, I would like to call your readers' attention to one or two aspects of our present-day commercial conditions, in the earnest hope that they might help to improve matters, and so remove the causes of existing depression and stagnation. It is, unfortunately, only too patent and obvious that our little towns are rapidly on the decline. Markets and fairs are practically wiped out. Trade is in a worse condition now than it has ever been in living memory! Go into any of our provincial towns on an established market day and you will wonder where the market has gone to, and why the volume of trade has diminished almost to vanishing point. Where to-day are the great bustle and activity, the buying and selling, the bargaining and hawking of even a few years back? To visit the spacious goods stores of any local railway station, and observe the emptiness now contrasted with the traffic of some years ago! The grass is beginning to grow up on the streets of our towns. Markets are being held at every country cross-roads, on all days of the week. Sundays and holidays of obligation included, and their methods are being substituted for the old.

What is to be done to arrest the decay and restore normal trading and commercial conditions? The unemployment problem is a terrific one; and, unfortunately, instead of becoming easier, it seems to be daily growing more acute and intricate. We must remember that every unemployed but employable person becomes a burden on the resources of the State. It is estimated that every criminal costs the State about £100 a year when all is totted up. The elementary education of every boy and girl costs about £15 a year, and the actual cost of maintaining an unemployed person is about £75 per year all told, without reckoning at all the loss of productive power, as when a skilled artisan, a shoemaker, say, a tailor, cabinet-maker, baker, etc., is unemployed and consequently unable to produce articles of marketable value for home consumption. Every day such a man is idle lessens the productive powers of the State, and diminishes its material wealth. That is very simple and easily understood. If farm labourers are unemployed it means a double loss—first, the burden of supporting them in idleness which the community must do either by legalised relief or otherwise by charity; and, secondly, their idleness means a great loss to production: there is so much less agricultural produce called into being owing to each man's unemployment. In other words the sum total of national wealth and productive capacity diminishes proportionately with the percentage of the unemployed. The State has got to foot the bill not only for pensions of all sorts, administrative expenses, but also for the education of the youth, the army, and police, the criminal population, the unemployed, etc. Every unemployed person is, or ought to be, a subject of deep concern for the rate and tax-payer. Directly or indirectly the latter must contribute towards the upkeep of the former.

It is then an imperative duty to support all schemes tending to relieve unemployment and so lessen the burden that presses so very heavily on the community. But you may say how can we do that? We admit the weight of the burden but how are we going to relieve our selves of it? America or France or England won't defray our unemployment bill, won't pay our rates and taxes. Of course not, but why not help your own people to help you? There are industries in the Free State. Do you support them to the best of your ability? Do you give them a preference? They are assisting in solving the unemployment problem!

are like you paying rates & taxes. Don't you see that by supporting them you are easing your own load? Will Ulster foot your bill or absorb your unemployment? Not likely! Ulster (or the Six Counties), is fighting for its own hand, and doesn't give a straw about your depression of trade or unemployment. As a matter of fact Ulster is out to capture all the trade of the Free State, so as to add to its own prosperity and bring all the grist possible to its own mills. But the rising prosperity of Ulster won't ease your difficulties a bit. It is not a Belfast man who has to shoulder your liabilities for unemployment bills, rates and taxes. The Dublin or Cork or Limerick or Galway or Westport or Ballina man whom you trade with and support, helps you by your helping him. If you are not a fool then you will, even for your own selfish ends, give all the trade possible to your fellow-rate and taxpayers who give employment in the State. The more trade they get, the more employment they are in a position to give, consequently the less you have to pay for unemployment, rates and taxes. If every man, woman and child resolved to support the firms that give employment in the State, something would be done to relieve the existing depression and stagnation. What is wanted very much of the present time is a lively, intelligent view of things as they are—a common sense appreciation of the reality and magnitude of the problems to be solved. It is very little use of high rates and taxes and grave unemployment, if you are mutually responsible yourself for such things. How can there be employment if you don't support the firms that give employment? If you support a Belfast or Ulster firm in preference to a Dublin or Cork one, can you wonder that your fellow-citizen has to sit down in idleness, while the Ulsterman draws his wages and pays his way? It is not a matter of sentiment with you or your unemployed fellow-citizen, but hard facts. Think it over! A moment's serious reflection will convince you that it is the height of folly to be encouraging unemployment at home, and that it is the highest wisdom to support your own industrial and commercial enterprises of all sorts. The Ulsterman has weighed up the situation long ago and has acted as his own self-interest dictated. It is Belfast and the North for him all the time. By a process of peaceful penetration he has pushed his lines of commercial communication all through the Free State. He has socked up all the trade he can possibly get in touch with, and left the Free State unemployment problem worse and worse in proportion to his success. But your first duty is towards yourself and your neighbour. The Six County man won't pay a penny of your rates and taxes. The Dublin, Cork, Galway or Limerick man, for instance, helps to shoulder your burdens. Why not support him then? Give him a chance to keep on working and affording employment! The Ulster problems are not yours. You have quite enough of your own to look after. Then consider all the hands that are employed on our Free State railways! Here again is an excellent opportunity for the application of common sense. By supporting your own railways every time you are helping to keep the wolf from the door. The Ulster Railways (Six Co.) are of no help to you. They give no employment in the Free State; they pay no rates or taxes here; they offer no facilities for the development of industries. On the other hand they are being utilised for the purpose of absorbing and crippling Free State trade, and creating unemployment and poverty here. Our Free State railways are a national institution; a necessary auxiliary to industrial enterprise and expansion—if such ever comes. The Northern railway employes don't worth the value of a box of matches in the year to the Free State. The Free State railway employes is. He earns and spends here. He pays rates and taxes. He helps to support and maintain the community in which he lives. The Ulster railway man is worth less than nothing to the Free State trade. In-

fact so far from being a help or a friend, he is a positive menace and an enemy. The Belfast boys know on which side their bread is buttered; and the Belfast Government realising the vast importance of the carrying trade in the industrial life of their territory, encourage and foster their railway system in every possible way. And whereas the Railway Tribunal regulates enterprise in the Free State, the Northern system is practically autonomous. Not an ounce of stuff will the Northern system allow to pass over the Free State railways where it can be helped. Belfast owned buses are utilised as auxiliaries to the railways in Free State territory. Thus the Six County Government encourage in every way the carrying trade of the North as the right arm of Belfast trade. And so it is that unemployment spreads in the Free State as rapidly as our trade is absorbed by the North. No wonder the Free State is suffering from commercial anaemia. Exports that should be sent via Dublin are carried via Belfast, and imports that should come through Dublin arrive via Belfast. Now, this is a matter that all traders, exporters and importers should consider at once. It is to their own interest to do so, and that is putting the subject on the very lowest level. The more trade they give to the Free State railways the more they are helping to solve the unemployment question; and after all, the problem is at our own very doors calling for attention is more urgent and important than what is only remotely related to us. Every ounce of goods that gets carried over the Northern system by rail or bus, that might be carried over the Free State system, is so much trade lost to the Free State and so much more encouragement of unemployment and taxation. Every conceivable scheme is being adopted by the Six Counties to paralyse the Free State railways and carrying trade, and unfortunately too many in the Free State are found willing and eager to perpetuate their own people, for the purpose of aggrandising the greatest enemies they have on the earth; for it is obvious to all that the Northern Government is the pet and puppet of English rule. It is subsidised, supported and encouraged. The Free State is nobody's child. Certainly it would be in the highest degree amusing, if it were not so tragically foolish, to see the vans and lorries and buses, carrying the stuff all the way from Belfast, resting outside the doors of Western merchants, many of them with their names printed in gilt Irish characters over their floors. They support the bigoted North in preference to their own fellow-citizens, and help to pay dividends to the Northern Railway shareholders while starving, unfortunately, fellow-citizens are out of employment! The Ulsterman is not like that. His own first of all; and the Free State not at all! To sum up then:—

1. Support at all costs Free State firms, factories and agencies, as by doing so you help to create employment and increase the wealth of the country.
2. Employ hands to the utmost extent of your own capacity and means, even if it were only a few boys to run messages or girls to wash dishes.
3. Where possible and practicable insist on all goods being carried by Free State railways. Give the preference all the time to Dublin over Belfast, as long as the unemployment and poverty of Dublin are so huge and pitiful.
4. Treat the representatives of Dublin and Free State firms generally as kindly and respectfully as you would a Belfast Orangeman. Even a Catholic, Commercial traveller has his feelings and sensibilities, and appreciates getting orders. Help to keep him employed.
5. Encourage markets and fairs.
6. Keep a look-out for the development of the country's natural resources.
7. You needn't worry about Ulster business, as the Northerner is very well able to look after himself. You will have enough to do seeing that he doesn't slich any more of your trade and wealth.

8. Support all Free State institutions—railways, banks, etc.—and so leave money at home, and help to relieve unemployment.

9. Encourage local and national printing and press work. Help to create healthy and helpful employment.

10. When every one in the Free State is remuneratively employed, it will be time enough to think of enriching and improving Tipperary and Belfast.

Thanking you, Mr. Editor, in anticipation, I remain, your truly,

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PUBLIC HEALTH HINTS

Miscellaneous Matters.

BY "AMATEUR."

Public health officers—doctors, nurses, sanitary and food inspectors—are not appointed and paid out of the public purse merely for the fun of the game. They are intended and expected to see that the community is protected, as far as possible and practicable, against dangers arising from infectious or communicable diseases. Their services are well and clearly mapped out for them, and any negligence in discharging their important duties may mean death to hundreds or thousands as the case may be, depending on the virulence of the attack and the density of the population, just as a negligent engine driver or ship's captain might involve numbers in fatal disaster. Public health officers of all kinds are charged with such duties as it would be impossible for individuals to carry out themselves. And as they are virtually the police, the guardians and watch-dogs of public health interests, they ought in all reason to be supported by everyone in discharging their duties, for it is in the interests and for the common good of all that their work be effectively and efficiently done. If a nuisance be not abated in due time, a whole countryside may be stricken down with disease. So if some precautionary order or regulation be neglected or ignored. Of course the best of all defences against any disease would be complete insusceptibility or immunity to it; for no matter how ingenious, elaborate or complete the devices may be for preventing disease germs from finding access to the body, accidents may always happen to allow them to enter. Immunity or insusceptibility to disease is therefore one of the principal aims of hygiene, one of the goals of sanitary science. Unfortunately natural immunity is not common, and artificial immunity is not easily conferred or acquired except in the case of one or two diseases.

Natural immunity means a natural insusceptibility to diseases. It is usually constitutional and inherited. The lower animals, for example, are not susceptible to typhoid fever, and birds are immune to influenza. Diseases common to many species of animals appear to be the exception. In general, each species is immune to many, if not most, of the diseases of other species.

By artificial immunity is meant a similar exemption from disease, not constitutional but acquired in one way or another. The most familiar method of becoming immune to any disease is to have had it. For example, long before inoculation and vaccination were known, it was well recognised that persons who had once had smallpox were not likely to have it a second time, and such persons were in demand as nurses for cases of that disease. Again, children who had scarlet fever or measles or whooping cough are believed (and rightly) for that reason to be less likely to have the disease a second time. But cases are not rare where immunity is ultimately lost, and people have contracted measles, typhoid fever, diphtheria, and even tetanus.

VACCINATION.

The first great step towards the prevention of infectious diseases by producing artificial immunity from them was that of inoculation for small-pox, a disease once so common that "scarce one in a thousand" escaped it. It is hard to realize to-day the dread and fear with which our ancestors rightly regarded small-pox. It is not yet absolutely proved, although it is generally believed, that the terrible disease is caused by microbe activity.

Certainly it is extremely contagious, probably through the scales cast off from the skin of those suffering from it, with which scales the specific microbes are often or wholly absent. For smallpox, as in other diseases, widespread living diminishes the danger of infection. Fortunately, however, the human race which was once so frightfully scourged by this disease, has discovered an almost certain means of protection, which consists not in the warding off or destruction of microbes, but in an enhancement of the powers of resistance of the organism, so remarkable as to constitute for extended periods virtual exemption or immunity. The method by which this extraordinary result is reached are known as inoculation and vaccination. Inoculation consisted in inoculating persons while in good health with the virus of true smallpox (not variola) for the purpose of causing them to undergo a mild attack while well and in good condition, so that they might avoid having a severe attack when unwell and in poor condition. Inoculation for smallpox was an effective procedure for smallpox met with wide acceptance both in England and in the United States. It was extensively practiced for nearly a century, but was finally supplanted by the much safer process of vaccination or inoculation with vaccine. Vaccination, introduced by Edward Jenner, a young physician of Gloucestershire, in 1796, is described as "one of the greatest blessings ever conferred upon mankind." The immunity from smallpox produced by vaccination is remarkable and has been proved over and over again, not only by the experience of armies and nations but also by actual experiment. It was formerly thought that "once vaccinated" was "always protected"; but now it is recognised that occasional revaccination is essential to complete immunity, the length of the period of protection usually fixed nowadays being no more than ten years. Indeed, so variable is the duration of the immunity in different individuals, and in the same individual at different times, that the only safe course is to revaccinate whenever there is an appearance of smallpox in the community. But it cannot be too often emphasised that precautionary measures such as general cleanliness, freedom from dust, cobwebs and dirt of all kinds, good ventilation of dwellings, robust health and pure water offer the best means of resistance against microbial attacks of all sorts. A most important aim of personal hygiene is the maintenance of the highest working efficiency of the body. We should not be content with the avoidance of serious maladies like smallpox, diphtheria and consumption, but should try also to avoid those minor ills which, though temporary and rarely fatal, may seriously interfere with the capacity for usefulness and enjoyment. Constipation may seem a trifling ailment at first, but the consequences of neglecting it in its beginnings may be very serious indeed. So with colds, influenza and diarrhoea, common complaints, which are accompanied by inflammatory conditions in some internal organ or organs, and are favoured by exposure to cold, draft or dampness, which chill the skin and drive the blood into the internal organs. The exposure to cold is not usually the cause of these diseases, but only favours their development. It makes little or no difference that we breathe cold air, but it makes very great difference whether or not the skin is exposed to chilling effects. We take cold more readily, just as we are more susceptible to any disease, when we are tired. The greater the fatigue of the organism the less is its chance of success in the struggle.

TOBACCO.

The advantage of those younger than ourselves, that they can learn something from our follies and mistakes. Most of us contracted the habit of smoking, for example, in blissful ignorance of its deleterious effects. We were never told the truth about tobacco before we had been trapped by the seductions of Lady Nicotinae. Here are a few of the truths we might have been told—

The physiological effects of tobacco are quite complicated, so complicated that it is difficult to make several statements with regard to them. The effects of chewing are quite different from those of smoking and those of smoking no doubt, vary according as the smoke is or is not drawn into the lungs (inhaled). The leaf of tobacco contains a poison (nicotine) which exerts a powerful action on the heart and nerve cells, as all smokers know by practical experience at least, if not theoretically. The smoke from tobacco contains

ammoniac vapour which locally irritates the mucous membrane of the mouth, throat, nose, etc. Human experience shows that moderate use of tobacco, the unwise use of tobacco may unfavorably affect digestion, cause serious disorders of the heart, and impair the work of the nervous system. Those training for athletic events are usually forbidden the use of tobacco because it "takes the wind," that is, makes it impossible for the most efficient training of the heart. Many employers have found the youths who smoke cigarettes are less reliable in their work; and this is only one instance of the effect upon the nervous system already referred to, the same result being observed in a diminished steadiness of the hand, often amounting to actual tremor. Whether these effects are always noticeable or not depends largely upon the ability of the constitution to resist them. All constitutions are not affected to the same extent. The use of tobacco in any form by those who have not attained the full growth must be especially condemned, as the smoking habit is allowed to interfere with the best development of the heart and nervous system, and the use of tobacco endangers the proper development of both of these most important parts of the human mechanism. It can hardly be doubted that many a young man has failed to make the most out of life because the habit contracted in youth has struck in this way at the foundations upon which he had subsequently to build.

Finally, and without intending to be unduly alarming, there might also be mentioned here two great dangers arising from excessive indulgence in tobacco—"amblyopia" or dimness of vision, and "nicotine poisoning" when these things tastes of "smells of tobacco."

ALCOHOL.

It too often happens that persons suffering from depression and other nervous ailments seek relief in the protection of alcohol. In relation to nervous ailments it must be said most emphatically that alcohol is distinctly harmful, and that the remedy in this case is worse than the disease. It is bad first, because it deranges the processes of nutrition, and secondly because of its own toxic or poisonous effects. Since depression and low vitality are frequently the accompaniments of nervous disorders, there is a great temptation to resort to alcoholic stimulants. But that way madness lies. Alcohol is a drug and, like many drugs, may be and too frequently is used in poisonous doses.

As to the immediate physiological action of alcohol on the body, we may say that it belongs to the same general class of drugs as the ether and chloroform used for anaesthesia; in other words, its general action is that of a hypnotic or anesthetic. Brain workers who wish to "keep a clear head" almost universally avoid alcoholic drinks, at least until work is over. It is humbling to suppose that alcoholic drinks can be depended upon as an aid in the performance of work, either of the brain or the muscles. That the general effect of alcoholic drinks is to depress rather than stimulate the powers of the body, is indicated by the results of experiments on men doing heavy work, as, for example, soldiers on forced marches.

One of the most important effects of alcoholic drinks is the dilation of the arteries of the skin, thus sending more warm blood to the surface. It is a common experience among persons not accustomed to alcoholic drinks that even a small amount "makes the face hot" and flushed. The result of this dilating effect is, that just for the moment the temperature of the skin rises and the individual feels warmer. But reaction quickly follows. A feeling or sensation of warmth does not indicate greater heat production within the body; and bringing blood to the skin when the body is exposed to cold serves only to increase the loss of heat. As a matter of fact the internal temperature often falls when alcohol is taken under these conditions.

Except in sickness and under the advice of a physician, alcoholic drinks are wholly unnecessary and more likely to prove harmful than beneficial. No matter how strong or salted the user may be, their frequent or constant use attended with the greatest danger. It is true that history and romance and poetry contain many attractive allusions to wine and other alcoholic drinks, and it may also be true that such drinks, by loosening tongues and breaking down social, political, or other barriers (that is, removing "inhibitions"),

may tend towards conviviality and good-fellowship; but it is no less true that the path of history is strewn with human wreckage directly due to alcohol; that many a promising career has been drowned in wine; and that indescribable misery has only too often followed its trail. As, however, this subject has been fully threshed out from various angles, religious, social, economic and scientific, and has caused a greater hubbub in pulpits, platforms and Press, than any other subject, almost not excluding dancing, short skirts or bad literature, it may be just as well to say nothing further here on the matter. In spite of all that Poesy, theologians, philosophers, scientists or economists may say, there will always be found some people who will have their fling, and follow their own sweet will to the last hour of life. But the sooner young people are told the truth about the dangers of such things as alcohol and tobacco the more they will be on their guard.

CARE OF THE FEET.

The hygienic care of the feet consists essentially in maintaining the ability of those important organs to bear easily and without discomfort the weight of the body. "Weak feet" are to blame for many unwholesome conditions; the discomfort or pain which they cause as one goes about the ordinary occupations of life subjects their possessor to nervous strain and often prevents the enjoyment of that muscular activity which the maintenance of health requires. But this state of affairs may be very largely avoided by intelligent care. In the majority of cases weakness of the foot is the direct result of inborn structural defects.

Each foot consists of no less than twenty-six small bones joined by ligaments and held in proper position relative to one another by the action of a number of muscles. The key to the understanding of the hygiene of the foot is the fact, that it is upon the proper performance of the work of these muscles that the strength of the foot primarily depends, and that the weakening of the foot is due to interference with their action, chiefly by the use of wrongly shaped shoes or boots. The fundamental principle in the care of the foot is none other than the maintenance of the freedom of motion of the toes, together with the use of the toes as well as the ankle in locomotion.

Every human being begins life with a foot possessing wide range of movement, amounting almost to grasping power. Watch a baby use its toes; not only are they bent downward or upward (plantar and dorsal flexion) and spread apart (abducted) with the greatest ease, but in walking the toes fairly grasp, or dig into, the ground. The adult foot usually presents a painful contrast to the power of the toes as exercised together, their power of spreading apart is wholly lost, and their movements take no work whatever in walking. Now this a natural change due to growth and development. It is produced by the use of shoes which permit no adequate movement of the toes, and therefore lead to disuse of the muscles in question.

In actual practice the hygienic care of the feet consists (1) in the use of properly-fitting shoes; (2) in avoiding all interference with the circulation of blood in the foot; (3) in maintaining proper conditions of temperature and moisture within the shoe, and (4) in the training and use of the muscles of the foot, so as to keep them functionally strong and active. Where the toes are allowed perfect freedom of action the work of lifting the weight of the body from the ground with each step is shared by both groups of muscles; those which raise the foot, and those which flex the toes. If it be asked why the flexors of the toes as well as the extensors of the ankle should take part in the act of walking, the answer is that it is precisely the disuse of the former which leads to their deterioration, so that they are no longer efficient in opposing the tendency of the weight of the body to break down the arches of the foot.

One point should be insisted on: children should wear only properly shaped shoes, and be taught to walk properly. Not one person in every thousand knows the art of walking naturally and scientifically and the shoes worn in youth are to some extent responsible for this. Among the most important requirements of a good shoe are the following: (1) The sole of the shoe should everywhere be as wide as the sole of the foot when one is standing and the feet are warm; (2) The heels should be low and broad; (3) The sole and uppers should

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be sufficiently flexible to permit without great resistance the bending of the foot at the transverse line of articulation of the toes with the instep. Many shoes, otherwise correct, are faulty in that the sole or the upper, from the heel forward, is too stiff to permit the efficient action of the toe movements; (3) The inner (or median) side of the shoe should be "straight," that is, the prolongation of the median line of the great toe should touch the heel. Unless the foot is already greatly deformed, no shoe should be tolerated which does not permit the great toe and, for that matter, all the toes to point straight forward, since otherwise it is not easy to flex them. In the region of the toes the shoes should have sufficient room to permit perfect freedom of motion in the toes.

By lacing the shoe too tightly, especially around the top, and by the use of tight garters the superficial veins which bring blood back from portions of the foot are often compressed. More or less of positive congestion results, and this produces discomfort and injury. Patent or "snamel" leather is not good for walking as it does not allow the perspiration of the foot to evaporate. Shoes made of such material are cold in cold weather because their surface radiates heat easily, and hot in hot weather because they prevent evaporation of perspiration.

The action of the foot in bearing the weight of the body is not a passive but an active one. Muscles must assist in holding the bones in place when one is standing still, and they must operate the foot during the act of locomotion. The physical training of the foot therefore consists (1) in securing adequate strength of these muscles and (2) in establishing right habits in using them. Among the habits which should be cultivated may be mentioned: first of all, walking and running with the foot straight forward instead of toeing outward. In addition to this the habit should be cultivated of completing each step by "digging into the ground" with all the toes. This cultivates the use of the foot muscles in locomotion, and the habit once acquired and regularly practised keeps these muscles strong. Most cases of weak ankles can be cured in this way if taken in time and their muscles gradually trained.

As a means of muscular activity walking holds an important place side by side with physical drill. The chief hygienic importance of the care and training of the feet lies not so much in the fact that the danger of acquiring "flat foot" is thereby lessened, as in the fact that we thereby maintain in good working order this essential part of the mechanism of locomotion.

And now let us consider a few practical and commonsense points relating to the care of the general health:—

DONT'S.

- 1.—Don't neglect your general health. Your nerves depend upon your general fitness.
- 2.—Don't think too much about your health. Take care of your health habits, and your health will take care of itself.
- 3.—Don't forget that fresh air means fresh life. Open spaces and sunlight are the best nerve tonics.
- 4.—Don't lounge through life. Move briskly and buoyantly. Exercise is the secret of strength, and is possible in our ordinary walking movements.
- 5.—Don't bolt your food. Twenty bites to a mouthful, if it is avored, will add twenty years to your life. Don't forget that eggs, milk, ripe fruit, meat, potatoes, oatmeal, fresh vegetables, wholemeal bread, are the best foods.
- 6.—Don't smoke to excess. If you must smoke, do it in strict moderation, and avoid the vicious habit of inhaling.
- 7.—Don't trust alcohol. It is the arch foe of the brain, and the destroyer of the nerve tissue. If depressed try a good brisk walk instead of a drink.
- 8.—Don't quick yourself if anything goes wrong. See your doctor.
- 9.—Don't think fitness but health. Cultivate the habit of looking on the bright side of life, and working for the pleasure of the work as well as the wages. The hardest work comes easy to a good workman who knows his trade and takes pride and delight in it.

AMATEUR.

THE OLD CLASSICAL SCHOOLS.

In the last issue of the "Connaught Telegraph" appears the following contribution from Mr. Michael F. Waldron, of Ballyhaunis, dealing with an article on the above subject that appeared in the TUAM HERALD originally and was of such interest that it was reproduced in full in the columns of our contemporaries.

In the current issue of the "Connaught Telegraph" I see an interesting article reproduced from the TUAM HERALD dealing with local classical schools and some outstanding personalities of the past, classical and lay—Cardinal Gibbons, Archbishop MacEvilly and Matthew Archdeacon.

As supplementary information to that contained in the article referred to, it may be of interest to mention a classical school that existed in the vicinity of Ballyhaunis, conducted by Mr. Kenny, now many years dead, at a place called Carrick, about two and a half miles from Ballyhaunis, on the Ballinlough road. This was before my student days. But I remember that a number of young boys from Ballyhaunis were in regular attendance at Mr. Kenny's classical school. Intended, I understand, originally for the priesthood, Mr. Kenny drifted into the teaching profession and was appointed principal in the small rural school established at Carrick. His love for the classics of Greece and Rome impelled him to open classes for teaching these languages, in addition to the ordinary elementary school programme, and as an additional source of income to the meagre salary paid then by the National Board of Education.

For what length of time Mr. Kenny continued his classical teaching I am unable to say with any pretence to definiteness or accuracy, but many distinguished priests of the Archdiocese of Tuam could, I am sure, supply all details and information. From all I have heard of the late Mr. Kenny, he was a sound Greek and Latin scholar, and had a fine appreciation of the beauties of the classical poets and prose writers.

With the enthusiasm he himself felt he sought to inspire his pupils and, judging by results, was often very successful in his efforts. Many distinguished Churchmen and laymen from the surrounding districts owe their first introduction to the literatures of Greece and Rome to his guidance. Ballyhaunis boys in tended for the Church or professional careers, before entering college spent, as a rule, two years with Mr. Kenny as an introductory course. Here they were instructed in the rudiments of Greek and Latin, the course covering Smith's Principia Latina Part I, Initia Græca Part I, elementary Grammar, the outlines of history, and leading up to the study of Caesar's Commentaries Book I, Virgil, Homer and Plutarch. Thus the young students had a fair equipment of grammatical and literary knowledge on entering the diocesan or other seminary. No student would at that time dream of going direct to college from the National School. It was an established and recognised custom in the district that all should pass in the first instance through Mr. Kenny's hands. One of his latest pupils was Most Rev. Dr. Heavey, O.S.A., now Bishop of Queensland (North), a diocese, by the way, more extensive than the whole of Ireland. Up to the time of his death all priests and professional men coming from the district did their preliminary classical course under Mr. Kenny's tuition. Since his death there have been no properly organised classical classes in the district. As a rule such teachers were wretchedly remunerated for their splendid work. Were it not for "the love they bore to learning," their lives would be a purgatory on earth. But to their honour be it said that, in the teeth of all difficulties and mockeries, they kept the torch of classical learning burning, and continued a tradition that stretched back all through the history of Ireland. They lived in poverty; they toiled as drudges, and, in most cases, died in obscurity; but their noble and meritorious work was not in vain. The seed they sowed did not fall on barren ground. History owes them something. The Church owes them something. Even Literature has felt, and feels to-day, their influence.

Your article deals also with another classical teacher of the past—Matthew Archdeacon, who taught in Castlebar, and wrote "Shaun na Soggartha" and "The Legends of Connaught." The former of these I read at the time it ran in

serial form through the "Connaught Telegraph." "The Legends of Connaught," now, as is pointed out, out of print and rare, was lent to me last year by a Ballyhaunis lady, and I was very much interested in its contents. The book was published anonymously and by subscription. A long list of subscribers is given, arranged under headings indicative of their place of residence. Judging by the number and rank of the subscribers, Matthew Archdeacon must be widely known and well respected. Dan O'Connell was one whose name I saw in the list; and I was not displeased to observe that some very near relatives of my own also contributed their share. One particular feature of the book left a lasting impression on my mind. It was a graphic and minute description of the public execution by hanging of Fighting Fitzgerald and his two convicted accomplices—one of them a Welsh attorney who at first declined on the scaffold to pray for mercy, saying that he had not committed a sin for the previous fifteen years, but who at last consented to offer up the Our Father in Greek! Fitzgerald's execution is one of the most gruesome incidents ever described in print. When the rope broke at the first attempt to hang him and he fell to the ground, the condemned man indignantly exclaimed: "Is it possible that the Grand Jury of Mayo cannot provide a rope strong enough to hang me?" "We'll provide one," said Denis Browne, the Sheriff, and the unfortunate criminal had to wait while a messenger was being dispatched to purchase the article. Zola himself never described anything so realistically or graphically as Archdeacon does this thrilling episode. Even Carlyle's description in his "French Revolution" of the execution of Louis XVI. is not more vivid or minute. Isn't it strange how old books manage to survive and get blown about here and there? There were many subscribers to the "Legends of Connaught" from Ballyhaunis, clergy and laity, ten or twelve if I remember correctly.

The erudite works of Dr. MacEvilly are also alluded to, and the fact is mentioned that Cardinal Gibbons, when on a visit to Tuam, secured a set which he brought back with him to America. It is well-known that the late Dr. MacEvilly had a decided partiality for classical learning. Under him St. Jarlath's, Tuam, became celebrated as a seat of classical education, a distinction it has since maintained under his distinguished successors, the late Dr. Healy, and the present Dr. Gilmarin, who watches over its destinies with paternal care and solicitude.

Though Dr. MacEvilly's voluminous works are now out of print, and the stereo plates destroyed, I am sure there must be many copies of them scattered up and down through the

APRIL 7, 1932.

GOETHE CENTENARY

To the Editor "Irish Independent."

Sir—In articles dealing with the Goethe Centenary in the *Irish Independent* and several other publications, I have missed reference either to Dr. John Anster, who was the earliest translator of "Faust" into English, or to Kit Marlowe (a contemporary of Shakespeare), whose drama, "Dr. Faustus," ranked high in Goethe's opinion and probably inspired his immortal masterpiece.

Dr. Anster was born in Cork at the close of the eighteenth century, educated at Trinity College, Dublin, and called to the Irish Bar in 1824. He graduated as LL.D. in 1826. Fragments of his translation of "Faust" appeared in "Blackwood's Magazine," and the complete translation, which was highly praised by Coleridge, an authority on German literature, was published in 1835. Dr. Anster died in June, 1867.

Marlowe's "Faustus," published in 1604, was the first drama on the Faust legend, material for which he discovered in a book published at Frankfurt in 1588 or 1589, entitled "The History of the Damnable Life and Deserved Death of Dr. John Faustus." Newly printed, and in convenient places impertinent matter appended according to the true copy printed at Frankfurt and translated into English by P. H. Galt.

MICHAEL F. WALDRON (Ballyhaunis).

"THE LOST HEIR."

The following extract is taken from a recent issue of the "Limerick Leader". The Knocklong (Co. Limerick) Dramatic Society last Sunday night presented to their patrons the powerful one-act drama, "The Lost Heir," by Dr. M. F. Waldron, Ballyhaunis. Consisting of three acts, depicting vivid and enthralling incidents of the famous rebellion, enlivened with a rich strain of glorious humour, it required enterprise and courage to attempt such a formidable piece, and the ambitions of the players were fully realised by the hearty reception it received from the audience.

Written in 1911, "The Lost Heir" has been staged throughout Ireland by many of the leading Amateur Dramatic Societies. A powerful romantic-historical drama, it makes a strong appeal to the imagination and national sympathies, and in the hands of a first-class company it has always been enthusiastically received.

July 30, 1932.

"THE LOST HEIR."

IS IT THE GREATEST IRISH PLAY?

A Correspondent's Opinion.

Last year Mr. M. F. Waldron, Ballyhaunis, received from Limerick a letter in the following terms:—

Dear Sir,—Although an absolute stranger to you I am taking the liberty of writing you a few lines in appreciation of your great play, "The Lost Heir." For a number of years as a side-line or hobby I have been devoting attention to Irish drama, and whenever an opportunity offers of seeing an Irish play in any town where I happen to be on my commercial work, I make it a point to attend; and so it happens that there are very few of the larger towns throughout the Free State where I have not witnessed the performance of plays either by amateurs or professionals. Not satisfied with seeing them on the stage, I also read the books, and have by now an extensive collection of published versions at my headquarters in Dublin. This, of course, is altogether outside my purely business concern, and would not be appreciated as fully as I would like by my employer if he were aware of it, for though a shrewd, thorough, honest business man, his highest conception of literature is a sound, well-arranged catalogue or price list, and his only use for art is its application to advertisements that will draw more trade. I have heard him speak in the most scornful terms of the stage as a waste of time, energy and money. He never goes, as a rule, to dramatic entertainments, and would not dream of encouraging others to do so. Once a very intimate friend prevailed on him, almost by force, to attend a performance of "Macbeth," which he afterwards described as the "most bloodthirsty bit of business" one could imagine; and on another occasion he was tempted in a weak moment to attend a performance of Sean O'Casey's masterpieces, which he said contained "more swearing and foul language in public" than he had ever heard outside a Government office. So you see it would scarcely be a recommendation in his eyes to learn that he had over and above my bread-and-butter duties I amuse myself with a study of Irish dramatic developments, in the faint hope that maybe some day I might feel able to offer a little contribution of my own. It is one of my ambitions anyway, and who knows but I may live to see it realised? My professional career has been so far, thank God, as successful as one could expect under the circumstances. Now it may seem alien to my purpose to be thus intruding my own personal concerns, but I trust you will see their relevancy, and why it is that I do not wish to have my name published should you allow any of this letter to get into your local papers.

I know well how local journalists are always on the pounce for matters that might prove interesting or instructive to their readers. In my travels throughout the length and breadth of the Free State I have often given them little tips and tit-bits that they relished. Last year I saw your play, "The Lost Heir," staged in Athlone, and it impressed me so much that I could not rest easy till I secured a copy of the book, which I devoured with the greatest relish. And my fixed and candid opinion is, that it is the greatest Irish play so far written. It is massive in conception, clean and wholesome from start to finish. Some of the speeches are masterpieces of eloquence, calculated to fire the blood and awake the sensibilities of the most sluggish member of the audience. All the characters are clearly defined and artistically drawn. The humour, especially when seen and listened to on the stage, is piquant and titillating. The plot is beautifully developed and moves along with ease and smoothness. In a word, "The Lost Heir" is in my humble opinion an artistic triumph and a credit to its author. As a return for the pleasure I have derived from it, I take the liberty of addressing you, and remain, your sincere admirer.

FEBRUARY 19, 1927.

"THE WEARIN' OF THE GREEN."

To the Editor "Mayo News."

Dear Sir—As inquiries relating to "The Wearin' of the Green" reach me from time to time evenhanded from different parts of the country, I would deem it a favour, if you would be so kind as to permit me to state for the information of those interested in Irish drama that this play is no longer available in book form, being out of print now for some years.

Written rather by way of experiment when I was a mere stripling still in my teens, it gained a vogue subsequently that filled me with surprise. There is scarcely a county, North or South, East or West, where it was not produced some time or other, by amateurs or professionals, and in aid of all sorts of charitable and patriotic objects. How often exuberant it has been staged up and down the country it would be impossible for me to say; but judging from the volume of letters and resolutions of thanks I received year after year, the total number must have run into a pretty large figure. For obvious political reasons, particularly in the North, it was often thought advisable by the local clubs to substitute some less picturesque title for the original.

The night of its first production by the Ballyhaunis Amateurs was an occasion to be remembered for a lifetime. I recall that the vast audience overflowed on to the stage so that the performers had scarcely room to move. And the wild outbursts of enthusiasm were such, that several times during the progress of the play, the curtain had to be lowered, and appeals made to the audience to restrain their feelings, in order to allow the actors to play their parts to the best advantage. The hearty reception the piece met with on its first appearance in public, was but the forerunner of a long series of similar receptions in city, town and village throughout the country. The original cast may be interesting to mention included:—

- Edward O'Donnell ... W. J. Frendergast
- Robert O'Tracy P. J. Henry
- Conor Cassidy Author
- Barney Malone Jack Ryan
- Major O'Brady James Carney
- Paul Casey
- 1st Grave Digger J. J. McDermott
- 2nd Grave Digger T. Flynn
- A Doctor
- A Jailor K. J. Mullen
- Sergeant Winters
- Kathleen O'Brady T. Flattery
- Noreen Maureen T. Smyth
- Old Woman D. Rafferty.

As in Shakespeare's day, female characters were in our club impersonated by males. Amateurs had not yet advanced to the point of admitting young ladies to take part in dramatic entertainments. But the reform came soon afterwards; next year I think.

Such widespread interest is taken in the dramatic development of the country of late, that it occurred to me, that it might be opportune to mention these few points, and incidentally perhaps save disappointment or possible charges of discourtesy.

yours very truly,
MICHAEL F. WALDRON, LL.D.
Knox Street, Ballyhaunis,
9th February, 1927.

DECEMBER 27, 1930.

CORRESPONDENCE.

"THE LEPRECHAUN."

To the Editor, "Mayo News."

Dear Sir,—The little poem or song entitled "The Leprechaun" was published in your issue of November 15th, and authorship attributed to William Allingham, the author of another Leprechaun poem, and a very beautiful one too, beginning: "Up the airy mountain," (if my memory be not at fault). I am almost sure that a mistake has been made in giving Allingham as the author of "The Leprechaun," instead of Dr. P. W. Joyce.

My reason for raising the question is partly personal, because, some years ago I wrote under pressure a juvenile play—"The Leprechaun's Gift"—for some youngsters here, and introduced this very little song, giving the author's name as P. W. Joyce. I have never before seen it ascribed to William Allingham, and because disputes relating to authorship often give rise to very acrimonious controversies, I would like to see the authorship of the little poem alluded to, settled decisively. The composition, I fancy, is more after the style of Joyce than Allingham. Though I have made a search through collections of songs and poems by Irish authors, I cannot find these lines anywhere attributed to Allingham. The name of P. W. Joyce is the only one I have found appended to them, and if he were not the author it is more than probable that his title would have been questioned before now. We will all agree, I think, (with comparatively few exceptions at any rate) that even in literary matters, it is only right and just to give everyone his own. It is a mere platitude to say that there is a property and right in literature possession as real and operative as there is in lands, money, houses or goods.

Of course mistakes often occur in ascribing one author's work to another. One would require to have straight off, in the absence of the usual information, every disputed case of authorship. Consider the bitter rows that have been waged over the authorship of the "Exile of Erin,"—snowstorms of letters on one side or the other, and even an entire book dealing solely with the question: as if a threshing of the wind in my humble opinion. And here are some other instances: an Englishman claimed to be the author of "The Burial of Sir John Moore," by the Rev. Charles Wolfe, who first published it in a New York journal; the authorship of "Beautiful Snow," (written by a Wexford or Waterford lady), and first published in an Irish local paper, was the cause of a lively controversy in America where the poem was published anonymously; Le Fanu's poem, "Shamus O'Brien," was for long attributed to Samuel Lover; "The Rakes of Malloy," "The Sprig of Shillelagh," "Kitty of Coleraine," "Dannybrook Fair" have often been fathered on Ned Lyngath, though he wrote none of them. In the

"Ballad Poetry of Ireland," some mistakes about authorship are to be found. Charles Gavan Duffy, the editor, gave Dr. Brennan as the author of "Rory O'More, an Ulster Ballad," though the author, as Father M. Ruane, S.J., proved after forty years, was James Gillard, a Dungannon man. In a selection of poems edited by Samuel Lover, "Waiting for the May" is ascribed to James Clarence Mangan, in error for Denis Florence MacCarthy. Many other instances of mistake authorship could be given. It is not always an easy matter to establish authorships where poems are published without the writer's real name. But everyone is undoubtedly entitled to what belongs to him, whether it be good, bad or indifferent, if he wishes to claim it. Though I would not like to be dogmatic on the point, I am inclined to believe that Dr. P. W. Joyce is the author of the "Leprechaun" and not Wm. Allingham. I have always considered it a charming little ditty, and as a few minor blemishes crept into the text as published lately in these columns, I suggest that it be reproduced as accurately as possible. Here it is, then, as I find it in my collection:—

In a shady nook one moonlight night
A leprechaun I spied,
With scarlet cap and coat of green,
A crucifix by his side;
'Twas tick-tack-tick his hammer went
Upon a weeny shoe,
And I laughed to think of a purse-of-gold,
But the fairy was laughing, too!

With tip-toe step and beating heart,
Quite softly I drew nigh;
There was mischief in his merry face,
And a twinkle in his eye.
He hammered and sang with tiny voice,
And drank his mountain dew;
And I laughed to think he was caught at last,
But the fairy was laughing, too!

As quick as thought I seized the elf—
"Your fairy purse," I cried;
"The purse," he said, "'tis in her hand,
That lady at your side!"
I turned to look; the elf was off!
Then what was I to do?
Oh! I laughed to think what a fool I'd been,
And the fairy was laughing, too!

The Leprechaun legend is of quite respectable antiquity. He was a fine invention and functioned efficiently for many a generation in folk-tale and poetry. So popular and attractive was he in the sphere of the creative imagination, that it is no wonder so many believed in his objective existence and his illimitable supply of gold. He has been featured with charming effect, and almost always as a good-natured, jolly little imp, in many a fairy story. Edmund Leamy utilizes him as the "deus ex machina" in most of his attractive Fairy Tales. Hearing and reading so much about him, it is easy to understand why so many imaginative people came to believe in his actual bodily existence, and lured by the hope of wealth beyond the rosier dreams, made up their minds to capture him at all costs and hazards. But evidently the capture of the elusive little fellow was no easy matter. Here is another little poem also entitled "The Leprechaun" by Dr. James Henderson:—

O, the cute old Fairy Leprechaun,
He cobbles all the day,
He sits beneath the hazel bush
And pegs and pegs away;
At night he tries his fairy shoe
And in the dew you'll see
Next morn the tiny tracks
Of silver clogs upon the lea;
And kings and queens of fairy tribes
Come footsore from afar
'X-travellin' rocky mountain roads,
For fairy ways lead far,
To have the kindly Leprechaun
Meed with his fairy skill

The gold and silver shoes they wear
And he can fill the bill!
He has a sparkling mine beyond
In face of some hillside.
A glowing force to make his pegs
He well knows how to hide,
A dozen stalwart fairy gnomes
That hammer on his pegs
And these when they are made, avick!
He packs in golden kegs,
His hammers ring in many a glen,
But fairies always know
The surest way to find him home,
The safest way to go.
But underneath some hazel bush
Or willow's drooping limb,
One needs to look, for he would find
His workshop—and find him.
You've got to have a charm along
That never man yet knows
To hear his silver hammer's ring
And count the tiny blows;
But, if one should come some day
Upon him unawares,
He'll capture him and kit and all,
And all he does and dares,
With all his works and all his wares,
And all his fairy charm,
But—shame on him who does that same,
For he does no one harm!

Like many other good old Irish pastimes, Leprechaun-hunting has practically fallen into desuetude, possibly owing to lack of proper financial support and material results. He got a long and fair trial and does not appear to have come up to expectations. The result is that people have lost faith in him entirely; and in a world fitted out with the radio, aeroplane, gramophone, telephone, etc., of all of which he was to ag reat extent the symbolical precursor, as well as being the prototype of Puck and Ariel of Shakespeare's fancy, there is little need for his services. And then as a medium for the get-rich-quick ambition, the Leprechaun has been knocked into a cocked hat by the Sweepstake; and institution based on the mathematical Theory of Probabilities—a more reliable prospect than the fantastic creations of poetic speculation. Indeed, as a speculation the Leprechaun isn't in it with the Sweepstake. So, what is he wanted for nowadays? There is no need or room for his services in the modern world. His fate is sealed; and it is doubtful if ever again the Leprechaun will be seen, even by the mind's eye, running like lightning through the fields, the glens, or by the hedge-rows.—Yours faithfully,

M. P. WALDRON.
Ballyhaunis, Nov. 21, 1939.

AUGUST 4, 1928.

Humorous Fiction.

A SELECTION OF FAVOURITES.

(By M. P. Waldron.)

If genuine Humour were not the rarest commodity on earth, the History of the World's Literature would be evidence to the contrary. But what we actually find is, that the proportion of humorous authors to the total that have so far appeared in the world of letters, is a very small fraction indeed. Statistics are not available for the purpose of comparison, but I would hazard a guess that for every humorous writer whose creations have been preserved, at least five thousand of the sober-serious type have appeared from time to time all down the ages. Is not this a proof that the sense of Humour is an uncommon characteristic? Unlike the sense of touch, smell, sight, hearing, taste, it is not a universal attribute common to all human nature. If all the millions of airy creations that have peopled the world of fancy, as a result of the energy of imaginative writers were assembled together, how very few of them would have the power of provoking a smile or forcing a hearty laugh! Why is not Humour more common than it is? Why is it the exception rather than the

rule? Well, that is one of Nature's grand secrets. Life is a serious affair. So is Death and the Hereafter, and this fact weighs heavily on the minds of the vast majority of people. The scientist who devotes his life to solving the "Riddle of the Universe," has no leisure or inclination for a laugh. With all seriousness he devotes his energies and time to solving the insolvable, and explaining the inexplicable. It is Walpole, I think, who says, "Life is a tragedy to those who feel, but a comedy to those who think." If that be so, then the people who "feel" must vastly outnumber those who think and compare, who value trifles at their proper worth, and do not magnify anti-hills into mountains. The humorist listens on foibles and weaknesses which the average person regards as something terribly serious, and gives their significance and place in life a grotesque value. He disturbs the sunny views of the world part of creation and upsets accepted theories of life and conduct, not indeed with any malicious intent, but simply because being construed differently to the ordinary citizen, he can't help seeing things differently and imposing his own interpretation on them. So Humour has a tendency to disturb the centre of gravity of the community. Very serious people weighed down with the woes and worries of the world, knowing its highly explosive nature, regard Humour with abhorrence or at best with mild toleration. They are so preoccupied with the smooth and satisfactory running of the universe in general, and their own well-being and safety in particular, that they fail as a rule to see anything to laugh at. In their private and inner consciousness they look upon the humorist as a disturbing factor in life, if not a very anarchist in the widest order and common sense. Some will not share faculty of Humour, can easily appreciate such a point of view as that, but say that after all there must be Humour in life to act as a kind of lubricant, and prevent the serious people from clogging entirely the wheels of the machine. Like oxygen in the air, Humour has its place as a hygienic agent. An excess of it gives rise to another problem. But there is no danger of that. There has always been rather too little than too much of it in the world, and there is no reason to expect any revolutionary change in this respect, at all events in our day, any more than financiers might fear an excessive output of gold or diamonds. For every ten thousand sighs and tears spent in life, there is scarcely one solid hearty laugh. Life is unpleasantly a matter rather for tears than laughter. That is obvious. You can always find plenty of material to cry and groan over, seldom something to have a jolly laugh at. Like other attributes of the human personality, the sense of Humour needs training and cultivation. These the nature accounts for much, nurture is almost as necessary. Not all have the faculty developed to the same extent. The inborn gift, where it is inborn, is often shattered by the rough usage incidental to the struggle for existence; often too it is allowed to atrophy for want of training and support. The undeveloped sense of Humour in a child differs quantitatively from that of the youth, and this again from that of the adult mellowed by experience and contact with the world, its people and affairs. What would make the child scream with laughter, might possibly leave the ripened adult coldly unmoved, or even excited to anger. An uncultured person might roar with laughter at something that would not suffice to cause the ripple of a smile on the refined or the sustenance of a snort, a cultured and sophisticated man, while a subtle touch that would tickle the ribs of the latter might not have the least possible effect on a labourer. Culture, training, status, experience, are all factors bearing on the sense of Humour. It is a recognized fact that some Humour cannot be appreciated except by those of wide experience and ripe judgement, who have gained practical knowledge of the world, and can see things in their proper perspective and true proportions. Without such knowledge and experience the immature youth is in danger of reading things too literally, and putting a wrong construction on what an author has written. Not all humorous writings are thus suitable for young people. They must wait until the ripening years sharpen their wits until their tastes are properly developed and matured. As Humour is a compensation designed by nature

THE CLASS BEHIND THE DOOR

When Tommy was a little lad six years old or more, He went to school, and there was put in the class behind the door. He was a chubby, cheerful chap, with spirits bubbling o'er, All thro' the day he terraced the class behind the door. He could not read, nor write, nor spell, contentm'd poetic lore, Believ'd himself the Solomon of the class behind the door. 'Oh, mental concentration makes my head feel very sore,' Said Tommy one day to his chums—the class behind the door. 'It is a myst'ry most profound how two and two make four— Too subtle for a lad like me in the class behind the door. 'And anyway what is the good of all this wild uproar 'Bout sums and thins—? No use at all to the class behind the door.

Geography, orthography, mathematics, and much more. Are all beyond the needs and wants of the class behind the door."

Thus Tommy had ideas strange, never known before, About what should be learnt in the class behind the door.

A revolution soon he tried with arguments galore To overthrow all schooling and the class behind the door.

Defeated in this noble aim, he text books up he tore, -Protesting they were silly for the class behind the door.

'Twas sad to see dear Tommy left, like stranded fish on shore, While his companions climb'd above the class behind the door.

Surrounded by new faces then our Tommy would deplore The fate that still had left him in the class behind the door.

These, too, would one day pass him, leave him for evermore, Still struggling with the problems of the class behind the door.

But, never mind, a man he grew, like many a one before, Who ne'er could rise superior to the class behind the door.

Fair, strong, and brave, bold Tommy plung'd amid the world's roar, And there won fame denied him in the class behind the door.

And if you ask where now he dwells, some tearful eyes flow o'er, 'But looking skyward they will say: "Up yon, behind the door!"

W.F.M. 1928

SEPTEMBER 8, 1928.

Rev. T. Joseph Carney, P.P., Nevada, Mo.

On Friday last, 31st August, Rev. T. Joseph Carney, P.P., who is in pastoral charge of St. Mary's Church and parish, Nevada, Mo., left Ballyhaunis by the Limited Mail en route for America. Many other visitors from and emigrants to the States were also leaving by the same train, and the platform thronged with passengers and their accompanying friends, presented an unusual scene of animation and bustle. A native of Ballinrohid, Ballyhaunis, Father Carney had concluded a pleasant holiday of several week's duration in the homeland, and was now returning to resume his sacred duties in the States. On the platform he was accompanied by a number of relatives and friends. A few minutes before the arrival of the train, an impressive little ceremony took place in one of the waiting rooms, when at the special request of a number of Fr. Carney's friends and old acquaintances the following address was read by Dr. M. F. Waldron, J.L.D.—

- 26.—W. W. Jacobs—"Lady of the Barps."
27.—"Mistress of Craft."
28.—"Adventures of Baron Munchausen."
29.—Swift—"Gulliver's Travels."
30.—"Mr. Dinsley in Peace and War."
31.—Babelais—"Gargantua."
32.—Lynn—"Mick McQuaid."
33.—Griffin—"Collegians."
34.—Somerville and Ross—"Excursions of an Irish B.M."
35.—Lover—"He would be a Gentleman."
36.—Sarah Grande—"Heavenly Twins."
37.—Jerold—"Mrs. Cuddle's Curtain Lectures."
38.—Trollope—"Fanchester Towers."
39.—Sterne—"Tristram Shandy."
40.—O'Brien—"When We Were Boys."
41.—G. A. Birmingham—"General John Rogan."
42.—Desant and Rice—"Golden Butterfly."
43.—Kipling—"Kim."
44.—O. Henry—"Whirligigs."
45.—F. Anstey—"Vice Versa."
46.—Hartley—"Luck of Boating Camp."
47.—P. G. Wodehouse—"Carry on Jeeves."
48.—Kitchman—"Knocknagow."
49.—J. M. Barrie—"Sentimental Tommy."
50.—Hughes—"Tom Brown's School Days."
From the above list a fine group of living humorous characters might be assembled sufficient to people an extensive picture gallery.

M. F. WALDRON.

Knox St., Ballyhaunis, 18th June, 1928.

November 28, 1931.

THE "SPA" ANTHEM.

(During the holiday season this year, the following "jeu d'esprit" was written in promptry by a Mayo visitor, who happened to be one of a party from different parts of Ireland, staying at the Spa Hotel, Lisdoonvarna. It was rapidly jotted down after the lunch hour of a rainy and thundery morning; then set to music by the leader of the hotel band; and sung in chorus before tea-time, by a group of talented musical ladies from Cork, Kerry and Limerick, who were assembled—presumably—for the common purpose of drinking the curative waters, and spending a quiet, restful holiday, amid the scenic charms and exhilarating air of the famous Clere resort).

Come, let us chant a merry song, And drive away all sorrow; The rain may pour, the thunder roar, 'But sunshine comes—to-morrow! So now we'll sing and lark and dance, And do a bit o' foolin'; And when the clouds roll by, we'll take A pleasant trip to Doolin. (1).

(Chorus). Then come, strike up, and hands around, Let's swell the mighty chorus: A health to all the friends we meet— Behind us or before us!

O, Lisdoonvarna, you're a spot Well known for famous waters, Where husbands bring their wives and sons, And sometimes, too, the daughters. From everywhere you'll find them there, From Cork and Tip, and Galway, While Limerick town of siege renown, Is represented away.

'Tis there you'll find the brightest eye, And best of light and frisky, You'd almost think the sulphur baths Must be compos'd of whiskey! The dullest soul is there made gay, The often bears are shattered, And some along the Old Bog Road (2) Get very badly battered! (1.)—Doolin—a beautiful sea-side spot, a few miles from Lisdoonvarna; much frequented by bathers. (2.) The Old Bog Road—a favourite and romantic walk, crossing the famous Spectacle Bridge; well-known to visitors. 2nd November, 1931.

to keep some sort of balance in life, between light and darkness, joy and sorrow, comedy and tragedy, a small proportion seems to be sufficient to keep things going. In all Shakespeare there is but one Falstaff. I fancy one could more easily create five Falstaffs. When, as tradition states, he died under royal command try to create a second Falstaff, the new attempt will be a pale and watery imitation of the first full-blooded, rollicking bouncer. Few of all the writers of Fiction have succeeded in creating real, living, humorous characters. Where such authors have succeeded I think we ought to be exceedingly grateful to them. Some humorous characters stand out so prominently in our settings, and appeal so strongly to our sympathies, that we can always picture them as if we had known and met them in actual life. They glow in our recollection with a graphic vividness and reality, even more lasting and definite than many of our personal past experiences. The picture of a character met with in a work of fiction is often more real and lasting when conjured up in memory than of an acquaintance with whom we had talked, eaten, drunk and played. And it not seldom happens that all we can remember of a notable work of fiction, is some humorous character introduced amongst the group created by the author. He appeals to our imagination, fascinates us, and insists on taking up permanent quarters in our memory. Other characters may fade away in time, but he remains. We remember his appearance, words and antics, as if we had really known him in the flesh. Again and again we laugh with him or at him, when not a trace of all his companion characters can be found, search how we will. Many characters in fiction are more real to us than hundreds of acquaintances we have made in the course of life. Readers could roll off name after name of such. I will try to give from memory a list of the fifty works of fiction where I have discovered the most humorous characters of my reading acquaintance. I am not thinking now of dramatic works, but of narratives of our kind or another. Where literature is concerned, I may mention incidentally, I am not conscious of any prejudices on any grounds whatever, ethnological, linguistic or sentimental. I take a work as I find it, and choose it whatever the author may be, and use my own judgement about it. It has often happened that a much-advertised book, lauded as an excellent piece of humorous workmanship, has disappointed me completely; left me quite cold and limp. That may be my fault; a lack of sensitiveness or reflex power; not the fault of the author. We are not all built on the same lines exactly. Other readers may have found enjoyment where I was only chilled to the bone. They might have finer tastes and sharper discerning powers. I can, however, give a representative list of the fifty works where I have found the most humorous and diverting characters so far encountered by me in the realms of fictional creation. Some may, according to their sensibility and tastes, have found more humorous creations elsewhere, and could supply a different list. I speak only for myself; and as I wish to be representative, I limit the maximum number of works of any author to three—

- 1.—Cervantes—"Don Quixote."
2.—Dickens—"Pickwick Papers."
3.—"David Copperfield."
4.—"Martin Chuzzlewit."
5.—Scott—"Guy Mannering."
6.—"The Antiquary."
7.—"Rob Roy."
8.—Thackeray—"Vanity Fair."
9.—"Pendennis."
10.—"Henry Lyndon."
11.—Mark Twain—"Tom Sawyer."
12.—"Innocents Abroad."
13.—"Huckleberry Finn."
14.—Le Sage—"Gil Blas."
15.—Morieux—"Hajji Baba."
16.—Carroll—"Alice in Wonderland."
17.—Lever—"Harry Lorrequer."
18.—"Charles O'Malley."
19.—"Cun Cregan."
20.—Sheehan—"My New Curate."
21.—O. W. Holmes—"The Professor at the Breakfast Table."
22.—"The Poet at the Breakfast Table."
23.—Marryat—"Pasha of Many Tales."
24.—"Jonathan in Search of a Father."
25.—J. K. Jerome—"Three Men in a Boat."

"Address to Rev. F. Joseph Carney, P.P., on His Departure from Ballyhaunis, August 31, 1928.

"Dear Father Carney,

Your numerous friends and admirers cannot allow to pass the occasion of your departure from their midst without assuring you of their continued good wishes for your future welfare and spiritual happiness in the scene of your missionary labours under the glorious Stars and Stripes.

"Young and old were all delighted to welcome you home once more on your well-earned holiday, after an interval of six years since your last visit. All were rejoiced to see you again, and we were glad to observe that you were still blessed by God with abundance of good health, buoyant spirits and cheerful outlook. We were pleased also to hear your glowing descriptions of the Great Republic of the West.

"We trust that you have thoroughly enjoyed your brief holiday, and that you will return to take up the burden of your work with refreshed spirit and renewed energy. You have travelled a great deal during your trip, met many of our people, and visited most of our natural beauty spots and scenes of historic and antiquarian interest. With your trained and keen powers of observation you must have noticed and measured the difference in our conditions at home to-day with what they were six years ago. And coming amongst us with fresh outlook from the home of Liberty, you are better able than we to gauge our progress, and to estimate our chances of further achievements morally, economically and politically.

We venture to say, however, that all things considered, we have not done badly so far, and with God's help we hope to do better in the years to come. If ours is not yet a land flowing with the riches of material prosperity, at least we have unbounded hope for future progress, and steadfast faith in our nation's ultimate salvation and destiny. As you, and such as you, see an honour and emend to your native land, so we trust that your native land will always be a credit to you.

"We know of old your patriotic principles and feelings and we feel assured that in the great country to which you are returning Ireland will have in you a trusted and faithful champion and prudent advocate. Not alone are you a worthy priest of the Church, but also a worthy and representative son of the old cod, true to the creed and teachings of your forefathers. May they endure for ever!

"When, in a few years' time, you next visit your native town and parish on a holiday, we trust you will be able to note marked progress and improvements all round. Your interest in us has never wavered or abated, and we know full well that nothing could give you greater pleasure than to hear good news from home, and to learn that we were surmounting obstacles and making headway socially, intellectually and industrially. Though we have got a great deal to do before we reach the level of the most advanced countries, we are full of hope for some day, sooner or later we will not only overtake but outstrip them. That is the message you will please convey to our exiled brethren. We are going forward, facing the future with high hopes and light hearts. Tell them that Ireland is still going strong, with unconquerable spirit, and steady determination. Our best wishes are with you and them, with priests and 'falty,' whose lot is to labour far away from the land of their birth. But God, who has ever been the Irishman's Best Friend, will watch over you all.

"With a fervent prayer for a safe and pleasant voyage, and in the hope that we may have in a few years' time the pleasure of greeting you again, we now say our revoir. God send you safe, and long live the U.S.A.!

"And we beg to remain ever your faithful and sincere friends in Christ.—Signed on behalf of old friends and admirers,

"Michael P. Waldron, LL.D.; Michael Freeman, T. McGuire, T. Grady, J. Cribbin, J. Gilmore, T. Freely, Walter Waldron, P. O'Keefe, Pat Grealy."

Father Carney, who was evidently taken by surprise and labouring under emotion, briefly replied, saying that the presentation of the address came as one of the greatest surprises of his life. It quite swept him off his feet and left him at a loss for words to reply adequately to it. He could not thank his friends sufficiently for their thoughtfulness and kindness, but he would remember them when far away in his prayers. He had enjoyed his holiday thoroughly and for the first time in his life

reared and educated here. If the outside world only realized what Ireland is, there would not be standing room for the crowds of tourists that would flock to it. He hoped in the course of a few years to be able, with God's help, to pay another visit, when he looked forward to renewing old acquaintances. He hoped Ireland would go on doing better and better each day and year. It was sad, indeed, to see so many young people emigrating and he trusted the time was coming when all that would be changed. He could not trust himself to say more. He asked his friends to excuse him. Had he known or suspected that he would be paid such a compliment, he would have been better prepared and would have braced himself for a more worthy effort at reply. But now they must make allowance now for his feelings, and take the will for the deed. The kindness and good wishes of his friends and former neighbours he fully reciprocated. The touching and eloquent simplicity of the little ceremony here in the waiting room, he would or could never, never forget. He could only say God bless them all, and repeat the old, old prayer, "God Save Ireland!"

As the train steamed out of the station, Fr. Carney's friends stood respectfully with uncovered heads and waved their adieux.

AUGUST 11, 1928.

Law Court Humour.

PRESENTATION TO NATIONAL LIBRARY.

An amusing and unique volume of Presentations entitled "Law Court Humour" has recently been presented to the National Library, Dublin, by Dr. Michael P. Waldron, Ballyhaunis. For some years past Dr. Waldron has been engaged, with special literary and sociological ends in view, in sifting, classifying and compiling, published reports of law cases, magazine articles, and miscellaneous extracts, illustrating humorous features of contemporary life, current wit and repartee, as they have been exemplified and reflected, chiefly in Law Court proceedings, and sometimes in legislative assemblies. The result is a synthesis of, practically all the actual humour found floating drift on the surface of contemporary life from China to Peru, and a permanent record of the present social conditions; actual slices of real life, without any "touching up" or varnishing whatever; life in its stark and humorous reality, just as it is or has been only the other day. Novelists, playwrights and essayists are often accused of putting into their work caricatures rather than realities. But evidently there has been scarcely a humorous or comic character ever created by a genius, that does not find his or her counterpart in the life around us. Human nature varies very little from age to age. The antitypes of the comic characters of the ancient Greek and Roman dramatists may be found amongst us to-day in the flesh, exhibiting the very selfsame humours, weaknesses and foibles. It is, however, only when a drama, comedy or farce is staged in the Law Courts or some other public institution that the truth of the old adage—"fact is stranger than fiction"—is really and forcibly brought home to us. The most laughable situations that have ever been devised or conjured up by imaginative playwrights or novelists, are not half so funny as the situations that are naturally brought about by the conflicting forces operating daily in the world around us. When we see the boasters, sharpers, twisters, forgers, gamblers, and so on, overreaching themselves and getting entangled in the meshes of the law, we are witnessing only repetitions of happenings common to all the centuries, and which the Greek and Latin authors handled hundreds of years ago, long before the birth of Christ, both on the stage and in poems and satires. The Don Quixote type is not unknown in the life even of the present day; we need not leave our own country to find him; and

so with Falstaff, Gil Blas, Pickwick, and all the humorous characters ever created by Shakespeare, Dickens, Scott, Thackeray, Lever, Lover, and numerous others. Behind the tragedies and sombre realities of life there is, evidently, an inexhaustible and ever-bubbling supply of natural humour, unconscious in many instances, of course, but none the less sparkling and genuine. A benevolent three-card sharper, for example, may be forgiven if he cannot see the fun of being placed in the dock as a preliminary to undergoing a term of imprisonment, because he has fleeced "softies" with whom he had become acquainted in a professional way. It is no wonder if he looks puzzled and bewildered, and cannot understand the game as played in the Courts, where "spotting the lady" is a job not a whit simpler than in his own arena. Sharks and twisters have always formed a part of the game of life. The stage would not be complete without them. They were ever on the prowl from pre-historic times in all inhabited spots on the face of the earth, and in all probability the breed will refuse obstinately to become extinct. Society can only do its best to adopt protective measures against their activities, but defensive tactics seem to be ineffective when the genius of the "crook" sets about seriously laying down counter plots. The reports of the Law Courts furnish daily illustrations of the amazing amount of cleverness and ingenuity expended by sharpers, rogues, boasters, impostors, etc., in circumventing, or attempting to circumvent, the established laws of all countries, and in preying on human weakness, greed and credulity. The foolish simplicity of a victim, contrasted with the shrewd knowings of a hardened knave, is more often than not a subject for laughter. One could scarcely believe that there are so many foolish people about—if the Law Courts do not reveal the fact.

January 30, 1932.

CORRESPONDENCE.

Requested Republications.

To the Editor "Mayo News."

Dear Sir—As a reader of the "Mayo News" almost from its very birth up to the present moment, through all the vicissitudes of political turmoil and revolutionary changes, I would like to express my unqualified appreciation of several features that have attracted my attention throughout the years gone by. The features to which I refer are distinguished from reports of political developments, municipal activities and legal news by characteristics of permanent interest, educational value, and inspirational effects. No one, I imagine, would wish to see reproduced in your pages political speeches of fifteen or twenty years ago, old petty session reports, ordinary notices or, above all, the proceedings of such bodies as District or County Councils. Their interest was just topical and ephemeral. But intermixed with such inevitable journalistic matter your excellent paper often had contributions of permanent value, instructive, educational and elevating in tendency. Often, sir, you published from week to week, sometimes from year to year, whole series of articles dealing with literary, scientific, biographical and historical subjects that helped to educate and instruct, often to amuse and entertain, your readers both old and young. Take, for instance, that wonderful series you published entitled, "Questions and Answers." These were an attractive feature of your columns, and ran (with sometimes long intervals) for several years. The subjects dealt with covered a wide and extensive course, ramifying into physical and mental science, philosophy and literary history. I venture to say that this was the finest and most comprehensive feature that has ever appeared in any newspaper, I care not where. The questions answered must have run into thousands, and each of them was worth studying, pondering over, and, if possible remembering. They are as interesting to-day as they were ten or twelve years ago. And they will be as interesting to-day or a hundred years time as they were now. Modifications might indeed be required here and there in some points to

ing them in line with the most recent conclusions and discoveries in the realm of scientific research, but the basic facts and fundamental principles explained will remain constant and fixed. Now, as two generations of school-going children have passed into the world since "Questions and Answers" first began to appear in your columns, would it not be a meritorious act on your part to give an opportunity to the youthfulness of your readers to enlarge their knowledge and improve their minds through the republication of this fine series of articles? I have no doubt many who were not of newspaper-reading age at the time they first began to appear in the columns of "The Mayo News" would welcome their republication.

There would be of immense value to the youth of the country, and an excellent tonic to the growing intellect. Who knows, too, but they might furnish a stimulus and impetus that would result later on in untold benefits to the country? Covering such an extensive field of knowledge as they did, almost every reader would be sure to find something of special interest; something that would appeal strongly to his (or her) individual tastes and predilections. They would prove instructive as well as entertaining and thought-compelling, and make allowance for the fact that there is great pressure on the space at the disposal of "The Mayo News," have their traditional bodies, law courts, etc., have their traditional claims and must be catered for. But even so, some might be found now and then as occasions permit for the republication of instalments of this remarkable series. Where could you find anything to equal journals or newspapers in any other journal or home or foreign? They were in themselves a liberal education for all who read and studied them. Unfortunately, as I did not expect the series would continue to appear as long as it did, I neglected to preserve the earlier numbers, and some of the later I missed owing to being away from home, illness, and other explainable causes, so that there are here and there gaps in my accumulation, and some destruction. But I have managed to save from destruction a great many numbers, and it is because I recognize so clearly their potential value to the youth of the country from an educational, moral and cultural point of view that I appeal so strongly for their republication. I would go even further and suggest that it would be a very good thing if they were republished in regular cycles, say every five or seven years, and be corrected and amended by some competent hand in accordance with the latest discoveries and conclusions which they admit of such improvements. But to me they admit of no such improvements, as far as I am aware, as immutable and eternal as the laws of motion or gravitation.

Another remarkable feature that appeared in your columns, and which I would like to see republished if at all possible, was that wonderful and comprehensive anthology of poetry and prose published under the caption, "Words of Wit and Wisdom." I venture to say that never before has such a splendid and voluminous collection of the best thoughts and choicest pieces of the world's greatest writers and thinkers been published in any other paper at home or abroad. The cream of the world's most brilliant and beautiful literature has been included in this series. It would appear as if contributions had been levied from all the immortal works of the world, from the most ancient times down to the most recent, showing a catholicity of taste and selection such as might be sought for in vain elsewhere. If the series, "Words of Wit and Wisdom," were republished in book form, I wonder how many volumes of average size would contain it, or if published in one, what might be its dimensions and weight? For the sake of the rising generation who were not in the habit of reading newspapers at the time the series was appearing, space permitted, to have this series reproduced. The cry for long years has been for clean, healthy, invigorating literature, and where could such be found in greater abundance than in this mighty compilation of the world's greatest prose, essays and dissertations? Their reppearance would help to form taste, to entertain and instruct the wide circle of your readers. Even an occasional instalment of the series would be an acceptable and graceful offering to your readers. Of course some excisions in accordance with editorial tastes might have to be made, but even the most severely critical and captious could not find fault with the vast majority of the selections, which would embrace all the finest poetry and prose produced so far in the world, whose glory will never fade and whose appeal will never diminish. In this instance also the selections could be republished in cycles, being enlarged or lessened according

to requirements. The great secret of education in every sphere of knowledge is repetition—repetition—and again repetition. To gain the full effect and flavour of a good book, a great poem, or a beautiful song, for instance, it must be enjoyed not only once, but again and again in order to leave a lasting impression.

And then there were those beautiful and classic "Literary Selections," gleaned from all the world's greatest authors, which could be read over and over again with fresh delight and satisfaction. There were also lists of the "Hundred Greatest Novels and Romances," "Hundred Greatest Dramas," "Hundred Most Homorous Works," etc., which if published periodically, say yearly or every two or three years, would serve as a guide for readers in general.

Surely "The Mayo News" has not failed to supply good, sound, healthy and entertaining literature to its readers all through the years. No paper could have done more to encourage the reading of good literature, and if proof of this were ever required I, for one, could furnish irrefutable evidence in the shape of piles of cuttings and extracts harvested for years from its pages.

But maybe I am unreasonable in my requests considering all the other claims on the space available in the paper. Having advanced the suggestion and appeal, however, I feel I have done my part, and the rest lies in the discretion of the able editor whose judgment is final.

Thanking you in anticipation, I remain, yours truly,

A Reader and Admirer.

January 16, 1921.

FEBRUARY 7, 1921.

FROM MY POST BAG.

A BRIEF SELECTION.

INTERESTING APPEAL FROM CHINA.

(By M. F. WALDRON.)

During the gladsome Christmas and the hopeful New Year season, there is a special pleasure in receiving friendly letters and symbols of remembrance from one's friends and acquaintances. It is interesting to learn how the world is treating them; whether they are satisfied with the trend of events; and what their opinions may be on questions of the moment, important or otherwise. A mysterious impulse seems to drive people to pen and ink on the approach of Christmas, even though they avoid such temptations during the rest of the year. I suppose it is part of our nature to think of our friends and acquaintances during the festive season especially. We set to work and count them off: then a letter must be sent to this one, a card to that—it may not be much, but it is something, and furnishes a link in the chain of friendship and good-will. To the many old friends and acquaintances who took the trouble to report at the end of the Old Year or the beginning of the New either by letter, card or wire, I take this opportunity of expressing my thanks and appreciation. I am delighted to know that they are all well and steering their baris successfully down the stream of Time. Let me select just a few from the bunch—

MR. FERNANDO DE MONCHO.

Writing from Bechenham, Kent, Mr. Fernando de Moncho, who spent his summer holidays last year touring the West, and exploring places of historical or antiquarian interest, touches on a variety of topics ranging from horticultural experiments in the growth of shamrock to the prevailing atmospheric conditions of the Azores. He has evidently been following with keen interest the lively dispute about the appointment of the Mayo Librarian, and encloses a number of cuttings on the subject from many of the leading English papers, Catholic and non-Catholic; all of which are interesting and illuminating. The preachings of some of the old Tory organs are amusing, when we consider the corruption

and jobbery that characterised the Castle resigne up to yesterday.

Mr. de Moncho's poem descriptive of his visit to the West has not yet been completed. He hopes to be able to spend another pleasant holiday amid the picturesque spots of Mayo and Galway in the near future. The picture of the famous Island Ogham Stone "charmed him beyond words."

MR. P. J. GIBBONS, ST. LOUIS, U.S.A.

The genial Mr. Pat Gibbons (brother of Mr. John Gibbons, Bridge St., Westport), has duly reported that everything is well with Mrs. Gibbons and himself. He intends paying another visit to the old land if he can possibly arrange matters to his satisfaction in '22.

MR. DENIS MAHER, THURLES.

An enthusiastic Chess votary, Mr. Maher has kindly forwarded a number of very interesting Chess games and problems, some of which may be reproduced in the "Mayo News" during the coming year. It would appear that the game of Chess is far more popular in the South than it is in the West, though there are signs of awakening interest in the ancient game amongst the Mayo youth. Only lately I learned that in the parish of Aughammore, for instance, there are several new players who have taken to the game during the long night winter. From other unexpected quarters also news of an outbreak of interest in Chess comes to hand from time to time.

REV. PATR. F. MALONE, CHINA.

From the Catholic Mission, Kaying via Swatow, China, I received the following interesting and welcome letter dated December 1st, 1920:—

"Naturally you are anxious to know who is this writing to you from upside-down China? I'm sure you know where Aughammore is. Well, that's where I first saw the day. I went to the U.S.A. in 1915 to get a job like many another young Irish lad. There I went to college, became—thank God—a priest, and here I am now a Chinaman, living up among the Hakka hills, a hundred miles from nowhere!

And why am I writing to you? You ask. Because, Mr. Waldron, I can't forget old Ireland and I want some Irish plays. Your name being so familiar to me I thought you the best to call on in my search for some Irish plays.

I'm sure you will try to find a spare moment to send me some of the best plays published since 1916, including, of course, some of your own, especially "The Lost Heir." Recently I received "Plays of the Irish Renaissance" and these are the only plays I've seen since 1916, and some of them are not recent. So then what I would like is, say, twenty or thirty new plays produced since 1916, any kind of binding—long or short—sad, joyful, patriotic, etc. I know you are a good judge so I'll leave the choice to yourself.

I consider this a mighty big favour, but being a Mayo man I take the courage to make so bold on you.

China is still upside-down and has no earthly sign of landing on its feet. But God is good, and welcome be His holy will in all things.

I'm alone here with my Catholic flock in this mountainous parish. You can't imagine how I shall appreciate these plays.

Many thanks in anticipation, yours in Christ.—(Rev.) Patk. F. Malone."

Now that was a charming letter to receive all the way from far-off China. Several plays are already on their way and others will follow in due course.

M. F. WALDRON

Knox St., Ballyhaunis.
31st January, 1921.

DESTROYED.

"After that, any 'Peeping Tom' who wishes to try his hand at the counting is welcome to do so. There is a statutory period within which a petition may be lodged, and when that period has elapsed the voting papers, etc., are destroyed, for obvious reasons—the uselessness and danger of preserving them.

"Even assuming that the presiding officer put the voter's number on the back of the ballot paper, the voting was still protected and secret by the virtue of the subsection quoted above," virtue of the subsection quoted above.

in the well-known firm of Messrs Bourke and Sons, motor and electrical engineers, Market St., Castlebar, was unable to complete this year, much to her and the Committee's regret. A special invitation to enter had been addressed to her some time previous to the closing date, but she could not possibly absent herself from her work and office for the number of days the competitions would last.

HUMAN CHESSMEN.

In June last the following interesting item appeared in the daily papers and Chess Magazines:—

It is now 180 years since the spectacular display called "Living Chess" was invented by an Austrian Count, and only last week it was exhibited in Vienna in the most finished form that it has yet attained. Two stirring incidents in Austrian history were revived in the costumes and equipment of the contending pieces—the fight for Christ in civilization against the Turk before Vienna in 1683, and a battle in the Thirty Years' War.

The players were four leading Austrian masters. The "pieces" were ladies and gentlemen, the parts of the rival Queens being filled by beauties of an Austrian Aristocracy. The chess-board was a great sheet of linen marked in squares, laid down in the gardens of the Prater, and surrounded by such a throng of admiring spectators as never assembled to watch a game of chess before.

In the first game the players, who stood beside the board and dispatched directions by messenger to the particular piece they wished to move, were attired as Kara Mustapha, the Turkish Vizier, and Count Strabrenberg, the Austrian General. In the second they were Gustavus Adolphus of Sweden, and the Austrian Count Wallenstein.

The enthusiastic praise the experiment received on all sides will, it is thought, furnish inspiration elsewhere.

BRILLIANT SPIELMAN.

Beautiful combination play culminating in a clever Queen sacrifice enabled Spielmann to win the following game in a recent tournament at Trentschin-Trojanitz.

WHITE. BLACK.
(Spielmann). (Walter)

- | | |
|--------------------|-----------------|
| 1.—P—K 4. | 1.—P—Q B 3. |
| 2.—Kt—Q B 3. | 2.—P—Q 4. |
| 3.—Kt—B 3. | 3.—Kt—B 3 (a). |
| 4.—P—K 5 (b). | 4.—Kt—K 5. |
| 5.—Q—K 2. | 5.—Kt x K 5. |
| 6.—Q P x Kt. | 6.—P—Q Kt 3. |
| 7.—Kt—Q 4. | 7.—P—Q B 4. |
| 8.—P—K 6 ! | 8.—P x P (c). |
| 9.—Q—R 5 ch. | 9.—K—Q 2 (d). |
| 10.—Kt—B 3. | 10.—K—B 2 (e). |
| 11.—Kt—K 5. | 11.—B—Q 2. |
| 12.—Kt—B 7. | 12.—Q—K 1. |
| 13.—Q—K 5 ch. | 13.—K—Kt 2. |
| 14.—B—K B 4. | 14.—P—B 5. |
| 15.—Q—B 7 ch. | 15.—K—R 3. |
| 16.—Kt—Q 8. | 16.—Kt—B 3. |
| 17.—Q—Kt 7 ch. | 17.—K—Kt 4 (f). |
| 18.—P—Q R 4 ch. | 18.—K—B 4. |
| 19.—Q x Kt ch. | 19.—B x Q. |
| 20.—Kt x K P mate. | |

(a) If 3... P—Q 5; 4. Kt—K 2 with a good game.

(b) Typical of Spielmann's attacking style. The alternative was 4 P x P, P x P; 5 P—Q 4.

(c) If 8... P x Kt; 9 Q—Kt 5 ch. B—Q 2; 10 P x P ch. K x P; 11 Q x P ch wins Rook.

(d) If 9... P—Kt 3; 10 Q—K 5, R—Kt 1; 11 B—Q Kt 5 ch B—Q 2; 12 Kt x P wins.

(e) The Kt should be developed.

(f) If 17... K—R 4; 18 P—Kt 4 ch. P x P e.p.; 19 Q—R 3 mate.

SEPTEMBER 29, 1928

Chess Notes.

A GOLDSMITH MS.

AONACH TAILTEANN CHESS.

HUMAN CHESSMEN.

BRILLIANT SPIELMAN.

A GAME IN VERSE.

(Special to "Mayo News.")
A GOLDSMITH MS.

Last March there was sold at Sothely's, the well-known London firm of auctioneers, for the enormous sum of £5,600, the manuscript of Goldsmith's translation into English verse of Marco Girolamo Vida's "Game of Chess." What a God-send such a sum would have been to poor Goldsmith himself when struggling against poverty and debt! For was it not his good angel and ever-faithful friend, Dr. Johnson, who extricated him from his difficulties on one occasion by the loan of a guinea on the security of the immortal "Vicar of Wakefield," one of the most beautiful and charming pieces of literature the world has yet seen, which he then succeeded in selling on behalf of the stranded author for the trifling sum of £60! Forgotten for 58 years, and recently brought to light in the library of the well-known chess enthusiast, J. W. Rimington-Wilson (1822-1877), is the brief history of the Goldsmith "Game of Chess" manuscript. Mr. Ben Maggs was the purchaser.

AONACH TAILTEANN CHESS.

The Chess competitions of last August's Aonach Tailteann, judging by the Press notices, excited a great deal of interest.

There were a large number of competitors in the three sections—Championship, Major and Minor tourneys. Most of the leading Chess players in Ireland took part in the games, and in some events the contestants fought bitterly and long. There was, according to the reports of the adjudicators, some very brilliant play. A noticeable feature of the competitions, however, was the absence of lady players. No lady's name appeared in any of the published lists or Press notices. It was expected that there would be a good proportion of lady entrants for last August's event. At the first revival in 1924, a mild flutter of excitement was created in the venue of play in Trinity College, Egmont House, by Miss Annie G. Carney, of Ballyhamis, who was the only lady entrant of that year. She competed in the Minor tourney. Writing subsequently of her play in the "Evening Herald," Mr. T. B. Rowland, the well-known expert and Chess Editor, said, "A young lady, Miss Annie G. Carney, came all the way from Ballyhamis to compete. She played a really good game against Mr. M. J. Keegan, and obtained a winning advantage, notwithstanding the fact that she learned Chess only last winter, but not being used to the crowded surroundings and the public gaze she got confused, and by an oversight lost her Queen. There was great regret that this happened to the only lady competitor."

Owing to the exigencies of business, Miss Carney, who is in charge of the office work

SECURITY OF THE BALLOT.

HOW VOTER IS PROTECTED.

Michael F. Waldron, Ballyhamis, in the course of a letter, writes:—"P. Mac O' is partly right in his views and partly wrong. He is wrong in stating that a voter's register number appears on the ballot paper. It does not. If a voter's register number were put on the ballot paper it would invalidate the vote completely. The register number, with the distinguishing number of the polling district, is entered only on the counterfoil retained by the presiding officer.

"The only number appearing on the ballot paper when handed to the voter is the printed number on the back corresponding to that on the counterfoil retained just as the number on a sweep ticket corresponds to that on its counterfoil. If any number (or other identifying mark) appears on a vote, other than the figure indicating the preference of the voter and the serial number on the back tallying with the counterfoil number, that ballot paper is invalid.

"NEEDLE IN HAYSTACK."

"Virtually, then, the ballot is secret, but, absolutely speaking, it is not. In legal actions arising out of elections it might sometimes be necessary to find out whether a particular person on the register has voted. To do this would be a laborious task, like finding a needle in a haystack.

"His number on the register, with the distinguishing mark of the polling station, would first have to be traced. Then the counterfoils would have to be searched and the particular counterfoil on which these details had been entered picked out; finally, the name of voter would have to be traced through to discover the ballot paper with the number on the back corresponding to that of the counterfoil. So that to trace by the records how any particular person has voted, while, no doubt, impossible, is still a tremendously troublesome bit of work, which, fortunately for officials concerned, has very rarely to be done.

"For all practical purposes, then, the ballot may be regarded as secret, as far, at least, as the system is concerned, unless a voter himself wishes to proclaim publicly how he has voted—say, as is sometimes done, gives misleading information.

UNIVERSITY ELECTIONS.

"The same remarks apply in the case of University elections. The ballot paper shows, on its back, only the number corresponding to that on the counterfoil kept in custody by the returning officer. Only by comparing the ballot paper with the counterfoil and then tracing the number of the ballot back to the register could it be discovered how any particular elector has voted. The counterfoil number does not appear on the envelope carrying the vote to the returning officer; it appears only on the ballot paper envelope envelope.

"The red voting papers called 'Tendered Votes' are not put into the ballot box, as stated, but are put into a separate envelope by the presiding officer, in view of possible legal proceedings, after being endorsed with the name, address, and register number of the voter. The red ballot paper is used, of course, only where a voter desires a vote that has been already given to someone of the same name on the register."

"Cognosco" writes:—"Elector" must have had no experience of the conduct of a polling station, or of the conduct of the count. The register is in numerical and alphabetical order. The voters do not arrive in alphabetical order. The presiding officer marks the voter's register number on the block of the ballot paper.

"That block, or counterfoil, in an envelope sealed by the presiding officer and the several personate agents present at the close of the poll is never seen except in the exigency of the State—a petition; and then only by the judge hearing the petition. The same is true with regard to the marked copy of the register. The number on the back of the ballot paper conveys nothing to the voter even. Let its presence there and its privacy is protected by a special subsection of the Ballot Act.

"Every officer, clerk, and agent in attendance at the counting of the votes shall maintain and aid in maintaining the secrecy of the ballot, and shall not attempt at such counting to ascertain the number on the back of any ballot. Any person acting in contravention to this subsection shall be liable to a fine of six months' imprisonment, with or without hard labour.

practise game with a young schoolboy who had been learning Chess during the past few weeks. Miss Carney, who, it will be remembered, was the only lady entrant in the Aonach Tailteann (1924) Chess competitions, elected to play White in the first game. To encourage her young opponent in the second she played Black, but did not, we suspect, exert herself to win. At the conclusion of the play she warmly complimented her opponent on his dexterity and addressness. The following are the scores of the games, and they have the unique distinction of being the first Chess scores of local games ever published in Mayo:—

First Game.

WHITE. (Miss A. G. Carney)	BLACK. (Opponent)
1. P-K4	P-K4
2. K3-KB3	K1-QB3
3. B-B4	B-B4
4. Castles	K1-B3
5. Kc-B3	Castles
6. KK1-Kx5	P-Q3
7. Q-B3	QB-Kx5
8. Q-K3	KK1-R4
9. Q x B	Q-B3
10. Q x K1	QR-B3
11. K1 x RP	Q-K5
12. QP-Q3	Q-R3
13. B x Q	K x K1
14. K1-Q5	P-K1
15. Q-B6 (ch)	K-B1
16. K1-B6 (ch)	
17. Q-R7 (mate)	

Second Game.

WHITE. (Opponent)	BLACK. (Miss A. G. Carney)
1. P-Q4	P-Q1
2. P-E3	QK1-B3
3. B-Q5	P-K3
4. KK1-B3	B-Kx5 (ch)
5. B-Q2	K1-B5
6. Castles	Castles
7. K1-Kx5	Q-Q3
8. Q-B3	P-QK6
9. -Q-B3	K1 x Q1
10. B x RP (ch)	K1 x B
11. Q x K1 (mate)	

PROBLEMS.

A Chess problem is an idea, or combination of ideas, resulting in a checkmate in a fixed number of moves, this idea being expressed upon the board and carried out in agreement with certain conventional principles.

The restrictions under which the starts must be possible (if not the probable) result of a game played by rule. Thus, a position with White P's at QR2, QB3, and QK2 is inadmissible; the P at QR2 could not have got there by any legal move.

There must be only one first move leading to mate in the given number of moves. If the problem can be solved by more than one first move (or in a less number of moves than that announced) it is worthless.

The first move (or "key") should be one of the least obvious moves on the board, giving the enemy's K and other forces greater apparent freedom, sacrificing or blocking a White piece or removing it to some square where it seems useless. Thus, such aggressive moves as a check or a capture of a man are not, as a rule, considered good keys.

There must be no useless man in the position—that is, no man not required for the mate, unless that man is needed to prevent either a second solution or a "dual" in the after-play of White (who always has the first move).

There must not be for either player a second Q, or two B's of one colour, or the like, in the original position, or pretence of such man being the result of a promoted Pawn.

Neither K must be in check at starting. —Casting, or (as White's first move) taking a Pawn in passing is inadmissible. Looking at the position as a possible result of an actual game, the solver could not know where K or B had not previously moved. An

adjudicator, in actual play, if he detected a forced win by casting, could not give it as a won game, unless he assured himself by inquiry that casting was legally admissible. It is possible so to arrange the Black men that it could be proved that at Black's last move a Pawn was so played that White may now take it in passing; but such a key move (demanding a curious inquiry beneath the surface) is only fitted for a position marked "Puzzle" or "Christmas Chess."

The following features detract more or less from excellence of a problem as a work of art:—

(1) Duals (i.e., choice of moves for White); in a three-move problem a "dual continuation" (choice of moves in reply to one of Black's first moves) is a greater blemish than a dual mate (in which White can mate by more than in one way or by one man on more than one square).

(2) Impurity of mate; when any square round the Black K is, at the mate, governed by more than one White man, or is both governed by a White man and occupied by a Black one.

Conditional problems are those in which mate is given under certain announced restrictions.

Sui-mate (suicidal) problems are those in which White, instead of trying to mate Black, compels him to mate White, Black's only thought being how to avoid giving this mate. Many solvers find such problems much more difficult than the ordinary problem—there being a natural, abhorrence to suicide.

June 10th, 1930.

NOVEMBER 2, 1933.

Patrick Bellard (Fountain, Ennis), in the course of a letter, writes: "I think no student of Irish history can agree with the opinion expressed by the correspondent who said that Dean Swift does not deserve to be honoured by the Catholics of Ireland. . . . Swift deserves to be placed in the foremost ranks in the annals of the Irish race, and to be revered with affectionate respect by all sections of our people as one of the outstanding apostles of Irish independence."

Protestant Nationalist writes—I am surprised that someone has not realised before this to the aspirations cast by correspondents on the memory of Dean Swift. Whatever Swift's religious activities were, the man who, in private conversation, got to be irragged in to minimise his love for Ireland.

DEAN SWIFT AND IRELAND.

To the Editor "Irish Independent."

Sir—Mr. Gately, M.A., whose letter appeared in your issue of 17th inst., quotes Swift as follows:—

"Remove me from this land of slaves,
Where all are fools and all are slaves;
Where every fool and every knave is bought,
And kindly sells himself for naught,
Yet wishes their country lies at stake,
They only fight for fighting's sake."

In the original form, however, the lines (which, by the way, were only jotted down in a note-book, and were never meant by Swift to see the light) convey a different meaning and read thus:—

"Remove me from this land of slaves,
Where all are fo.'s and all are knaves;
Who every knave and fool is bought,
Yet kindly sells himself for naught;
Where Whig and Tory fiercely fight,
Who's in the wrong, who is the right;
And when th.'r country is at stake,
They only fight for fighting's sake,
While English sharpers take the pay
And then stand by to see fair play."

Many of our men have paid glowing tributes to Swift's genius and power—Dr. Johnson, Sir Walter Scott, Thackeray, for instance. "No nation ever needed more a heroic defender than did this race at this period," said Sir Walter Scott. And Lecky, as moderate and cautious a historian as ever put pen to paper, does not hesitate to say: "He first taught the Irish people to rely upon themselves. He led them to victory at a time when long oppression and the expropriation of all the energy of the country had deprived them of every hope. He gave a voice to their mute sufferings, and traced the lines of the future progress."

DR. JOHNSON'S TRIBUTE.

Though bitterly prejudiced against

Swift, Dr. Johnson admitted that "he discovered Ireland from plunder and oppression; showed that wit, confederated with truth, had such force as authority was unable to resist; and taught them (the Irish) first to know their own interest, their weight and strength, and gave them spirit to assert that equality with their fellow-subjects to which they have ever since been making vigorous advances."

What Catholic of his day would have had the moral courage to do this? With ability to write, say, the famous Fourth Drapier Letter? that "wicked and malicious pamphlet" for the discovery of whose author the Government offered a reward of £200, and in vain, because no one could be found so base as to turn informer against the beloved Dean, whom "England require ten thousand men to arrest."

Like all outstanding geniuses, Swift in his works has left the most lasting and glorious monument to his name. With horror he might say:—

"Exegi monumentum sere pe inanis,
Regalique sita pyramido."

MICHAEL F. WALDRON (Galway, Ire.)

AGRICULTURAL EXPERIMENTS.

To the Editor "Irish Independent."

Sir—Those of your readers directly interested in agricultural matters, and the production of foodstuffs might find at present a fertile field for experiment and enterprise in the introduction and cultivation of the Mongolian cereal known as the soya or "wonder" bean.

If all I have read of the properties and potentialities of this marvelous plant be true, then its introduction into this country would be at least as important and significant an economic event as was the introduction of the potato and turnip in the sixteenth century.

MANY USES.

It is stated that the soya bean can supply more articles of food than any other known plant, and in various preparations and forms can be used to produce at least ten valuable commodities. At present it is being raised in Canada as a satisfactory substitute for wheat and other substances used for human consumption. Milk, cream, and cheese, incredible as it may seem are said to be got from the juice of the bean.

Extracts from the seed are employed in the manufacture of soaps, glycerine, lubricants, paints, enamels, and synthetic rubber, and printing inks.

A palatable substitute for coffee can also be got from the beans, as well as bases for different sauces. The stalk, or "straw," too, furnishes a valuable material for the manufacture of paper.

A HARDY PLANT.

The plant is said to be hardy and immune from the ravages of disease, insects and pests. It does not require a rich soil. The crop matures in about 120 days, and the yield is heavy, averaging 15 cwt. of beans and 7 tons of green fodder to the acre in a good season. The estimated market value of the return would be one ton for beans, £35 for oil extracted from them, and £11 to £12 for cattle cake made after the oil is extracted. A small quantity of the seed of the soldier's knapsack means many days' food on the march.

It is because I have not so far seen in the same Province a hardy and immune alleged wonderful natural product that I would like to direct attention to it through the columns of the *Irish Independent*, in the hope that some enterprising individual or institution, with ways and means at hand, may put the matter to the test, and see if our climate and soil would be suitable for the propagation of the plant.

CUT-AWAY HOG.

Readers of Russian literature must have noticed also the frequent references to the use of the sun-flower seed, both as an article of human consumption and also as a poultry food. I wonder some Irish agriculturists have not so far tested the possibilities of this product.

Another matter that deserves immediate attention is the renewal of cut-away bog. Many poor farmers in this part of the country, whose main source of income has hitherto been the turf crop, now find that their supply is exhausted, or on the verge of being so, and are at their wits end to know what to do for fuel for the future. I believe there is a process of rapid renewal of cut-away bog, but, unfortunately, as I am not conversant with details, which include, if I rightly remember, the planting of sphagnum moss on the residue of the bog. If any of our correspondents in the subject would kindly explain what is the best to be done for the benefit of the thousands of small farmers now in difficulties over their turf supplies.

MICHAEL F. WALDRON (Galway, Ire.)

RALLYING SONG OF THE BALLYHAUNIS "SARSFIELDS."

(Air: "O'Donnell Abu.")

The Ballyhaunis "Sarsfields"—the Minor G.A.A. Club—feeling the need of a marching or rallying song, appealed to a past G.A.A. supporter to supply them with a few simple verses, rousing and enheartening in sentiment, and appropriate in phrasing. Hence the following:—

From famed Ballyhaunis the Sarsfields are coming,
Ready and eager to join the fray,
The football they'll send thro' the air gaily humming,
True to the rules of the G.A.A.
Pull all together, boys,
Send up the leather, boys;
Shoot for a goal everytime—that's the way!
Send your opponents back,
Send home the grand attack,
Forward the Sarsfields, with hip-hip-hooray!

Onward, you Sarsfields, no loamen e'er fearing,
Show your opponents you know how to play,
Sweep on to glory thro' hostile ranks tearing—
You, who'll be champions of Ireland one day!
See how the forwards dash—
Quick as the lightning flash!
Right wing and left wing are sure to be there:
Steady as ocean rock,
Proof against every shock,
Fall back and centre you see er'rywhere!

What, tho' disaster may sometimes befall us,
Are we disheartened or do we despair?
No, never, no!—for old Ireland will call us—
Sarsfield Abu!—Are you there, boys, there?
Who can resist us tho'—
Boys of the hill and glen?
Hark! how the welkin resounds with our cheer!
As goal after goal we score,
Then we add one point more!
Sarsfield Abu!—Never fear, never fear!
(Repeat first refrain):
Pull all together, boys,
Send up the leather, boys,
Shoot for a goal ev'rytime—that's the way!
Send your opponents back,
Send home the grand attack,
Forward the Sarsfields, with hip-hip-hooray!
February, 1931. (M.F.W.)

APRIL 5, 1930.

MR. THOS. SMYTH, BALLYHAUNIS.

The announcement of the death of Mr. T. Smyth, father of Rev. Vincent E. Smyth, O.C.C., New York, and of St. Baptist, Presentation Convent, Galway, which sad event took place at his residence, Abbey St., Ballyhaunis, on the 19th March (Feast of St. Joseph), was received with deep and profound regret not alone in his native town, but over a wide area in the county and province, where in times past he had so many acquaintances and friends. Although he had reached the fine age of 74 years, Mr. Smyth enjoyed robust health up to a few weeks prior to his death. As the result of what appeared to be a trifling cold he took to his bed, but as weeks passed by the symptoms became more alarming, until after a brave struggle he finally succumbed. During his illness his nephew (Dr. A. Smyth) was in constant attendance, and all the resources of medical science were availed of to assist the patient in his battle with death. It was hoped that his powerful constitution would be able to bear the strain and furnish the resistance necessary to withstand the attack. Up to the last moment indeed, his family were confident that he would rally, but God had ordained it otherwise. "His hour had come," and after a hard struggle he surrendered his soul to God.

Throughout his weeks of illness he had borne

St. Patrick's Church, Ballyhaunis.



his sufferings patiently and gallantly, relying on God's mercy and power and entirely submissive to His holy will. It is one of the great comforts left to his bereaved family to know that the period of his illness was a time of special preparation for the end. Though ordinarily devout and pious in life, his devotion was intensified when stricken in his last illness. Fathers Moore and Finn were frequently at his bedside and Fr. Crowe, O.S.A., and the Nuns of the Mercy Convent also paid regular visits. With reliance on God's mercy he passed out of life fortified by the rites and consolations of Holy Church.

The late Tom Smyth was a well-known member of a well-known family, one of the old stock of Ballyhaunis. By all who knew him he was held in the highest respect and esteem. His probity, open honesty and generally warm reputation are only his immediate relatives quite realize what an abundance of domestic virtues were his, and what attention he lavished on the children and members of his domestic circle. He took a very keen interest in all public developments, without abstaining from all active participation.

As a townsman, he was whole-hearted and generous supporter of all projects connected with the town that related either to religion, charity, sport or political welfare. Indeed, if all the subscriptions given by Tom to worthy objects during the course of his life were totted up, the total would represent, we believe, a small fortune. Where religion, nationality, charity, or sport were concerned, he gave with a free heart, good will and to the best of his ability; and what he gave was a gift, rather than an investment, from which he expected a return. As a friend, he was loyal, personified, sincere, steadfast and dependable. As a Nationalist he stuck by first principles in a spirit as resolute as it was uncompromising. But in the cause of charity, he knew no distinctions and his hand was ever open to the needy. It would be true, we venture to say, that up to the last, no deserving case ever knocked at his door and went away empty-handed, and, indeed, this has been one of the leading traits of his family, their charity and generosity being ever prominent. In the person of Tom Smyth, there passes out of the life of Ballyhaunis, an inhabitant of the grand old type, honest, open, industrious and charitable. In the recollection and memory of his many estimable qualities and virtues his bereaved family will find some consolation for their loss. In common with the public of Ballyhaunis and district, we cordially tender our sincere sympathy to his family and relatives.

On the evening of the 20th March, the remains were conveyed to St. Patrick's Church, the cortege being large and representative. In the presence of a vast congregation, Solemn High Mass de requiem was celebrated at 11 o'clock on the 21st, Rev. Fr. Moore, C.C., celebrant; Rev. Fr. M. Hennelly, C.C., Cicerone; deacon; Rev. Fr. Finn, C.C., sub-deacon and

Canon McHugh, P.P., master of ceremonies. In the choir were—Fr. L. Lyons, C.C., Granlahan; Rev. Fr. Crowe, O.S.A., Ballyhaunis; Rev. Paddy Waldron, C.C., Ballinacree; Rev. Fr. Bradley, O.C.C., and Rev. Fr. Haughey, O.C.C., Dublin; Rev. Fr. Doohan, O.C.C., Moate.

The chief mourners were—Mary K. and Annie Smyth (daughters), John C. Tommy, Jenny, Willie and Joe (sons), Mrs. Jessie Smyth; Mrs. Joe Smyth, Mrs. T. Smyth (daughters-in-law), Mrs. E. P. Smyth, Mrs. M. Dillon (sisters-in-law), Mrs. P. P. Waldron, Mrs. M. Flatley, Miss M. Grogan, Miss Dolie Dillon, Miss Clasia Dillon, Ballyhaunis; Mrs. E. W. Kelly, Churchfield, Knock; Mrs. George Ewood, and Mrs. W. J. Caulfield, Castlereagh, (nieces); John T. Smyth, Paddy Smyth, Dr. A. P. Smyth, William Smyth, Gerald Dillon, Abbey St.; Patrick M. Smyth, Swinford; Jack Smyth, Langford Lodge, Castlereagh; Joe Smyth, Carrara, Williamstown; and William Kelleagher, Athlone, nephews; Mr. and Mrs. J. Leyden, Michael O'Connor, Charles O'Connor, Danmore; T. J. Campbell, Castlereagh; William Byrne, Castlereagh; John James and Thomas Byrne, Ballyhaunis; P. J. Caulfield, Mrs. T. Merley, Kilmannan, Mrs. E. Bieaty, Cousins.

At 1 p.m., the funeral took place to the New Cemetery, where the whole town, old and young, turning out en masse, to bestow a just tribute of respect to one who was so well and widely beloved. Gentlemen were also present from many neighboring towns.

The last prayers at the graveside were recited by Very Rev. Canon McHugh, P.P.

DECEMBER 14, 1929.

DEATH OF MR. WALTER WALDRON, KNOX ST., BALLYHAUNIS.

The announcement of the death of Mr. Walter Waldron, which took place at his residence, Knox St., Ballyhaunis, in the early hours of the morning of November 16th, was received with deep and profound regret in the district and by a large circle of friends and acquaintances outside, both in Ireland and abroad.

Mr. Waldron was one of the best known commercial men in the town of Ballyhaunis and his dealings with the people were characterized by absolute, straight-forward honesty and candour. In all his commercial transactions his word was his bond and the esteem in which he was held by the leading commercial firms throughout the State was the highest testimony of his business probity and integrity.

For over 30 years he has conducted an extensive trade in Ballyhaunis with a uniform success, that constituted a record that has left nothing to be regretted and everything to be admired and approved.

As in commercial life, so in social activities, he was a prime favourite with all, jovial, easy

...a large hearted, almost to a fault. Now that he is gone, there is no one beathing who could truthfully say that Walter was ever guilty of injuring or trying to injure a living soul either in prospects, property or reputation. He had only one way with him—the manly honest one, and as he might phrase it himself—he was in every sense of the word, a gentleman and he didn't care who knew it.

With a keen and highly developed sense of honour, the late Mr. Waldron found much to amuse him in the topics and events of local everyday life.

His shrewd, penetrating common sense pierced through the surface of tribulations and got to the essentials. He was no lover of shams or humbug, but respected sincerity wherever it was found. Because he was dependable he was trusted by those who needed a friend in a moment of difficulty.

Having spent many years in the earlier part of his career in America, his own personal experiences furnished matter for some of his most jovial and enjoyable anecdotes and jokes. To have encountered Walter once in the social or the business aspects of life was an enlargement of practical education in the affairs of the world, which few could ever again forget. During his honourable life he made hosts of friends, but one would search in vain for an enemy.

As with all good-hearted Irishmen, he had a deep, religious spirit and a profound reverence for the church and clergy. Deep down in his nature that love and reverence was planted in the early days of his youth, and neither contact with the world nor the fortunes of life ever succeeded in diminishing either, though he was not one to be perpetually wearing his heart on his sleeve. To his mind, religion, the church and the clergy were sacred above all things, and in his last illness, for some weeks, he found solace and comfort in the ministrations and rites of Holy Church. Canon McHugh, P.P., his faithful and beloved pastor, visited him frequently to reconcile him to the inevitable and console him with the hopes of eternal salvation, while Fr. Moran, C.C., attended every morning, regularly, to administer the Blessed Sacrament and pray with him.

Since returning from the Mater Misericordiae Hospital, Dublin, where he had gone for special treatment, almost three weeks had elapsed during which his physical needs and comforts were attended to by Dr. Anthony Waldron and nurses Rose Waldron (London), and Bridie Follard (Meath Hospital, Dublin.) Everything that assiduous attention and loving care could do to provide for his comforts and ease in life, was performed with no grudging service. His sufferings he bore with splendid resignation, and he faced death bravely, eye, almost cheerfully. At the comparatively early age of 61 years he passed to his reward, painlessly and peacefully, with a happy expression on his face and a strong reliance on God's infinite mercy in his heart. His last act on earth was one of fervent devotion, his last words, a prayer for intercession to the Mother of God.

Let us hope that his prayers were granted and that he has found rest and eternal salvation.

On the evening of November 16th, the remains were conveyed to St. Patrick's Church, the cortege being representative of the entire locality. The general regret of the community was evident on the faces of old and young and a deep gloom seemed to have spread over the town as the hearse and accompanying carriages slowly wended their way in the gathering dusk. On Sunday, many of his old acquaintances visited the Church to pray beside the coffin as it rested on the catafalque before the High Altar.

On Monday morning at 11 o'clock, Solemn High Mass de Requiem was celebrated in the presence of an immense congregation. Rev. H. Curley, C.C., Castledar, (nephew), was celebrant; Rev. J. Grealy, cousin, deacon; Rev. J. Walsh, cousin, sub-deacon; Very Rev. Canon McHugh, master of ceremonies,

The chanters were: Rev. P. Moore, C.C., Ballyhanis; and Rev. B. Eaton, C.C., Ballinrobe.

In the choir were—Rev. Fr. Grealy, P.P., Abbey; P. Finn, Ballyhanis; Fr. D. J. Waldron, Ballinrobe; F. Lyons, Granelan; Fr. Prendergast and Fr. Grimes, Castledar; Fr. Crowe, and Fr. Flynn, O.S.A., Ballyhanis; Fr. P. Walsh, P.P., and Fr. Heaney, Aughamore; Fr. M. Curley, C.C. and Fr. Cunningham, P.P., Reeces; Fr. M. Murphy, Belmont; Canon Coxy, Ballyhanis.

The last absolution was given by Rev. H. Curley.

The chief mourners were: Miss Mary Waldron, daughter; Misses Della, Rose Waldron, Mrs. Webb and Mrs. Nora Waldron (sisters-in-law), Mrs. Mary Waldron, (mother-in-law), Mrs. Follard and Mrs. Barrett, sisters; Mark Waldron, Cuve, nephew; John Waldron, brother; Fr. Hughes and Fr. Mark Anthony and Michael Curley, nephews; Mrs. Curley, niece; Messrs. Grealy and Follard, brothers-in-law; Fr. J. Grealy, Balla; Fr. J. Walsh, Culmannon, cousins; and Mrs. Walsh, Tuam; Miss A. Waldron, Ballyhanis; Mrs. Rodgers, Aughamore, Fr. Dan Waldron, Kildare.

At 1 p.m. the funeral took place to the New Cemetery. From far and wide, from the neighbouring towns in Mayo, Galway, and

Roscommon, from Dublin and across the water, laity and clergy congregated to pay a last impressive tribute or respect to all that was mortal of one of the most popular and esteemed Ballyhanis men of modern times.

The last prayers at the grave were recited by Rev. H. Curley and the responses were given by Rev. Dan Waldron, Kildare, and all who ever knew him even as a casual acquaintance, will join in the final petition—Requiescat in Peace.

SEPTEMBER 22, 1931.

IRISH RAILWAYS

THEIR IMPORTANCE TO THE PROVINCIAL TOWNS

To the Editor "Irish Independent."

Sir—Like many another little town all over the country, Ballyhanis, as we know it to-day, owes its existence and expansion to the railway. In pre-railway days it was only a miserable little hamlet consisting of a few thatched hovels. With the coming of the railway, however, it became an important distributing centre for a large and populous area. It grew by leaps and bounds, and still continues to grow. It is no exaggeration to say that the extension of the railway system to Ballyhanis, was the chief factor in the making of the town as a busy commercial centre.

Up to quite recent years its fairs and markets were amongst the best in the West of Ireland, and I can say from my own direct knowledge that the M.G.W.I. Company help in no small measure to improve the cattle and pig fairs, by providing additional facilities when requested to do so by the local merchants and traders.

MATERIAL FACTS.

I emphasise these points, because I feel sure there are many other such towns throughout the Free State whose development coincided with the coming of the railway to their doors, and whose size and importance would be negligible were it not for the railway. Such small towns ought not to forget or ignore these material facts. If the railways made them, surely it would be only elementary gratitude to show that the railways are a hard hit and possibly leading to disintegration, that the merchants and traders of such towns would, even at a little sacrifice, stand by in support of the railways, their friends. Otherwise they may be adopting a short-sighted policy, the results of which they may have good cause to bewail later on, when it will be too late to recover lost ground or revive fairs and markets.

It has been urged by correspondents that in the past the attitude of the railway companies towards traders and merchants has been stiff-necked, conservative and ungenerous. That has not been my experience. A good number of years ago we had here a Town Improvements Committee, of which I happened to be hon.

secretary, and any reasonable recommendations we forwarded to the railway company, either for improvements of facilities for loading cattle and pigs, or for cheap rates on special occasions, were always treated with the greatest courtesy, and when practicable acted upon without unnecessary delay. I think it only fair to the company concerned to mention this.

A NATIONAL ASSET.

Certainly railway freights and fares, up to a few years ago, were as moderate as could be expected, or as could be arranged consistent with good and economical management. It would be foolish to deny that the railways were a boon to the country. They are, even to-day, a national asset of immense value, actually and potentially. If the individual trader throughout the country can only be got to realise that obvious fact, there is still hope that the conditions may improve. But, if owing to some imagined or real grievance arising out of past experiences, people decide on boycotting the railways, they will discover when too late that they have been only cutting off the nose to spite the face.

The general complaint against railways is that freights and fares are exorbitantly high. When the volume of traffic increases, as it must increase if all individual traders make up their minds to support the railways, freights and fares must drop proportionately. Let every other business enterprise, railway work be managed on business lines, otherwise disaster is inevitable. The Government can do less to save the railway system from extinction than the merchants and traders in every little town and village. If the railways collapse and close down, goods will be scarce and dear. Before another fifty years are gone the grass will be growing on the streets of many a little country town that was once the busy centre of commercial and social activity.

Let there be no any misunderstanding as to what I have said, or any misconstruction of my motive. I may mention that I have not the slightest financial or professional connection with any railway system whatever. Except as an ordinary citizen, I am absolutely disinterested. But I would like to see the railways prosperous and progressive, because that would be a symptom of national prosperity and progress.

MICHAEL F. WALDRON.

(Knox St., Ballyhanis).

(14,294) "When youth was mine."—These lines are from a poem called "The Time of the Barmecides," by James Clarence Mangan (1803-1849). The whole verse runs—

*"When youth was mine and a fierce wild will
And an iron arm in War,
And a fleet foot high upon Ithaca's hill,
And the scotch lights glimmered afar,
And a horse as fiery as any
That Kurd or Hindoo rides
For my friends lay low long ago
In the time of the Barmecides."*

—M. F. W., Ballyhanis; J. T., Harrow; and others.

DECEMBER 29, 1933.

SCHOLARSHIP SYSTEM.

To the Editor "Irish Independent."

Sir—The experiment of the public Scholarship schemes has had a fair trial by now, and it is time to consider that the results have not been commensurate with the vast expenditure under this head. Hence I would suggest that public Scholarship schemes of all kinds ought to be abolished, or alternatively, that those who have up to now benefited by them ought to be required to refund the moneys spent on their training, and let this be devoted to the further continuance of the schemes. There is a limit to the ratepayers' resources.

It is notorious, too, that the system of awarding Scholarships has not been without fault. The most talented and meritorious candidates have always been successful. It is high time that the well-worn shibboleth, "the poor man's son," should be discarded.

The best way to give "the poor man's son" his real chance would be to provide every town having a population of 500 or over with a commodious reading room and a choice, well-stocked library. Why has this not been done everywhere during the last 20 or 25 years, when our country has been good and trade booming? The lack of local initiative, enterprise, and civic spirit has left the unfortunate ratepayer exposed to all the evils of a suburban school, should be able to provide its own reading room without assistance from the rates.

DEMOCRAT.

LITERARY TRIFLES.

NOVELS AND ROMANCES.

THE HUNDRED GREATEST.

By M. F. Waldron.

It will, I think, be generally conceded that no writer of fiction or romance has a right to insult his readers, or deliberately and maliciously outrage their religious or political susceptibilities. Though authors may have their fashions and beguilers, readers no less have their feelings and convictions. I can scarcely bring myself to believe that any great master of the craft of writing, would deliberately sit down to work, and use his God-given gifts for the purpose of undermining the spiritual beliefs of his potential readers and promoting moral anarchy. Very frequently we meet characters and situations created by the masters of fiction whose views conflict with ours; and, perhaps, incidentally throw a dash of ridicule on our cherished beliefs; but knowing our man we can afford to forgive him his little antics and foibles because of his greatness of heart and intellect, and still further because we feel convinced his play-acting is not the outcome of malicious intent, or a premeditated design to insult us or wound our susceptibilities. The short and the long of it is, that we can overlook and pardon in a great work of art what would give offence and excite our condemnation in a commonplace performance. Like divine charity, genius evereth a multitude of sins. Unless this were so, some of the most wonderful works of the human intellect would not have been transmitted to us through centuries after century. Had they not been booped up by their inherent worth, their ugly features would in the course of years have inevitably sunk them in the muddy pool of oblivion. But all their faults and imperfections, their irreverences and vulgarities, have not been able to outweigh their merits and glories. Hence they have lived and bloomed in spite of their objectionable features, not because of them. The genius embodied in them has acted as an antiseptic and kept them fresh and vigorous, when without it they would have perished for evermore.

And then we must take into consideration too the social and political conditions of the times, the usages of language, and the amenities and conventionalities of the day. No modern author of repute would have the hardihood to say some things, and construct some situations, such as we find in many ancient writers. Times and conditions have undergone vast changes. Words and phrases have altered in meaning. But human nature with all its vanities, weaknesses and humours has remained—such the same as it was in the olden times. Men and women have to-day very much the same fears, hopes, ambitions, vices, virtues, pleasures, as they had in the days of Herodotus, Dante, Chaucer, or Shakespeare. As human nature remains a constant and immutable factor in the economy of the universe, and as the passions never alter or vary, a really great story of hundreds of years ago will appeal to a reader to-day with the same force and emotional effect, as if it happened to one's next-door neighbour. A direct personal knowledge of the actors is not necessary. They may have lived, loved, suffered and died, centuries ago. But the forces that moved them, live and act in the people of to-day. Pride, love, hate, and so on, were always part and parcel of the human organism, and will continue to drive men and women this way and that, as straws are tossed to and fro in a whirlwind, even to the end of time.

And it is these passions of the human race, that constitute the raw materials out of which the most beautiful literature is created. Some-

times the materials are very ugly and repulsive in themselves, but the transforming power of genius moulds them into things of art and beauty, and bestows on them a never-fading glamour and glory of their own. For genius can work miracles; just as a potter may take a few handfuls of dirty clay, and deftly transmute it into a vase or cup or some choice ornament that one cannot look at without feelings of pleasure and admiration. The workman may have soiled his fingers; slobbered a bit around him; perhaps he may have exploded once in a while into profanity; but the net result of all this travails, is that he produces a thing of beauty that will last and give pleasure. He has created something in and for the world, and given concrete expression to the image and design he had mentally conceived. While admiring his creative genius we can afford to overlook and forgive many things that we would rather not have bothered ourselves on our notice. The wise course is to pay regard only to the good and turn a blind eye and deaf ear to the opposite things. What offends us is after all only a minor part of the whole and less important than what tends to uplift and exalt, to direct and instruct. We need not be always nosing about looking for weeds in a garden, and never beholding the flowers. The most perfect and beautiful flower-garden will ever have its supply of weeds. They will be there in spite of all efforts to keep them eradicated. But the flowers after all are what really matter. They are the beauties for which the garden exists, and in whose cultivation labour is expended. It is even so in the region of literature. The Vatican has compiled an Index of all prohibited books—poisonous weeds in the garden. I have never, of course, seen an official copy of the writings put on the Index Expurgatoris. And there is only one book that I know with certainty to be there. It is Mill's "Logic." I know that Mill's "Logic" is on the Index, because the late Very Rev. Dr. Delany, President of University College, Dublin, in his evidence before the University Commission, stated authoritatively that that particular book was condemned. I haven't read Mill's "Logic" since. And if I hear from some casual unauthorised person of a book being condemned, I ask for satisfactory proof before throwing the work aside. There are some really great books, with certain blemishes, unfortunately, that I should be sorry to hear on good authority are prohibited. I hope they are not. Very few indeed question the wisdom of moralists and clergy in exercising a strict censorship over reading matter. If such were not done, society would rapidly fall asunder and dissolve in chaos of the worst kind.

What do we look for in a great novel or romance? I think, first of all it is a story of a kind to hold our interest. Then it must be told in a manner and style that grips us from beginning to end; and it must treat of matters that arouse our curiosity and appeal to our imagination. These conditions being granted, we become as interested in the fate and fortunes of the several characters introduced as if they were ourselves or our relatives. We can imagine ourselves, or some one near and dear to us, being subjected to the ups and downs described in the narrative. The human appeal of a great work of fiction draws us along by a magnetic force. We must read to the end, to find out what happens the friends and acquaintances we have met in the printed page, and learn some lesson or draw some moral from their histories. The really great novel introduces us not to one or two interesting characters, but often to whole street-fuls. In a novel by Dickens, Thackeray, Scott, or Lever, for instance, we meet as many different types of humanity as we would at a large fair or a big race meeting. And we get in time to know every one of them, as well as we do the people we meet every day in the week. Better in fact. We get to know how they speak, think, act, their strengths and weaknesses, their virtues and vices, their follies and foibles. They individually suggest to us somebody we know, or have known in the

past. It is this wonderful creative power that characterises the great artist. His story deals with whole groups of human beings, crowds of them, varied in temperament and outlook, and as individualised as we see people in the market place. Sometimes a great story will depend on the incidents related rather than on the characters depicted. But then the incidents are described with such naturalness and technique, that, for the time, we forget we are reading fiction, and are deluded by the belief that we are dealing with things that have really happened or could happen; and thus the fictitious scenes and incidents assume a reality and truth, as clear and vivid as life itself, or history true and unaltered.

Now, if I were asked to name the hundred greatest novels and romances in the world to-day, I would have to be frank and admit my inability to do so. For, in the first place I have not read the whole world's output. It would be a physical impossibility for one to do so. And, secondly, granting the accomplishment of the feat and the critical ability and acumen to form a reasoned and conclusive judgment, my opinion would be merely a personal one, in so far as there is no universally accepted agreement on the subject when the question extends to hundreds. About a dozen, or at most a score of works are accepted by all competent to judge, as constituting immortal masterpieces, but beyond that there would be disagreement. What I could do, however, evading the bigger question, is to set out the titles of the hundred ~~best~~ works of fiction or allegory that in my judgment are the greatest I myself have read up to the present. Tomorrow or the day after, or next year, depending on what I read in the meantime, the list might need revision, and some of those now included might then have to make way for less favourites.

On these conditions then, and endeavouring to allot to each author his fair proportion, I should say that the Hundred Greatest Works of Fiction and Romance that I have studied up to the moment of writing are as follows:—

- 1.—"Don Quixote," Cervantes.
- 2.—"Chronicle of the Cid" (Souley's trans.).
- 3.—"Pilgrim's Progress," Bunyan.
- 4.—"Dickinson," Boccaccio.
- 5.—"Vie de Walsby," Goldsmith.
- 6.—"Gargantua," Rabelais.
- 7.—"Gulliver's Travels," Swift.
- 8.—"Robinson Crusoe," Defoe.
- 9.—"Castle of Otranto," Wolpole.
- 10.—"Fables," AEsop.
- 11.—"Gil Blas," Le Sage.
- 12.—"Arabian Nights," Anon.
- 13.—"Yahveh," Beckford.
- 14.—"Quo Vadis," Sienkiewicz.
- 15.—"Ben Hur," Wallace.
- 16.—"Last Days of Pompeii," Lytton.
- 17.—"Rinzi," do.
- 18.—"Alice in Wonderland," Carroll.
- 19.—"Haji Baha," Morier.
- 20.—"Zadig," Voltaire.
- 21.—"Fabiola," Wiseman.
- 22.—"Tristram Shandy," Sterne.
- 23.—"Pielwick Papers," Dickens.
- 24.—"A Tale of Two Cities," do.
- 25.—"David Copperfield," do.
- 26.—"The Old Curiosity Shop," do.
- 27.—"Martin Chuzzlewit," do.
- 28.—"Nicholas Nickleby," do.
- 29.—"Ivanhoe," Scott.
- 30.—"Waverley," do.
- 31.—"Kenilworth," do.
- 32.—"Peveril of the Peak," do.
- 33.—"Heart of Midlothian," do.
- 34.—"The Newcomes," Thackeray.
- 35.—"Emosa," do.
- 36.—"Vanity Fair," do.
- 37.—"Pennyless," do.
- 38.—"Charles O'Malley," Lever.
- 39.—"The O'Donoghue," do.
- 40.—"Monte Cristo," Dumas.
- 41.—"Vicente de Bragelonne," do.
- 42.—"Twenty Years After," do.
- 43.—"He Would Be a Gentleman," Lever.
- 44.—"John Inglesant," Shortness.

NEW P.P. FOR BALLYHAUNIS

REV. GEOFFREY PRENDERCAST, CASTLEBAR, AS SUCCESSOR TO LATE FATHER COLLERAN.

DR. GILMARTIN PRESIDES AT MONTH'S MIND OF THE LATE P.P.

The Month's Mind of the late Rev. M. Colleran, P.P., Ballyhaunis, was observed at the parish church last Saturday, when His Grace Most Rev. Dr. Gilmartin, Archbishop of Tuam, presided at the High Mass.

Rev. Father Finn, C.C., Ballyhaunis, was celebrant of the Mass, and Rev. Fr. Murphy, C.C., Milltown, nephew of the deceased, was deacon, with Rev. Father Kelly, C.C., Aughamore, as sub-deacon.

Rev. Father Moane, C.C., Ballyhaunis, and Rev. Father McDermott, P.P., Ballinlough, were cantors.

Very Rev. M. J. Canon MacFlugh, P.P., Claremorris, was master of ceremonies.

The following priests were in the choir—Very Rev. Canon Ryder, P.P., Ballindine; Rev. J. O'Malley, P.P., Milltown; Rev. E. A. Mansfield, O.S.A., Prior, The Abbey, Ballyhaunis; Rev. P. Curran, P.P., Killereen; Rev. S. J. Walsh, P.P., Aughamore; Rev. P. J. Walsh, P.P., Kilkenny; Rev. J. Walsh, P.P., Williamstown; Rev. Francis McDermott, P.P., Ballinlough; Rev. J. Greally, P.P., Knock; Rev. T. Brett, P.P., Crossboyne; Rev. H. Curley, C.C., Castlebar; Rev. J. A. Coyne, C.C., Crossboyne; Rev. P. Ruane, C.C., Loggobry; Rev. Laurence Lyons, C.C., Granishan; Rev. S. Blowick, C.C., Milltown; Rev. T. Poudy, C.C., Holey Bridge, Bolton; Rev. M. Kenny (African Missions), Ballyhaunis; Rev. W. J. Owens, C.C., Knock; Rev. P. J. Moane, C.C., Ballyhaunis; Rev. A. Moran, C.C., Headford; Rev. T. Gibbons, The College, Tuam; Rev. T. Murphy, C.C., Irishtown; Rev. T. Concannon, C.C., do; Rev. Fr. McEvilly, C.C., Claremorris; Rev. W. Byrne, C.C., Milltown.

DR. GILMARTIN'S SYMPATHY.

In a moving address to the large congregation, His Grace said he came to Ballyhaunis on this occasion to express his deep sympathy to the people on the loss they had sustained by the death of their late pastor, and to the clergy on the loss of their colleague.

"Father Colleran," continued His Grace, "was exactly 50 years a priest when death came. He was ordained in June, 1883, and died in June, 1933. That was a long record not granted to all priests, and during that time he served the Church faithfully, including 23 years as pastor in the parish of Achill. During his time in Achill he was zealous—he took a very keen interest in his people, and that was evidenced from the good work he left behind him there—schools properly and well equipped and two new churches. His Grace said he came to Ballyhaunis on this occasion to express his deep sympathy to the people on the loss they had sustained by the death of their late pastor, and to the clergy on the loss of their colleague.

"The congregation here to-day," added His Grace, "proves that during his three years with you you appreciated his services. Not only was he zealous as a priest, but he was an able character. It was always a pleasure to meet him, and I never yet saw him out of humour. At the same time, we trust his good work will bring him to the Throne of God, and I am sure that you will pray for the repose of his soul. We must all die, but the Church of God remains—the Church does not pass away."

He (Dr. Gilmartin) felt sure that the people would not be displeased when they learned that Rev. Geoffrey Prendercast, Castlebar, was to be successor to the late Father Colleran, and he was sure that the people would co-operate with their new pastor; and in this important parish help and assist him to bring the sodalities together. There was great need at the present day for church organisation, and in their new pastor the people had a man who would forward this end.

LATE MR. ROBERT J. MULLEN, BALLYHAUNIS.

The late Mr. Robert J. Mullen, a native of Ballyhaunis, who died in Hammermith Hospital, London, on St. Patrick's Day after an adventurous career, including service with the Canadian Forces in France during the Great War, was, it may be interesting to recall, the first Ballyhaunis correspondent of the "Mayo News," to whose columns he contributed largely in the nature of topical notes and comments in the days of its infancy. He did much in those days to popularise the journal in the Ballyhaunis district, and was a personal friend of the first editor, the late Mr. William Doris. The late Mr. Mullen was then managing clerk in the office of the late Mr. Thomas Dillon-Leetch, solicitor. His tastes, as a young man, were predominantly literary, and through an extensive course of reading he became intimately familiar with the greatest prose and poetry of the English classics. A keen sense of humour enabled him to enjoy and appreciate to the full the creations of the classic humorist authors. As a youth he was also a frequent contributor to the columns of the "Weekly Freeman" and other journals then in vogue, together with being district correspondent for some daily organs. But his vivid and graceful prose and tuneful verse gave promise of success in the literary sphere, had he chosen to follow that line of life. In early youth he was assistant-editor of a juvenile magazine entitled "The Fireside Chronicle," started by himself and a number of other ambitious school-going youths, to supply an outlet for bubbling literary aspirations, and the tentative flights of fledglings into the region of letters. About the same time he was instrumental, too, in establishing amongst his companions a co-operative circulating library, with the object of providing healthy and stimulating literature. The young shareholders used to pool their scanty copers periodically for the purchase of books. In all such laudable activities the late Mr. Mullen displayed conspicuous energy, initiative and thoroughness. As a youth he was exceedingly popular in the district, and there was no diminution in that characteristic in the case of all who ever knew him up to the last. Intellectual, genial, humorous, he made friends wherever he went, at home or abroad, and it would be no exaggeration to say that he died without having an enemy, sincerely regretted by all his old and new acquaintances. May he rest in peace.

CHINESE ANTIQUITIES IN BALLYHAUNIS.

Considerable local interest has recently been manifested in a beautiful and unique set of Chinese Antiquities or Curios of Serjeant Conway, C.G., Ballyhaunis, to whom they were presented some years ago by a relative, who, under exciting circumstances, brought them direct from the Orient. The set consists of an artistically carved stand about 18 inches high made of hard, black wood resembling ebony, with delicate inlaid white wire-work plentifully spread over the front; a gong of metal resembling brass with allegorical ornamentation in relief; and two intricately engraved vases of the same metal with Chinese mottoes embossed on the bottoms. It is doubtful if there is another such set in the country outside museums. Since it became known that they were in the locality several local connoisseurs have become deeply interested in them, and through the courtesy of Serjeant Conway have been afforded opportunities for their inspection. Considered to be antiques of rare design and aesthetic value, Serjeant Conway has already refused some tempting offers from would-be purchasers.

- 41.—"Lorna Doone," Blackmore.
- 42.—"By What Authority?" B. H. Benson.
- 43.—"Some Other Gods," do.
- 44.—"Castle Rackrent" and "The Absentee" Edgeworth.
- 45.—"My New Curate," Sheehan.
- 46.—"Luke Delmege," do.
- 47.—"Lisheen," do.
- 48.—"The Collegians," Griffin.
- 49.—"Les Miserables," Hugo.
- 50.—"Hunchback of Notre Dame," do.
- 51.—"The Black Prophet," Carleton.
- 52.—"Mill on the Ploss," Eliot.
- 53.—"Romola," do.
- 54.—"Heavenly Twins," S. Grappagey.
- 55.—"Trilly," Du Maurier.
- 56.—"Tom Sawyer," Mark Twain.
- 57.—"Huckleberry Finn," do.
- 58.—"Golden Butterfly," Besant and Rice.
- 59.—"Choir and the Hearth," Beade.
- 60.—"Hard Cash," do.
- 61.—"Woman in White," Collins.
- 62.—"The Moonstone," do.
- 63.—"Under Western Eyes," Conrad.
- 64.—"The Secret Agent," do.
- 65.—"The Scarlet Letter," Hawthorne.
- 66.—"House of Seven Gables," do.
- 67.—"Westward Ho!" Kingsley.
- 68.—"Guy Fawkes," Ainsworth.
- 69.—"When We Were Boys," W. O'Brien.
- 70.—"Memoirs of Sherlock Holmes," Doyle.
- 71.—"At the Sign of Four," do.
- 72.—"The Pop Doctor," Dehan.
- 73.—"The Poet at the Breakfast Table," Holmes.
- 74.—"Treasure Island," Stevenson.
- 75.—"Kidnapped," do.
- 76.—"Uncle Tom's Cabin," Stowe.
- 77.—"Tales of Mystery and Imagination," Poe.
- 78.—"Round the World," Verne.
- 79.—"Battle of the Strong," Parker.
- 80.—"Home with the Green Shutters," Douglas.
- 81.—"Far From the Madding Crowd," Hardy.
- 82.—"Under the Greenwood Tree," do.
- 83.—"In Sansfield's Days," L. MacManus.
- 84.—"Dracula," Bram Stoker.
- 85.—"Queen Sheba's Ring," R. Haggard.
- 86.—"By Order of the Czar," Hutton.
- 87.—"Lavengro," Borrow.
- 88.—"Middlham Ebb," Marryat.
- 89.—"Dr. Jekyll," Crawford.
- 90.—"Under the Red Robe," Weyman.
- 91.—"North of 36," Haugh.
- 92.—"Three Men in a Boat," Jerome.
- 93.—"Children of the Dead End," McGill.
- 94.—"Irish Fairy Tales," Leamy.
- 95.—"A Simple Accident," G. Moore.
- 96.—"The Bondman," H. Calne.
- 97.—"Robert Elsmere," Ward.

The above are about the hundred greatest I have read up to the present. But the list is by no means fixed and immutable. Later on, depending on what books come my way, I might like to substitute some fresh acquaintances for some of those mentioned above. But there are many that would remain to the end, no matter how much or how varied might be my course of reading.

My references in these columns recently to Mr. Abley, and the restoration work executed by a local sculptor named Foy, have been confirmed by a letter from members of the artist's family. I was glad to learn that they are carrying on the family tradition, and are still doing some fine work in the sculptor craft. They have very courteously extended to me an invitation to visit their workshops and inspect some sculptured busts they have on hands. I hope to have the pleasure at the earliest opportunity, as I feel assured the visit would be worth while, and that the work would be in keeping with the splendid family tradition and record.

M. F. WALDRON.

Knox St., Ballyhaunis, 19th October, 1927.

CATHAL O'CONNOR.

By P. A. WALDRON.

There were action and turmoil in *Condae Mhuigh-eo*.*

Where bright rippling rivers so merrily flow,
And glorious Crough Patrick lifts up towards the sky

Like a powerful giant-sentinel standing so high,
To see that no trespassing foot passes by;
And the plains lay around in their emerald green,
And the bright limpid lakes showed their beautiful sheen.

But the hearts of the boys were not placid at all—
They were panting and eager awaiting the call,
And their hands grasped their weapons determinedly fast—

When they looked on the present and thought of the past
They swore that they'd fight for the land to the last.

There were meetings and drillings early and late,
For this was the troublous year Ninety-Eight;
And the spades and the sickles were quickly flung by,

While the fierce gleam of vengeance illumined each eye,

And the pulses beat fast and the frown took the place
Of the beaming bright look on each strong, manly face.

And no craven thought did a countenance show,
And no craven thought did an Irish kern know,
But willing and eager to teach to the foe
That fierce Irish spirits were those of *Mhuigh-eo*.

At the head of his band was brave Cathal O'Connor,

The soul of the spree and the model of honour,
Who saw Eire's foe cast his black curse upon her.
And with rage his young heartstrings were pretty nigh bursting—

For base Saxon blood was he constantly thirsting.
He thought of no risk and he reckoned no cost,
He cared not a straw if his young life were lost
So that foul Saxon chains to the d—l were lost.

And the word flew around like a flash from the shy,
And the boys made their vows that they'd conquer or die.

The long wished-for tidings are whispered at length
(May God to their hearts and their arms add strength!)

And Cathal looks down at his kind mother's face,
And asks, "Mother dear, would you deem it disgrace

To see the ranks of my country to take up a place,
To wipe from our land every damnable trace
Of the curse of our island—the Sassenach base?"
She thinks but a moment, then solemn and slow
She utters her feeling and answers him "No!
If Motherland need you—a thousand times no!
My blessings go with you wherever you go,
And my strong heavy curse on the Sassenach foe!"

And Cathal looks back at the silver-grey head,
And the question is asked, and the answer is said:
"It's proud that I feel that a *bouchal* of mine
With the patriot force has fallen in line.

And the God of all Justice will strengthen his blow.

Though I'm grieving to part you, I answer you
"No!"

'Tis sorry I feel that I'm feeble and old,
But the blood's boiling here where it never grew cold.

Mo Dhia! but I'm proud that my *bouchail* will show
Strong hands and brave hearts are in *Condae Mhuigh-eo!*"

But one question more and O'Connor will part
From the dearest of all to his young Irish heart,

And he turns to young *Maire*, whose dark silken hair

Encircles a brow that is tender and fair.
And he looks in her eye and he reads her thoughts there.

The gaze speaks a volume which words couldn't speak,

And the tears reach her eye and they roll down her cheek,

But quickly and proudly she answers him "No!
Though my heart will be breaking I'll tell you to go.

You'd be no friend of mine if you knelt to the foe,
And tightened his grasp on the *Condae Mhuigh-eo*.

A *gradh!* but it's hard that 'tis thus we should part,

But I give you to Eire, and with you my heart;
And if it is fated you'll die, very soon

I'll meet you in Heaven a *Cathal a ruin!*"

Then Cathal stepped forth with a pang in his heart—

One look he cast back on those he should part,
And the strength filled his heart when he saw the sight there—

With Irish devotion they knelt in a prayer;
And the thought in his bosom found vigorous birth.

That he'd not be forgotten in Heaven or earth.
His head he uncovered and reverently knelt;

In one prayer to heaven he said what he felt:
"O, whether we conquer or gallantly fall,

My blessing about you, and God bless you all!"

* * * * *

The forces are marshalled—the Frenchman and Gael—

In brotherly action for dear Innisfall.
Their banners float proudly in Heaven's breeze free—

The Shamrock of Eire and French *fleur-de-lis*.

Their spirits are strong with the hope of the Right,
And trusting in Heaven, they welcome the fight.

Through all the fierce battles they fought with the foe

Not one flinching moment did Eire's sons show.
By nothing discouraged—by nothing deterred,

High over the tumult was Cathal's cheer heard,
And many a Sassenach scoundrel should know

The force of his vengeance, the strength of his blow

But now comes the tumult, the rushing and scurry-ing,

The prancing, the groaning, the dashing, the hurrying,

The tumbling of men and the charging of horses,
The wild Irish cheer and the deep Saxon curses;

The clinking of steel and the swords' frequent clashing,

The halting, the mounting, the steeds wildly dashing;

The Saxons in haste with each other are vying—
When—what is that uproar? "The red-coats

are flying!"

In their wild head-long rush they're forgetting each other,

Each coward for himself, and no thought of his brother,

And Castlebar's streets see the steeds' mad advance

Before the brave soldiers of Ireland and France.
No stroke from a sword, and no shot from a gun—

The red-coats are routed—the Irish have won!

Now Cathal O'Connor salutes the Commander,
And says, "Well, I never saw anything grander."

A shake of the hand, to his back a proud slap,
And more power to your elbow, my decent old chap!

'Tis yourself that can teach the foul Saxon to dance,
So three cheers for Ireland and fifteen for France!"

Ballyhaunis, 31st October, 1902.

* County Mayo.

THE SPECTRE COURT.

By A. P. NORDLAW.

(Author of "Sketches," Etc.)

(Specially written for the "Mayo News.")

PROLOGUE.

It may have occurred a hundred years ago, and perhaps we may not be obliged to hark back such a considerable period. It is immaterial as regard time, but occur it certainly did. Persons whose curiosity may impel them to seek for confirmation can see the Bridge, the Town Hall, and other localities intact. If that is not sufficient, there is too much pessimism in their structure for our taste, and we shall not oblige them to accompany us any further. "Lead on, MacDuff."

CHAPTER I.

Paul Burns occupied a very prominent position in the general constitution of the town of B——. He was a lamplighter in ordinary to the urban authorities and discharged his duties in a manner which should secure him a terrific pension when falling into the "sere, the yellow leaf." It was pathetic to notice the jardonable pride with which he smote a smile, winked his eye, and cooed his hat, in a critical inspection of his handiwork. "Astarte's bedimmed crescent replete with its duplicate horns" appeared to ridiculous disadvantage when Paul was on the run; and though the amount of muscular energy expended in climbing and descending the ladder must have told appreciably on his constitution, he performed his work with the speed of — yes, a lamplighter.

Christmas Eve came round, so did Paul. There must have been numerous "rounds" of another description, for as it approached midnight his legs showed a tendency to work on their own hook. It would be unusual to allow the limbs their own way, particularly as they evinced a very strong desire to go in different directions without the slightest regard to the will or inclination of the owner. Paul staidial himself, got his centre of gravity in proper position and leant over the bridge. He mused particularly on the aphorism that "man wants but little here below, but wants that little strong." Gradually his ideas became more indistinct and incoherent, his mental faculties were becoming a little clouded, and

CHAPTER II.

The next thing he became conscious of was two figures coming towards him. Their conversation was boisterous and frequently broken by laughter so weird and horrible that it made Paul shiver. He made an effort to shift from his position, but he had completely lost all power of motion. As they approached he could catch their conversation and it made the perspiration stand in cold beads on his forehead.

"I think," said one, "it would be better to chop his limbs off one by one with the hatchet. I've brought it with me."

"I was of opinion that it would be more amusing to roast him alive. Shooting is out of the question, but, die he must, I suppose," responded the other.

Though Paul Burns had no particular desire for coming in contact with gentlemen who have such peculiar ideas on the matter of sport, he could not move an inch from his position. If they were on a murdering expedition, he surmised that they would not hesitate to operate upon himself for the fun of the thing. The thought made him extremely uncomfortable, and he would have felt considerably relieved if a large-sized earthquake came round and shook

up the society a little, if it didn't arrive, however; and the parties approached he became aware that he himself was the object of their search.

He attempted to cry out, but the effort was fruitless. He would have given a few years of the remaining portion of his life if he could indulge in one long, echo-awakening scream. But the luxury was denied him. He could not emit the slightest pianissimo note to save his life.

They were upon him, and poor Paul felt himself ruthlessly seized and packed head foremost into a bag.

"Get him up on your back," commanded one. "The old chap will be pleased with his night's work, anyhow."

Now Mr. Burns had ideas of his own in reference to the identity of the "old chap." The phrase was, colloquially used in reference to a gentleman frequently described as Antiquated Nicholas, abbreviated for convenience sake into "Old Nick."

"If they take me to the 'old chap,'" thought Paul, "I'm sure of a warm reception. 'O wirrastrue!' to be whipped into that country without preparation! By the way, Mr. Burns was slightly in error, as no elaborate preparation is necessary to secure admission to that country. Be me sowkies if I can manage to shuffle the 'old chap' this time, I'll lads such a blessed life that he'll never get a chance of me agin'. Bad seran to that John Jameson. Only for that I'd be in bed like every decent gosoon an' not be philanthropist's stoggin' around the town. Muvva, murder! but this is awful jowlin'! Maybe they're all funny after all, and they'll let me out whin they get to the house. The common biglards! but I'll summon the pair of them an' get them thransported for life. To kidnap a decent man like this! Did ye ever know the likes of it! If I could only spake! but there's no use in thyring." O, murder 'darrig! but they're climbin up steps. Thank goodness 'tisn't down they're going to—the other place. I never got such a jowlin' in me life. Bad ceas to this! If they'd let me out I'd try to stagger along with them. They needn't be afraid of me runnin' away because I couldn't. But it's the queerest thing ever yer heard of that I cannot spake a word. If I could kick self there would be some satisfaction in it. Begorras, what come over me at all at all? Faix, there's vrate noise goin' on in this place, an' it isn't very hot. This isn't the 'other' place at all. Divil a dirtier trick ever I heard tell of in all me life. I'll pay them off for this, you'll find. O, be jabers they're 'skakin' me out!"

And Paul was shaken out of the bag, but the most remarkable circumstances of all was that the very instant he recovered his power of speech and motion. Naturally his first desire was to know where he was. He looked around and instantly saw that he was on the table of a very spacious courthouse. The place was thronged with a very heterogeneous collection of people. Three judges in full regalia sat on the bench. The gentleman in the middle was smoking a short, black dhudeen, while his companion on the right was practising "We won't go home till morning" on a halfpenny tin-whistle. The third judge was equipped with a big drum, from the beating of which he appeared to derive considerable satisfaction, as he occasionally stopped to inquire of the audience

"Did ye ever hear the batin' of that in all yer lives?"

Of course they couldn't avoid hearing the "batin'" of it.

The court was crowded with soldiers; and by what species of pervacity it occurred Paul could not surmise, but the big men were attired in the small suits and the small men had clothes in which they appeared likely to go astray, they were so extremely big.

The noise was terrible. Every man in the court appeared desirous to shout down his neighbour and every one's neighbour; and the singing, dancing and playing made Paul

imagine that he had got transported into a lunatic asylum, and that if the performance continued much longer he would be as bad a case himself as the rest of them.

"Silence in the court!" shouted the superior judge, and instantly there was comparative silence; the other two judges continuing their operations in the musical instruments with the greatest possible industry.

"There's a terrible lot of charges against this gentleman," said the judge, "and we shall go through them sistidin. As I approve myself of the French mode of procedure, I shall take the liberty of interrogating the culprit as we go along—"

"Did ye ever hear the batin' of that in all yer lives?" inquired the drummer of the audience, and without waiting for a reply he resumed his performance on the drum. The president cast on him a look of withering scorn and continued,

"In order to get to the execution as quickly as possible, I shall not ask your name or other questions about which there can be no doubt on the minds of the gentlemen present, and on which, knowing you so well as we do, there is not the slightest need to interrogate you—"

"Did ye ever hear the batin' of that in all yer lives?" interrogated the drummer, while the pathetic strains of "We won't go home till morning" punctuated the judge's address with remarkable effectiveness. Another outburst of withering scorn, and he resumed:

"In the first place, you are accused here of writing an editorial article in the 'Ararat Courier' the day after the Flood. It is headed 'Remarkable Experience of Mr. Noah,' 'His Account of the Voyage in the Ark,' and is as follows:—"

"The greatest flood ever witnessed in this locality has just subsided. As every person with the exception of the registered passengers, in the Ark, which was captained by Mr. Noah, and our representative (who stole in behind a rhinoceros for the purpose of supplying us with full details) was drowned, our circulation this week is necessarily limited to 10 copies. Mr. Noah kept a very flourishing public-house and grocery establishment at the corner of Water-street. He was the inventor of a new style of braces and patentee of an original tyre for safety bicycles. His numerous friends and customers (who are now drowned) will be glad to learn of his safety, and to learn that he will carry on business in a temporary wooden structure. The old establishment was washed away and the damage, we understand, was not covered by insurance—"

"Did ye ever hear the batin' of that in all yer lives?" queried the drummer. Another look of withering scorn, and the president continued to read:

"Naturally, owing to the shock and the long voyage, Mrs. Noah is in a delicate condition, but the Ark doctors have ordered her a course of quinine and iron tonic with an occasional draught of Eno's Fruit Salt, and it is expected that she will be able to attend the soiree and Fancy Dress Ball which will be given by our staff (I) on St. Swintha's day."

"Did you write that?" demanded the judge, resuming his dhudeen.

"Well now," said Paul, "I've listened to your talk without sayin' a single word. But of all ever I heard this business hates all."

"Did ye ever hear the batin' of that in all yer lives?" came clear and distinct above the hubbub. The president appeared to have given up his drumming companion as a bad job or to have exhausted his original stock of withering scorn, as he paid no attention to the interruption.

"Answer the question, sir!" shouted the president.

He appeared to be waxing wroth, and Paul considered that it would be better for him to oblige the gentleman as the people in the court appeared a desperate crew.

At this juncture a sedate-looking lawyer with spectacles and venerable grey whiskers, who appeared to be almost bursting with some species of enthusiasm, jumped on a chair,

clapped his hands to his sides and shouted out "Co-a-doodle-do!"

The president took up a heavy ebony ruler and dealt him a tremendous blow on the head. The amateur cock fell down and

"Curled up on the floor

And the subsequent proceedings interested him no more."

"Will you kindly answer the question, sir?" demanded the judge as if nothing in the murdering line had occurred.

"Did I write that, is it? Well I never wrote a word in my life; an' more betoken, I've the best possible reason for sayin' that I wasn't alive at all at the time of the Flood."

"Do you know anything about Theosophy?"

"I never saw a sight of the man in all me born days."

"Then, shut up," said the president, "and answer my questions."

Now that was rather a contradictory command; but Paul was not disposed to be hypercritical.

"Did y' ever hear the batin' of that in all yer lives?" came from the drummer.

"Now," continued the president, "on your own admission you wrote a libellous article on a respectable gentleman and according to the constitution of this court you are liable to be shot. Consequently, at the conclusion of the court, I will appoint a platoon of infantry to shoot you like a dog."

"O' murther!" cried Paul, "but what's this for? Surely your only jinks, aowhah!"

Paul got a prod of a bayonet from behind which he rightly took to be a reminder that he must submit to the ruling of the chair, and pay attention to the usual canons of Parliamentary decorum.

"Now, having satisfactorily disposed of that court, we shall proceed with the next. You are charged here with writing a treatise on 'The Best Mode of Preventing the Break-neck Speed of Snails.' That wasn't supplying a long-felt public want, as snails never move with dangerous velocity. As you have admitted that—

"I admit nothing," eagerly exclaimed Paul.

"Did y' ever hear the batin' of that in all yer lives?" came from the left-hand seat, and the drumming proceeded.

"Now, sir," queried the president, putting the dhudeen in his mouth and speaking with mock calmness, "are you the judge, or am I?"

"I don't know the devil who's the judge," angrily exclaimed Paul, "but I'm not goin' to be humbugged this way. If I'd a little sup taken self it's no reason why you should be goin' on with your tomfoolery, an' odd gray-headed reprobate like you that ought to be home in yer bed!"

A prod from the rear brought Paul to his senses and the judge continued:

"As you have admitted that, I say, you'll be hanged after the rising of the court; and for contempt of court you'll be beheaded. There are several other charges but we shall let them remain over, until the sentences just pronounced shall have been duly executed. The business of the court is now concluded, and we shall open the festivities. Do you play an instrument, Mr. Burns?"

"The divel an' instrument except the ladder."

"Now," said the president with most flattering good nature as he doffed his robes of office, "you'll not find me by any means a bad fellow. Here's a set of pipes and let's hear what you can do on them."

"O' the dickens, a tune ever I played in me life."

"Try," said the judge, as he assisted Paul in trying on the instrument, and locating the bellows in his orthodox position.

Paul blew the bellows, and after some preliminary droning, the "Irish Washerwoman" came out with the most charming distinctness. Paul felt proud of his musical accomplishments, and wondered why the dickens he didn't discover before that he was such a magnificent piper. Wouldn't he surprise the boys if the "good judge" would let him out of this scrape!

The whole court, judges and all, set to work dancing. The drumming dignitary carried his drum through the gyrations, and made it awkward for himself and others in the changing motions.

The president surprised Paul completely. To use a favourite phrase of Mr. Burns, "He was jumpin' like a two-year cull." The various exclamations of encouragements taken in conjunction with the lively scene made Paul forget his predicament and he shouted as heartily as the rest, "Who's yer soul you!" "Go it, odd gray-head!" "Never say die!" "Hurroo, be jabbers," were heard on every side. By degrees Paul became warmed up with enthusiasm. He first began to stamp his feet, beating time to the music. Then he stood up, and gave an occasional bounce; and finally he got so carried away, that the pipes were let drop and he joined in the dancing. The noise was so great that it was some time before the cessation of the music was noticed but at length the quodman president shouted out:

"Where's the music? Where the devil is the music?"

It was only then that Paul became aware that he had unconsciously let the pipes drop, and that they had been dancing a full quarter of an hour without a single note.

"O, murther!" he thought, "but I'll pay for this!"

He resumed his pipes, but to his great surprise, do what he would, he could only get them to give a most miserable protracted squeal. And what was still more remarkable from once they opened in the squealing line he couldn't make them stop. He took them off and still the squealing continued. He hurriedly shoved them under a table and still they squealed. He tramped the wind out of the bag, but still the squeal went on without the slightest diminution in its volume or intensity.

Now, even in the best regulated dancing parties, the musician who voluntarily stops in the midst of a dance, is liable to be visited with punishment of a very summary nature; but in a place like the court, where everything appeared to be worked according to Rory O'More's rule of "contrabry," Mr. Burns could not reasonably expect to be let off with any punishment less serious than a choking.

Everyone turned to his neighbour with a look of blank astonishment, and then a simultaneous charge upon Mr. Burns. He was flung upon the table, and while about 20 soldiers appeared to be dancing on his body the president proceeded with his characteristic coolness to choke him according to the latest and most approved method.

Paul felt that his last minute had come and it began to dawn upon him that those proceedings were pre-arranged as a preliminary to sending him to the "old chaps."

Under the operation of the president he was fast losing his breath and consciousness, when suddenly he felt a relief and became aware of a stentorian voice shouting out—

"He has not got an opportunity to make a defence. Let him up boys! You are only interrupting the sport by strangling him in that way."

"Right you are" said the judge, who had been testing his muscular power on Mr. Burns' throat. "Stand up my poor fellow! You have another chance, faith, you had a narrow escape of it."

Paul was assisted to his feet and placed in a chair. He looked round and recognized the owner of the stentorian voice as a respectable, benevolent-looking old gentleman, who appeared to have so much decency in his nature, that Burns wondered what brought him at all amongst such a desperate villainous-looking gang.

"Now," said his benefactor, when comparative silence had been obtained, "I appear in his behalf, in the first place, in regard to the libel on Noah, whom we all admit to have been a decent, respectable, old man, and a credit to his country, permit me to state that the article was never written by Mr. Burns. I can prove it on the evidence of Mr. Noah himself whom we shall subpoena on a future occasion.

My client instructs me that he had the greatest possible respect for Mr. Noah and his family, and he'd no more think of libelling him than he would of chewin' a hatchet. Now, like Brutus, we are all honourable men; and in me young days mesel I performed some wild tricks."

"These woe days when me heart was volcanic

As the scoria rivers that row—
As the lavas that restlessly roll
Their sulphurous currents down Yanook
In the ultimate climes of the pole—
That groan as they rood down Mount Yanook
In the remlins of the boreal pole."

But I'm gettin' since now, an' so ought every man here; in' I hould it's not a sinnible thing to shoot a man, and then hang him without knowin' what the devil yeer doin' it for at all at all."

"That's a decent odd man," thought Paul, "and if he gets me out of the hobble he's in for a pint or two at anne rate."

"Now," continued the advocate, "I am of opinion that the interests of justice would be served in this manner—Let Mr. Burns box the biggest soldier in the court for a pint of whiskey and the champion belt, your lordship continuing to act in your legal capacity as judge of the scrimmage."

"Hear! hear! hurray!" came from every quarter of the court, and the judge by pantomimical motions (as if it would be impossible for him to be heard) expressed his cordial approval of the course suggested.

Though Paul Burns was not much of a pugilistic artist, he considered that it was better to run the risk of a "katherin" from the soldier, than to meet inevitable death if he declined.

A space was instantly cleared in the court, and a ring formed by a line of soldiers who, with their backs towards the centre, kept the enthusiastic audience back with fixed bayonets.

"Come, me boy, steak your duds; I'm the bucco that I'll knock the stuffin' out of you in less than no time."

"You're quite welcome, if you're able" calmly remarked his opponent, as he directed himself of his helmet and tunic.

"Put them up, odd chap," commanded Paul, as he got himself into boxing attitude.

"We'll fight up and down; kick, bate, and batter as best we can; an' the best man (that's me!) will come out on top—gorgeous an' shupayric!"

"All right," said the military man, as he got himself into position, "One, two, three?"

They hopped around for a few seconds before beginning practical operations, and then they rushed together. Paul sent his fists rightly into conjunction with his opponent's carcase. The soldier in an instant succeeded in effectively closing Burns' eyes, so that Paul could only use his fists at random. He felt them coming frequently in contact with something hard, which he surmised to be his opponent's teeth.

"I'll murder him," he thought, "there'll be one sojer less in the army in another minute, and he continued to use his fists with dreadful force and rapidity when

He felt himself getting shaken, and a voice, which he knew to belong to a citizen of B— demanded, "Well, have you taken leave of your senses? You're acting like a madman."

Paul opened his eyes, looked around, and found himself—at the Bridge!

"Where the divil is the sojer, an' the judge, an' the pipes, an' everything?"

"You're ravin', man, go and take a half-one, it'll do you good. Begorra, only for I came and back, you'd brake down the bridge wid the thumpin' you was giving it. An' more-betoken it is nearly 8 o'clock in the mornin' and not a lump quinched yet."

"I see it all now," sorrowfully remarked Paul, "an' if you see anyone that has a pledge to spare, send him to me an' I'll take it, be jabbers. Murther, but me knuckles is all out."

L'INVROY.

We part here, dear readers, for the present and as we shake hands, let me thank you sincerely for your company in the journey, and wish you all

A VERY HAPPY NEW YEAR.

APRIL 10, 1933

An Historic Event.

EASTER WEEK 1933.

P. H. PEARSE'S VIEWS.

(By "MAYO.")

It is surprising, what small, and apparently trivial things, will sometimes unlock the flood-gates of memory, and make whole hosts of recollections come tumbling into the sphere of thought. Only the other day I was looking at two old, and more or less faded photographs, slight things in themselves, but still historically important and illustrative. As I examined them my mind automatically went back to the distant past, with which they were related. They dated as far back as Easter Week, 1908, and represented two groups photographed then during the progress of the first Mayo Feis held at Ballyhaunis.

I could not help thinking that many of those who then posed before the camera smiling and cheerful, have since slipped away from life, and are now looking for ever in the soft sheen of Eternity. Some have won fame and fortune, some have earned notoriety; some have been tempest-tost on the waves of time; and some have pursued the even tenor of their way, contented, comfortable and useful. Once and once only in their whole existence here on earth did these groups stand unmassed together. Then they parted forever, each on his or her own road. On this side of his grave never were these identical groups destined to meet again.

The late P. H. Pearse, has in the intervening years headed a successful revolution, and earned a niche in the galaxy of immortal national heroes. He was fated to see a different Easter Week to this one of 1933. Serious, sensitive and solemn in looks in the picture, his placidly forbidding what was to happen thirteen years later. Father Bowersnappe, the eminent Mayoist professor of music, one of the adjudicators in the musical section, has found repose in the grave, after enduring untold trials and hardships as a result of the Great War. The grand old veteran, Michael J. O'Doherty, Kiltinagh, cultured, patriarchal, reverend in Irish music, and a dancer, and as fluent as the streams in the native tongue, has passed away from earth. So too, Michael O'Malley, Cosmoona, (Peadraic's brother), a profound Irish scholar and native speaker, one of the sincerest of men. So the genial and saintly Canon Canning, a native speaker who took a deep interest in the Feis. So, Johnny Lawless, the conductor of the famous East-Mainistir choir. So, John Fenno Coyne, the jolly and energetic lion, whose hearty laugh was a tonic for depression; a thorough exponent of traditional dances, jig, reel or hornpipe. These as well as others have gone from amongst us. May the Lord have mercy on their souls, they helped to make life brighter, better and more endurable while with us here below!

The 15th and 16th April, 1933, the dates of the first Mayo Feis and Art and Industrial Exhibition, will ever remain memorable in the history of Mayo. They were an object-lesson for the county, and showed the lines along which progress might be made. Never before, perhaps, did there meet such a brilliant, versatile and notable assembly as then gathered in Ballyhaunis. From the four points of the compass they flocked, with light hearts, high hopes and brilliant anticipations. And they separated when all was over, and the sounds of song and mirth hushed, full of pleasant experiences, hoping to meet again on some similar occasion in the future.

Two full days' competitions, four variety entertainments, an exhibition of Art and Industrial products constituted the programme. The Feis syllabus consisted of Literary Competitions (nine); Oratory (one); Recitation (two); Storytelling (two); Conversation (two); Singing (twelve); Instrumental Music (four); Dancing (three); Drawing (one); History (one); Physics (two); Industries (six); Irish-speaking Faculty (one). In all forty-six competitions. For two days the adjudicators were kept as busy as bees picking out prize-winners from the crowds of entrants. Their task was no light one, but their decisions were accepted in all instances with general approval. In the evening concerts were held. Two entertainments ran concurrently each night.

At four o'clock the soirées were exclusively in the Irish language. Two Irish plays were staged, "Casadh an t-Sugain," and "An Posadh." In addition to prize-winners and local talent, the following Irish acts were also specially staged for the occasion—Mr. Seamus Ciandillon, the rollicking traditional singer, who is now director of Broadcasting; Miss Lily Foley, a vivacious little girl, full of mirth and spirits, who revelled in song and dance; she is now Mrs. John McCormack (wife of the world-famous tenor); the graceful and charming Miss O'Brien Barry, Irish school teacher, who captivated singing had already enchanted Dublin; Mr. Owen Lloyd, the renowned and veteran harpist; Johnny Gorman, the foremost piper in all Ireland; Johnny Lawless, the well-known singer and music teacher; and some others. Here, if anywhere, was plenty of material for a first-class entertainment. Dr. Louganis Hyde (the President of the Gaelic League; the author of a whole library of Irish works, including the two plays staged) delivered an address and announced the names of the prize-winners each night. Dr. Conor Maguire, the President of the Co. Committee, who was the great driving-force behind the festival contributed also. He succeeded in carrying off the prize for the Irish translation of Broussard's "Men of the West," which subsequently attained wide popularity, and which has since passed into standard collections of Irish genes of song. Seamus O'Molloy recited his Feis Ode specially written for the occasion and captured many prizes. The late M. J. O'Doherty too was prominent in the prize-winners' list claiming through merit a large share of the spoils. His Irish verse, "Archbishop McEllara," was afterwards published by the Co. Committee. It is pleasant to recall these leading features of the first Mayo Feis.

Dealing with the subject editorially in "An Claidheann Soluis," the official organ then of the Gaelic League, the late P. H. Pearse wrote as follows:—

"Great in achievement, but greater in promise, was Feis Mhuighne; a rally, a gathering together of many feet and many minds, a raising up of many hearts; a slogan, a trumpet call, an inspiration.

"It showed work done; showed problems grappled with and overcome; showed undreamt of potentialities of future achievement. Mayo did not lose heart, but faith in itself was forgotten to be itself; had lost its old gaiety and buoyancy and nimbleness of intellect, was losing its old cleanness of heart and fervour and reverence of spirit. It had broken away from its moorings, and drifted far; evil days had followed, and days more evil were looming ahead. Young men arose—young priests and young laymen—and said that this thing might not be; that this lonely old woman's heart should be comforted, and made glad; that hope should be born again in this listless soul; that this senseless barque should be brought back to its moorings.

"The project enraptured many minds, and Mayo became again a land of enthusiasms, difficulties were seen, faced, and fought, yielding one by one, but the heart of the people of the West, and Mayo in particular, can realize how great the difficulties were and how numerous; a whole county had to be educated, enthused, organised; the towns had to be interested, the countryside had to be gone through and folk told of the awakening. This, and much more, was undertaken and accomplished. In every town in the county local workers planned and organised for weeks. All the thought and all the toil had its consummation in Ballyhaunis on Wednesday and Thursday last.

"The Feis was successful and more; nay marvellous, when you consider the conditions and the difficulties. One of its features was the quite surprising outburst of literary activity; the Feis was the largest market place collected. There was a note of triumph in 'An Craobhín' complaint that the secretary had been inconsiderate enough to send him 450 pages of proverbs to read!

"Another feature of the Feis was its representative character. The country folk, it is true, did not gather in as well as they did at Galway; they were availing of the first fine weather, since Christmas to show their faces. The towns of the whole county were, however, splendidly represented. Choirs and individual competitors came from far and near, not only from Mayo, but from adjoining counties. As a gathering of Connacht genes, the Feis had indeed one of its most notable phases. Look round the room at one of the crowded concerts.

There is An Craobhín, magnetic and joyous as ever. The this, worn man with the keen face and burning eyes is Father John O'Keilly, of Clonsilla. The kindly, grey-haired pastor is Father Canning, of Ballyhaunis. Under his big, burly, genial man is Dr. Conor Maguire, Cleremoris, Chairman of the Feis. Near him are the two Father O'Doherty's—Father Michael of Ballaghaderreen, and Father Donoghue of Mayo, the

President of the League of St. Columba. Beside them, still hale and unbest, is their father, Michael O'Doherty, of Kiltinagh. Here is Father Munnally, all the way from Freetagh, and here Father O'Byrne, who, exiled from the Irish-speaking West, never missed an important Connacht hosting. That almost boyish-looking priest is Father Crohan, of Elphin, and this old man, with the pale, ascetic face, and the magnificent torrent of Irish, is Father MacEvilly. Truly, to Connacht, as elsewhere, the best men are with the Gael.

"The concerts—some minor blemishes excepted—were animating and successful. Two concerts were carried on simultaneously and both were packed each night. The Ballaghaderreen Crochán gave a delightful performance of "An Posadh," and the Cleremoris Crochán produced "Casadh an t-Sugain." Altogether, the first Mayo Feis was a thing to be remembered; great, as we have said, in achievement, but still greater in promise."

Thus fits Time. Thus are things done. Thus do people meet and part. Thus is history made!

"MAYO."

1st April, 1926.

SATURDAY HERALD.
DECEMBER 23, 1933.



DR. M. F. WALDRON, B.A., LL.D. (N.U.I.).

of Ballyhaunis, Co. Mayo, whose veneration of celebrated genes delighted the "Saturday Herald" chess circle. Author, poet, Irish antiquarian, and patron of chess in the West, he contributed for a number of years a chess column to one of the Mayo local papers, and was Co. Mayo chess champion for seasons 1925-7. A pioneer of the G.A.A., language, and industrial revival in Mayo; Director of Ballyhaunis Archaeological and Historical Society; acted as Presiding Justice of South Mayo Dail Bireann District Courts, and a Justice of the Co. Mayo Circuit Court, 1921-2. Studied at Catholic University College, Dublin, and London School of Economics and Political Science (London University), 1906-8. Author of "The Weir of the Green," "The Old Heir," and other plays more familiar to amateurs throughout Ireland. Has also written fairy tales, short stories, some verse, humorous and serious, as well as "The Stained-glass Windows," a religious poem. One of his hymns, "Lord, Have Mercy," has been set to music by Professor Atherton, organist, St. Patrick's Church, Ballyhaunis, and has been repeatedly rendered at public devotions by the church choir.

*Qui studeat optatum cursum
contingere vitam,
Multa tibi postquam fuerit
sudavit et alit
Nostri tunc venis et vino.*
(Nov. & P. 112)

SHOCKING KNOCK TRAGEDY.

AGED SISTERS FOUND DEAD IN THEIR HOME.

In a small slated one-story house a few yards removed from the public road at Caldragh, near Knock, there was enacted early last week one of the grimmest tragedies in the history of Mayo. In the house there had lived two aged sisters, Mary and Ellen Mulkeen, eccentric of habits and reputed to be wealthy. On Wednesday last, following a call by an egg dealer from Ballyhaunis, their emaciated dead bodies were found almost naked and battered beyond recognition on the floor of their house. The back door of the house was open, and cows were walking over the bodies and snatching at hay which in the kitchen was piled almost to the rafters.

The body of Ellen Mulkeen was discovered by James Caulfield, Ballyhaunis, on Wednesday evening, and the body of Mary Mulkeen was found in the house late in the evening by Sergt. Givin of Knock and Dr. Waldron of Ballyhaunis.

The Civic Guards, under Supt. Kelly, Claremorris, who conducted the investigations, are satisfied that one sister killed the other and then died as the result of being strangled on by the cattle and from exposure.

THE INQUEST.

An inquest was held in the kitchen of a neighbouring house by Dr. C. Maguire, Coroner, with the following jury—John Costelloe (foreman), Patrick Molely, Thomas Byrne, James Johnston, Michael Conway and Michael Connolly.

John Horan deposed—I am a farmer and I live at Edon, Knock. I knew Ellen Mulkeen and her sister, Mary Mulkeen, now deceased. They were second cousins of mine. Neither of them were ever married. Ellen was about 70 years old and Mary was 65 yrs. old. The last time I saw them alive was about a year ago. The two sisters lived at Caldragh and possessed a holding of land. The two sisters were a bit odd in their ways. Some people said they had money and some people said they had not. I cannot say when I saw them. The deceased sisters have a sister in the Mental Hospital, Castlebar; she was put in about December last. The last time I saw them they were in good health. I saw the two sisters dead last night and identified them.

James Caulfield deposed he was an eggler and resided at Ballyhaunis.

Supt. Kelly—How long have you been travelling about this locality?

Witness—About eight or ten years.

Did you know how long you knew the deceased?

Witness—About the same length of time.

When did you last see them alive?—About this day week—the 24th February.

Coroner—You used buy eggs from them, I suppose?—Yes.

Supt.—At what time did you see one of the deceased women on February 24th?—At about 11 o'clock in the morning.

Who did you see on that morning?—I think the one they called Mary.

You didn't see the two of them?—No, only one on that date.

Did you ever see Ellen, who was suffering from cancer?—Yes, about twelve months ago.

Coroner—Did you ever go into the house?—Very seldom; they wouldn't let you into the house.

Supt.—On Feb. 21 did Mary appear in her usual condition?—Yes.

And you bought eggs from her?—Yes.

After the first when did you next call?—Yes, 2nd March.

What time did you call?—About 11 o'clock.

Where did you go?—I went up to the front door. The door was closed and I got no answer.

Where did you go then?—I went around to the back and found the back door open.

What did you do?—I shouted to them as usual. I asked, "Have you any eggs?" and got no reply.

How far away were you standing when you shouted that?—I was practically standing at the door.

Did you see anything?—I saw a pair of legs sticking out of hay about two yards from the back door.

Well?—I wasn't rightly sure what the legs were. I thought it was a beast that was skinned.

Coroner—I suppose you were frightened?—Well, I pulled back again.

Coroner—Naturally. A man is not accustomed to seeing such sights.

The witness further said that his brother was with him in the lorry. Witness went back to the lorry but did not mention to his brother what he had seen.

THE DISCOVERY.

Supt.—Did you return to the house?—Yes, it was on my way back, and I said I would stand to see what it was.

What did you do?—I went as far as the door and asked, "Is anyone in?" and got no reply.

Was it at the back door?—Yes. Was there anyone there?—There were cattle in the kitchen—three, I think.

What were the cattle doing?—Some were eating hay.

Coroner—Did you see anything else?—I saw that someone was dead in the place.

Supt.—Who did you see was dead?—Ellen Mulkeen.

And what did you do?—I shouted at my brother Michael to come up.

And after that?—I went for two neighbours, Rochford and Molely, and brought them to the house.

Where was your brother at this time?—He was out on the side of the road.

To the Coroner—Witness said he met Dr. Waldron of Ballyhaunis after coming out of the house. Witness told him of the death.

Supt.—When you returned at 5 o'clock how far were the cattle from the bodies?—One of them was standing on a body.

On what part of the body?—On the head. Did you identify that body as the body of Ellen Mulkeen, who suffered from cancer?—Yes.

Michael Caulfield, in reply to the Coroner, said he had nothing to add to the evidence given by his brother, the last witness.

A NEIGHBOUR'S EVIDENCE.

Bridget Byrne, of Lispatrick, a woman of eighty-four years, was the next witness.

Supt.—How far do you live from the home of the deceased women?—About half a mile. How long had you known them?—About 60 years.

When did you last see them alive?—I went over on Monday about 4 o'clock to see them. When you went to the door were you admitted?—I was, and welcomed.

Who welcomed you?—Ellen.

Who opened the door for you?—Mary.

In what condition was Ellen?—She was poor-looking; she was sitting in the corner at the fire.

In what condition was Mary?—Poor-looking but going in and out as usual.

How long did you remain with them?—About an hour. They asked me how the fairs were going and I asked what Ellen was eating. She said she was living on a bit of bread and a drop of tea but that they couldn't get any milk. That was how we passed the time.

Do you know where they slept? Did you see them sleeping on hay?—No, and there was no hay on the floor when I was there.

Do you know the room at the back of the kitchen?—Indeed I do.

Were you in it on last Monday?—No. Was the house in disorder?—It wasn't any more than usual.

Witness further said that the sisters were uneasy about selling their cattle.

Supt.—How many cattle had they?—I think about five or six.

Coroner—Did you think that they had money?—Whenever they were sending for biscuits by me I saw coppers and silver scattered on the dresser.

Was Ellen in a weak condition a fortnight ago?—She was the same as usual. Her foot was in a bad way, and she wasn't able to move round.

Coroner—Who then was the boss?—Ellen, until she was beat up lately.

Used they have arguments?—I have been going in and out there since their mother died and I never heard one word.

Supt.—Were they grieved when the sister was removed to the mental hospital at Castlebar?—No, but they were very glad.

Were you ever there when they were fighting?—I was there one day they started and I cleared out.

A SUBSCRIPTION.

Being complimented by the Coroner on her intelligence, the witness asked to have a subscription made up for her by the jury.

Coroner—If the money is found in the house no doubt you'll get some of it.

Supt.—Did they ever tell you that they had money?—

Witness—One day Ellen asked Mary if they would tell me where they had the money. I said I didn't want to know where it was, that I had my own money in hiding.

They never told you what they were worth?—No, but I certainly know the house cannot be empty.

Witness was asked by the Coroner if she could sign her name. She replied that she used to be able to write, and signed the deposition in a neat hand and again appealed for a subscription.

"ALWAYS QUARRELLING."

Wm. Rochford, farmer, Caldragh, deposed that he lived about two hundred yards from the house of the deceased sisters.

Supt.—How long have you known them?—Witness—About twenty or twenty-five years.

For the last few years have they lived happily?—They never lived happily. They were always quarrelling and fighting between themselves.

Coroner—Used the quarrels amount to anything serious?—Sometimes you would hear one of them crying for hours.

Supt.—Could you know which was crying?—Mostly Mary; you'd think she was being killed.

Was that lately?—No; I didn't see Ellen for about a year.

Coroner—The last time you saw Mary what was she doing?—On Monday she was on the road with the cows.

Supt.—Were the sisters in a normal state of health?—Ellen was very bad for about a year.

Were they eccentric?—Yes, they were very odd but not absolutely insane.

Did you know the third sister, Nora, who is in the mental hospital?—Yes; she came from America about nine years ago.

DOCTOR'S EVIDENCE.

Dr. Anthony Waldron, Ballyhaunis, deposed that he discovered the body of Mary Mulkeen lying on the left side. She had her day clothes on. There were also some loose clothes as if somebody had thrown them over her and a little hay. When he saw her the previous evening she would have been dead about 24 hours.

Supt.—She was very emaciated and poorly clad?—Yes.

Continuing, Dr. Waldron said—I found a wound over the left eye, a rather jagged wound about an inch and a quarter in length. There was another small wound on the forehead about two inches from the first. There had been some bleeding from the wounds. On the clothes over the left arm there was a good deal of clotted blood. The first cut went to the bone, but the others didn't, only the skin being broken. The right arm was fractured between the elbow and shoulder. It is rather

Questionable whether this fracture was caused before or after death. It could have been caused a short time after death. There were other slight wounds on the body but they were evidently post mortem.

Coroner—What in her case do you think was the cause of death?

Witness—Probably shock. She was very emaciated and exposure would cause her death.

I take it, it is your opinion the wounds were inflicted by someone?—Yes, but they could have been caused by a fall.

Yes, but she would want to fall a great height to get all those wounds. By what sort of instrument would you say they were inflicted?—I would say some heavy blunt instrument inflicted the wounds on the forehead. The fracture of the arm—the arm was more or less doubled up under the body—could have been caused by a fall. She was very worn.

Do you think it likely that there would be a concealed fracture of the skull at that place where the wound is on the forehead?—I examined it carefully and I could not find evidence of that.

What about the other sister, Ellen?—Ellen was lying on the floor near Mary, and from the position of the body it looked as if she lay down after Mary.

Her legs were over Mary's?—Yes. Her body was even more emaciated than Mary's. She was suffering from cancer. I knew her three months ago as she was a patient of mine. There were several marks on Ellen's body, but in my opinion they were all inflicted after death. There were no marks of violence inflicted before death on the body.

What would you say was the cause of her death?—In her case I would say death was due to cancer, accelerated by exposure to cold and starvation.

Supt.—When did you first come to his house to see Ellen, who was suffering from cancer?—Some time about the end of November of last year.

Where was she at the time? Was she in bed?—No, she was sitting at the fire.

What was her condition then?—She was very worn.

She was not in normal health?—Oh, certainly not. She was suffering from cancer and was very wasted.

Would you say she was eccentric?—Yes, she was odd in her habits.

Did you see Mary, her sister? Was she in a proper state of mind and health?—From looking at her I would not say she was.

Coroner—Apparently she was very delicate and very badly fed and clothed?—That is so.

Supt. (to witness)—When did you next see Ellen after the November visit?—About a fortnight or three weeks afterwards. On the first occasion she was in such a miserable condition that I wanted her to go to hospital. She put me off, and on the second occasion I called to see if she had made up her mind about it.

Coroner—How were they on the second visit?—Much the same as they were on the first.

What time did you call yesterday evening?—Between 5 and 6 o'clock. I was going out to Knock when I was stopped on the road.

What did you find on going into the house?—I found Ellen's body. Her legs were bent up and pointed towards the door. They were quite bare, and the rest of the body was poorly clad. The back door was open.

At that time did you see her sister Mary?—No.

Coroner—Mary's body was apparently covered with hay when you were there?—Yes.

Dr. Waldron added that he could not offer an opinion as to how long Ellen had been dead when he saw her.

SERGEANT'S EVIDENCE.

Sergt. James Given of Knock deposed that as the result of a report made to him on the previous evening he went to the house of Ellen and Mary Mulkeen.

Supt.—On arrival at the door what did you find?—I found the body of Ellen Mulkeen lying on the floor near the door.

At that time did you see her sister Mary?—No.

What time would this be?—About 6 p.m. You heard Mary was missing, and you had a search carried out?—Yes, I caused a search to be made between the house and the lake. I made a search of the house myself.

What did you find?—I didn't find anything, but as Dr. Waldron was leaving the house he stepped on something soft and said, "What is this?"

We pulled back hay and clothes and found the body of Mary Mulkeen in the position described by Dr. Waldron.

Did you examine the hay which was piled in the kitchen?—Yes.

Did you form any opinion as the result of that examination?—Yes; from impressions in the hay I formed the opinion that someone had been sleeping or lying there.

What would be the distance from the top of the hay to the floor of the kitchen?—About nine or ten feet.

Did you notice anything else?—Yes, I noticed impressions at the bottom of the hay and near the door which would suggest that someone had been sleeping there.

Coroner—Might not the marks have been caused by an animal?—No, they were too small.

Supt.—Did you find anything on the ground?—Yes; between the heads of the sisters, who were about three feet apart, I found the prongs of a fork (produced). The prongs were pointed to the ground.

Did you find anything else?—Yes, the handle of the fork was standing up against the back door. It was just broken off in the middle and there appears to be blood on the end of it.

Coroner—Yes, there is a speck of blood, too, near the fracture. It looks just as if someone had got a blow of it and it had broken. (To witness)—Might not the break have been caused by the cattle walking about?

No, as the handle was standing up near the door it couldn't be replaced by someone.

Coroner—As regards the prongs, there are no traces of blood. There may be microscopic traces. (To witness)—Did you know these old women?—Yes.

Going by appearance and physique would you say it would be possible for one of them to climb to the top of the hay?—Yes, if a ladder were used.

Without a ladder would it not be a physical impossibility for either of them to climb up there?—Yes, but it would be possible if a table which was there was used.

Was the table opposite the place where the impression was in the hay?—Yes, but it was overturned. Whether the cattle returned it or not I cannot say.

How many cattle were in the kitchen when you arrived?—Two.

Did you ever speak to the sisters?—One day I went up to tell them about cattle which were out on the road. One of them began to cry and the other began to pray.

Were they reputed to have money?—Yes, by people outside their own townland. The people in the immediate vicinity didn't think they could have very much.

This concluded the evidence.

THE VERDICT.

The Coroner, addressing the jury, said:—You have heard all the evidence, and it is for you to consider the verdict in this case. As a matter of fact, at all inquests the Coroner and every other person is supposed to retire and leave the jury to return a verdict, but you, gentlemen, are not in the habit of holding inquests, fortunately for yourselves, and I hope that you will continue so. This is a very sad case—a case of two unfortunate creatures dying out of their own knowledge, if I am only concerned with the cause of death. According to the doctor's evidence one sister received sufficient injuries to account for her death; the other was in such a delicate state of health owing to cancer and the accompanying blood poisoning that death could easily be caused by exposure to frost or cold. It is lamentable to think that these people who could be comfortable died in such conditions as that. There was no one to send them out to hospital and get them out of that horrible den in which they lived—many a man would not have kept a dog in the place. However, the question is—and I don't want to dictate a verdict to you—what are you going to say was the cause of those two people's deaths? There is no evidence to show how or by whom the injuries were caused, and in the circumstances I would suggest that the proper verdict to return is a verdict that Mary Mulkeen died from injuries inflicted by a person or persons unknown and that her sister possibly or probably died of exposure, shock and starvation.

A RELATIVE'S OBJECTION.

A female relative present, Mrs. Murphy of Ballyhaney, asked that "starvation" be deleted. It would sound too scandalous, she said.

"It do not think it is scandalous at all," said the Coroner, "I think it is a fact. The unfortunate creatures hadn't a drop of milk to put in their tea."

Supt. Kelly asked the woman if she wished to give evidence, and she replied that she did not, but that the woman of the house in which the inquest was being held told her that the sisters had not died from starvation.

Asked when she had been to see them, the woman replied she had not been to see them.

The jury found that Mary Mulkeen died from shock and injuries inflicted by some person or persons unknown, and that Ellen died from exhaustion caused by causes of the leg and from exposure to cold about the same time as Mary died, or a little later.

THE INTERMENT.

The bodies of the sisters were interred in the one grave in Knock Cemetery on Friday. Rev. Fr. J. Greally, P.P., officiated at the graveside and the chief mourners were: John Horgan and Mrs. Ellen Murphy, (cousins).

Delta Miller, sister of the deceased, is living in New York.

IMAGINATION LOOSED.

Had the Mulkeen sisters money? An exhaustive search of the house revealed only a bank deposit receipt for £100, concealed in a mattress. It was loudly claimed that possibly they could have had money, and by some that they could have had a good deal of money. This, however, did not content the writers in the Cross-Channel newspapers, who let their imagination run riot on hearing of purses and boards of gold. It was stated on the authority of a relative that Ellen, the elder sister, wore about her neck a purse containing from £100 to £200, and that it was a "significant feature that the clothed was torn from the neck of Ellen and that her mutilated hand was upraised." There is no significance in the fact that the woman's neck was bare. Both bodies were practically naked. Neither is there significance in the fact that the arm was upraised. The arm was thrown across the breast in a perfectly natural position.

On the authority of a relative, it was also stated that the sisters had a board of gold or roses in the rafters of the house. The relative in question, on her own admission, had never been to visit the sisters. It is therefore difficult to perceive how she could have been aware of the existence of a board, or how it was known that one of the sisters wore a purse about her neck. The only person who visited the eccentric sisters was a Mrs. Bridget Byrne, a neighbour. She gave evidence at the inquest. She, their guest, and, if friend, in fact, had not heard of the board or of the purse. In connection with the purse it is to be remarked that Ellen Mulkeen (who is supposed to have worn it) was the sister, who, according to the medical evidence, did not meet her death by violence.

If the sisters had secreted money would they have chosen the rafters as hiding place? It is unlikely. At the inquest the coroner and local Civil Guard sergeant, agreed that it would have been a physical impossibility for either woman to climb to the top of a bunch of hay in the house, which it was suggested had been used by one as a sleeping place. It would be impossible for them to climb to the top of the hay if it must be equally impossible for them to make a hiding place in the rafters, several feet higher. Further, the discovery of the bank deposit receipt would go to show that the sisters, though dead, were not of the miser type, the type which distrust banks, and believe that their money can be accounted safe only when in their own keeping.

Local gossip will easily invest two women—eccentric almost to insanity, living in conditions of appalling squalor, and having little or no intercourse with their neighbours—with wealth beyond the dreams of avarice. In the case of Ellen and Mary Mulkeen there is not a jot of reliable evidence that at the time of their death, they had any more money than that represented by the deposit receipt, nor is there any evidence to show that they had ever possessed any large amount of money. Also they worked a small farm. They usually kept five or six cattle. They fed them, bought feeding stuff and disposed of them, one or two at a time. One would imagine that women, such as they were, would never make farming pay very well. Allowing, however, that they did make some profit during the war years, it cannot be expected that they did better than the majority of capable, small farmers in the ten bad years which ensued, when losses much more than off-set boom year gains.

What were their actual circumstances that day or night of horror on the first or second of this month? Were they practically starved to death, refusing to touch a secret hoard amounting to hundreds of pounds, or was their starved condition due to a prolonged struggle to exist on what little money

they received for eggs, in an endeavour to safeguard their small bank nest egg. To the mind not disturbed by imagination and viewing all the circumstances in calm perspective, it would appear that, apart from the £100 in the Bank, the Mulkeen couple were without money. At the inquest it was disclosed that they were recently concerned about fairs and how stock was selling. This would support the view that they were almost without ready money and were contemplating shortly disposing of cattle.

Behind the statement that the Mulkeen sisters were possessed of a large amount of money there was the suggestion that it was for their money that they, or at least one of them, had been murdered. As there was no witness to the tragedy there is, of course, a possibility. The margin between possibility and probability is great. The women had lived through troublesome times when unscrupulous persons could, had they been so minded, committed the crime with greater absence of escaping undetected. They were never molested in any way.

If either of the women were murdered by a third party, intent on robbery, on Monday or Tuesday of last week, the murderer, having committed the crime of murder, did not seek for the money. When the Civic Guards examined the house on Wednesday evening there was no evidence of such a search as the murderer would have made for concealed wealth. The house was in its usual untidy condition, but drawers and presses, possible places of concealment, had not been ransacked.

The wounds on the body of Mary Mulkeen were inflicted before death; all marks on the body of Ellen Mulkeen were inflicted after death. Ellen Mulkeen was a witness to the death of her sister. If the murder had been committed by an outsider one would expect that the surviving sister, even in her exhausted condition, would make some attempt to attract attention to the murder and to the theft of the money with which gossip credited them. The position of the body did not indicate that any such attempt had been made. Strange stories may long be woven round that little house on the side of the lonely road leading to the village of Knock, but charity prevents a reconstruction of the macabre drama for which it furnished a setting when Mary Mulkeen was felled lifeless on its uneven floor, her dead body to be covered a few hours later by that of her elder sister.

INDAY INDEPENDENT. MARCH 6, 1932.

MAYO SISTERS

Discovery of Dreadful Tragedy

BATTERED BODIES FOUND IN KITCHEN

A shocking double tragedy, involving the lives of Ellen Mulkeen (70), and her sister, Mary Mulkeen (69), was discovered in their home at Cadragh, Knock. At the inquest the jury found that Mary Mulkeen died from shock and injuries, inflicted by some person or persons unknown, on Monday or Tuesday, and that Ellen died from exhaustion, caused by cancer and exposure, about the same time as her sister had died.

When our representative visited the scene of the tragedy on Thursday morning, he found the door of their house sealed and a party of Civic Guards in possession. The bodies of both women were lying on the kitchen floor, partly covered with hay. The kitchen was in a state of great disorder.

At the inquest held by Dr. C. Maguire and jury, John Horan, Ed. Knock, said he was a second cousin of the deceased. The last time he saw the women alive was about a year ago. They lived at Cadragh and earned a holding of land. They were a bit odd in their ways. Some people said that they had money, and others said they had not. There was another sister, Norah, in the Mental Hospital at Castlebar.

QUITE NORMAL.

James Canfield, Ballyhaunis, an egg dealer, said he last saw the women alive on Feb. 21. He seldom went to their house, as they would not let anyone near the place. Mary on the occasion was quite normal. On March 2 he went to the front door, knocked, but got no answer. He then went to the back door, which he found open. He shouted "Have you any eggs?" and got no answer. He then saw a pair of legs sticking out of the hay, and getting irritated, he went back to his lorry. He told nobody anything about the occurrence, and returned again at 5 p.m.

He saw three head of cattle in the kitchen eating hay, and noticed a dead body on the floor. He shouted to his brother Michael and some of the neighbours, and brought them to the house. He afterwards went home, and meeting Dr. Waldron he told him what had happened. One of the cattle was standing on the head of Ellen Mulkeen.

AGED WITNESS.

Bridget Byrne (84), of Lispiacraft, stated that she knew the deceased for 60 years. On last Monday she visited them. She saw Ellen sitting in the fire. Mary opened the door for her. Ellen was looking very delicate, and so was Mary, but the latter was able to move round the house. Ellen said she was having on an egg and bread and an occasional egg. She complained that she could get no milk. One of them slept in a room off the kitchen and the other in a room off the hay which was stacked in the kitchen. She never saw or heard any sign of a quarrel between them. The deceased had five or six head of cattle. They often said they had money.

FINANCIAL MYSTERY.

One day Ellen asked Mary would they tell her where the money was. Witness said that she had her own money hidden away, and that she did not want to know where they had their. Witness believed that there was a great amount of money in the house.

William Bishford, Cadragh, a farmer, said he knew the dead sisters for 25 years. They often quarrelled. Mary was often crying and saying that the other sister had her killed. They were both odd in their ways. He knew a sister, Norah, who had been sent to Castlebar Mental Hospital.

Dr. Anthony Waldron, of Ballyhaunis, who made a post-mortem examination of the bodies, described the injuries of the deceased.

From the position of the bodies it looked as if Ellen lay down to die or fell after Mary as her legs were over Mary's body. He first saw Ellen in November, 1931. She was then suffering from cancer on the leg and was very wasted. Mary also was delicate and under-fed. Both of them refused to go to hospital.

Sergeant Givin, Knock, said he found Ellen's body on the floor near the door. Dr. Waldron found Mary Mulkeen under the hay. He knew the dead sisters as eccentric women.

It is stated that although the house was searched no money was found, but a bank deposit receipt for £100 was found under a mattress.

MARCH 24, 1932.

MYSTERY OF DEATHS OF AGED SISTERS PATHOLOGIST'S REPORT

The tragedy at Cadragh, Knock, in respect of which the jury found that Mary Mulkeen died of wounds inflicted by some person, or persons, unknown, and that Ellen Mulkeen died as a result of exhaustion and exposure has entered upon a new phase.

The result of the pathologist's, after the bodies had been examined, indicated that Ellen had died as a result of a punctured wound in the skull, probably caused by the thrust of a hay fork, which lay scattered on the kitchen floor.

The solution of the mystery suggested by the inquest was that one sister killed the other and then died herself. This theory has now been definitely rejected by the Civic Guards, who are in search of a third party whom they believe is responsible for the double murder.

DEFINITE SUSPICIONS.

It is learned on high authority that they have very definite suspicions, but which is expressed whether sufficient evidence can be collated to warrant an arrest.

The field of investigation has now extended from the scene of the tragedy to

Ballyhaunis. The Civic Guards have been making searching inquiries there relative to a 45 note which was changed by Mary Mulkeen or some messenger on her behalf when purchasing groceries some days before the tragedy.

A feature of the affair is that despite the recent changing of this 45 note and lived frugally and miserably no cash has been found in their cottage at Cadragh, Knock. Neither is there any trace of the money which everyone believes was hoarded in the house. The Guards have taken scores of statements from people.

THE WESTERN PEOPLE, MARCH 19, 1932.

THE BODIES OF TWO SISTERS EXHUMED.

The Scene of the Tragedy Visited.

Did the verdict of the jury returned at an inquest held at Knock on the bodies of the two elderly sisters, Ellen and Mary Mulkeen, a week ago, reflect the real facts of the terrible occurrence? writes the "Western People" special representative.

I visited the district last week, and while the general opinion in the locality is that the two old sisters were eccentric—"odd" they call it—is there a feeling that the full facts which led up to the finding of the two dead bodies in the kitchen of their home have not yet been satisfactorily disclosed. That has not been due to any lack of assiduity on the part of the police who had this baffling mystery thrust upon them. The heads of the force, together with detectives and the local Gardaí at Knock, have not relaxed their efforts to establish the true facts, and there are evidences that in their minds exists a reasonable doubt as to whether the old people were not attacked in their home, and a double murder committed, probably by some marauder in search of the money they were supposed to possess.

BODIES EXHUMED.

One of the last official acts of the late Minister for Justice, Mr. Fitzgerald-Kennedy, K.C., before leaving office, was to issue an order for the exhumation of the remains of the sisters. A pathologist from Dublin arrived at Knock on Thursday, and the bodies were duly disinterred from their graves in Knock cemetery by the Gardaí, no one save the Guards being present at the gruesome task, the coffins were opened by the grave-side and the bodies examined by the expert, who will make his report in due course.

The examination having been completed, the remains were again interred.

It is understood that the pathologist found some wounds on the body of Ellen, who, according to the finding of the jury at the inquest, died from exhaustion caused by cancer of the leg, and that these wounds were ante-mortem, and were not such as would be likely to be caused by the trampling of cattle. If this be true it would go to suggest that a third party was involved in the terrible affair.

There was no witness of the incidents attending the last moments of the sisters, and it is therefore unlikely that the awful story will ever be revealed in all its phases.

MONEY.

It was believed locally that the old couple possessed a large sum of money. All that is certain is that they held a deposit receipt from the Bank of Ireland for £100. The money was lodged there on deposit in 1926—six years ago—and had not since been disturbed.

The women possessed about 30 hens, and five head of cattle. An animal was sold some months ago, it is known, and so miserably did the old people live that it is believed they subsisted on the income derived from the sale of eggs. It was stated at the inquest that shortly before their deaths one of the women stated they had no milk. On the lands I saw five head of cattle on the occasion of my visit, three of them about 3 year-olds and two yearlings, and I was told the custom of the old women was to let the calves suckle the cows. The farm consisted of about 14 acres of land, most of it of indifferent quality.

THEIR HOME.

The afternoon sun shone over the townland as I arrived at the scene of the awful discovery, and served to brighten what would ordinarily at this time of the year be a dreary spot.

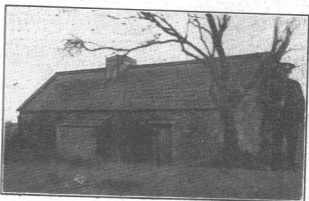
Scene of Knock Tragedy



The home of the elderly sisters Ellen and Mary Mulkeen, at Caldragh, Knock, who were found dead in the kitchen a week ago. Above, front view of the cottage, with cattle belonging to the old people which trampled on the remains.

Below, a back view of the cottage, showing the "bag," a sleeping place attached to many of the cottages in this district, and the door by which the cattle entered the house. The tragedy is further dealt with in an article on this page.

(“Western People” photos.)



From the village of Knock I travelled two and a half miles along the Ballyhaunis road, my guide, Guard Byrne, of Knock, pointed out the now deserted house of the sisters to me. It stands about 30 yards off the left hand side of the road as one travels on Knock on the top of an elevation which slopes down to the road. Bushes fill the gateless gateway, and a couple of acres of land which fell away from the front of the house were a morass in which five cattle grazed, knee-deep in the mire.

I went towards the house the cattle charged themselves out of the marsh in front and followed me inquisitively to the door. A flock of healthy-looking hens joined in the procession.

The house is a one-storey slated affair, substantially built. A gaunt, leafless tree stands by the gable nearest the road. The house consists of a kitchen and one room; off the kitchen is what is known as a "bag," possessed by most of the cottages hereabouts. The "bag" consists of an annex to the kitchen used as a sleeping place. It is a windowless projection at the back of the house, slated like the main building, and just large enough to hold a narrow bed. The fire place of the kitchen is in the centre wall, and I saw evidences that the part of the kitchen in which the bodies were found, the left hand side as one entered by the front door, had been used for tying up cattle.

The place was now in utter disorder, for the Guards had been ransacking the house in search of the money the women were supposed to possess. Nothing, however, was found, all the money that came into the Guards' hands being held in coppera found on a window sill. Even the floors had been dug up by the Guards in search of a place where money might have been hidden, but the quest was fruitless.

I was told that the house after the tragedy was in a terribly untidy condition. Hay was stored in the kitchen. There was no sign of housewifery on the smoke-coloured walls. There was a nest of hen in the "bag," but no bedding beyond some old rags.

There was neither bolt nor lock on either of the two doors of the house. The system of securing them appeared to be by means of a stick placed against them. After the tragedy the back door was found open, and the cattle which were found in the house had entered by this. The front and back door stand right opposite each other.

NO TILLAGE.

The holding extends down to the shore of Cullstragh lake. No tillage was done on it. A portion was usually reserved for meadow, which, I was told, the old woman and her family also across the road, further in in the fields, and about the same distance away.

APRIL 2, 1932.

DRAMATIC STORY IN DOUBLE MURDER CHARGE

TINSMITH TELLS OF A TENT MEETING

A FARMER REMANDED

Dramatic evidence was given by an itinerant tinsmith at Castlebar yesterday when Thomas Byrne (50), Ballyroe, Knock, was charged with the murder of two aged sisters, Ellen and Mary Mulkeen, whose bodies were discovered in their home at Caldragh, Knock, on March 2.

The bodies were exhumed recently, and a pathologist's examination indicated that Ellen had died from a punctured wound in the skull.

Byrne, who was conveyed from Galway Jail in the morning, occupied a small farm and is a bachelor. He followed the proceedings with interest.

Mr. Coyne, D.J., remanded accused in custody to the Castlebar District Court on Wednesday next.

SOLICITOR'S OBJECTION.

At the outset, Mr. J. Dillon Leetch, solicitor, defending, objected to the trial of accused in Castlebar on the ground that he should have been remanded for trial before the Justice of the District Court area in which the offence was alleged to have been committed.

Mr. Kevin Haugh (instructed by Mr. A. V. G. Thornton, State Solicitor), who prosecuted, contended that in the case of indictable offences any court area would suffice, irrespective of where the crime had been committed or where the accused resided. He would take the responsibility of tendering one witness's evidence, subject to Mr. Dillon Leetch's objection.

John McDonagh (23), tinsmith, gave evidence that he travelled round the country. He described his movements after leaving Sligo Prison at the end of February, and said on March 2 he slept at Hession's Rd., Cloonoonagh, where he put up his tent.

On the following evening a man whom he identified as accused, came across the fields to his camp. Witness offered the man some cigarettes, which he refused, and he then partook of a meal.

REMARKABLE EVIDENCE.

The man then took off his boots and dried his socks at the fire. He said the Guards had been to his house taking statements, and had arrested him.

"I asked him far what," continued witness, "and he replied for two old women who were killed at Knock. I asked him did he kill them, and he said he did."

Witness went on to say that the man remarked: "Do you think if the Guards wanted me would they hold me?" "I told him," said witness, "to go back to his own house, as if he was not there the Guards would be suspicious," but he replied that he would go to the house of his married sister in the village.

"I asked him did he get any money, and he said he got a purse round one of the women's necks, which, he said, contained a fair share. I asked him how did he kill the women, and he said it was with a flat bar. He told me he broke the women's arms and put hay round one of them at the fire. There were cattle in the house also."

Witness said the man took a razor case out of his pocket and said the Guards came around any more he would "do himself in."

"I was afraid of him," said witness, "and later I went for some turf and remained up until morning, as I was afraid to go to bed."

IDENTIFICATION PARADE.

Witness added that he attended an identification parade in the barrack yard, Castlebar, when he picked out the man whom he saw at the camp.

Since March 25 witness had seen at the Civic Guards barracks, Castlebar, where he was of his own free will.

Supt. Kelly, Clarendon, said he would require a remand in order to complete his investigations.

T.P.'S WEEKLY FOR MAY 25, 1929

(6327).—A ROMANTIC CRIME—three acts by T. P. Taylor, founded on Harrison Ainsworth's novel "Windor Castle," deals with the legendary figure of "Herne the Hunter"—the title of the play. It used to appear in Dick's Standard Plays series.—M. F. W. (Ballyhaunis).

(6344).—Grandfather clockmakers. (1) Jacob Higman is recorded as being a fiverrymen of the Clockmaker's Company, 1808-1822. (2) No trace of Jas. Goodoyer, Goldford, nearest is Joseph C. C., 1789. (3) No trace of McDowall, Pontefract; possibly neither (2) nor (3) were actual makers.—F. N. GREEN (Cornhill).

(6398).—"Harold Hardrade" is the pen name of Mr. Archibald Wilson, who formerly resided in the Abbeyhill district of Edinburgh, was a member of the staff of a firm and is, I believe, acting as a Conservative agent in Fife-shire. He was a contributor to several magazines twenty to twenty-five years ago.

—JAMES C. SYKES (Blundellshands).

THE KNOCK MURDER CHARGE.

TINKER'S EVIDENCE OF ALLEGED CONFESSION.

HEARING AT CASTLEBAR COURT.

At a special Court in Castlebar on last Friday, Thomas Byrne, a small farmer of Ballyroe, Knock, was charged in remand before Mr. Coyne, D.J., with the murder of two aged sisters named Mary and Ellen Mulkeen, Callaghan, Knock, on the 2nd March, 1932.

Mr. Kevin Haugh, B.L., instructed by Mr. A. V. G. Thornton, for the prosecution and Mr. J. Dillon-Leetch, solicitor, Ballyhaunis, for the defence.

The accused was arrested in the Mental Hospital, Castlebar, where he was taken after it is alleged, he had made an attempt to cut his throat a few days after the discovery of the dead ladies.

Mr. Leetch, on behalf of the accused, said he would lodge an objection to the trial in Castlebar. The accused should be returned for trial in the district where the offence was committed. He quoted rule 26 of the District Court rules to support his objection. He said it was unfair to the accused to be put on his trial 30 miles from his own place. When the accused was brought before the Justices on the 26th March, there was evidence given of arrest, and the only jurisdiction his worship had was to send him before the District Justice of the area in which the offence had been committed. He could do that on occasion, if he had sufficient evidence before him to return the prisoner for trial, but once he was remanded, he should have been remanded before the Justice in the district where the crime was alleged to have been committed. He submitted that his worship had no jurisdiction to take depositions in his district. He quoted the District Court rules in support of his contention.

Mr. Haugh said that under the Courts of Justice Act, 1928, the Justice had authority to continue investigation. Under section 19 of the District Court Rules Act, 1928, a District Justice had the same powers as a P.C. and can remand a person before a D.J.

Mr. Leetch said the District Justice could have dealt with the full hearing on the last day, but could not return him before himself.

After a lengthy argument, Mr. Haugh said he would take the responsibility of tendering the evidence of one witness that day.

The Justice said he would take evidence.

Mr. Haugh said he did not intend to open the case at any great length. It concerned the deaths of two sisters named Ellen and Mary Mulkeen, which took place on 2nd March. Medical evidence would be given to show that they died their joint deaths at the hands of a third party. Evidence of a circumstantial nature and an amount of a direct nature would be given to connect the accused with the crime. He would not go into the nature of the evidence given, but would call a man named McDonagh, a travelling salesman whose evidence would take up a considerable time which would connect the accused with the death of these women. I submit, concluded counsel that if this man's evidence is to be believed, it connects the accused with the most brutal murder of the sisters Mulkeen. Mr. Leetch's objection being noted, the first witness was called.

THE TINKER'S STORY.

John McDonagh, of no fixed residence, who identified the accused at a parade in the Castlebar Barracks, on Saturday last, as the man who made the confession to him, stated he was a tinkern by trade, a travelling salesman, who had been at it all his life and had no fixed abode. He remembered the 27th February last when he was after coming out of prison in Sligo. He went by train to Kiltimagh town and got to the town at 11.30 a.m. He met his companions named Maughan and he went with them to, Ballyhaunis, Black Gates. He met up with a tinker, when he went back to his own place, at Ballyhaunis, 2nd March, market day at Kiltimagh. He parted with the Maughans that evening and spent Friday working with a woman named Ellen Waldron, between Knock and Kiltimagh. He was paid for the work, 4s. and his food. He remembered Sunday, 4th March, when he went back to his own place, the Maughans, at Ballyhaunis. He left there one same day. There was a Guard at the camp and he spoke

to them and they then all left and went to Fabey's road, a mile or two outside Castlebar. He was at Fabey's on Monday evening and he went through the country and got into it that night. On Tuesday he got up at 4 o'clock in the morning and went at 5 o'clock for Kiltimagh. He went a distance of five miles on the Kiltimagh road and went to Barnacarooil Chapel. He then went to a little village. He was trying to get to Heassone and was to two or three slatted houses and in an old horeen or at least got to Heassone's at Cloonmogna. It was late when he got there and he put down his coat there and cooked his food and slept there. On Wednesday he got up middling early and had tea, made saucapans and went out in the country. It was 8 p.m. when he got back to camp and he went for spring water, lighted his fire and made some pan-water, which he had haled he went to get some sticks. When he was coming back he saw a man coming across the fields. He had his cap in his hand and he came over to him. He came down to the camp and stood on the road about six feet from him.

Mr. Leetch objected and said that it was not fair to be leading.

Witness, continuing, said that the man stood on the road; he never saw the man before. He said good evening to him and he answered back. That man was a prisoner. He asked him if he would smoke a cigarette and he said he would not. He (witness) took him a tin of tea and gave him a tin of soap, a tin of pancake and eggs and bacon. He (prisoner) was sitting at the fire and humming to himself. He (prisoner) took off his boots and dried his stockings by the fire and told witness that the Guards arrested him and were taking statements. He (witness) told him that he was two old women killed in the Knock. Witness asked him did he kill them and he said he did and said "do you think it the Guards wanted me would they hold me?"

Witness told him to go back to his own house, that if the Guards got him out of it, it would be very suspicious. Prisoner told him would he would not go back to his house, but would go to another house where there was an old go to a woman. Witness told him again to go home and he said he would go over to a village of some name like Ellen Village, where his sister was married.

Witness told him again to go back to his house, that he was arrested if he saw the Guards go to the house where the old woman would go he would be up early and return home in the morning. Witness asked him did he get any money and he told him he got a paragon of one of the old woman's neck.

Witness asked him how much was it and he said it was a fair shilling. Prisoner told him he had a bill in the back for money that was used in 1926 and did he kill the woman and he said yes with a bar. He said it was not like the witness showed him. He said it was a bar of a barrow. He (prisoner) told him that he broke the woman's arms and that he got away around one of the women at the fire. There were cattle in the house also. He advised him to go back to his own house or the Guards would arrest him. He (prisoner) then took a case of a razor out of his pocket and said if the Guards came around any more he would be killed for it. Witness got afraid of him as there was nobody with him but himself, and went down the road for turf. He was afraid he would lie inside the ditches and watched him to see where he would go. He witness brought back the turf and waited up until morning as he was afraid to go to bed. He remembered the boots prisoner had, long lined boots of reddish water, but he did not say if there were nails in the soles. The socks were grey. He saw the socks produced and would say they were of the same colour as prisoner was wearing that night. Witness then went to Heassone. He had a conversation with Jack Heassone. He went for oil to Heassone but they did not give him any. He left Heassone's that day and went, back to Fabey's road, and on his way he met the Maughans and had a conversation with them and they all went back to Heassone together. They remained there until St. Patrick's Day. They then went to Spofield, Bekm. The day after that he met country people; he met a cooper named Byrne and had a conversation with him. He remained until Thurs-

day 5th March, when he went to the village and went into several houses in the village. He talked to the people in the houses, but did not know the people's names. He fixed a bicycle for the boys and he went into six houses altogether. He got bread and tea in one house and milk, bread and butter in another. He got eggs for the Easter in one house. He had a conversation in five of the houses. He went back middling early to camp the same day; he went to the village the next day with the Guards and Inspector. He could not wear the boots (pronounced) were the boots worn by accused as the leather was red and they were all muck. He thought there was rubbers on them. He attended an identification parade on Saturday last at Castlebar. Before the parade he was out the road with a car along with the Guards. The Guards called him and he went in. He saw a number of men in the yard and picked out the man he saw at his camp. He did not see him between the time he was at the camp until the day of the parade. Since the 27th March he had been in the Guards' Barrack at Castlebar. He was sleeping and eating there. He was there of his own free will.

Mr. Leetch said he did not propose to re-examine the witness at that stage.

Supt. Kelly applied for a remand in custody to Castlebar District Court on Wednesday, 6th April.

Mr. Leetch objected and said it was unfair to the accused and asked the Guards not to be going around to the accused's mother at night making investigations.

Chief Supt. O'Dwyer said the Guards never went into the mother's house at night.

The Justice granted the application of Supt. Kelly, Clancormis, and remanded the accused in custody to Castlebar District Court.

Supt. Kelly, Clancormis; Chief Superintendent O'Dwyer, Castlebar; Supt. Desmond, Joo.; Inspector O'Leary, do., had charge of investigations.

When the hearing was resumed on Wednesday at Castlebar Court, Mr. Haugh, B.L. (instructed by Mr. Thornton, S.S.) prosecuting, called Miss Mary Conasne, Cloonmanus, Knock, who gave evidence that she knew the late Ellen and Mary Mulkeen, for the past five or six years; she lived about a quarter of a mile from them. On Tuesday, 1st March, she went to Ballyhaunis between 3 o'clock and 4 o'clock. She saw Mary Mulkeen outside her own house. Mary Mulkeen left something on the ground beside the crocks. Witness was eyeing and noticed that she had a little black shawl on her head. She had no conversation with her. Witness returned about 6 p.m. and did not see Miss Mulkeen on her return. Witness did not see her with her sister (Ellen) alive after that day.

James Caulfield, egg-dealer, Ballyhaunis, said he remembered Wednesday, 24th February. On that day he was going through the country buying eggs. He passed through Callaghan and met Mary Mulkeen, who came and with 60 eggs, which he bought from her. She bought milk and bread to the value of 3s. from him and as witness had bought 3s. worth of eggs from her, he gave her a balance of 1s. 3d., which she held in her hand and went into the house. February 24th was the last day he saw Mary Mulkeen alive. On Wednesday, 2nd March, he was buying eggs. His brother (Michael) accompanied him on the day. He arrived at Callaghan that morning at 11 o'clock. He called at Mulkeens. He went to the front door, knocked, and got no answer. He then went round to the back door which was wide open. He looked in and saw something like a pair of legs sticking out of the hay. He saw cattle in the house. There was a table drawn against the side of the house and the table seemed to be resting against something and the legs of the person was between the table and the door. Witness went away as he was not rightly sure what it was. He went back to his brother and he called there again that evening at about 5 o'clock. He knocked at the front door (Mulkeens eating hay. Witness left the house and told two neighbours. He met Dr. Waldron and had a conversation with him.

Dr. Anthony Waldron, Ballyhaunis, stated that James Caulfield on 2nd March on the bed outside Mulkeen's house. He went to his house where he found Ellen Mulkeen's body lying on the bed. The legs were pointing more or less towards the door. They were bare up to the knees. There was a little clothing on the rest of the body and a little hair as well over it. Later that evening he found the body of Mary Mulkeen. It was between the body of Ellen and the front door. The body of Mary was lying on the left side. Witness saw a lot of hay and went down to see it and he actually stood upon the body of Mary Mulkeen. There was some hay and old clothes thrown over it and he pulled some of those aside and saw the head of the deceased. He looked at it but did not disturb the body. The body of Ellen was lying practically on the back and the legs were straight. The left arm was thrown out from the body. The right arm was along the side of the body. The body of Mary was lying on the left side, the head resting on the left arm. Ellen's right leg was practically over the legs of Mary. Her knees were bent and the feet had been in the boots twice. On the next day he made a post-mortem examination. Ellen was in very poor health. She would be over 60 years of age. At the post-mortem he found that there was a great deal of injury done to the body. The skin was torn off the hands, legs and other parts of the body. The head of Ellen, her ribs were broken and the skin was torn off part of the front of her chest. The skin was torn off the forehead and there were marks on one of the ears. There was no sign of any external bleeding. He formed the opinion that the wound on the head was caused after death. Witness asked if he had seen any growth on the leg and when he saw her in November he thought she had not long to live. He also examined the body of Mary, who had a wound on the forehead over the left eye. There was a smaller wound about an inch away from that. There had been a good deal of bleeding from those wounds. The skin was torn off the legs. He saw little tears on the skin of the legs. He came to the conclusion that the wounds on the forehead and fracturing of the arm was caused before death. A blunt instrument would cause the large wound. The little wound which was like a little slit—it was a punctured wound—did not seem to be made by the same instrument. In his opinion death was caused by a wound and haemorrhage. He came to the conclusion that both women were dead sometime under 24 hours. Witness attended the State pathologist when he was examining the body in Knock on 10th March. Witness attended Ellen in November and the third sister (Annie) said she was 41 years of age. He was able to identify both bodies at the examination. Both women would be between 60 and 70 years of age.

Dr. Andy Smyth, Ballyhaunis, said that on 10th March, he examined the accused (Thomas Byrne) at the barracks in Knock. He had a slight superficial wound about 1 1/2 inches in length on the left side of his neck. He was a very defenceless man. He was humming a tune continually, keeping time with his feet. He had no boots on. He appeared to be perplexed and stupid and suffering from confusion. He appeared to be difficulty in remembering anything and in the middle of any attempt to answer a question he would revert to humming again. Witness asked him several questions and after a great mental effort accused succeeded in recognising witness. They knew one another for about 15 years. He could not remember using the razor and said if the Guards said so did it, it must be so. Witness examined him twice in relation about an hour's interval and was satisfied that he was insane. The wound required no treatment. Witness attended Ellen Mulkeen some time previous and was paid 5s. by Mary Mulkeen and 4s. on the following day. This occurred about the third week in December at Mulkeen's house, where he had gone to certify Annie Mulkeen who was sent to the Mental Hospital.

Mr. Austin Jordan, merchant, Ballyhaunis, said he knew the deceased ladies for a number of years. They used to deal in his shop. Previous to the 26th January the initials of the initials in his shop and handed a note to witness's assistant—Miss Mary Margaret Hayden. Witness did not see him in the shop but he saw him outside the window. Witness employed a motor driver named Tim Burke and witness sent out goods by him value to the amount of 12s. 10d. to the house of Mulkeen on 26th January. He also saw the change of five pounds note enclosed in an envelope to Mulkeen, who were regular customers of his. The change was made up of pound notes, ten shilling notes, and silver. The sisters wanted the change of the five pound note and he sent it out to them. The driver brought

back 12s. 10d., the price of goods sent out; he also brought back the 4s. note. He had delivered the two deceased on 26th February. He sent 2 cwt. of Indian meal, 7 lbs. of bacon, 1 lb. of tea, 4 lbs. of sugar, out to them. Tim Burke took the goods from him. He could give an account of the goods they got in 1931, which amounted to 20 18s. 6d. The younger sister (Mary) visited his shop about once a week. The last time she came to his shop was paid about 27 cwt. of Indian meal. She used to pay for the goods in cash which she carried in a little string purse tied around the handle of the basket and sometimes she carried the purse around her neck.

Michael Caulfield, 43, as to the amount of money he paid to the sisters for eggs said he paid about 27 cwt. 48 during the year. He visited the place every week and sometimes they might not come out with the eggs.

Timothy Burke, Ballyhaunis, who delivers provisions in a lorry through the country for Mr. Jordan said on the evening of 25th February he delivered groceries and some change in Mulkeen's shop. He gave the envelope to Mary Mulkeen when he met at the gate leading to the house. He left the groceries on the ditch as Mary Mulkeen's request. She took the envelope into the house. She came out again and gave him a five pound note. He delivered the goods there about 1/2 past 4. He did not know the date he brought goods back to his employer. He brought groceries again, but did not remember the date, but he thought it would be about ten days before the death of the sisters. Mary Mulkeen did not give him any money on that occasion. The day she brought the change of the five pound note would be about three weeks before the last occasion.

Dr. Sheridan, R.M.S., Mental Hospital, Castlebar, identified the accused who was admitted to the hospital on 10th March. He was committed on a warrant for a dangerous lunatic and was certified suffering from melancholia and was certified suffering from a frightened phobia. He appeared nervous and frightened when he was seen. He answered questions put to him. Witness examined the wound on the throat and placed him under the charge of the attendants, who look after "special observation cases." Witness saw him next day about 10 o'clock. Accused then answered questions but his memory appeared to be rather poor. He was better except for nervousness. Witness asked him how he slept and he replied that he could not sleep because the Guards appeared to be watching him. That was contradicted by the night reports.

Mr. Haugh—We will have to get that from the night attendants. He had subsequent conversations with the accused who appeared to recollect the events preceding the attempted suicide. He described the events of the night before. He said he was so upset by the interview and searching of the Guards that he took did not know what he was saying and having heard the razor from the press and having heard footsteps to his side in the yard, he attempted to cut his throat. He further said that he realised now that it was a foolish thing to do. He complained that the Guards were digging in the garden and searching around the back because he also complained on 11th March, accused was broken. Subsequently to 11th March, accused went away to his cell; he appeared less uneasy from day to day and did not exhibit certain signs associated with melancholia. These signs were retardation, lack of retention, the sense of orientation. Appetite was usually absent. None of these signs were used in melancholia cases. Witness discharged him on 25th March because he saw no further signs of insanity.

Chief Supt. O'Dwyer stated he investigated the deaths of the sisters and was present on 8th March when the accused gave statement at Knock Garda barracks. Witness first met the accused at his house and told him he would ask him some questions, and that he was not obliged to make any answers or statement, and that anything he did say would be taken down and might be used in evidence against him. Witness asked him if he would like to be interviewed at his house or at the barracks and told him his choice. Accused replied that it did not matter and agreed to come to the barracks, where after being cautioned he made a statement which witness took down in writing.

The statement of the accused, which was read, was to the effect that he first heard of the death of Ellen Mulkeen on Wednesday evening between 5 and 6 o'clock, when he was at Morley's house. Pat Morley told him that the Guards were sent for and that he (Morley) did not at the time appear to know anything about the death of Mary Mulkeen. Witness left Morley's house, and after coming back to his own cottage. Subsequently he met Pat Morley, his father, and P. Walsh,

between Morley's house and Mulkeen's. They had been at Mulkeen's, and told him there was no one there except three Guards and that Mary was found dead in the hay by the Guards and that she was married on the face and head. They also said that critics were in the hay but did not say anything to him as to how she met her death. None of them went back to Mulkeen's while he (accused) was there. Accused went to Mulkeen's on the following day about 3 o'clock, to the funeral. On Tuesday last he was working at his home, and later he went to Ballyhaunis, where he arrived around 3 p.m. on 4 p.m. He visited Mrs. J. Caulfield and Mr. Murphy's. He did not visit any other house except those at Castfield's. He ordered a bag of meal and flour, and it was for drink he went into Murphy's. He had two mediums of stout at Murphy's, and so had Mr. Mullaney, who was with him. Mr. Mullaney paid for the drink which was all accounted for that day. He did not buy any drink to take home with him. On Friday, 4th March, he again went to Ballyhaunis. On that occasion he visited the premises to John Gallagher, James Higgins and James Waldron's forge. Pat Morley and himself had two drinks at Gallagher's. That was all the drink he had that day at Ballyhaunis. He did not pay for any whiskey he had previously ordered in Ballyhaunis, and anyone who said he did would be telling lies as he ordered or got no whiskey. He had known the Mulkeen women for 35 or 40 years. He did jobs for them, and about seven weeks ago he brought in the hay for them and put it in the kitchen. Mary came to his house on the morning and asked him for the honour of God to give her some. About 5 o'clock that evening he left his house, and there was no cattle outside, and in his opinion they were not housed in any house at any time. About a week or fortnight after this they sent word to him asking him if he were going to town during the week. He told them in week he was going to town on the following day, and they told him to give the following staff at Austin Jordan's, which he did—Oatmeal, Indian meal, 4 lbs. Lump sugar, 4 lbs. common sugar, 4 lbs. bacon, 4 apples and 3 boxes of matches. They also told him to tell Jordan to send out change for a five pound note, which he did get bring the order with him as Jordan was not in. He was with Jordan in the afternoon and he asked him if he had the 4s. on him and accused said he had not; that Jordan would get it when he delivered the goods. Ellen gave him 2s. 6d. for bringing in the hay, and he did not see her taking it out of any place.

Witness went to the funeral. The scar on his right hand was caused by the plough; when he was tightening a screw on the plough it slipped. The scratches on his left hand were caused by furze. He thought it was on the Monday week previous to the date of the statement that his left hand was scratched by the furze, and on Friday his hand was injured by the plough. It was some time after J. Rooney left that he happened on. On the day of the funeral, when the bodies were being brought to the chapel, he walked from his own house to Mulkeen's and met Pat Morley and Wm. Rooford on the way. They went into Morley's house, where he remained about half an hour, after which they went to Mulkeen's. He stood at the threshold at Mulkeen's for about ten minutes while there he spoke to Guard Byrne, Mr. Gibbons, Mr. Murphy, James Hunt, Julia Hunt and others. He went to Knock to the funeral and was part of the way with Pat Morley. Himself, Pat Morley and two others whom he did not know carried the coffin into the church. On the Thursday week previous to the date of the statement he saw Mary outside her own house on the little lane leading to the barracks and had a conversation with her which he described. He did not see any of them alive after that.

Ex. 1000 statement taken immediately after the first trial, accused said that he had no whiskey in his shop at Ballyhaunis on Tuesday, 1st March. If Murphy said he had he would be saying what was wrong. He did not pay for whiskey as he did not get any. His (accused's) married sister Kate Boye lived with him for over three months. His father and her mother-in-law were on bad terms and she was in the house. She left to go to her own home in Ireland, Ballyhaunis on the morning of 7th March at about 10 o'clock. She had a bicycle, but he thought it was broken. The reason she left was she wanted to go to her own house and she was nervous because the Guards were coming down the lane. It was not on account of the Guards she left.

Continuing, Supt. O'Dwyer said that having made the statements accused left the barracks and requested witness to drive him home in his own car, which he did. The questions were put to the accused in a very civil manner and he answered them freely. At this stage witness was not under arrest and was the only person in the locality on whom suspicion rested. Witness was present.

Mr. Hogan said that was all the evidence he could offer this evening and he asked for further remarks.

Supt. Kelly deposed that he was in charge of the case and investigations were being continued. He asked for a remand.

The accused was remanded in custody to Tuesday, 12th April, at Castletar, at 2 p.m.

Mr. Leetch complained as to the treatment of the accused in prison. The accused was only getting dry bread for breakfast and tea and was not allowed to shave.

Mr. Herbert said it was not a matter for the prosecution. He suggested that the Minister for Justice be approached in regard to the matter.

Mr. Leetch said that the Justice heard evidence that day which showed that the prisoner was not in a very strong state of health and if such treatment continued it would be likely to prejudice him at the trial.

He mentioned the difficulty that would be raised as to shaming, but at the previous court he accused was shamed and he suggested that he should be shamed when other prisoners were shamed.

Mr. Haugh said that was all the evidence they were carrying out the regulations and he suggested that representation be made to the Minister of Justice.

The Justice suggested that Mr. Thornton get in touch on the phone with the prison authorities in Galway.

The court rose.

June 11, 1932.

Knock Farmer Found Not Guilty.

VERDICT OF JURY IN ALLEGED MURDER CASE.

In the Central Criminal Court, Dublin, on Wednesday, the trial was continued of Thomas Byrne (30), of Knock, Co. Mayo, who pleaded not guilty to an indictment charging him with having murdered Mary Mulkeen at her residence, Caidragh, Co. Mayo, on 1st or 2nd March, 1932.

Messrs. M. Conyn, S.C., Joseph O'Connor, S.C., and Kevin Haugh (instructed by the Chief State Solicitor) prosecuted, and Mr. H. S. Hogan (instructed by Mr. John Dillon-Leetch, solicitor, Ballyhaunis) defended.

The cross-examination of John McDonagh, the young travelling tinker, was resumed by Mr. Hogan.

The witness denied that he had been in the Guards' barracks since giving evidence at Castletar, but said that he waited there of his own free will until the trial came off. He never heard about the Mulkeens' death in the houses which he visited, and knew nothing about the hearing of it from the accused man in the camp. He did not hear of the accused man having attempted suicide.

Guard George Dyer said that the prisoner made a statement to him on the way from Galway Jail to Castletar. In that statement he said that he never went to the tinker's camp. He also said: "Do you think I would have the heart to go anything to these old ladies? Do you think I would go into their houses, go to their funerals and carry their coffins? I do not know why suspicious should be put on me. If it was money I wanted I could have got £40 or £50 from my friends, and these poor women had none. It is too bad that neighbours should put this wrong on us."

Referring to the evidence of McDonagh the witness said that there was not a month in the year when McDonagh camped outside he bog where he was, although he said that he did not know him.

MEDICAL EVIDENCE.

Dr. Smith, Ballyhaunis, was called, and said that after the accused man had made an attempt to cut his throat he certified him for admission to Castletar Asylum as suffering from melancholia.

Dr. Sheridan, Resident Medical Superintendent, Mental Hospital, Castletar, gave evidence that the prisoner was admitted as a patient on 10th March and discharged in good mental health on 28th March. He complained that the Guards had been searching about his house, but he would not say that they had molested him. He could make nothing of the accused man's behaviour on the evening of his admission, but from that on he showed signs of melancholia.

Dr. John McGrath, State Pathologist, gave evidence of being present at the exhumation of the bodies of Ellen and Mary Mulkeen on 10th March. The body of Ellen, he said, was that of a woman of 70 years, and was thin and emaciated. He found that her death was the result of wounds on the head and a broken arm. The body of Mary Mulkeen was that of a well-developed woman, and the wounds

to her head and arm were inflicted before death. He believed that she died from the effects of these wounds.

PRISONER'S DEBTS.

John Byrne, shopkeeper, Ballyhaunis, stated that there remained £7 due out of a loan of £9 which he made to the accused in Nov. last.

The manager of the Hibernian Bank, Kiltinree, stated that the accused still owed a bill on the bank for £50 advanced in April, 1931. Evidence was also given of his having a bill on the Ulster Bank, Ballyhaunis, for £30. On 4th March last he paid £15 in interest. £5 having been paid off by his surety, and the balance was renewed.

Mr. Herbert Grennell, manager National Bank, Ballyhaunis, stated that in November, 1930, Mary Mulkeen lodged £100 on deposit receipt. The money was still on deposit.

Evidence was given by cattle dealers of the purchase from Mary Mulkeen of milch cows and a bullock for which £49 10s. was paid in cash on the farm.

Supt. Kelly, Claremorris, stated that when arrested and charged on 9th March the accused man said: "I am as innocent as God Almighty."

This concluded the evidence for the State. Mr. Hogan asked for a direction that there was no evidence pointing to the guilt of the accused except for the evidence of one discredited witness.

Mr. Justice O'Byrne said he was satisfied there was some evidence to go before the jury and it was for them to decide.

Inspector O'Leary and Supt. Kelly were recalled and in reply to the Judge said that they did not notice any wound on the prisoner's nose.

THE DEFENCE.

Mr. Hogan, opening the case for the defence, said that there was no evidence that at any time the Mulkeens had money in the house. In all his statements to the Guards the accused man accounted for his movements and his account was confirmed by people whom he named. There was definite evidence that two days after the murder the prisoner had the bank money for which he was pressed by the tinker.

Every article belonging to him had been examined by Dr. McGrath, and in no instance was there a trace of bloodstains. The only material evidence against him was that of the tinker, John McDonagh, who deposed to a conversation with Byrne in his camp on the evening of the 9th March. Evidence would be given that the tinker did not come to that camp until the 17th March.

Thomas Byrne, the accused man, then gave evidence. He gave details of all his movements on 1st March until he went to bed in his own house at 10.30 p.m. He denied that on that day he got a naggin of whiskey at Murphy's publichouse in Ballyhaunis. He helped to carry the coffin the night the bodies were brought to the Knock church, and at the Requiem, Mass next morning. The bank manager in Ballyhaunis pressed him to pay something off his bill, and he said that he had no money but would ask Dominick Byrne, the surety, to pay £5.

He was greatly upset when he heard that the Guards suspected him. When he left the house to go away he did not know what he was doing. He went to the inland out of sight. He returned on the 10th March. He did not remember attempting to cut his throat and knew nothing until he found himself in Castletar Asylum.

At the identification parade McDonagh did not identify him at first. He did not meet McDonagh at any time up to the 10th March. He had often seen him before quite close to his house, at the camp, but had never spoken to him. The bank debts were incurred to pay portion of his sister's marriage fortune.

HIDING IN THE BOG.

Cross-examined by Mr. O'Connor, the accused man said that he spent the 9th March hiding in a bog where no one could see him. He did not take off his boots at any time. During the time he was in England he was employed in the Prestwick Mental Hospital. As further questions he said it was news to him to hear that a "match" was being arranged between him and one of the Hessian girls.

To Mr. Justice O'Byrne—Things could have happened which he did not remember between the 8th and 10th, but he was positive that he did not enter any house or boat anywhere.

"Are you in the position to tell the jury that you are able to remember everything that happened?" asked the Judge. "I never spoke to anyone during that time," replied the prisoner.

Replying further to the Judge the accused said he was certain he heard McDonagh say to the Guards that he could not identify him.

Mrs. Kate Boyle, sister of the accused man,

said she slept in her mother's house on 1st March but did not hear anyone going about the house during the night. Next day her brother told her of the death of the Mulkeens. She left her mother's house to go back to her husband on 7th March. Her mother, she said, was eighty years old and unable to attend court.

Dominick Byrne gave evidence of paying £5 of a debt of £30 to the bank for the accused. The further hearing of the case was then adjourned until Thursday.

When the hearing was resumed on Thursday, Thomas Hession gave evidence. He did not threaten to shoot a tinnmith named McDonagh on March 29th. In cross-examination witness McDonagh said that he had a gun for which he had not a permit. He was ordered down from the witness table by the Judge when he said he did not remember signing a written statement which the Judge asked him to read.

John Hession, brother of previous witness, stated that there was no tin smith's camp at Clongonagh on 1st March 9th, the day that McDonagh said that he was visited by the accused man and was told by him that he had killed the two old women. The tinkers did not come there until the 17th.

John Finnegan, Thomas Beldon, Martin Hunt and John Boyle gave evidence that the tinkers' camp was not at Clongonagh on March 9th.

Anthony Mullen said that he was speaking to McDonagh on March 29th. McDonagh told witness that his name was Maughan. Witness told him to get away, as there had been a lot of trouble there and tinkers had left dead asses on the road.

James Maughan said that McDonagh slept in his tent on March 1. Witness is a tinnmith and had been camping in Co. Mayo all his life.

Superintendent Kelly, recalled and questioned by the Judge, denied having spoken to McDonagh at the parade, or that McDonagh said that he could not identify the prisoner.

DEFENCE'S SUGGESTION.

Mr. Hogan, addressing the jury for the defence, said that the Mulkeens only received a sum of £20 10s. for cattle during the two and a half years prior to their death, and they could not have had any great store of gold.

Counsel referred to McDonagh as "the walking wonder of the western world," who came forward with a complete confession of the accused man as to how the Mulkeens were murdered. Would any member of the jury disbelieve one of their servants on the story of such a man?

He suggested that McDonagh believed the Guards suspected him and, therefore, had a good motive for telling lies.

It was most unlikely that the accused man would go into a stranger's camp and tell him everything, and the weight of evidence was against McDonagh being in the district on the 9th March.

Mr. O'Connor, replying, said that the Guards had presented all the evidence that could be produced, whether it was in favour of the prisoner or against him.

Mr. Justice O'Byrne pointed out to the jury that while there were many things that the accused man said he did not remember while he was in England, there was one thing that was clear about, and that was that he was not talking to the tinker.

McDonagh was a witness on whom, in the ordinary course of events, they would not be entitled to rely. It was very difficult to see what object the tinker would have in fabricating such a story unless he himself were implicated in the murder. There was no foundation for that, and as he did not even know the mulkeen woman.

After an absence of about two hours the jury returned a verdict of not guilty, and the accused was dismissed.

The State entered a nolle prosequere in the case of the death of Ellen Mulkeen.

The Connaught Telegraph, 16th February, 1935.

WANTED—A RATTIGAN.

Information wanted of the whereabouts of Bridie Rattigan, native of Ballyhaunis, Co. Mayo, Ireland, born about 1900 and came to this country in 1920. In 1928 she was a member of the Guild of the Infant Saviour, of New York City. If she would communicate with Mrs. Donohoe, 2-6543, New York City, by calling, Please, to advantage, we will hear something to her advantage regarding information on her native Ireland.—From "The Advocate," New York.

BALLYHAUNIS REVISITED.

VERSES THAT HAVE APPEALED TO THOUSANDS OF EXILES.

EXPLANATORY NOTES.

(The following verses, which appeared for the first time last Summer, created widespread interest in the Ballyhaunis district, and struck a responsive chord in the hearts of Ballyhaunis exiles scattered over the face of the globe. Requests for copies were received from the remotest regions of the U.S.A. as well as from Australia and other parts of the southern hemisphere. The following reprint, accompanied with explanatory notes, which cover the main features of Ballyhaunis history for over half a century, will, we trust, help to meet the continued demand for this touching and faithful picture of the long-absent exile, returning to his native haunts and finding all his old cronies and friends departed, and the fondly-remembered ties and associations of his youth vanished and gone. The writer has chosen to hide his identity behind the pseudonym, "A Poor Exile," and this has given rise to various conjectures and a good deal of speculation. But what really matters is not so much the identity of the author, as the fidelity and sincere interpretation of the sentiments evoked by the conditions postulated. We regret that we are unable to satisfy the curiosity of those interested in the subject.)

1. "Tis nigh forty years since I left Ballyhaunis And cross o' the wild ocean, a living to make."

When saying farewell to my friends and companions, My heart was so sad that I thought it would break.

2. I remember that morning—'twas in the gay Springtime— The sun shone out bright and the merry lark sang; The primrose peep'd shyly from under the snowdrops; While loud in clear air the lone cuckoo's note rang.

3. Tho' many years the years past, it seems but a day since My father and mother I kiss'd o'er and o'er; 'Twas little I thought when they murmur'd "God speed you!" My best friends on earth, I'd never see more.

4. In the churchyard beyond they are, calmly resting; Their life's toil is o'er and their spirits at rest; And often I wonder when thinking about them If they e'er think of me in the Land of the Blest!

5. O, dear Ballyhaunis, the day that we parted, A stout, strapping gossou I was, straight and tall; My hair raven-black and my laugh light and hearty— But nobody's left now to know me at all!

6. I search for old faces, I seek out the old friends; Where, where are they gone to—where can they be found? Ah! some like the swallows have wander'd a far way, And some, worn-out, have sunk into the ground!

7. I lean o'er the Bridge and I watch the stream flowing; Its music is soothing and pleasant to hear; I gaze on the hills and see the old Abbey, Like sentinel looking afar and near.

8. Forlorn and lonely I stroll all the streets round— The Main Street and Knox's Street, Bridge Street as well; The Church and the Fair Green, the Square and Ball-alley— Each place calling my memories too many to tell.

The saintly old Canon has long gone to glory; I kneel o'er the spot where now sleeping he lies. A kiss I imprint on the cold ground above him, And pray for his soul with hot tears in my eyes.

10. I saunter along towards the field where the Races Were held in the old times—once fam'd Tooraoe— But no trace of the horses, the tents or the Grand Stand, Nor merry crowds jostling at all can I see.

11. With ghosts of the Past is my memory haunted, And sad recollections come thronging around; Deserted and empty my heart feels within me, When things lov'd of yore can no longer be found!

12. The Fair and the Market, the Pattern and Races, Were days of delight for the young and the old; The Sports on the Fair Green and football on Sundays— Oh, thoughts of my boyhood more precious than gold!

13. I miss Dr. Crean and likewise John M. Conry, The "Big" and "Small" Waddons and Tom Caulfield, John Charles and bold Pat McConville, James Greeley, Pat Smyth and some more decent men;

14. John Mac, Thomas Neary and honest James Lyons, Mick Murphy—"Strong Boord," as we all call'd him then, And jolly Tom Glavey, who liv'd down in Knox Street, With "Gallagher's Sermons" held up in his chin.

15. To name all the friends and the kindly old people, Whose faces and manners I clearly recall, Would take a long day from the sunrise to sundown— God's blessing be with them, I pray, one and all!

16. The changes are many I see all about me, And strange are the faces, I gaze on to-day;

Familiar old names from the signboards have vanish'd— The pew pushing old ever out of the way!

17. O, dear Ballyhaunis, the first time we parted A fine, hardy lad, throth, I was to be sure— I've rough'd it since since, and tho' tough was the struggle, I can hold my head high—I was honest tho' poor!

18. My looks are now white, and the years weigh upon me, This brow is all wrinkl'd and furrow'd with care; Like a Trojan I've work'd in the thick o' Life's battle, And won what rewards a poor lad could get there!

19. To no one on earth do I now owe a dollar, For while the sun shone out I tried to make hay; And this is no brag, tho' I say it you shouldn't— A trifle I've saved for the dark rainy day.

20. Farewell, Ballyhaunis, I now must be going, But maybe, God willing, some day I'll come back, To stroll once again thro' your streets, lanes, and alleys, To see how you live and what things you still lack!

21. My blessing be with you ev'ry night, noon and morning; You hold all that's dearest to me upon earth— The dust of my people, and home of fond memories; Adieu, Ballyhaunis, and the land of my birth!

"A POOR EXILE." May, 1933.

Notes.

"Tis nigh forty years"—Internal evidence furnished by other verses shows that there is here some exaggeration of the period of absence. Returned exiles, as we know, are more or less given to exaggeration of this kind. Thirty-five years, or even a lesser period, would be spoken of as "nigh forty."

Ballyhaunis—Bun-shi-jamhais, an old town founded about the 13th century when the Geraldines built a fortified manor house on the hill now occupied by the Friary. The Barony of Costello was formerly known as the Batory of Ballyhaunis or Belahaisnis.

"In the gay Springtime"—The great exodus of emigrants in years gone by usually took place in the Spring of the year; March and April being the favourite months for departure. A smaller migration took place in the fall.

"In the churchyard beyond"—The old Augustinian cemetery said to date back to the fourteenth century. Most of the old families of the district are buried here.

"I lean o'er the bridge"—The old stone bridge spanning the river Clare near the Post Office, used to be a favourite rendezvous for young people on fine summer evenings, when they would sit on the battlements chaffing and cracking jokes.

"I gaze on the hills and see the old Abbey"—The Augustinian Abbey founded by the MacCostellos in 1348, perched on the hill overlooking the river, is the chief object to be seen looking eastward from the Bridge.

Main, Knox's and Bridge Street are the three leading thoroughfares of Ballyhaunis. The Church (St. Patrick's) is situated at the extreme western end of Main Street, and opposite to the Fair Green, and Ballyhaunis, where the youth of the town for ages past have practised the game of handball.

"The saintly old Canon"—Very Rev. John P. Canon Canning was P.P. of Ballyhaunis for 28 years (1859-1921). He built the Parochial House, St. Patrick's Church, the Convent of Mercy, Convent Schools and other schools. Exiled children of the parish generously supported his appeals for assistance in all his vast undertakings. He was one of the most beloved and respected priests of his day, and his name was known to all exiles who had never seen him, or who had known but little of him before leaving the parish. He is buried in a vault in St. Patrick's Church.

"Once fam'd Tooraoe"—The first race meeting over the Old Tooraoe Course was held on June 4th, 1866, the last on September 12th, 1919, a period of just 50 years. In the latter year the farm was acquired by the Congested Districts Board and divided amongst 20 adjoining tenants. Lord Cornwallis's army encamped on Tooraoe in 1798 when marching north to meet the victorious French forces after the battle of the Boyne. The famous Tooraoe Races were the subject of many street ballads. The fixture was one of the most popular in the West. It used to be one of the Ballyhaunis red-letter days, being eagerly looked forward to for months ahead by young and old; the great gals day of the year.

"The Fair and the Market, the Pattern, etc."—Monthly cattle fairs are held in Ballyhaunis. The weekly market day is Tuesday. Up to quite recent times the fairs and markets were known as the best in the county. The commercial progress of Ballyhaunis was due in a great measure to its excellent fairs and markets.

Two Patterns used to be held in Ballyhaunis, one on March 17th, St. Patrick's Day; the other on August 28th, St. Augustine's Day. Then there were also the Pattern of Holywell on the first Sunday in August, and the Pattern of Urlane on August 4th, St. Donnick's Day.

Athletic sports used to be held on the Fair Green. Ballyhaunis was a well-known centre for G.A.A. football.

Dr. Crean—M.O. of Ballyhaunis district for nearly 60 years. Died December 8th 1930. Father of Mr. Austin Crean, Solicitor and Sub-Sheriff of Mayo.

John M. Conry—A prominent merchant, father of Very Rev. Canon Conry; died Sept. 10th, 1928. He presented the pulpit to St. Patrick's Church.

CORRESPONDENCE.

READING ROOMS.

To the Editor, "Mayo News."

Dear Sir,—With your kind permission I would like to develop a suggestion thrown out in my letter published in last week's issue, in the course of which I alluded to the dangers to health of promiscuous or indiscriminate lending, borrowing and interchanging of books. I pointed out, what all thinking people will I believe admit, that books passing from one person to another, one family to another, and one parish or district to another, might easily become contaminated by dangerous germs and act as carriers of disease or direct sources of infection. Medical experts are at last beginning to realise the dangers from a hygienic point of view lurking in the wholesale borrowing and interchanging of books.

As an alternative and safeguard, I suggested that it would be far better and wiser for each individual to procure his or her own books, and neither borrow nor lend—as a general rule. There are dangers in lending as well as borrowing; unless of course under very exceptional circumstances, and where the lender or borrower has a clean bill of health to offer, and can furnish a guarantee that he or she does not read in bed; for reading in bed has been more responsible for the spread of disease than anyone can tell or than has ever been suspected.

The best and safest plan, therefore, would be for each family to have its own little collection of solid, healthy and entertaining books, neatly and cleanly kept, and as free as possible from dust or thumb-marks. A few shillings now and again spent in purchasing suitable literature would not be missed, and as the collection grew a permanent and never-failing source of instruction and entertainment would be at hand. If the books are of the right kind, they can be read over and over again with renewed pleasure and delight. It may be mentioned, too, that apart from technical or professional requirements, the number of books needed by the average citizen is much smaller than an inexperienced person might imagine. It isn't the number and range of books one possesses that matters, so much as the depth and extent of one's familiarity with their contents. Better know one or two good books thoroughly, than have a merely nodding acquaintance with hundreds. There are some people who have row after row of books—hundreds, may be thousands,—in their cases and shelves that they never open from year's end to year's end. They are just for show and exhibition, like a piano no one plays on. Well, books are not written and produced merely to ornament rooms or fill up vacant corners. Their sole object in existence is to be read, studied and digested; to be sources of instruction to some, of relaxation and amusement to others. There are many indeed who regard books as a necessity—a conventional necessity of life.

Now, a people's standard of culture depends very much on the quantity and quality of its reading. The whole progress and evolution of a nation is moulded by its thinking people—the leaders—and they are guided and directed to a great extent by what they have learned from history, biography, poetry, checked and controlled by experience, observation, and the demands of the passing hour. Through the inspiration of books even poor men of vision and ambition have been impelled to go forward and to attain great heights of honour and achievement. Many a lad has had his mind fired with the spirit of adventure by merely glancing into a book that supplied the spark just wanting to light up the flames of

his ambition. If parents would do justice to their children, and supplement the ordinary education provided by the State, they ought to provide a collection of books for home reading where the children might browse in moments of leisure. Most people are indifferent to this feature of domestic life, but it is a really important matter, and might mean saving young souls from dissipation or perhaps ruin later on. A small collection of good books would not cost very much. Some of the best books in the world might be bought for the price of two "half vans," or a large box of cigarettes. Of course tastes differ in reading as in all other things, but there are some works about whose excellence there is no difference of opinion. Take, for instance, the greatest book in the world—the Bible. All mankind agree that it is, has been, and ever will be the greatest of all books. It is God Himself speaking through the mouths of inspired writers—ordinary men actuated by special divine grace. The Douay version of the Bible is the Catholic version, containing valuable notes and comments as useful to the reader as sign-posts are to the motorist or a traffic policeman to the pedestrian. If a man owns a Bible and could procure no other book whatever, he has at least enough to keep him employed for a lifetime. The Bible will ever remain the book above all books in the world. It must be said, however, that some of its contents are very laborious reading for the ordinary lay man—books of genealogies, numbering the tribes, of describing the rites, ceremonies and sacrifices of the Jewish religion, etc. But any local clergyman would indicate the parts best suited to the layman's tastes and requirements—such as, Ecclesiastes, Wisdom, Proverbs, Psalms, Ecclesiastes, Isaiah, Gospels, Epistles, Acts, etc. Then a good, full, reliable "Life of Christ," such as Abbe Foucard's or Dr. Rollet's; a "Life of the Blessed Virgin," such as Husenbeth's; of course a good "Life of St. Patrick"; the "Imitation of Christ" by Thomas A. Kempis, might be added, and whatever other works of devotion or religion one has a taste for. Moore's "Melodies," words and music ought to find a place, too, and the collections of Irish songs to be had so cheaply now. A standard "History of Ireland" must be got, and the "Lives of some of Ireland's great patriots and scholars. Goldsmith's works may be purchased very cheap and are most entertaining and delightful reading. A place must be found, of course, for the works of the immortal Shakespeare—the wonder of the world. Burke's "Reflections" and Speeches might be included, too. Then a few books on technical or scientific subjects—Agriculture, Stock-rearing, First Aid, etc., might be added, also some healthy works of fiction such as "Knocknagow," "The Collegians," "My New Curate," etc., etc. I merely throw out suggestions towards the forming of a sound nucleus for a small private collection within reach of the slenderest purse. In every parish there will always be found someone, a priest, teacher, lawyer or doctor, only too anxious to advise parents on the subject, in case such advice is sought in connection with the selection of suitable books for home reading either in Irish, English or any other language. The collection may be got together gradually, a book now and another again, as means permit. I think parents generally do not realise how important it is to provide their boys and girls with healthy reading. If they did there would not be a home in the county without its own little collection of books ranging from Fairy Tales up to the Bible itself. Parents are not doing justice to their children, nor giving them a fair chance in life, if they do not see that books are provided for instruction and entertainment at home. It is not giving the boys and girls a fair start to stint or starve them intellectually.

So much for the family as a unit. Now

"Big" and "Small" Waldrons—M. A. Waldron and M. M. Waldron, both merchants with premises in Main Street. M. A. was known as "Big Michael," and M. M. as "Small Michael," a prominent physical characteristic being seized on to distinguish one from the other. M. A. died on May 22nd, 1896, and M. M. several years later. M. A. was father of Miss Mary A. Waldron, the present popular proprietress of the Central Hotel, Main St.

Conor Flynn—A well-known business-man, draper, and general merchant with premises in Main Street. Members of his family still carry on the flourishing business established by him.

Tom Caulfield—A well-known and popular oculocopter whose business in Main St. is still conducted by his son, Mr. P. J. Caulfield.

John Charles (Fitzmaurice)—Died May 11th, 1917; a well-known architect, builder and contractor. *ob. June 5, 1909.*

Pat McConville—An outspoken Nationalist and a thorough, straightforward business man; established a bakery and provision trade in Main Street, which still survives under a worthy successor, Mr. James Waldron, but on a more extended and elaborate scale.

James Grealey—Died August 15th, 1911; a popular business man who founded a flourishing concern in Knox Street which still continues under the management of his daughter, Miss Delia Grealey (or Greally). The name, by the way, is one that varies more than any other in the locality in its spelling. Sometimes it is found spelled Grealey, sometimes Greely, again Greally, and even Grealy. There seems to be no fixed standard of orthography in this instance.

Pat Smyth—A popular old resident who established the thriving victualling business in Main St., still flourishing under the direction of his son Paddy. Dr. A. Smyth, the respected and popular M.O. of the district, is another of his sons, also Mr. John T. Smyth, whose well-known and extensive hardware and saddlery establishment is in a Knox Street.

John Mao (Namara)—Died October 1927; one of the firm of MacNamara Brothers, proprietors of the once flourishing Ballyshannis Boot and Shoe Factory. He was a cultured gentleman and an accomplished violinist. *ob. 10/10/07. 24/10/1907*

Thomas Neary—Father of Rev. John Neary, P.P., Park, and Rev. James Neary, C.C. An extensive merchant in Main St., noted for his honesty, industry and generosity.

James Lyons—Died February 13th, 1932. Proprietor of the Commercial Hotel; father of Dr. Lyons, M.D., Killybeg, Rev. Lawrence Lyons, C.C., Kiltullagh; and Mr. Thomas Lyons, Knox St. A very popular and highly esteemed citizen.

Mick Murphy—A licensed trader in Abbey Street in the premises now occupied by Mr. Durkan. His love for a game of cards earned for him the nickname "Stronghold Board." His house was a favourite resort for all the "boys" of the district, and his popularity was unbounded. A bachelor, he emigrated to America, where he died. *ob. 1910*

Tom Glavay—Died September 12th, 1930; carried on an extensive general business in Knox Street, still in existence under the management of his daughter, Miss B. Glavay.

Gallagher's Sermons—A volume of sermons published by Dr. Gallagher, edited by Canon Ulick Burke, the alternate pages being Irish and English.

Friars—There in 1829.

In the list of members of the Regular Orders resident in Ireland in 1829 we find the Rev. Patrick Lyons, Order of St. Dominic, aged 18, born at Castlebar, Roscommon, his immediate Superior, Rev. Edward Clarke, of Straide, in the County Mayo. Obviously Patrick Lyons was a novice, as his usual place of residence is given as Straide, Co. Mayo.

Rev. Patrick Kelly, aged 27; of the Dominican Order, born at Meltem, Co. Roscommon, usual place of residence, Castlebar, Superior, Rev. Edward Clarke, Straide; Rev. Edward Clarke, aged 47, born at Lecting, Co. Roscommon, Order of St. Dominic; Superior, Rev. Andrew Fitzgerald, President of Carlow College, and Superior of Irish Dominicans; Rev. Tim Fitzmaurice, aged 39, born at Ballyshannis, Superior, Rev. Edward Clarke, residence, Straide, also figure in this 1829 list.

to be done. As parents' ought to give their children a chance of learning thoroughly, equipped for the struggle of life, so ought the P.P., the resident doctor, teachers, commercial and professional men,—the permanent residents—in each parish, devise ways and means for giving the children of the parish every possible opportunity for developing their latent talents, and turning their intellectual or artistic gifts to the best advantage. Such an institution in a parish if designed on proper lines and conducted in the right spirit, would be a blessing brought to the doors of the community. It would be a source of inspiration, a store-house of knowledge, a repository for all the traditions, historical and biographical facts of the parish, as well as the nation at large. If the necessary funds could not be got by voluntary subscriptions for building and equipment, well, a loan might be arranged for the purpose. There are millions of money lying idle in the banks and a loan of a few hundreds to be repaid in 25 or 30 years would not be an excessive burden on the parish. The Carnegie Trust, or the County scheme at present subsidised out of the rates, might possibly assist in stocking the institution with books and records, and then, in every parish there are some generous, philanthropic people who might see their way towards giving donations or subscriptions. If our people are to gain the place to which they are entitled amongst the peoples of the earth, they must equip themselves educationally for the task. It is up to them to raise their standard of general culture, and in the knowledge and accomplishments keep abreast of the times. They must know all about what is going on around them, and familiarise themselves with what is newest in the world as well as what is oldest. But then—politics? Well, what about politics? The reading-room would be a common meeting-ground for all children of the parish, like the church or school. If the work is done and done properly that is what really matters.

10th February, 1931.

"AMATEUR"

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CORRESPONDENCE.

To the Editor, "Mayo News." 6/1/31

Dear Sir,—In the "Mayo News," dated October 26, 1929, you were kind enough to publish a letter from me calling attention to the dangers of promiscuous book borrowing and lending, and pointing out how books and papers passed from one to another, may become direct sources of infection as well as carriers of disease. Many people have the habit of reading in bed, and when such are convalescent after an attack of infectious disease, it is easy to understand how the books they handle may become possible sources of danger to others when afterwards passed around. As we know, too, many people have the objectionable and unhygienic habit of wetting the thumb or finger with saliva when turning over the pages of a book or paper, and in this way it would be quite easy to load a book with myriads of germs, to be scattered about among the public and conveyed from family to family. I can conceive no more certain and prolific method of propagating infectious disease than by sending boxes of books in every hole and corner of the country, and then collecting them ~~out~~ again, after they have been perhaps in the hands of people suffering from serious disease or in houses reeking with deadly germs. Even the precaution of having those used books disinfected thoroughly would scarcely justify the risks to public health. If, instead of books, drinking vessels, cups and saucers, jugs and glasses, etc., were passed round promiscuously from hand to hand amongst the people of a town or village, without going to the trouble of washing or cleaning them, what would we think? Would you venture to drink

from 'flu, diptheria, typhoid or cholera? I should say not! And yet the danger is just as great in the case of books read in bed by patients recovering from serious illness. To my mind books and papers may be an insidious and subtle means for conveying and transmitting infectious disease, particularly when handled and used by patients convalescing. This is an aspect of public health that has not received sufficient attention, and a source of danger that has passed so far unsuspected. Until I wrote on the subject myself I never saw it mentioned in the public press, or in any literature dealing with the subject of public health and the prevention of disease. Yet, if there be any truth at all in hygienic science, there must be something in what I suggest.

My conclusions, however, are not without some expert support. Last week I saw where the Medical Adviser of the "Sunday Chronicle," dealt briefly with the subject; and advised that books used by the persons suffering from consumption or cancer, etc., ought to be destroyed. It was about time some authority spoke out. It is no wonder epidemics spread like wild-fire through countries and from one country to another, when reasonable precautions are not taken to preserve the public against infection. Papers, periodicals, books, have gone unsuspected for long, though it is obvious they may have served as carriers or direct sources of infection.

And yet, let me not be misunderstood. I do not wish to pose as an unreasonable alarmist. A book may go through a thousand hands and still preserve its primitive innocuousness. It is only when it falls into the hands of a person suffering from infectious disease that it may become a source of danger, particularly if it be taken to bed by that person, or if it be sneezed upon, or wetted by the thumb that is damped by saliva. But who knows what happens to books that are scattered broadcast through the country, what hands they fall into, what germ-laden rooms, what sick, bed-ridden patients have handled them and charged them with bacilli of all sorts? There is always the danger.

Then, again I would like to point out that printer's ink is a powerful disinfectant and germicide, so that books in themselves are hygienically clean until contaminated by contact with disease. Books that are aired and exposed to the sunlight ~~clean~~ while are safe and sound. Sunlight is the greatest of all germ destroyers and disinfectants. A person may possess a whole library of books, not one of which may be infected or in the least dangerous, though that person may have died of the most virulent disease, provided he has not come in direct contact with one or more of them, or read them in bed while actually suffering. And even so, exposure to sunlight and air for some hours would kill all the germs present.

What, then, would I recommend to minimise risk? Adopt the advice of Poincaré, in the first place: "Neither a borrower or a lender be." If you borrow a book from a person, you might get not only literature but a supply of germs to keep you occupied for some months. There is a risk, undoubtedly. If you lend a book and it is returned, you may be similarly treated. Buy your own books, magazines and papers. Build up your own little library even though it consists of only half-a-dozen volumes. Be on the safe side. Give your books an airing and some sunlight treatment once or twice a year. The common public library open to all and sundry, where newspapers, may be read are to be avoided, as every passing tramp may loiter there, sneezing, snuffing, disseminating germs collected on his travels.

And every town, big and little in the county ought to have its reading room, where the dearer books of reference, biography, history, local records, etc., might be consulted; books for real serious and educational reading, as distinguished from works of fiction or general literature. Surely every town worth its

The Committee would draw a few simple rules for the governance of the Institution, indicating the hours for opening and closing, the age at which readers would be admitted, the rates of subscription—5s., 10s., or £1 per annum as may be decided, and so on. But one fixed, invariable and unalterable rule should be: that under no circumstances would any books, documents or pictures be allowed out: no risk should be taken in letting a book go through the parish, maybe to be read by someone in bed, and then sent home charged with four or five thousands of millions of microbes. The doctor in charge would see that that rule be strictly enforced without exception.

It may at first sight appear that this suggested scheme of Parochial Reading-Rooms is too ambitious, and in such a county as Mayo, altogether impracticable. The difficulties, however, are more apparent than real. Nothing could be simpler or more easily accomplished, if only a few earnest and enthusiastic people in each parish put their shoulders to the wheel and said: This has got

not be able to provide such a station. It should be a costly, elaborate affair; just a plain, comfortable room, with some shelves, chairs and tables, where a visitor if he wanted to find out something about the history of the country or any particular district, would be able to have his wants satisfied, and where the natives could learn all about their country, their county and their people.

That is the only safe and proper scheme to adopt: each individual having his own little library suited to his tastes, means and pretensions; and each town and village having its reading-room and general reference library consisting of the more expensive histories, biographies and records and dealing with the district. All this could be done without the aid of the public rates. But if the rates or Carnegie Trust would assist in establishing such a scheme, all the better. In this way would the public be preserved from the danger of infection arising from the use of books circulating through the whole county.

Now, it will be noticed that I have been saying has no reference whatever to the dispute about the appointment of Librarian. When I first called attention to this matter last October twelvemonth, there was no controversy on our any likelihood of one. My sole interest then was to mention a matter affecting Public Health. And that is the angle from which I view the subject just now. In my opinion, the question is worthy of thought and consideration.

Thanking you in anticipation, Mr. Editor, I remain, yours faithfully,
6th February, 1931.

"AMATEUR."

MARCH 28, 1931.

DANGERS OF BOOK BORROWING.

To the Editor "Mayo News."

"Dear Sir—In letters published in the "Mayo News" for the weeks ending Oct. 20th, 1929; February 14th, 1931, and March 7th, 1931, I have intimated to the dangers of transmission of infectious diseases through the medium of books circulating wholesale through the county or a district. I considered that the matter was so important from the point of public health, that it was about time attention should be drawn to it, so that people might be on their guard and have their eyes opened to the dangers involved in the practice. I was not aware that any steps had been taken to warn the public generally, or to bring under the notice of book borrowers regulations governing the circulation of books, and that it will be generally agreed, I think, that the subject is of extreme importance when we pause to consider that even one infected book might spread contagion through a whole countryside and cause loss of life or at least serious illness.

So very important did I regard the matter that in the interests of the community I intimation of the Public Health Authorities I thought it would be only right to call the conditions under which books have been allowed to circulate through the county for the past couple of years under the Public Library scheme, without apparently any guidance or warning to safeguard the people and certainly without any public notification of any legislation bearing on the subject.

The readers of the "Mayo News" who have thought over the matter and realised the risks and dangers involved will, I have little doubt, agree that this aspect of the question deserved consideration. The laws bearing on the subject have been a dead letter. How many in Co. Mayo were aware that a person suffering from an infectious disease is liable to a smart fine should he take any book or use or cause to be taken for his use from any public or circulating library? Were those local librarians who were responsible for circulating books conversant with the laws pertaining to the scheme? Were they instructed as to what ought or ought not be done in certain contingencies? The following correspondence I have had with the Department concerned ought to make the position clear and emphasise my contentions—

Department of Local Government and Public Health,
Custom House, Dublin.
20th March, 1931.

A Chara—I am directed by the Minister for Local Government and Public Health to acknowledge the receipt of your letter of the 16th, inst., in relation to the following:

transmission of infectious disease through the medium of public or circulating library books which may have been exposed to infection. In reply I am to point out that this matter has already been the subject of legislation, and I am to enclose for your information the accompanying copy of Section 59 of the Public Health Act Amendment Act, 1907, which was applied to all districts in this country by Section 17 of the Local Government Act, 1925.

Misc. In Meas.
M. O'LAINN,
Ar Son Runaidhe.

Section 59 of the Public Health Acts Amendment Act, 1907, is as follows—

Provisions as to Library Books.

- (1) If any person knows that he is suffering from an infectious disease he shall not take any book or use or cause any book to be taken for his use from any public or circulating library.
- (2) A person shall not permit any book which has been taken from a public or circulating library, and is under his control, to be used by any person who he knows to be suffering from an infectious disease.
- (3) A person shall not return to any public or circulating library any book which he knows to have been exposed to infection from any infectious disease, or permit any such book which is under his control to be so returned, but shall give notice to the local authority that the book has been so exposed to infection, and the local authority shall cause the book to be disinfected and returned to the library, or to be destroyed.
- (4) The local authority shall pay to the proprietor of the library from which the book is procured the value of any book destroyed under the power given by this Section.
- (5) If any person acts in contravention of, or fails to comply with this Section, he shall be liable in respect of each offence to a penalty not exceeding forty shillings.

These provisions, however, touch only a fringe of the subject of book-lending and borrowing. I have already dealt with other aspects of the question, and I only trust that the correspondence that has appeared in these columns will serve to make people more cautious in future, not only in their own interests but in the interests of others also. The Local Government and Public Health Department had left the people to slobber along as best they might up to now, but henceforth if people are not more on their guard it will be their own fault.

"Amateur."

21st March, 1931.

APRIL 3, 1934.
THE LATE DR. ELWOOD.

To the Editor "Irish Independent."
Sir—I shall be deeply grateful if you would be so courteous as to permit me to express through your columns my personal regret, as well as the regret of a wide circle of friends and admirers, at the death of Dr. John B. Elwood, Carrowbeg, Co. Roscommon, announced in the Irish Independent.

A cultured and warm-hearted gentleman, his loss will be deplored by all with whom he came in social contact. A self-sacrificing medical practitioner, the popular district in which he resided will owe his kindly and charitable ministrations. A practical scientist and agriculturist, his demise means a distinct and incalculable loss to the entire community. Like the late Col. Dr. Arthur Lynch, who passed away only a few days ago, Dr. Elwood was an earnest, life-long student, whose studies, researches, and experiments were directed towards practical ends and the improvement of the country.

For a number of years Dr. Elwood had been testing his theories by practical experiments carried out on his home farm, relating to the drainage and reclamation of bogs, the increased fertilisation of land by artificial stimulation, intensive culture, etc. As the result of direct observation, combined with careful study of the works of eminent geologists, naturalists, and agriculturists, he had arrived at definite conclusions which he brought to the notice of the country at large. His theories were scientifically sound and feasible I am not prepared to decide, but he had high hopes that their general acceptance and adoption would be of untold benefit to the country at large. At least Dr. Elwood was an original thinker and worker, and spent time and money in backing his opinions and in testing the soundness of his theories. The improvements he effected in the country over tracts of waste land furnish proofs that his ideas were directed towards progressive and practical ends, and had a high educational value within their limits of influence.

He was awaiting full and definite results before publishing a book dealing with his theories and speculations, and had accumulated a vast amount of notes and statistics relating to his many experiments with that end in view. Dr. Elwood was one of those forcible and vibrant original scientific thinkers and workers whose loss the State can badly afford just now.

MICHAEL F. WALDRON (Ballyhaunis).

18th August, 1934.

MAYO WRITER AND THE GAELIC LEAGUE.

MR. GEORGE MOORE.

The late George Moore, of Moore Hall, Ballyglass, became a famous writer of what was termed "anti-Irish" stuff. He died last year and his remains were cremated and placed in an urn which was buried on an island on Lough Carrig. This is what Moore wrote to the Secretary of the Mayo Gaelic League in 1903—

"4 Ely Place, Dublin."
"Dear Sir,—I wish to express my regret at not being able to attend the Féis at Ballyhaunis. I think you know how interested I am in the Gaelic movement and how firm my belief is that if Ireland is destined to win a place in the history of literature she will win it in her own language and not in the language of the stranger. Ireland had once a literary and artistic tradition, but this tradition was interrupted by the invasion of the Danes in the 8th century and it was broken finally by the invasion of the English in the 12th century. But if Ireland perseveres in her desire to preserve her language, for it is in the mother tongue that all true independence lies, it is not impossible that Ireland may gain credit herself to the beautiful tradition that enabled her to build Gorme's Chapel and write the Book of Leinster. I enclose a cheque for £5 and here that the step you have taken is one of the noble steps in the noble journey that Ireland has apparently determined to undertake."

FEBRUARY 3, 1934.

CHESS

BY T. P. DONNEGAN.

Communications to be addressed to Chess Editor, "Saturday Herald," 90 Middle Abbey Street, Dublin.

Phillidor.

Now here's a simple game that will not take you long—
To King's square 4 a Pawn White briskly sends along—
With Pawn to King's square 4 Black properly replies;
And B at QB4 White then adroitly tries.
A Pawn to Queen's square 3 is next rolled out by Blacks.

White—Knight to KB3 now hurries to attack.
On QB3 a Knight Black posts to stem the push.
Then on to QB3 White Knight will bravely push.
The King's Knight 5, a B, on scenting danger rushes to defend and man the bearna baoghail.
White Knight gets on the move and whisks off Black King's Pawn;
Black Bishop captures Queen—Her Majesty's withdrawal!
King's Bishop's Pawn is lost to White B, and there's a check!
Black King to King's square 2 must walk on a treacherous path.
White Knight to Queen's square 5 will now pergrinate.
And Black cannot escape a watertight checkmate!

—Dr. M. F. Waldron, Ballyhaunis.

The New Church At Cloonfad



The new Catholic Church at Cloonfad, Ballyhaunis, which is to be dedicated to St. Patrick.

The Connaught Telegraph, 10th March, 1934.

A GREAT PARISH PRIEST.

CANON CANNING'S
MONUMENTAL WORK.

A TRIBUTE TO HIS MEMORY.

(By "Parishioner.")

On March 4th, 1921, at the age of 75 years, Very Rev. Jeon P. Canon Canning, P.P., Ballyhaunis, passed to his eternal reward, accompanied by the faithful crowd, love, and affection of the faithful parishioners in whose service he had laboured with untiring devotion for the last 28 years of his life. A model priest, a model Irishman, a model gentleman in the highest sense of the word, he bequeathed to his parish and country a great heritage; a memory redolent of hope and encouragement; an example that remains for all time in beacon of guidance, and an inspiration of industry, patience, and endurance.

Father Canning was the first parish priest of amalgamated sections of the parishes of Bekan and Annagh. Prior to his appointment the anomalous condition prevailed that one-half of the town of Ballyhaunis was in the parish of Bekan, and the other half in the parish of Annagh. The town church was in the parish of Annagh, the Annagh parish priest's residence in the parish of Bekan. The Bekan parish church and parish priest were four miles away from one-half of the residents of Ballyhaunis. Dr. MacEvilly, the Archbishop, appointed a Commission to rectify such an unsatisfactory state of affairs, and a united parish with Ballyhaunis as centre was carved out as a result of the Commission's deliberations.

THE FIRST APPOINTMENT.

In 1893, when Dr. MacEvilly was about to appoint a parish priest for the reconstructed parish, his first choice rested on Father Canning, then ministering in an obscure corner on the western seaboard; a shy, unassuming, but zealous worker. When Father Canning learned from His Grace the conditions attached to the appointment, he humbly and respectfully declined the honour, feeling that he was unequal to the heavy responsibilities involved. Ultimately he was prevailed upon, however, by the Archbishop's brother, Canon MacEvilly, who was present at the interview to accept the appointment, subject to the understanding that he would not be bound to any definite time limit. The programme of work Father Canning then thought would be impossible of fulfilment, he lived to see completely accomplished; and he even performed much more than he bargained for. In 1893 he shrank away appalled and dumb at the prospect of undertaking a vast programme which he considered impossible of fulfilment which he considered impossible of fulfilment and was, he had completely

performed it all, in addition to much more, several years before he closed his life's work for ever. Who can set a limit to the "possible," when an earnest spirit, relying on the assistance of God and the co-operation of a loyal people, sets about doing anything worth while?

Father Canning had already shown some aptitude for church building. In the teeth of many difficulties, and obstacles which would appear insurmountable to less ardent and more timorous spirits, he had provided Lecanvey with a splendid and badly-needed church. As Canon Kilkenny, P.P., Clartmorris, on the occasion of the opening of a bazaar at Ballyhaunis, reminded his audience: "Where the warblers of Leacanvey murmur on the silver strand in the shadow of Croagh Patrick he had raised a magnificent church, grand in the strength of its structure and beauty of its architecture."

Ballyhaunis badly needed a new church. The old one was an antiquated and patchwork structure, built at different periods to meet the requirements of the increasing population and constantly expanding commercial importance of the town and district. The congregation had outgrown the capacity for accommodation of the sacred edifice. God was worthy of a better and more beautiful earthly home. Sunday after Sunday large numbers of worshippers overflowed into the grounds outside, and could be seen reverently kneeling in the open during the celebration of Mass, often in the most inclement weather, when the rain poured down in torrents, and the showers of sleet and snow penetrated to the bone. Yet there the people knelt stoical, in the slush and mud, unable to squeeze themselves inside the packed doors. The interior of the church was bare and crude, with a poverty-stricken appearance. Cruciform in outline, it had three galleries erected at different periods.

Canon Canning, having built a Parochial House and a Convent of Mercy, called a meeting of his parishioners on May 27th, 1900, and laid before them his project for providing a new church. The proposal was adopted with enthusiasm. Willing helpers volunteered their services. Subscriptions flowed in. Exiled children of the parish sent home generous contributions. The work went on apace, and on Sunday, October 10th, 1900, the new church, christened 'St. Patrick's,' was dedicated to the service of God by His Grace Most Rev. Dr. Healy, Archbishop of Tuam. A Presbytery for curates was also purchased off. Convent Schools were built, also new National Schools in districts that badly wanted them, and existing schools were repaired and extended where the need was apparent. Since he had set foot in the parish Father Canning had utilised every available moment in active, strenuous work; a life of labour in the Lord's service whose permanent results will ever be visible in the parish.

In a gentle-unassuming way, without fuss or tustle of any kind, Canon Canning was a marvellous worker and organiser. He said little but did much. By the simple earnestness of his nature and the transparent sincerity of his motives, he attracted helpers

and recruited adherents. Without gush or palaver of any kind he infected the whole parish with his own holy enthusiasm. His warm, kindly smile was in itself a perpetual sermon and appeal. Like a healing and comforting sun, he passed through life doing good day after day, and blessing all around him. A living benediction.

HAD OTHER INTERESTS.

Nor were his interests in his parishioners confined solely to their spiritual affairs and welfare. In their temporal affairs, too, he displayed the keenest interest, and kept himself fully informed of their wants and in contact with their grievances. His ostentatious charity found many objects deserving of relief, and to the utmost limits of his scanty personal resources he extended the full and friendly hand to those in want. As chairman of the Parish Committee, established in connection with the work of the Connaught Districts Board, he materially helped to improve and brighten the homes of the farming community. He kept every dwelling-house in his parish in a state of

His keen observation enabled him to suggest improvements and alterations. He loved cleanliness, order, neatness, and he was long in the parish when an improved condition of things began to be a *peregrina* everywhere. Manure heaps vanished as if by magic from the front of dwelling-houses; there was an increased demand for whitewash and paint brushes; flower-pots began to adorn windows; little beds of flowers were laid down where once was a festering manure-pit. It would be literally true to say that wherever he went flowers sprang up. His own courtly and gracious example influenced even the dress, appearance, manners and demeanour of the people. On one occasion I saw him teach by suggestion an effective lesson in good manners to a simple-minded countryman. The poor man had, in his kept both hands up to the elbows, with the trousers' pockets while conversing with the Canon and two or three others on general everyday matters. After a time the Canon remarked in a kindly, jocular way, with a humorous twinkle in his eye: "Do you always keep our hands in our pockets, Thomas?" "It's a habit I have, father," replied the farmer, laughing, but removing his hands immediately to the pockets. "Well, I suppose it is, father," and without conscious advertence to the fact, down went the hands again, causing general laughter, whereupon they were once more hurriedly withdrawn. The conversation then went on for a few minutes, and again both hands were automatically plunged into his pockets. But this time the Canon, laughing heartily, advanced and himself pulled Thomas' hands out of his pockets. "Yes, Thomas, rather ashamed, he was glad to take his departure, but he had acquired a good lesson in decorum, without having been offended in the least. Canon Canning never gave offence where it was at all possible to avoid it.

As President of the local branch of the United Irish League he guided the actions of that body with the greatest wisdom and wisdom. He was in the fullest sympathy with the struggling farmers in their efforts to ameliorate their conditions. Temperate in speech and prudent in act, he believed in the power of "sweet reasonableness" rather than violent words or action, to bring about a better state of things.

A native speaker of Irish, he was also President of the local branch of the Gaelic League, regularly attending the Sunday afternoon classes, and assisting in the teaching and examining of students at the end of each session. He encouraged Irish music, song, art and drama, and stimulated and supported local talent and initiative. Invariably he read the Acts before Mass. He read the Gaelic and frequently preached and recited the Resary also in the native language. He even engaged the local Irish teacher to read the Acts to the people, a chapter from the Irish catechism before Mass on Sundays and holidays, and paid for the service out of his own purse.

LITERARY TASTES

A worker himself, late and early, he expected all his parishioners without exception to follow his noble example. A cultured cleric, a noble scholar, with his insatiable love of literature, who had read both wide and deep from the ancient classics of Greece and Rome down to the latest literary masterpiece, he never missed an opportunity of inculcating a love and reverence for true culture, good literature and proved good culture, good literature and religion was his interest. Only secondary to religion was his interest in education. He visited the schools under his management regularly and displayed the keenest interest in the work carried on. While he felt sufficiently strong and active, he invariably walked to the schools when paying his frequent visits, believing in the efficacy of walking as a tonic and health-giving outdoor exercise. The school-going

...the all they were not and would question them in a kindly, manly, and individually both in school and out of it when he happened to meet them, as to what subjects they were learning, how far they had progressed in their studies, and what subjects they liked best. A great educationist, he was truly the child's "Father" and friend, as well as the pastoral ruler of the parish, which was a clearly and dignified gentleman, of a sweet temper and high principles, charitable almost to a fault, with a heart as tender, simple, and sympathetic as a child, Canon Canning was withal a dynamic force and an unpretentious, indefatigable worker in the vineyard of the Lord. But his method was through example and suggestion rather than by the use of the "big stick" or dogmatic exhortation.

When under the auspices of the Gaelic League of the parish, a library was established, he gave it every support and encouragement in his power, both by donations of books and a liberal monetary subscription. He realised the public value and utility of a varied collection of sound books of general reading and reference, and a supply of healthy, invigorating fiction and books of travel and adventure for the entertainment and instruction of the growing and ripening youth under his spiritual charge. Though rather shy, nervous and sensitive, Canon Canning had a ready and ample sense of humour, and could enjoy a good joke, and laugh woe heartily when an adequate cause arose. He relished thoroughly a humorous yarn or anecdote. His sense of justice was razor-keen, and he abominated falsehood or anything savouring of double-dealing. Let him convict you of a serious offence, and he would in the next year of the purest truth-telling to re-establish yourself in his good graces again. For some years after his arrival in the parish, this trait in his character caused considerable inconvenience and mental worry to many of his parishioners, who had not hitherto cultivated the fine art of truth-telling in conspicuous situations, or whose lively imaginations were prone to confuse fact with fiction, illusion with reality. Canon Canning, whatever the cost or risk might be, would insist on candour and truth-telling stripped of exaggeration or adventitious embroidery. A bare-faced, malicious lie, drove him to the verge of despair; it displeased him, and he uttered words to his hearth and soul. A shrewd judge of character, his X-ray eye pierced beneath outward appearances to the very inmost thoughts of one's breast. Almost by intuition he seemed to be able to separate the wheat from the chaff, the gold of existence from the crude ore. From first to last Canon Canning was a vital force for good. His graceful and distinguished personality set a standard for his parishioners. His sense of truth, justice and prudence, was a norm for every day life. His polished and courtly manners, a practical lesson to all with whom he associated or came in contact. He was the perfect gentleman. "Una, quae est dignitas, atque ejus amicitia." In his presence you felt the full force of his penetrating personality and superior refinement. Even in such simple matters as the pictures and engravings that adorned the walls of his residence; the style, appropriateness, and artistic harmony of his furniture, his exquisite and delicate taste were evidential at the first glance.

A PROUD RECORD.

Canon Canning was a builder and constructionist. With whole-hearted devotion to duty he strove to make his parish a better, brighter, happier place than he found it. To that end he devoted his saintly life, his entire energies, spiritual and physical. He was always at his post of duty, in the confessional, on the altar, in the church. His zeal never flagged for one moment while strength remained with him. How could he have accomplished all he left after him when he bade farewell to earth and the scene of his temporal labours? On entering upon his duties as P.P. of Ballyhaunis, he had not in his possession, as the saying is, "a penny to bless himself with." What then could he make his way without? Could he erect institutions without funds? Could he perform miracles? Were there millions, or wealthy men amongst his parishioners? Far from it. The parish was out the whole a poor one, consisting predominantly of poor little farmers whose highest success consisted in making ends meet, but whose greatest diversion was to "kick the devil by the tail." And yet, bleak, desolate and hopeless as was the outlook when he came, within the span of a quarter of a century he had (1)—built a Parochial House; (2)—a fine Convent of Mercy; (3)—

Convent Schools; (5)—other Elementary Schools; (6)—improved, repaired and extended other schools. He had established technical courses in domestic science and cookery, lace work and commercial subjects. He had started small cottage industries—fancy lace work, embroidery and knitting, to afford remunerative employment for the young girls of the parish as an alternative to emigration. He had intended also building a Town Hall, but God soon pleased to spare him. But it was not to be. He spent every ounce of his energy in the service of God and country. He had nobly played his part on life's stage. He had fought the good fight. He had made history. All those institutions he established at the cost of so much toil and thought and worry, of so many sleepless nights, they were always there, that they sprang up from the ground by miraculous birth, or dropped one fine night like falling stars from the heavens. Not so. They are, under God, the fruits of the labours of Canon Canning and his faithful and generous parishioners. They are his, and their gifts to the parish and the nation.

Not alone in a parochial sense, but even in a national sense, was Canon Canning a great priest and a great Irishman. His splendid achievements and exemplary life prove it to the hilt. His work lives after he is gone, and he lives evermore. These things he has done remain to which embellish the nation. Generation after generation passes away like the waters of a river, but the lasting and permanent good men do, remains for ever embalmed in history and shedding a lustre on their memory. Men cannot always forget their friends. We may forget, but God, we may trust, will not forget. His friends and faithful servants, whatever men may say to the contrary. With such a record of work to his credit, if the epithet "great" be not applicable to Canon Canning, though he himself, if alive, would be the first to question its appropriateness, (such was his modesty and humility) whom shall we call "great"?

A TRIBUTE.

On the occasion of the third anniversary of his death the following tribute from the pen of a "Parishioner" appeared in the local Press:—

IN COMMEMORATION OF CANON CANNING.

(Very Rev. John P. Canning, P.P., died 4th March, 1921. For twenty-eight years—1893-1921—he was parish priest of Ballyhaunis. During that time he built the Parochial House, St. Patrick's Church, the Convent of Mercy, Convent Schools and other schools. A saintly priest, he died beloved and regretted by his parishioners.)

Quickly have sped three faithful years,
Since mourned by bitter sighs and tears,
Your life's work here below being done,
The last sand in Time's glass being run.
You passed from earthly cares away
Into the dawn of God's bright day!
Ah, gentle soul, may I be thine,
On thee may shine the Face Divine,
And on thy brow be set the seal
Of Christ's approval of thy zeal!
Sincere in all things, act and word,
A thrifty servant of the Lord;
A shepherd, watchful thou and true
Who knew your sheep as every knew you,
Who fed them with the Bread of Heaven,
And gave, as fit to thee was given;
Who led them on by words of love,
Showing the way to realms above;
Reclaiming souls lost in the maze
Of Error's febrile-mistaken ways;
Endued with gifts and graces rare,
No man could equal thee in compare;
Of temper sweet and manners mild,
A saint without, within a child;
Devoid of guile or cunning art—
A man form'd after God's own heart;
A gentleman in word and deed,
Whose love of truth was constant creed,
Whose soul recoil'd from falsehood's wiles
And turn'd aside from Flattery's smiles;
A priest with loving that never grew cold
For everyone within the fold,
Whose healing words brought hope and light
To souls that groan'd in sorrow's night.

Quickly have sped three tragic years,
But Time, that all things wastes and wears,
Does not your memory's fond office,
Nor dim the picture of the face
We learn'd to love and reverence here
As something to all bosoms dear;
Or if perchance we might forget
The good you've done reminds us yet;
Your name to our hearts have lent
A great and lasting monument.
That stands, and standing speaks your
praise
To all who come in after days,
Not granite column nor marble cold
A record of your work could hold.

More soft and lasting than you've met,
Within our hearts, everywhere.
We look, from St. Patrick's Church, so
grand
To where the Schools and Convent stand!
Year in, year out, by day and night,
You labour'd with all heart and might,
For love of God, some work to do,
And Faith decaying to renew.
To God's own house you'd love was given,
As if it were a part of Heaven.
A sacred spot on which you'd show'd
God and jewels, if in your pow'r,
Its beauty you have ever lov'd,
As oft in act and word you prov'd;
And meet it is that now you rest
Within the spot you lov'd the best! *

Quickly have sped three weary years,
A time of struggle, pain and fears,
Since down you laid your burthen hard
To claim beyond a life's reward.
A kindly heart went from us then,
A light and model among men,
Whose light was as a shining star,
Lighting our pathway from afar.
Quench'd is the flame, but still its glow
Inspires and guides us here below:
For tho' on earth men's ways you trod
Your soul seem'd always near to God!
To earthly things you gave small care,
Nor in our petty strifes would share;
Away from earth you turn'd your eyes

To where the streams of Mercy rise,
Beneath the feet of God above,
Sitting upon the great White Throne,
And yet tho' consecrate to God,
Your soul was true to the earth and sod;
Not in a blatant, noisy way,
Your deep and pure devotion lay,
But bright within your soul there shone
The light men love to look upon.
A virtuous, tried, trusted, true,
Old Ireland lost a friend in you;
Proud of the land that gave you birth,
More loyal son was not our earth.
Peace to your soul—once more adieu,
St. Patrick's Church still craves of you!
"Parishioner."

(4/3/24)

*Canon Canning's remains lie in a vault beneath the floor of the aisle just in front of St. Joseph's Altar.
Ballyhaunis, 4/3/24.

MAY 15, 1934.

VANDALISM IN CEMETERY

AUGUSTINIAN'S PROTEST

Very Rev. E. A. Minnsford, O.S.A., Preaching in St. Mary's Abbey, Ballyhaunis, referred to the absence in the youth of to-day and those civic virtues which are numbered in the mind a due respect for private and public property. They had had experience of this in the Abbey Cemetery where acts, amounting to vandalism, were being committed by the indiscriminate removal of flowers from graves, notwithstanding previous warnings by him, which it had pained him to have had occasion to give.
The youth of to-day would be the men and, perhaps, the rulers of this State, to-morrow; but it was in the love, respect, honour, and devotion they entertained for, and manifested towards their parents to-day, would be reflected in the cultivation of those civic virtues which would make them good, honourable, and devoted citizens to-morrow.
It was lack of this civic spirit that was, to a great extent, responsible, primarily, for unsettled conditions at home and abroad to-day between employer and employee, and in many other spheres.

MAY 15, 1934.

CO. MAYO WILL DISPUTE

The Master of the High Court, Dublin, ordered that there be tried by a judge and jury the case in which Mrs. Margaret Cunningham of Carrilla, Ballyhaunis, and Mrs. Kate A. Finlay, of 126 Le Salle St., Manhattan, New York, are plaintiffs, against George W. C. B. Ballyhaunis, is defendant. The Master gave an order to both sides for discovery of documents.
Mrs. Cunningham claimed as sister, and Mrs. Finlay as niece, of the late Austin Freedy, Carrowmore, Ballyhaunis, to have probate of his will of 5th May, 1931, revoked on the usual statutory grounds, and to have letters of administration granted to them.
Mr. J. J. Leary (assisted by Mr. G. Marple) for plaintiffs; Mr. Micks (assisted by Mr. A. Cronin) for defendant.

To the Editor "Irish Independent."

Sir—It befell me once—in chance, of course—to find myself one in a room with some distinguished persons who were "reasoning high" of rare, recherche subjects, and it came at last to a mention of the "Vicar of Wakefield."

It was allowed and voted that this was a very charming little book, when the preceding lady corrected, asking us were we not aware, or had we forgotten, that Mrs. Burdell had pronounced it to be "all fudge!" She closed the discussion. For what most "hard-shell" controversialist could go on with the talk after that! And she was a Lady Mayoress.

Now, there is no discussing Irish language matters, or nearly none for the ubiquity there is of the lady mayoresses. That they are mostly of the male sex in no way affects the question. And if ever anything stood in anyone's way of capable discussion, it is the Irish language. For our correspondent, "Lex," said well, and most truly and opportunely, that it (Irish) is the most complicated language in Western Europe. That is the most undoubted case. But the discussion cannot be. To touch the question were to have a very avalanche of lady mayoresses on you, and no man of sense or serious will be in a hurry to that festivity.

IRISH SCHOLARSHIP.

Moreover, there is a very much deeper side to the question: One sometimes sees the expression, "a great Irish scholar"; there is no such thing as a great Irish scholar. And here is where your correspondent, "Lex," said probably much more than he was aware of—"the most complicated language in Western Europe."

The Irish language has never yet been studied as has never had the benefit of a person never yet materialised in returning. I could in the morning set a person never yet materialised in return paper of twelve questions, or so—merely grammar school questions, and all of them starting us there from, foremost, "edited" Irish materials—not one question of which would be answered in a lifetime by some of us great Irish scholars. Of course we could give the intended answer; and make it as erudite and abstruse-looking as possible; and get the fact widely advertised that we had answered it, and confounded the pessimist. And the most complicated language in Western Europe!

KNOWLEDGE OF A LANGUAGE.

But there is no such thing as a great Irish scholar. The writing of a scholar of a language, even when well and classically done—and, the Lord save us—but let that go—is a very different thing from the knowing of it. Sophocles and Plato wrote unexceptional Greek; yet, sure, Professor Jebb knew more Greek, and more about Greek, than Sophocles and Plato put together. Shakespeare and Spenser were no small people in English; yet which of them, or both, knew the language like, say, Nesfield?

Native speakers! Native writers! And ergo—ipso facto—great Irish scholars—and in the most complicated language in Western Europe! Do you think you grasp that position?

For years back I am almost afraid to look into an Irish book, especially if it is "edited"; I am so constantly and hopelessly misled by the errors and the inaccuracies I see every day passed on at genuine Irish, and passed into the schools, to be absorbed into the very blood of the childhood and youth as the Irish of the genuine Gaelic generation; and no use protesting; the big battalions—the lady mayoresses—are there, to find it "all fudge," and wind up all debate.

(REV.) J. M. O'REILLY.
May 7, 1934

To the Editor "Mayo News."

Dear Sir—It is a fundamental principle that if the process of culture in any direction is to be carried out with any degree of success, a beginning must be made in the early years of the child.

It is generally recognised by all educationists who have devoted any thought at all to the subject that encouragement of and instruction in what is termed the Fine Arts—music, painting, sculpture, drawing, etc.—tends to refine the mind and enlighten the nature of the young. The educational value, measured in terms of culture or social behaviour, of such subjects could scarcely be over-estimated.

Unfortunately, I submit, up to the present sufficient consideration has not been given to this aspect of public education. I am well aware however that many and weighty reasons might be validly adduced to account for this neglect. But I also submit that it is a great loss to the individual school-going child as well as to our national culture as a whole, that more has not been and is not being done to train the child's mind in matters of artistic taste and to lead it to an appreciation of the beautiful in art, within the limits of existing possibilities. A keen and sympathetic appreciation of painting, for instance of a picturesque landscape, helps immensely in promoting an intelligent appreciation and keen enjoyment of the real thing which Nature presents on all sides throughout the land. If a young

mind be impressed by a beautiful landscape painting, it begins to think in terms of Art and to observe Nature under a new light, and to imagine the possibilities for artistic treatment that every countryside displays so lavishly. And what is what is the common-places mind, but to the imagination of the artist it may be much more—a glorious picture painted by Nature for the delight of man.

Even a slight knowledge of the art of painting opens our minds to new visions of the loveliness by which we are surrounded on all sides, and by which would escape our observation unless we make us how to value and appreciate them. What magnificent and sublime pictures does Nature sometimes paint for us in the sunset skies; what lovely shapes and vivid blends of colours and tones.

And yet how many see and enjoy them? While people have their eyes fixed on the mud of the roadway, often above their heads there is a magnificent vision of glory and loveliness, a very fairland of strange shapes and forms, a riot of harmonious colours that challenge the feeble attempts of man to imitate—poetry, music, prayer and adoration mingled and intermingled in one grand gigantic picture painted by the hand of the Creator on the canvas of the heavens! How many people go without being one moment's thrill or enjoyment derived from the beauties around them if the blindness and fogs could be only cleared from their eyes.

Discussing often this aspect of life and education with some friends during the past years I have repeatedly suggested a little plan of my own calculated to help the child to learn something of Art and through the appreciation of Art to be better fitted and able to enjoy the beauties and wonders of Nature. I set down my little plan here in the hope that some one, or some body, interested in the subject, may consider its possibilities and calculate its feasibility.

- (1) Let us begin with the primary schools, say the sixth and higher standards.
- (2) Take, say, five neighbouring schools to form a circle.
- (3) Now procure thirty reproductions of the world's masterpieces of painting. They can be procured in colour that are faithful imitations of the original, and suitably framed according to taste.
- (4) Let six of these beautiful pictures be given to each of the five schools and left there for a year. At the end of the year the schools exchange pictures. Thus the whole series of thirty rotate in course of time through the circle. By thus having a new set of pictures each year, interest is kept refreshed and stimulated. The same picture does not continue hanging on the walls sufficiently long to become stale.
- (5) Expert criticisms of each of these masterpieces, pointing out their beauties, technique, subject and treatment, can be easily procured. The teacher, guided by these criticisms, might at intervals bring the senior pupils to say six or higher standards, up to one of the pictures and describe it, using the expert's criticism as a guide, but first doing his best to elicit from the pupils their own individual impressions and opinions, likes and dislikes. I suggest a lesson carried out in this way with the picture in view should be improved by the following:

(6) The lesson given might next serve a subject for composition. By treating each of the six pictures as the subject for a lesson, I believe a great deal would be done to cultivate taste and a love for the beautiful in Art and Nature, as well as revealing the possibilities of human genius, perhaps inspiring some pupils to become artists.

I just throw out these few scrappy suggestions and observations for the consideration of those interested in the cultural possibilities and potentialities of the subject. Personally I think the little plan quite practicable, as the experiment well worth a trial.

Thanking you for the insertion of this, remain, dear sir, yours respectfully,
3.12.32. M. W. ART LOVER.

19th May, 1934.
The Riddle of the Languages.

HOW MANY CAN YOU SPEAK?

EXAMPLES IN ESPERANTO.

(Special to the "Connaught Telegraph.")

It has been estimated that there are no less than 4,000 living languages and dialects used by the people of the world. The greatest linguist could scarcely hope to become acquainted with all of the in the course of a lifetime. Some exceptional individuals have succeeded in learning as many as 200 languages and dialects. That is, they acquired such a knowledge of vocabulary and construction, that they would be able to understand what would be spoken to them by one whose native language or dialect happened to be used, and could also make themselves understood "in language" to such natives. By "language" is meant in this connection words spoken and that might be written and a permanent record of them retained; not mere signs, grunts or symbols, which are substitutes for words and phrases.

Although the Chinese have a multitude of different dialects, they have but one written language, so that no matter what dialect a Chinese speaks, he uses in writing only the standard symbols of thought and expression. India also is an example of a vast population using numerous dialects. The U.S.A. is a polyglot nation with English as the predominant vehicle of government and culture. And so on. In our modern world the problem of Babel, so far from being solved, has become even more complicated and difficult, and this hubbub of so many different languages and dialects tends inevitably to estrange peoples and to provoke suspicion, distrust and, ultimately, hatred and envy. Where people do not freely and fully communicate their thoughts and aims to each other the result is not very satisfactory. If you happen, say, to be travelling in a railway carriage where two or three foreigners are jabbering away in a language unknown to you, don't you feel uncomfortable and suspicious. You may think they are making fun of you if they laugh or conspiring to rob or murder you if they stare at you all the while they may be only discussing how they got fooled by a tipster at the last race meeting, or considering what the effect of the latest tariff would be on the price of some commodity in which they are interested, and no more thinking about you or your affairs than the sun and the moon. We can easily imagine the feeling of unrest in the case of a Frenchman who did not know German, in the presence of two Germans speaking and joking only in their native language, or vice versa.

THE LATIN LANGUAGE.

Philosophical reformers, having recognised the strength and height of the barriers which languages throw up between nations and peoples from pole to pole, have long and eagerly sought for some solution of this petty problem which has baffled mankind for so many centuries, and which would undo at least to some extent the heritage of Babel. Up to the Middle Ages, so far as the Church was concerned and the cultured society of Western Europe, the Latin language was the recognised medium of thought and expression. Latin remains to-day the language of the Universal Church, it is the language of the Mass, the liturgy of Church Government. When the Pope wishes to address his subjects

MAY 20, 1934.

The new Mass and several hymns, composed by Prof. Albyton, N.Y.M., Anglican, St. Patrick's Church, Billinacree, have recently been rendered by the Church Choir under his direction.

...or they are Latin as this second language. And this is the Church's solution of the linguistic problem. Even a Pope could not hope to learn the hundreds of languages and dialects used by Catholics the world over. Up to the time of the (so-called) Reformation, Latin was the medium of the cultural classes all over Europe. All great theological, philosophical and literary works were composed in the Latin language. If you knew Latin, good and well, you had a key that unlocked many doors of knowledge and erudition; if you did not know it, well, so much your loss. Latin is essential then to the governance of the Church. It has the advantage, too, that it does not vary. It remains the same all the time, neither growing nor deteriorating. But Latin is by no means an easy language to learn. It demands years of patient and diligent study. A beautiful, noble, but complicated language. It would be desirable, of course, if every Catholic in the wide world could read it, but that can scarcely ever come to pass, except to a very limited extent.

The break-up of a Pope and established order of things in the Middle Ages, presented new problems for solution to those countries that had hitherto owned allegiance to Rome. If Latin would be used in the new order, the heretical sects that was to be done? Luther tried to solve the difficulty by giving to Germany a masterly translation of the Bible that standardized the German language, and he did for the English and for Italian. Then sprang up several proposals for the creation of a medium of communication that would serve for people in general throughout the world, answering similar uses to those served by Latin within the circle of the Church. In 1657 Cava Beck, the "Universal Character," of Dalgarno, "Ars Signorum" (1691); J. J. G. Bescher, "Character Sive Clavis" (1661); A. Kircher, "Polygraphia Nova" (circa 1669); Leibnitz, "De arte Combinatoria" (1666); J. Wilkins, "The Real Character" (1668). Thus we see that thoughtful people realized the necessity for a perfect and satisfactory medium of communication. "Volapuk" was a much later attempt to solve this permanent problem of the tongues. And as travel became easier and commerce more extensive and expansive, as the peoples of the world are being brought into nearer and more intimate relations with each other through the inventions of science and the necessities and conveniences of life, the need for a common medium of communication between individuals and international inter-communication between nations has become more obvious and pressing. Would it not be a glorious triumph if we could write or speak to a person of any nationality from China to Peru, and that person could reply to you in the same language, both of you understanding each other thoroughly? Would not such a means help to clear away the greatest obstacles to international understanding and friendship? Several "universal languages" claim to be able to do this, but just now and here we are concerned only with the claims and merits of one in particular, namely,

ESPERANTO.

Let us devote a few words to Esperanto. It can be no harm anyway to know something about it. The author of Esperanto was Dr. Ludwik Zamenhof (1859-1917), an eminent Polish linguist who spent the majority of the best years of his life to the fashioning of a language that could be easily adopted as an auxiliary language and readily acquired by any people whatsoever, black, white or yellow. This new language its author called "Esperanto." For over 45 years it has been the subject of controversy throughout over 60 nations. Thus it has stood the greatest of practical tests, and is winning adherents every day. In Dublin, for instance, there are at least two Esperantist Societies; one, I understand, confined to native Irish speakers, and the other known as the "Dublin Society of Catholic Esperantists," with headquarters at 1 Wellington Quay, Dublin, Co., whose courteous and efficient hon. secretary, Mr. E. F. Carey, is always pleased to help those interested in the subject. The League encourages the use of Esperanto for Catholic purposes in view of its correspondence and international relations. It might be interesting to mention that the "Irish Catholic" publishes a weekly column dealing with the activities of the Irish League, in order to show that Ireland has its eye open for future possibilities and developments.

From the literature I have examined so far, it would seem that Esperanto claims:

- (a) To fill the pressing need for an auxiliary language for all nations of the world.
- (b) That it is independent of nation or race.
- (c) That it is international, logical and musical.
- (d) That it is easy to learn and to speak.
- (e) That it is clear, flexible and expressive.
- (f) That it has stood the most searching tests and criticism.
- (g) That it is an invaluable aid in the realms of Art and Science.
- (h) That 50 stations in Asia, Europe and America give regular broadcasts in Esperanto.
- (i) That it has a large and growing literature, both original and translated prose and poetry.
- (j) That it is an invaluable aid to persons travelling abroad. It removes language difficulties and finds friends for Esperantists in every land.

Even a superficial examination of the leading features of Esperanto will reveal its simplicity and regularity. Grammatical rules are reduced to the very minimum. Simplicity in all respects is the object aimed at.

For instance, in pronunciation all letters in a word are pronounced; there are no silent letters as in other languages. The article "a" is definite and never varies. There is no indefinite article. Where "la" is not expressed, "a" or "an" is understood. All nouns end in "o," as:

- La patro—the father.
 - La tablo—the table.
 - La korno—the corn.
 - La sablo—the sand.
 - La suno—the sun.
 - La luno—the moon.
 - La plumo—the pen.
 - La stelo—the star.
 - La plugo—the plough.
- Adjectives end in "a." For instance:
- Bona—good.
 - Mala—bad.
 - Plena—full.
 - Flava—yellow.
 - Lerta—skilful.
 - Serena—serene.
 - Alta—high.
 - heavy.
 - La peza tablo—the heavy table.
 - La serena luno—the serene moon.
 - La flava sablo—the yellow sand.
 - La lerta patro—the skilful father.

Peza tablo, without the article "La," simply means "a heavy table." "Lerta patro," a skilful father, and so on.

Thus far we have learnt three rules that have no exceptions, namely, that the definite article "the" is expressed by "La," that all nouns end in the letter "o" and all adjectives in "a."

The verbs, of course, an important word in all languages. In Esperanto the infinitive of the verb ends in "i," as:

- Esti—to be.
- Skribi—to write.
- Paroli—to speak.
- Iri—to go.
- Vidi—to see.

The present tense ends in "as," as:

- Estas—is, are, am.
- Skribas—writes.
- Parolas—speaks.
- Iradas—goes.
- Vidas—says.
- sees.

- La patro parolas—the father speaks.
- La plumo skribas—the pen writes.
- La luno estas plena—the moon is full.
- La sereno estas alta—the corn is high.
- La sablo estas flava—the sand is yellow.
- La plumo estas malalta—the pen is bad.

An important little word is the conjunction "and," expressed in Esperanto by "kaj," which is pronounced like the word "skj," without the "s."

- La suno kaj la luno—the sun and the moon.
- La stelo kaj la plugo—the star and the plough.
- La patro estas bona kaj lerta—the father is good and skilful.
- La tablo estas alta kaj peza—the table is high and heavy.

So far we have learnt that "la" stands for the definite article "the," that nouns end in the vowel "o," adjectives in "a"; the infinitive of verbs in "i"; that the conjunction "and" is translated "kaj"; the present tense of verbs is formed by dropping the "i" of the infinitive and substituting "as" in its stead.

- The vowels A, E, O, I, U, are pronounced like "ah," "eh," "oh," "ih," "uh."
- E like "ee," as: "Two (du) eh—tea."
- I like "ee," as: "Filo (fee) lo—son."
- O like "oo" in "go," "for," as: "Ovo (ovo) lo—egg."
- U like "oo," not like "you," as: "Plumo (plo) lo—feather."

in the phrase: "Paŭ sende me more soon, or 'Are there three or two?'"
 Suppose we want to translate: "the son writes and the father speaks," we say "La filo skribas kaj la patro parolas." The "o" is high and green, "now" green, "is" an adjective, therefore it ends in "a," and the Esperanto for "green" is "verda,"
 so we have "La greno estas alta kaj verda."
 If I want to say "I see the moon" in Esperanto, how am going I to do it? I find out that the personal pronoun "I" is translated by "Mi," that "to" stands for "on," and "I see" for "Mi" for "we." So I turn "I see the moon" into Esperanto by "Mi vidas la luno," the "n" in "luno" standing for the objective case. "I see him" would be "Mi vidas lin," adding "n" to the personal pronoun "I" meaning "he."

- Consider a few more common verbs:
- Kantas (kain-tahs)—sing, sings.
 - Sidas (see-dahs)—sit, sits.
 - Ridas (ree-dahs)—laugh, laughs.
 - Legas (leh-gahs)—read, reads.
 - Kuras (koo-rahs)—run, runs.
 - Brilas (bee-lahs)—shine, shines.
 - Havas (hah-vahs)—have, has.

"I have a book": "Mi havas libron." ("libro" is a book, and "n" is added to show the objective case.)

The sun shines—La suno brilas. The dog runs—La hundo kantas (laun-). The cat is the Esperanto for "dog." If I wish to translate "The tea is warm," knowing the Esperanto for "the," "tea," "is," I must find out how to translate "warm." I find that "warm" is translated by "varma," (a denoting the adjective) therefore, "The tea is warm," I turn into Esperanto by "La teo estas varma." If, on the other hand, I want to say "The tea is cold," that is the very opposite of "warm" I prefix "Mal" to varma and make the word "malvarma" of it, meaning "cold." So, "The tea is cold," I turn by "La teo estas malvarma." "Akvo" means "water," as we have seen, and "pura" is an adjective meaning "clean." "Akvo pura" means "clean water," but if I prefix "Mal" and make "Malpura," the meaning is the opposite of "clean," that is "dirty."

- The water is clean—la akvo estas pura.
- The water is dirty—la akvo estas malpura.
- Longa (long) malloaga (short).
- Granda (great; big) malgranda (small).
- Dika (thick) maldika (thin).
- Plena (full) malplena (empty).

I have endeavoured to convey in a small way the leading principles of Esperanto, as applied to a few words and phrases. If any reader wishes to pursue the subject further I have indicated above where information may be obtained. The subject is an interesting one whether a person speaks ten languages or only one!

M. E. V. Ballyhaunis.

11/5/34. **26th May, 1934.**

Esperanto Notes.

(Continued.)

SOME CORRECTIONS.

In the notes on Esperanto published in last week's issue some slight typographical slips crept in, not of very grave importance or significance, indeed, but which it might be just as well to point out and correct, lest any confusion might arise in the minds of readers interested in the subject.

As was explained, the accusative (or objective) case is formed by adding the consonant "n" to the nominative, e.g., "libro," a book; "libron," a book, accusative case; "Luno," the moon; "lunon," the moon, accusative case. Such a variation is essential in order that ambiguity might be avoided, and the true meaning conveyed.

I see the moon—"Mi vidas la luno." I have a book—"Mi havas libron." I see him—"Mi vidas lin." To recapitulate what has been said so far:

- (1) "La" is the definite article; there is no indefinite article, "a" or "an" is understood where "la" is not expressed. "La viro," the man. "La urbo," the town; "la domo," the house; "urbo," a town; "domo," a house.
- (2) Nouns end in the vowel "o"—Domo,

house; arbo, a tree; urbo, a town; viro, a man; folio, a leaf; plumo, a pen; okulo, an eye; lumo, light; mondo, a world; mono, money; floro, a flower; lito, a bed; strato, a street; bildo, a picture; kato, a cat; afero, business, affair; infano, a child; muro, a wall; knabo, a boy; spegulo, a mirror; pano, bread; kuro, heart; tago, a day; nokto, night.

(3) Adjectives end in the vowel "a."—Bona, good; malbona, bad. Juna, young; maljuna, old. Varma, warm; malvarma, cold. Trankvila, quiet; maltrankvila, cross, restless. Mola, soft; malmola, hard. Simpla, simple; malsimpla, complex. Bela, beautiful; malbela, ugly. Granda, big, large; malgranda, small. Nigra, black; blanka, white; helva, held, red; grava, angry; ora, alder; diligenta, industrious.

(4) The infinitive of verbs ends in "i."—Viri, to live; spiri, to breathe; paroli, to speak; frapi, to strike; trinki, to drink; danci, to dance; studi, to study; ami, to love; plori, to weep; brili, to shine; stari, to stand; kuri, to run; uzi, to use; labori, to work; ludi, to play; batali, to fight.

(5) Verbs in the present tense end in "as," and there is no change for "number" or "person."—Li batalas, he fights; Mi trinkas, I drink; Vi laboras, you work; La infano ludas, the child plays; La knabo dancas, the boy dances. La bildo estas bela, the picture is beautiful; La suno brilas, the sun shines; La diligenta viro laboras, the industrious man works; La tago estas varma, the day is warm.

(6) The conjunction "and" is translated "kaj."—La pano kaj la akvo, the bread and the water; La suno kaj la luno, the sun and the moon; La juna infano kaj la maljuna viro, the young child and the old man.

(7) The accusative (or objective) case ends in "n."—La viro frapas la knabon, the man strikes the boy; La infano legas la libron, the child reads the book; La hundo batalas la katon, the dog fights the cat.

(8) When "mal" is prefixed to an adjective, the opposite quality is denoted.—Dika, thick; maldika, thin. Juna, young; maljuna, old. Varma, warm; malvarma, cold. Granda, large; malgranda, small. Longa, long; mallonga, short. Plena, full; malplena, empty. Pura, clean; malpura, dirty. Alta, high; malalta, low.

An Adverb, as we know, is a word that qualifies a verb; it tells us how or in what manner the action is performed. "The boy sings well"; "The dog runs swiftly"; "The man works diligently." Here "well," "swiftly," "diligently," give us additional information about the actions. How does the boy sing?—"well." How does the dog run?—"swiftly." How does the man work?—"diligently." Such words as adverbs. And just as nouns are known by ending in the "s" of "nouns," so adjectives in "a," and the infinitive of verbs in "i," so adverbs are known by ending in "e."—Malta, many, much; multe, much. Bela, beautiful; bele, beautifully. Rapida, rapid; rapide, rapidly. Facila, easy; facile, easily. Bona, good; bone, well. Klara, clear; klare, clearly. La hundo kuras rapide, the dog runs quickly. La knabo legas la libron malrapide, the boy reads the book slowly.

The possessive case is expressed by means of "de." If we wish to say "The boy's book," we indicate possession by means of "de."—"The book 'de' (of) the boy." "The child's bed."—"The bed 'de' the child." "La libro de la knabo"—"the boy's book." "La lito de la infano"—"the child's bed." "La mono de la viro," the man's money; "La lumo de la suno," the light of the sun; "Folio de arbo," a leaf of a tree; "La fino de la mondo," the end of the world; "La okulo estas la spegulo de la koro," the eye is the mirror of the heart; "La afero de la urbo," the business of the town; "La muro de la domo," the wall of the house; "La folio de la arbo," the leaf of the tree; "La bele de la bildo," the beauty of the picture. "De" (of) then denotes the possessive case.

Other words of frequent occurrence in the construction of sentences are: "tre," (too, "on," meaning "in")—"En la domo," in the house; "Tro multe," too much; "En la mondo," in the world; "En la koro," in the heart; "En la glaso," in the glass; "En la lito," in the bed.

"Sur" means "on" position, e.g.: On the table—"Sur la knabo," on the boy's book; "Sur la arbo," on the tree; "La bildo sur la tablo," the book is on the table; "La bildo estas sur la muro," the picture is on the wall.

"Sed" is the Esperanto word for "but," and "ne" for "not" or "no." "Kie" asks "where?" and "kiu," "who?" "La patro skribas sed la infano ludas"—"the father writes but the child plays." "Kiu skribas?"—Who writes? "Sur la kampo estas arbo?"

—On the field (there is) a tree. "Kio estas la arbo?"—Where is the tree? "Ne estas akvo en la glaso."—(There) is not water in the glass. "La patro estas en la domo."—(The) father is in the house. "Kie estas la patro?"—Where is (the) father? "Kiu estas en la domo?"—Who is in the house?"

"La infano de la viro estas sur la tablo, sed li ne estas trankvila; li ploras, li frapas kaj li ne dormas."

"La floro estas blua."
"La granda hundo estas nigra, sed la malgranda re estas nigra."

"La hundo estas sur la arbo, kaj kantas kanton."

"La malgranda hundo havas neston en la arbo."

"Kiu estas en la kampo?"
"La hundo trinkas la akvon."
"Vi parolas tro multe."

"Kie vi estas?"
"Li trinkas akvon."

"La knabo, kiu parolas,"
"La infano ludas en la domo."

"Kiu kantas en la domo?"
"Kiu legas la libron?"

"Kie estas la granda kampo?"
"La kampo estas verda."

"La pano estas sur la tablo."
"La akvo ne estas varma."

"La pano ne estas blanka."
"La filo ne estas en la domo."
"La to estas en la akvo."

It has been pointed out that Mi (I), Vi (you), Li (he), are personal pronouns, but if we want to make adjectives of them we simply add "a." My book—"mia libro"; his house—"lia domo"; your picture—"via bildo."

M. F. W.

Ballyhaunis, 18/5/1934.

Saturday, 2nd June, 1934.

ESPERANTO IN THE WEST.

To the Editor "Connacht Telegraph."
Dear Sir,—Your issue of the 19th instant contains a very competent and clear exposition of the qualities of the language, Esperanto, for international intercourse and world-wide correspondence.

I have been directed by the Nacia Estraro (Governing Body) of the Irish League of Catholic Esperantists to convey to you our warm appreciation of the assistance you have rendered to the League in introducing Esperanto so efficiently to the whole of the West of Ireland.

We constantly receive enquiries regarding Esperanto from Connacht, and trust that Mr. Waldron will have the opportunity later of amplifying his notes on Esperanto.

Sincerely yours,
LORCAN O'HIGGINS.

Vice-President,
1, Wellington Quay, Dublin, C.1.,
May 29th, 1934.

16th June, 1934.

CORRESPONDENCE.

(We do not necessarily agree with the opinions of our correspondents.)

ESPERANTO SUPERSEDED.

To the Editor "Connacht Telegraph."
Dear Sir,—It is with the greatest interest I read an article on Esperanto in a recent issue of your paper. It is full of useful facts, and impresses on us the greater need now than ever, for an international language. It is, however, a pity that the author is not aware of the more recent progressive advances in international languages.

No doubt Esperanto is a fascinating language and well repays study. Its progress has been slow, due to the fact that it is not a highly practical language, owing to its too many useless complications, as for example its; obligatory accusative, agreement of the adjective, special accents; letters, etc. It uses invented words and deforms those already familiar to practically the whole of the civilised world.

Strange as it may appear, the problem of an international language is a simple one. All fairly educated people, that is, all who will require an international language, are already familiar, through Latin, English, French, etc., with most of the words that will be used for international purposes, and also the simple rules of grammar. All

READERS' NEWS

COCOS ISLAND TREASURE

Mr. Michael F. Waldron, Ballyhaunis, in a letter to the Editor writes:

Considerable publicity has been given recently to the subject of the hidden treasure of the Cocos Island, and it appears that several syndicates have been formed with the object of fitting out recovery expeditions.

An Irishman (a Co. Sligo man, by the way) was one of the chief actors in the romantic enterprise connected with the treasure.

The following are the main facts as related to me some weeks ago by a son of the man who supervised the removal and burial of the treasure, and who vouches for their accuracy and authenticity:

In the year 1855 the State of Peru was at war, and the enemy was threatening to capture Lima, the capital and seat of government. The treasury being in danger, four intrepid men (the leader of whom was the rater's father), at considerable risk, seized the treasury and carried off as much money (gold and silver) and bullion as they could possibly manage, and put it on board a little vessel named the "Marie Die."

With their precious freight the four hardy adventurers set sail, ultimately landing on Cocos, an uninhabited little island in the North Pacific off the coast of Panama in that latitude where the government had early hidden until opportunity would favour its recovery later on. The Irish leader made you a chart of the island, and of the place where the treasure lay and where it could be found later on when the storms of war had subsided.

Having completed their task the men once more boarded the "Marie Die" but a violent gale caused the vessel to founder in sight of shore, and for three months they were marooned on Cocos and reduced to a very scanty diet of shellfish and birds which were at last sighted by a passing ship, and they were released from their perils.

Eventually they reached safety and each made his way home as best he could. Some years ago the Sligo navigator who has preserved his chart was visited at his home by representatives of a proposed recovery expedition and offered a handsome price for the precious chart. He demanded £1000 for the same, and the expedition agreed certain conditions governing the business. The deal fell through. The old man died without realising his dream of visiting once more the Cocos Island and recovering the treasure he had risked his life to send ashore so many years ago. His son who follows sea-faring life also is still interested in the matter and is pressing some of his claim as his father's representative to the hidden treasure.

It is not worthy of note how very often the Irishman has got his finger in the pie all the world over.

We require then is to obtain the most international words and rules of grammar.

"Occidental" preserves in an unimpaired form the thousands of international words familiar to every educated European without sacrificing regularity in derivation. The choice of words in Occidental does not depend on the whim of one man or on the principal of one man, but on the maximum of internationality. Occidental we have a language freed from all pedantry; a language that follows the laws of life; a language more natural than any national language. The result is that every educated person can read it at sight, and speak it after a few weeks study ("Occidental in a week.") As a further proof of its superiority over Esperanto, compare "The Lord's Prayer" in the two languages:—
Occidental—"Patre, nov, qui es in li cielas, may tui nomie essev sanctificat, may tui regna venir, may tui vole esser fat qualmen in li cielas taimen en sur li terre. Da nos hodie nov pan omnial e pardona nos debitores. E ne indule nos in tentator ma libera nos de li mal."

Esperanto—"Patro mia, kiew estas en la chielo, sankta estu via domo, venga regeco via, estu volo via tiel in la chielo, tiel sur la tero. Pni pardona ni chitaganu, donu al ni bodoniu, kaj pardona ni shuldadon al ni, kien ni ankun pardonas al ni, kaj shuldadon, kaj ne konduku nin en la tenton, sed liberigu nin de la malbono."—Sincerely yours, "J. B."

Waterford.
P.S.—For further information about Occidental, apply 40 St. Andrew St., London, S.W.8.

BALLYHAUNIS WATER SUPPLY.

MENACE TO PUBLIC HEALTH.

AN IMPORTANT DOCUMENT.

(Specially Contributed to "Mayo News.")

It was but observance of the elementary canons of public decency and sympathetic feeling following upon recent tragic occurrences in the district that restrained us from reiterated comment on the source and conditions under which the people of Ballyhaunis are still obliged to provide themselves with a supply of water for domestic use. From time to time during the past twenty years the provision of a suitable water supply in Ballyhaunis has engaged the attention of the responsible local authorities, but it was not until the summer of 1925 that anything really tangible emerged from out the efforts of the sponsors of the proposed scheme. In June of that year, on the application of the Claremorris Rural District Council, an inquiry on oath was held in the Courthouse, Claremorris, by Mr. M. A. Bisan, Engineering Inspector of the Department of Local Government and Public Health, when sanction to a loan of £8,045 was sought for the purpose of providing a water supply to Ballyhaunis. This Inquiry was attended by a representative deputation from the Ballyhaunis Committee, headed by Very Rev. M. J. Canon McHugh, and several other members.

On the other hand there were a number of what we shall call dissenting ratepayers who resist any attempt to include them individually or collectively in any area of charge fixed upon for repayment of the Loan and other expenses incidental to the scheme.

The Evidence.

Evidence in substantiation of the necessity for the immediate carrying out of the scheme was tendered by Dr. Andrew F. Snyth, Medical Officer of Health, Ballyhaunis; Very Rev. M. J. Canon McHugh, P.P., etc. Expert Engineering evidence was given by Mr. Matthew J. Congrove, the official entrusted with the preparation of the plans and specifications, while Mr. Joseph W. Judge, Clerk to the Rural District Council, furnished valuable data relating to valuation, etc. An overhauling case was made out in support of the project, and this was reflected in the report subsequently issued by Inspector Ryan, but later developments, not wholly unforeseen, resulted in the whole thing being hung, and up to the present time it remains in that suspended state.

Letter from Minister.

In July, 1925, a month following the Inquiry, which was held on the 19th of the same year, the following letter from the Minister for Local Government and Public Health, was sent to the Mayo Council. The terms of the letter are based on the report of Mr. Ryan, Inspector:—

I am directed by the Minister for Local Government and Public Health to acquaint you for the information of the Mayo County Council that he has had under consideration a report of his Engineering Inspector, M. Ua Buisé, on a local Inquiry held by him on the 19th ultimo regarding an application of the Claremorris Rural District Council for sanction to a loan of £8,045, for the purpose of supplying a water supply to Ballyhaunis. As the powers and duties of the Rural District Council in regard to borrowing have under the provisions of the Local Government Act, 1925 passed to the Co. Council the raising of a loan for the carrying out of the Scheme is now one for the Co. Council.

The Area of Charge.

The Minister is satisfied from the evidence tendered at the Inquiry as to the necessity for providing a water supply for Ballyhaunis, and ordinarily he would now be prepared to give his sanction to the Loan required to defray the cost. But in this instance the Rural District Council in submitting the scheme proposed that the contributory district, as the area to be charged with the repayment of the Loan and other expenses incidental to the Scheme, should be restricted to the townlands of Abbeysteady, Corribegann, Fingraundagh, Harshill and Pollnacowder, and that portion of the townland of

ardunistic (being present fighting area) in addition to the townland of Tooraire and Buecklaghboy (person on petition lodged to be exempt).

The Section Requirements.

Section 232 of the Public Health (Ireland) Act, 1875, as amended lays down that the following places situated in a rural district shall be contributory places for the purpose of this Act, that is to say: (1) The Dispensary District; (2) The Electoral Division; (3) The town; (4) Such portion of any townland or townlands as may be determined by the Minister for Local Government and Public Health.

Provided that the Minister for Local Government and Public Health shall have power to determine on what area of charge being a contributory place or consisting of contributory places, and special expenses shall be chargeable, whether incurred after passing of this Act or still due in respect of works executed before the passing of this Act.

It will be seen, therefore that the determination of the area of charge is a function reserved to the Minister. The duty of the Sanitary Authority where the necessity of installing a water supply is proved to exist, as in the present instance, is to avail themselves of their Statutory powers to carry out the work, when the necessary approval is obtained and I am to request that this matter be now referred to the Board of Health.

It should be explained that under Section 238 (2) of the Public Health (Ireland) Act, 1878, the borrowing powers of the Rural District Council, now exercisable by the Co. Council, for the purposes of the Scheme is limited to an amount equivalent to twice the net annual value of the premises assessable within the area of charge less the amount of indebtedness outstanding exclusive of indebtedness in respect of loans for housing schemes. The objection to the contributory area suggested by the Rural District Council was that it was not of sufficient rateable valuation to admit of the raising of a loan of the amount required to defray the cost of the works.

In view of the necessity of undertaking the work the Dispensary District was suggested to the Rural District Council as a suitable area of charge, but if the Board of Health on full consideration of the matter consider it to be more equitable that the Minister should determine that the whole Rural District be the area of charge for the special expenses of the Scheme, the Minister will be prepared to consider the matter further. Spread over the Rural District the annual charge would also be comparatively small and arrangements could also be made in pursuance of Section 60 of the Public Health Act, 1878, to assess and levy a water rate upon the occupiers of premises into which supplies of water are taken.

It must be borne in mind that the cost of schemes of this nature has increased considerably as compared with the cost of similar works undertaken in pre-war periods and as there has been no corresponding increase in rateable valuation, it is not possible to carry out schemes essential to public health if a limited area of charge is to be fixed.

The following is an extract from the evidence tendered by the Clerk of the Rural District Council (Mr. Joseph W. Judge) at the Inquiry hearing upon the question of way leaves and the raising of the loan.

Mr. Judge.—The Rural District Council have not entered into any agreement or any arrangement with the owners of the springs or the fee for the Powers of the way leaves, etc. and on the 4th March, 1925, when the Council were considering the plans, estimates, etc., I brought this matter under their notice but the Council would not give me at that stage directions to get into communication with the owners of the springs or Reservoir. In connection with that I would refer you to the Minutes of proceedings of the meeting held on the 4th March, 1925, under the heading of public health. Well, we have written to the different banks as well as to the Commissioners of Public Works, but have been refused quotations. The Commissioners for Public Works stated that that body was not in a position to give any further loans at present and referred us to our banks, but owing to the legislation in force abolishing Rural District Councils, our Treasurer, the Claremorris Branch of the National Bank, was of opinion that we should apply through the new Treasurer. There will, in all probability, be a new Treasurer under the Board of Health and that in the body which will take over all such works as this

but authority myself I am not in a position to say anything about that.

The matters referred to should be carefully considered. Full particulars in regard to the proposal and the arrangements required for way leaves, etc. can be obtained from the Clerk of the Rural District Council.

The Scheme decided upon at the time was that known as "O'Brien's Mill Dam" which situate within a quarter mile of the town of Ballyhaunis, is capable of providing one of the finest supplies of pure water possible. The efforts which culminated in the holding of the Sworn Inquiry were torpedoed by the combined efforts of the Farmers' Union, the Board of Health and others whose case was that the area of charge should be confined to the territory within which resided ratepayers who would directly benefit by the proposed Scheme. The necessity for the Scheme is greater to-day than ever. Its local sponsors can hardly be expected to do more than they have done towards bringing about its materialisation. In the best interests of the public health of the town and district something must be done, and soon. As the final say in the matter rests with the Minister, he has the courage to put into effect the report of a very responsible official of his own Department?

JULY 4, 1934.

BALLYHAUNIS "FINDS"

METHER IN BOG—WOODEN SHOE IN RIVER

While cutting turf on his bog at Togher, near Ballyhaunis, Mr. M. Hanon found at a depth of between two and three feet a four-handled "mether," or ancient wooden drinking vessel, scooped out of a single piece of yew, and standing 64 ins. in height, 39 ins. at the mouth.

The interesting find got slightly damaged, but can be easily repaired.

In the river near Ballyhaunis, Master P. Walsh found in the muddy bottom an ancient wooden shoe, partly decayed, which was scooped out of hard wood. The sole measures 1½ ins. in length. The heel is about half an inch high. On the better preserved side is a perforation presumably for a strap or thong to bind it across the instep.

ENTHUSIASTS IN BATHING ATTIRE

ATTEMPT TO RAISE ANCIENT LAKE CANOE

MEMBERS of the Ballyhaunis Historical and Archaeological Society, accompanied by C.G. Sergt. Conway, visited Bekan Lake with the object of attempting to recover the ancient canoe or "dug-out," for untold ages deeply embedded there in the marly bottom.

After some hours' strenuous labour in bathing attire, the attempt had to be abandoned owing to shortage of helpers.

It was ascertained that the length of the canoe is approximately 24½ feet and its greatest width about 3 feet. Parts of the sides are very much decayed, and a large ring for mooring purposes which was formerly attached, according to local tradition, to one of the ends, has disappeared.

RECENT FINDS.

The party afterwards visited the cromlech or pre-Christian burial-place, locally known as "The Giant's Grave," and also as "Leabhad Diarmada agus Gráinne," situated on Greenwood Hill only a few hundred yards from Bekan Lake. In the rear of the cromlech are a number of unincised pillar stones in a grove. According to local tradition, they mark the burial-place of Druids.

The following recent finds in the District have been acquired by the National Museum: a bog-butter Irkin found in Barneens Bog, a wooden shoe found in the Clare river near Ballyhaunis, and a mether, or ancient wooden drinking vessel, found in Togher bog.

JULY 14, 1934.

CO. MAYO TESTATOR

DISPUTE CONCERNING £26,000

There is at hearing before Mr. Justice Sullivan and a jury, in the High Court, Dublin, an action in which plaintiffs are Mrs. M. Cunningham, widow, Ballyhaunis, and Mrs. Kate A. Freely, widow, 126 La Salle St., Manhattan, New York, the first a sister and the second a niece, who seek to have revoked probate of the will of Austin Freely, Carrowreagh, Ballyhaunis, who died on Dec. 29, 1930, aged 92, having made the will on the previous day. Defendant, John Grece, Carrowreagh, is an executor of deceased.

Plaintiffs opposed the will on the usual statutory grounds. The defence was that the will was duly executed and complied with all the provisions of the statute.

Mr. Carson, K.C., for defendant, said testator had carried on a saloon in New York, and he made a fortune of £25,000 to £30,000. He came to Ireland, and died at Carrowreagh. He had made a previous will for all his relatives who might be expected to be objects of his bounty. The disputed will was admitted to probate after proceedings in which Mrs. Cunningham was not cited. She had accepted several sums of money which she considered as a bribe, and it seemed strange that she should stir up costly litigation about the will, which had already been proved before a jury.

DEFENDANT EXAMINED.

Defendant stated he wanted to go to America, but testator said to stay a few years at home, and he would be better off. Later defendant again said he would go to America, and testator asked him to remain at home, and he would make him the richest man of his name. Testator was a keen business man. He had one farm of 32 acres and another of 400 acres.

In reply to Mr. Wood, K.C., for plaintiff, defendant said that two hours before he died testator did not know he had cerebral hemorrhage.

Counsel read the will, which, amongst other bequests, left £150 to the Convent of Mercy, £150 to the Augustinian Fathers, £100 to the parish church, Ballyhaunis, and £150 to Fr. Mohan, C.C. Testator left the post office to his nephew, Thomas Green, his house and farm to Mrs. Cunningham for life, and after her death to defendant.

Mr. F. Walsh, solr., gave evidence of the preparation and execution of the will in accordance with the instructions of testator, who, he said, gave them quite clearly.

Mr. E. Wood, K.C., Mr. C. Lavery, K.C., and Mr. John O'Leary instructed by Mr. Gerald Maguire for plaintiffs; Mr. C. Conroy instructed by Mr. A. B. Brice held a watching brief for Mrs. Thomas Conroy against Ballyhaunis, another sister-in-law of testator; Mr. Carson, C. Mr. M. Maguire, K.C., and Mr. E. C. Mick, instructed by Mr. A. Crean for defendant.

JUNE 20, 1934.

WILL DISPUTE

ESTATE OF COUNTY MAYO MAN

There will be continued to-day, before Mr. Justice Sullivan and a jury, in the High Court, Dublin, the action in which Mrs. M. Cunningham (91), widow, Ballyhaunis, sister of testator, and Mrs. K. A. Freely, another widow, 126 La Salle St., Manhattan, New York, niece of testator, are plaintiffs, and they seek to have revoked probate of the will of Austin Freely, Carrowreagh, Ballyhaunis, who died on December 29, 1930, aged 92, having made the will at Carrowreagh, the day before. Defendant, John Grece, Carrowreagh, is an executor of deceased.

The property is worth over £25,000.

SOLICITOR CROSS-EXAMINED.

In cross-examination by Mr. Wood, K.C., for plaintiff, Mr. Walsh, solr., Ballyhaunis, who made the will in dispute, said testator mentioned deposits of £5,000 and £5,000 over which he had "dominion," although there were other names on the deposit receipts with his own. The Thos. Grece, to whom the post office was left at Carrowreagh, was the only man of the name there. A previous will was made by Dr. Smyth, and given witness by Mr. Crean, solr., before witness made the last will. Testator told him to test the first will, and witness burned it. Witness had no interest in the matter of the will.

Replying to Mr. Carson, K.C., for defendant, he said this was no truth in the suggestion he perpetrated a fraud in the preparation of the last will.

Dr. A. Smyth, Ballyhaunis, said testator made a complete will in his presence, and Nurse Whiteside and he witnessed it. Testator perfectly clear. Witness gave the will to Mr. Crean, solr. Later, witness was with testator, and Mr. Walsh, solicitor, was there. Mr. Walsh wrote the will in dispute. Witness and Nurse Whiteside were with the will. Testator was quite competent to make the will. Witness had no interest in any parties to the suit.

Dr. J. McGrath, State Pathologist, said he agreed entirely with the evidence of Dr. Smyth as regarded his diagnosis of testator, who got an attack, but it was quite reasonable to assume that the mind and the memory of testator were quite normal shortly after the attack.

PRIEST EXAMINED.

Rev. P. Moane, C.C., Ballyhaunis, said on Dec. 27, 1930, he saw testator in bed, conscious and clear in mind. When witness was leaving John Grece asked him to take charge of about £22 and to watch to testator. Mrs. Cunningham came and witness took the money and lodged it in the bank. Returning at 7.45 p.m., he found testator improved in condition, clear in mind, speaking and able to appreciate what he said.

Miss Jane Whiteside, trained nurse, who attended the testator in his last illness, said she found the testator clear in his mind when she witnessed a will drawn up by Dr. Smyth.

Rev. M. Flynn, Sligo, said he had known testator who was very clever and shrewd. On 20th December, 1930, testator came to witness's house along with John Grece. When they had gone, testator said he hoped to leave John Grece very well off. He also said he would do well for Thos. Grece.

JUNE 21, 1934.

MAYO ESTATE DEFENDANT'S CASE IN WILL SUIT

There will be continued to-day, before Mr. Justice Sullivan and a jury, the action concerned with the will of Austin Freely (92), Carrowreagh, Ballyhaunis, who left a fortune of £24,000. He made his last will the day before he died. His admission to probate is opposed by his sister, Mrs. M. Cunningham, widow, Ballyhaunis, and a niece, Mrs. K. A. Freely, also a widow, Manhattan, New York. John Grece, of Carrowreagh, one of the executors, is defendant.

Testator bequeathed £500 each to two nieces in America; £150 each to Thos. and Sarah Conroy, nephew and niece; £150 to his nephew, Rev. M. Owens; £150 each to John Freely, Ballyhaunis; Rev. Father Moane, for Masses; the Augustinian Fathers, Ballyhaunis; and Patk. Freely; £100 each to the Convent of Mercy, Westport, and the Parish Priests; residue to "all my nephews and nieces, my sister (Mrs. Cunningham), John and Thomas Grece, in equal shares." Two separate bequests were: the Post Office, Ballyhaunis, to Thos. Grece, Carrowreagh; and house and farm at Carrowreagh to Mrs. Cunningham for life, with remainder to John Grece.

TENDED TESTATOR.

Thos. Grece (24) stated that for years he lived with and tended testator. Mrs. Cunningham lived upstairs while witness was in the house. John Grece managed the farm and looked after the outside work.

Between counsel it was agreed the approximate costs already incurred, apart from the present action, were £2,296; in addition there were specific legacies, estate duty, and income tax, making £7,300. Deducting them from £24,000, gross value of the estate, the net revenue was approximately £14,500. When the costs of the present proceedings and other charges were deducted, there would remain about £12,000 net residue.

Mr. Wood, K.C., for plaintiff, said they claimed the estate should be divided in thirds between them. Apart from the evidence of Mr. Walsh and Dr. Smyth, there was no proof testator had a disposing mind. Counsel reviewed the evidence given by Father Moane and others, and said there would have been no will-making that night if there were no Greces about the house. He asked the jury to condemn what he termed "a midnight resurrection will."

Mr. F. McNeill, bank manager, Ballyhaunis, said testator came to the bank and instructed witness to place £5,000 on deposit in the joint names of Patk. Freely and himself (deceased), £10,226 in the joint names of Rev. M. Owens and himself, and a balance of £3,550 in his own name, remarking that he wanted it for another purpose, and £200 in the joint names of Richd. Owens and Father Owens. In addition, there was a deposit in the bank of £500 on the names of the deceased and Thos. Grece. Witness and Mr. Crean, solr., were called to testator's house on Dec. 27, 1930. Witness saw testator prostrate in bed, and Dr. Smyth and Nurse Whiteside were beside him. When witness and Mr. Crean asked testator if he could do anything for him, there was no reply. Dr. Smyth showed witness a will which he (Dr. Smyth) had drawn up. Witness read it and gave it back to Dr. Smyth, who handed it to Mr. Crean.

CROSS-EXAMINED.

Cross-examined by Mr. Maguire, K.C., witness said his wife was a relation of Mrs. Pat Freely. In business dealings with testator witness found him very satisfactory man, and he was so forth-night before his death.

Dr. MacErlain, Dublin City Coroner, said he had read the evidence regarding the last illness of testator, and it was highly improbable testator was able to make a will at midnight on December 29, 1930, having had cerebral hemorrhage during the afternoon.

Dr. N. T. Freeman, Fitzwilliam Square, said that on the evidence as to the condition of testator, it was difficult to imagine he could make a capable will.

Mrs. Margt. Cunningham (91) said that on December 24, 1930, she was told testator had partly fallen on the floor of the kitchen, when he was put to bed, but he was unable to answer her when she spoke to him, and he was in that condition up to his death.

JUNE 22, 1934.

OLD MAN'S WILL THE JURY FIND FOR THE DEFENDANT

The jury found in favour of the defendant on all questions and that the will was duly executed, and that the testator was of sound mind and understanding and approved of its contents.

In the action (before Mr. Justice O'Sullivan, in the High Court, Dublin), concerned with the will of Austin Freely, Ballyhaunis. There have already been proceedings in connection with the will, but, in the present suit, the plaintiffs were Mrs. Margaret Cunningham (91), sister of testator, and Mrs. Kate Freely, niece. The former lives in Carrowreagh, and the latter in Manhattan, New York. They claimed that the will should be condemned on the usual legal grounds.

Defendant, John Grece, executor, Carrowreagh, submits the will as the considered wishes of testator, who, he contended, quite clear in his mind, and capable of appreciating what he was doing.

Mrs. Freely, wife of Paul Freely, said she saw testator in his last illness. When she asked "how are you?" she got no reply, nor did John Grece who was in the room when he asked testator if he knew Mrs. Pat Freely. Testator seemed to be sleeping very heavily.

Mr. Lavery, K.C., for plaintiffs, in addressing the jury, said there was no foundation for the suggestion the case was brought so that Mr. Maguire, solr., might get the case out. The defendant's object because the testator's condition was such that the validity of the will made on his death-bed should be tested.

FOR DEFENDANT.

Mr. E. Mick, for defendant, in addressing the jury, said there was no charge that Mr. Gerald Maguire brought the action in order to recover his costs.

His Lordship in addressing the jury, said it was not suggested that any fraud was worked on the testator by any person in the case. The will had been already upheld in previous proceedings, but the plaintiffs before the Court now were not parties to the former action, and were not cited and given notice that it was pending. They were quite unaffected by the result of that action, and it was their right to come in under the law and litigate the whole matter again. He refused plaintiffs' costs and gave costs out of the estate. His net saving costs to plaintiffs did not mean he disagreed with the verdict of the jury.

The National Library.

APPEAL FOR DOCUMENTS.
LOCAL RESPONSE.

(Specially Contributed.)

Last March the National Library authorities made a strong appeal through the daily and weekly Press for additional material bearing on the development of national movements between the close of the 19th century and the year 1921.

It was pointed out that the Library has in preparation a bibliography of the printed material already in the Library dealing with the struggle for national independence (modern period) and the political relations between Great Britain and Ireland to December 1921. The published appeal emphasised that "in the interest of present and future students of Irish history it is most desirable that the Library collection should be made as complete as possible," and that the printed and published records should be supplemented by the narratives of those who themselves took an active part in the various movements of the period; who were associated with national organisations, or personally acquainted with national leaders, or who may be able to throw light upon special episodes or phases of the struggle.

Any document, said the appeal, of contemporary interest; such as a leaflet, pamphlet, poster, membership card, the programme of a national concert, a photograph, or the recollection of some episode in the national struggle would be welcome.

The passage of time, the death of eyewitnesses and participants, the fading memories of living persons, the chances of destruction or loss while historical documents remain in private hands, combine to make it a matter of urgent necessity that records of a national character should be gathered together for safe keeping and future use and reference without undue delay.

The appeal was repeated with added emphasis in May last, also embodying the results of the first public appeal, and mentioning the names of several individuals who had responded to the call.

It may be of interest to mention in this connection that, in response to the second appeal, Dr. Michael F. Waldron, Ballyhaunis, presented to the Library a comprehensive volume of matter covering practically the whole period from the closing days of the Parnellite split down almost to the present hour, and consisting of matter mostly written or compiled by himself, including leading and special articles on national affairs; numerous letters contributed to the daily and weekly papers on literary, economic, educational, linguistic, and cultural subjects, written in his own signature or different pen-names; programmes of dramatic and musical entertainments; matter relating to the building of new churches in the county, and religious and charitable affairs; photographs; holograph letters received by him from prominent leaders and high ecclesiastics dealing with prominent questions of the day; addresses of various types; speeches on various occasions; literary sketches and comments on the whole giving a fair idea of the trend of public events from day to day during the period covered, and bringing into strong relief the names of those who were most prominent and active in the different national movements, and the type of work in which they were engaged for the advancement and upliftment of the community and country. Many an important incident that is now forgotten by the public, many a fugitive piece of verse or prose, that the writer just flung on the wings of the Press and possibly thought no more about; many a little speech at a "political or Gaelic League meeting, are all here preserved from utter loss and forgetfulness.

It may be of more especial interest to mention that the album of cuttings, etc., includes a large proportion of matter clipped from the "Connaught Telegraph" columns, leading articles, letters, reports of meetings, paragraphs of topical interest, literary contributions, etc., dating from the editorial days of the late Mr. Richard A. Gillespie, said affording accumulated proof of the spirited and courageous patriotic policy of this paper in the struggle of right against might; in the redress of grievances;

in the assertion of popular claims; and in the progress and upliftment of the great toiling masses of the county, the farming and labouring sections of the population. The record of such national efforts forms the raw material of contemporary history, and indicates how by a slow and painful process of travail and development the present has been evolved from and shaped by the activities, struggles, clashes and teachings of the past. The noble and manly part played by the "Connaught Telegraph" in days gone by in championing the cause of the oppressed, in redressing wrongs, in furthering everything worth while in the cause of religion, charity, education, nationally, finds epitomised historical expression in the extracts from its columns from year to year, from the days of Mr. Richard A. Gillespie down almost to the present hour. Here are the concrete proofs of policy, achievement and aspirations, that will defy and withstand the shocks of time. Here is incontrovertible evidence of service nobly rendered in days of difficulty and stress. Here is a monument of devotion and aim accomplished in those dark days of the past when the Irish race were fighting a life or death struggle against tremendous odds, the power and might of England, and the machinations of Public Castle and its allies and paid agents, its secret service organisation, and its hiring pimps. Solid, concrete performance of meritorious service thus duly recorded and authenticated can neither be wiped out by attack nor silenced by abuse. Pointing to such evidence, though it is after all only the tiniest fraction of a long and honourable career devoted to the nation's service, the "Connaught Telegraph" can claim to have done its part in educating the people, in voicing their grievances, and in pressing home their claims for the redress of wrongs and injustice, when they were struggling valiantly in the toils of tyranny and corruption. Where there was a wrong to be righted, an abuse to be attacked, an evil to be exposed, the "Connaught Telegraph" was ever ready to lend a helping hand. Its voluminous file prove that this has been so, and the brief extracts and cuttings to which reference has been made, but which are fairly representative of its general and settled policy of patriotic effort and constructive teachings, substantiate the claim even more forcibly and compactly.

In addition to extracts from the "Connaught Telegraph" columns, it may also be mentioned that the album of records now in the custody of the National Library, also contains matter culled extensively from other provincial journals and more particularly those published in Co. Mayo, during the trying years when the privacy and secrecy of the editorial sanctum were respected and held sacred, and the modern disciples of the notorious Pierce Nagle and the more notorious Dick Pigott found it hard to obtain a foothold in Mayo journalism for their nefarious and treacherous activities subsidised by the Castle secret service treasury.

Dr. Waldron's album and supplementary contributions to the National Library records indicate the powerful and important part played by Co. Mayo in all spheres of national activity—political, linguistic, industrial, musical, dramatic, literary, and, of course, religious. Years have been spent on the compilation, its collection, selection and arrangement.

20th August, 1934.
(Note.)—We cordially congratulate Dr. M. F. Waldron on his great forethought in retaining and compiling this very important data, which, we are sure, was a very acceptable response to the appeal made by the National Library authorities. We also desire to express our appreciation of the unsolicited testimonial of our contributor in his references to the "Connaught Telegraph," and our full appreciation of the co-incident—perhaps unknown to him—that his article is dated 20th August, which synchronises with the same date in 1900 when the first issue was published under our own proprietorship.—Ed. C.T.)

The Connaught Telegraph,
6th October, 1934

Mr. Michael A. Waldron, brother of Miss A. Waldron, Central Hotel, Ballyhaunis, and son of the late Mr. Richard A. Waldron, who died recently under an operation in New York. His death is deeply regretted by the people of Ballyhaunis and district.

SEND-OFF FOR PRIEST

Ballyhaunis station was crowded when some hundreds accorded Rev. B. Hogan, O.S.A., a send off on the first stage of his journey to Queensland, Australia.

A native of Fiddown, Kilkenny, Father Hogan had been attached to St. Mary's Abbey, Ballyhaunis, for the past three years.

The send-off party included—Very Rev. E. A. Mandell, O.S.A., Prior, Ballyhaunis; Rev. G. Prodergus, P.P., Ballyhaunis; Rev. Fr. O'Byrne, O.S.A.; Rev. Fr. Finn, C.C.; Rev. Fr. Egan, C.C.; Ballyhaunis; Mr. A. Cress, solicitor, Sheriff; Messrs. J. Dillon, Lestrach, J. J. Walsh, W. Dillon-Lestrach, B.A., and St. J. Gervase, B.A., sales, and Mr. E. Jennings, Postmaster.

Ob. March 1st-1943, Cairns

On Way To Australia



Rev. B. Hogan, O.S.A., a native of Fiddown, Co. Kilkenny, who was attached to St. Mary's Abbey, Ballyhaunis, is now on his way to Queensland, Australia.

IRELAND DISAPPEARS FROM THE MAP

To the Editor "Irish Independent." Sir—The compliments of every sane Irishman are due to your "Lawyer" for his contribution under the above heading. For his "linguistic" make-believe "I thank him specially for teaching me that word, I am looking on you now over a dozen years at "Irish" that would sicken a saint; and it is tolerated by a nation of saints—and "scholars" "Secrets," to begin with, is, as an Irish word, a stark abomination. Italian will not endure three consonants together, and "Saor, stat" is far a worse case than a mere matter of three consonants.

There are hundreds more of these precious "Irish" words; but, to be brief, ex hoc uno disco reliqua. When I saw "Provisional Government" rendered "Rialtas Sealadach" in Irish, I threw up my hands and said, who is to save the genuine Irish language—the killers are in the saddle! Verse remained behind, of course; but nothing of it could come on no since except as a detail; his general position was clear to me once for all when "Provisional Government" was "Rialtas Sealadach." The language, too, will disappear from its map; and we'll have Saorstat Sealadach—and linguistic make-believe—in its stead.

(REV.) J. M. O'REILLY.

Bekas, Clontarrie.

TRESTON (Ballyhaunis)—March 27, 1934 at her residence, Cottage, Ballyhaunis, Kathleen, younger daughter of the late James Treston and Mrs. Treston, and sister of Sister M. Magdalen, presented to the late Mr. Treston, a daughter of the late Mr. Treston, who died recently under an operation in New York. His death is deeply regretted by the people of Ballyhaunis and district.

BATTIGAN (Ballyhaunis)—Nov. 20, 1934. James Battigan, 84, 20, St. Mary's Street, Ballyhaunis, died at his residence, 84, 20, St. Mary's Street, Ballyhaunis, on Saturday, 17th inst. He was 84 years of age. He was buried in the Catholic cemetery, Ballyhaunis, on Monday, 20th inst.

Ballyhaunis Historical and Archaeological Society.

ANTIQUES FOR NATIONAL MUSEUM.

AN EDUCATIONAL SUGGESTION.

PROJECTS UNDER CONSIDERATION.

(Specialy Contributed.)

During the past few months the Ballyhaunis Historical and Archaeological Society have been very active.

They were fortunate in securing for the National Museum some interesting objects recently found in the district.

A bog-buried birkin found while turf-cutting at a depth of several feet in Barheen bog, by a workman employed by Mr. Frank Swift, Kinvara Lodge, Ballyhaunis, was presented to the Museum by Mr. Swift, and thankfully accepted for the Folk Collection.

A bear-handled mether or ancient drinking vessel, found while turf-cutting in Toghur bog, at a depth of four or five feet, by Mr. Michael Hanmon, was accepted by the Museum as an exhibit, and pronounced to be "a nice little object." This was a very rare type of find in the locality. Though it got accidentally broken in several pieces, it was skilfully reconstructed and pieced together before being forwarded to the Museum for inspection.

An ancient wooden shoe, crudely scooped out of a single piece of hard wood, was found in the centre of the river above the stepping-stones under the Friary hill, by Master Paddy Walsh (the bantam weight champion boxer for Connaught and Mayo), as he was paddling in the muddy water on his hot June afternoon. Feeling his foot slip into something in the muddy river bottom he raised it above the water, and brought to light his curious and venerable specimen of ancient footwear. It may be worth mentioning that in olden times, long prior to the adoption of the existing road system, tradition tells us that a ford crossed the stream quite near the spot where the shoe was discovered. Then again, the Augustinian Friary on the hill was founded in 1348, and there is a possibility that one or other, or perhaps both of these historical facts had some connection with the antique.

This object was also accepted by the Museum as an interesting addition to the Folk Collection, and the finder rewarded as generously as the limited funds at the disposal of the Museum authorities would permit.

AN ANCIENT CANOE.

There was an old tradition in the district to the effect that, submerged in Bekan Lake somewhere, there was an ancient canoe or dug-out. The exact whereabouts of the object was not however known with certainty, until the exceptional drought of last June and July so lowered the lake level, that some bathers unexpectedly came upon it, resting calmly and peacefully in its centuries-old bed at the bottom of the lake.

The finders tried to lift it, but failed after many hours' labour. The canoe seemed to be as firmly fixed as if it were embedded in concrete.

When the find was reported to the Society no time was lost in visiting the spot, in the hope of recovering this wonderful work of ancient days. Dressed in bathing attire and provided with ropes, spades and other implements, several went out into the lake, and vigorously set to work in a gallant attempt to rescue the old object from its age-long bondage. But the workers were too few in number. After prolonged and strenuous efforts the worthy attempt had to be abandoned with keen regret.

Measurements were however taken, and almost every inch of the object, not actually covered by the marl, felt carefully and examined. The canoe measures about 25½ feet in length, by about 3 feet centre width. Portions of the sides are worn away and badly damaged.

The ascertained facts were reported to the National Museum authorities, and a communication relative to the subject was received from them in reply, suggesting the course to be adopted.

PHOTOGRAPHS.

Many places and objects in the vicinity

of historical or antiquarian interest were photographed during the year, and some copies of the more important and interesting were presented to the Museum for the files preserved there.

GOLD!

Last week, while digging in the corner of one of his fields, a farmer in the locality turned up a Georgian gold coin of 1760. The coin was almost as bright and fresh as the day it was minted.

Possibly there are more to be found about the same spot. Let us hope so. Farmers just now would not grudge a little extra labour in digging up golden guineas if they could only get the tip where to start.

It is a pity to estimate no truth in the rumour that the lucky finder has since been digging out guineas and sovereigns as plentifully as if they were potatoes. Would it were so! Gold finds, either in the form of coins or ornaments, have been lamentably rare in the district up to the present. Let us hope for better results in the future.

AN EDUCATIONAL SUGGESTION.

For a great many years antiquaries of one kind or another from the Ballyhaunis district have been added to the treasures of the National Museum. What the exact number is we do not know with certainty, as we have not a complete list of local finds, but according to all accounts they must by now have reached a respectable total.

With the view of turning these local finds to educational uses, the Society has suggested to the Museum authorities that they ought to supply to the local National School, for display on the walls, a set of enlarged photographs of the more important antiquities, accompanied by short descriptions and a few details as to the time and place and where they were found.

This little scheme would help to bring home to the minds of the youngsters the realities of local history. It would help to stimulate their imaginations, and interest them in their immediate surroundings. Every antique is a junk of objective history. It connects up the present with the remote past, and throws a light on the ways and manners of bygone years and peoples. It makes us familiar with the modes of life and the standards of attainment of the past. It enables us to compare and contrast what was with what is: the past with the present. And so estimate our progress.

Where we cannot have the real object to inspect and examine, a photograph or picture is the next best substitute. A photograph of an old object might serve a useful purpose in a lesson. It can illustrate a story, tell the story of hundreds or thousands of years; stir the imagination to its fullest limits; and bring home to the bosom great and noble lessons never to be forgotten.

Through the medium of the eye, the memory, imagination and emotions can be moved powerfully, and impressed forcibly and permanently. A set of enlarged photographs of local "finds" could convey to the minds of pupils very useful and salutary lessons. The local associations would particularly apply to them and stir their curiosity and interest.

AN ANCIENT SANDAL.

In the Museum there is a fine specimen of an Ogham stone found some years ago near the site of an old church on a hill at Kilmamm, about half a mile from Ballyhaunis. Accompanying the exhibit in the Museum there is the deciphered version of the inscription and a translation of the old Irish words. An enlarged photograph of the would make an interesting and instructive picture for the schoolroom, and would help to bring home in an objective way to the minds and hearts of the pupils the lessons of history and antiquity. A single picture of true significance and value might teach more than twenty lessons read and explained without such an aid to the memory and imagination. To the mind of a "willing" student a single glance would convey a whole volume of history. In a flash a thousand years would flit by, all its associations, historical and social.

What romance might an imaginative boy associate with the ancient leather sandal, 250 years old at least, found some years ago by Mr. Aust'n P. Waldron, at a depth of 6 feet in a bog at a spot at Kinvara, where there was an ancient canoe found some time ago about Mannin Lake and it is now in the Museum. How it would stir the imagination to see it! What was its history? Amongst other antiquities of local origin might be mentioned the cask of bog-butter found in Pollnacraochy about five years ago by Mr. P. G. Glavey; domestic utensils, questionable specimens of various types of wearing apparel, etc. any of which would

be the subject of an interesting and instructive picture for the schoolroom.

"Antiquity is the certain destiny of all things and peoples. Every moment that passes brings us nearer to it and farther away from the future. We are not sure of a moment of the future, but nothing can rob us of the past. Those who live a hundred years hence will look back on these our days as ancient history, on the things we see as a vanished antiquity. Every thing and every event relates itself to the past, and antiquity is the great certainty."

"Antiquity!" exclaims Charles Lamb in one of his charming essays, "thou wondrous charm, what art thou? that being nothing, art everything? When thou wert, thou wert not antiquity—then thou wert nothing, but hadst a remote antiquity, as thou collectorst to look back on. Every thing is antiquity; thou thyself being to thyself fast, jejuné, modern? What mystery lurks in this retroversion? or what half Janus are we, that cannot look forward with the same idylly with which we for ever revert! The mighty future is as nothing, being everything! The past is everything, being nothing."

At all events we are sure of the past, we know it, but the future is not ours to calculate on even for a moment. We can depend on the past, it is unchanging and unchangeable, but the future is an uncertainty; we know it not; we cannot rely on it. It approaches with death in its bosom, and a back-load of trials and miseries. It is possible to learn something about the past, but everything pertaining to the future is hidden from mortal eyes. We may speculate and plot and plan, but who can say what the result is going to be? Not so the past, it is friendly and confiding. It is ours; the future is nobody's.

Replying to the suggestion about the enlarged photographs of local antiquities for the Ballyhaunis National School, the Director said: "An interesting suggestion, but I have a collection of photographs in the school. I think that it is a very good idea, and one which we will certainly adopt, but it will take some time before we can carry it out."

INVITATIONS.

Many invitations have from time to time been extended to members of the Society to visit objects and places of historical or antiquarian interest outside the district. When circumstances permitted this has been done in several instances, but unfortunately it has not been found practicable to accept all the invitations so kindly made.

The prime concern of the Society is, of course, the district of Ballyhaunis, where they still remains so much to be done and explored.

PROJECTS UNDER CONSIDERATION.

It has not yet been found convenient to compile the register of inscriptions on the tombstones in the ancient Augustinian cemetery, though the idea has been under consideration for some years past.

The old cemetery, "where the rude forefathers of the hamlet sleep," dates back it is said almost to the 14th century. There was, however, an older cemetery of very small dimensions in the space between the church and the present residence. It is now concealed beneath beds of sowers. Originally it was enclosed by high walls. The dust of many of the oldest families in the district is here preserved. Inset in a pier of the gate leading to the old cemetery is a piece of ancient sculpture worth noticing.

Another antiquarian project that has been under consideration for some years is the erection of a memorial to St. Patrick beside the holy well, where he preached and baptised his converts, in the townland of Holywell. It is strange that in all the long years of the past nothing has been done to honour this hallowed spot, the cradle of Christianity of the district, and one of the most historic spots in the county, for wherever St. Patrick went, and wherever place he honoured by his presence, cannot be otherwise than historic, reflecting as it does something of his greatness and glory, and gaining lustre from its association with his name and divine labours.

The Society hope to see the day when a fitting memorial to our great Patron Saint will permanently be in the hands of the labourers, and that will be for all time, an historic landmark and a visible recognition of the people's fidelity, faith and love.

"ANTIQUARY."

Ballyhaunis, 30th August, 1934.

JANUARY 10, 1935.

Record of Long Service.

The retirement on superannuation of Mr. T. F. Moran, home assistant, surveyor, and cottage rent-collecting officer, Ballyhaunis, closes a record of combined service under the old British Local Government Board and the present Department of Local Government of, approximately, 50 years.

**Ballyhaunis Historical and
 Archaeological Society.**

THE ST. PATRICK MEMORIAL.

The erection of a suitable and impressive Memorial to St. Patrick at Holywell has for some years been under consideration by the Society, but owing to the numerous and frequent demands, at the present time and almost continuously during the past few years, on the monetary resources of the community in connection with sporting, political, philanthropic and charitable activities in the district, coupled with the prevailing depression and lack of prosperity, it has not been thought prudent to push forward the project into prominent public notice just yet. Were times better and prospects brighter, there is very little doubt that abundance of support would be forthcoming from sympathisers and admirers of our great old Patron Saint, who honoured the district with his presence and left the imprint of his footsteps on our soil. For nearly fifteen hundred years Holywell has been an historic spot, the place of pilgrimage for the faithful. To visit it alone and pray beside the Holy Well is an act not only of piety but also one of historical significance. Those blessed with sufficient imagination cannot fail to be thrilled at the simple experience. Here on this hallowed and historic spot they are brought into spiritual contact with the grand old Saint, and with the spirits of all the countless millions who throughout the centuries have made Holywell a place of pilgrimage and prayer. It is inspiring to think that you stand on the very spot where St. Patrick stood and preached to our pagan forefathers who had never before heard of the True God; who had never before heard the name of Christ the Redeemer spoken from human lips; who had never heard of the Sacrifice of Calvary or the Resurrection from the Dead, but who had wandered in the wilderness of darkest paganism, and prostrate themselves in adoration before idols of stones and wood. Surely a tremendous and mystical historical event! Here the Saint baptized his converts—here, at this bubbling sparkling well! What did our pagan ancestors think of St. Patrick as he stood in their midst, preaching to them the Eternal Truths of Christianity of which they had hitherto never heard? What new light must have flashed on their darkened minds as he unfolded his arguments concerning the True God, the Blessed Trinity, the Sacrifice of Calvary, Heaven, Hell and Purgatory! Can we conjure up in imagination the scene and not feel thrilled at the picture visualised! And as St. Patrick looked about him, his eyes beheld those hills and plains just as you see them to-day. After his weary journey, fatigued and thirsty, in all probability he rested with his faithful followers beside the well and slaked his thirst with its cooling, crystal water. And ever since that time, fifteen hundred years ago, people have been drawn by mysterious attraction to this hallowed and historic spot to commune with God and St. Patrick. His spirit broods over it. The spirits of the millions who have made a pilgrimage here and who are now with their Maker seem to overshadow and haunt it still. With the aid of imagination we can see them thronging to this spot from all points of the compass to show their love and appreciation of St. Patrick's arduous labours, and to manifest their belief in the truths he taught. No Memorial as yet marks the hallowed spot, the scene of the most wonderful and historic event in our history. It has been revered and honoured by the long procession of those who have gone before us, confirmed in the Faith he brought to our shores. Generation after generation passes onward like the waves of the river, but the name of St. Patrick endures, and the Faith remains firm and steadfast in the midst of change and fluctuation, like the rock in the ocean that shoulders off the raging billows like a Crag. Patrick itself with its feet on the earth and its towering crest reaching up to Heaven through storm, tempest, and the wild, whirling commotion of the clouds above and around. And so it will be for evermore while grass grows and water runs. People may change and fall into

the mire, but the Faith remains firm and steadfast in the midst of change and fluctuation, like the rock in the ocean that shoulders off the raging billows like a Crag. Patrick itself with its feet on the earth and its towering crest reaching up to Heaven through storm, tempest, and the wild, whirling commotion of the clouds above and around. And so it will be for evermore while grass grows and water runs. People may change and fall into

HISTORICAL DOCUMENTS.
 The Society regret that up to the present they have been unable to secure a number of historical documents and letters written by well-known men dealing with past events and movements. Some years ago the collection was in the hands of a well-known citizen, now unfortunately deceased, but the subsequent fate of these valuable letters and other documents is unknown. The Society, however, have hopes that they may yet be traced and preserved for future reference and use, in connection with the history of Irish movements from the days of the Fenians up to quite recent times.

AN HISTORICAL WEAPON.
 The Society would also desire to acquire, if possible, a unique weapon with historical associations, which was known to be in the possession of a prominent local politician who passed away some years ago. So far the Society have failed to trace the existence of the unique object, but all hope is not lost yet of doing so.

A LEGENDARY HOLLOW.
 In the townland of Kilmavair, a short distance from Ballyhaunis, there is a remarkable oval hollow about 400 yards in circumference, and about 80 feet in depth, which has been associated in the popular imagination from time immemorial with legends of terrible giants and demons, but which the Society believe to be only a meteor crater of prehistoric origin.
 16/11/1934. "ANTIQUARIAN."

MARCH 14, 1935.

Corinthians at Ballyhaunis.

The Ballyhaunis club have found themselves faced with the necessity of providing a new venue for the tournament to be staged there on St. Patrick's night. As no local hall would accommodate the crowd expected, a large marquee has been erected.
 The Corinthian Club (Dublin) is providing the opposition to the local selection, and the programme is as follows (Corinthians being first named):—
 Fly—M. Doyle v. J. Jackson. Stand—A. Co. tello v. J. Ward. Light—J. Kelly v. T. Keane. Middle—Gregan v. E. McDonagh. E. O'Sullivan v. R. Brennan.
 Forward—P. Fagan v. K. Walsh; T. Halpin v. T. Phillips; W. Hanlon v. J. Kilgus; J. Brown v. J. Keane; J. McDonagh v. Walsh; J. Halpin v. A. Coaker; J. Clarke v. J. Moyllete.

(From the "Connaught Telegraph,"
 March 9th, 1935.)

"KNOCK SHRINE."—This pious, holy spot, intimately associated with Our Lady, and to which many thousands of her clients from every part of the Catholic world repair every year to pray at her shrine, is to undergo substantial improvements. The church grounds are to be suitably enclosed and laid out with walks of beautiful design, and massive wrought entrances to the church enclosure. The energetic P.P., Father Corcoran, has the matter in hand, and the work will be carried out to the design and under the supervision of a distinguished church architect, Mr. J. V. Drennan, Belfast Bank Chambers, Belfast.

MCDILLIDUDDY (Ballyhaunis) and Killarney.—Oct. 5, 1934, Denis McDilliduddy (brother) and Mrs. McDilliduddy, deeply missed, mother, sisters and brothers, wife, aged 81, High Mass in Parish Church, Ballyhaunis, today (Monday) 11.30 a.m. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

FLANAGAN (Ballyhaunis)—June 4, 1934: at the Mater Hospital, Dublin, Richard, wife of William Flanagan, Ballyhaunis, deeply missed, mother, sisters and brothers, husband and children, funeral from Castlebar, Co. Mayo, today (Monday) 11.30 a.m.

MELLY (Ballyhaunis)—March 28, 1935: at her residence, residence, Denis, McDonagh, son of Denis, elder of James McDonagh, deeply missed, mother, sisters and brothers, wife, aged 78, High Mass in Parish Church, Ballyhaunis, today (Monday) 11.30 a.m. Funeral immediately afterwards to New Cemetery, Ballyhaunis.



**BONES OF DEER FOUND
 BED OF LAKE AT BERRY
 ALHAMORE MAY 29th 1935**



**DOUGHANLEA LAKE,
 DERRYVACKNA
 MAY 29th 1935.**

DILLON (Ballyhaunis)—March 27, 1935: at her residence, Derriscon, Ballyhaunis, Annie Freer, widow of Patrick Freer, deeply missed, mother, sisters and brothers, husband and children, funeral from Parish Church, Ballyhaunis, today (Monday) 11.30 a.m. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

FREELY (Ballyhaunis)—April 27, 1935: at her residence, Derriscon, Ballyhaunis, Annie Freer, widow of Patrick Freer, deeply missed, mother, sisters and brothers, husband and children, funeral from Parish Church, Ballyhaunis, today (Monday) 11.30 a.m. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

FOUDY (Ballyhaunis)—April 29, 1935: at his residence, Bridge Street, Ballyhaunis, Michael Foudy, son of Patrick Foudy, deeply missed, mother, sisters and brothers, husband and children, funeral from Parish Church, Ballyhaunis, today (Monday) 11.30 a.m. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

(By "STUDENT").

ESSAYS IN RHYME.

(By "Student").

THRESHING THE CORN.

Harvest time is here once more,
And fragrant Summer's gone;
The fields are strip of their wealthy
store.
And the reaper's task is done—
And the resper's task is done!
The seed we sow'd in the green Spring
On the brown up-turn'd mould,
And watch'd so long a-ripening—
Is chang'd to burnish'd gold—
Is chang'd to burnish'd gold!
Trip about, skip about
Thresh the golden corn;
Straw flies, chaff flies,
Grain flies like hail;
Thwack, thwack,
Answer back,
All the livelong morn!
There's health in it,
And wealth in it;
There's a bit in it,
You bet—a bit!
But what of that?
You'll yet grow fat,
On the smashing, lashing flail!

Ah, sweet was Spring in mantle green,
And sweet was Summer bright,
But give me Autumn's glinting sheen,
And clouds of pearly light—
And clouds of pearly light!
And the big red moon like a balloon,
Wandering thro' the sky,
While waters hum a low, soft tune,
Like a mother's lullaby—
Like a mother's lullaby!
Trip about, skip about, etc.

The leaves drop quivering from the trees,
Where now's the cuckoo's song?
But health is in the fresh'ning breeze,
And the busk and broom among—
And the busk and broom among!
Like incense floating up to Heaven,
Waft we our souls of praise,
And thank the good God who has giv'n
The glorious Harvest days—
The glorious Harvest days!
Trip about, skip about, etc.

OLD DUBLIN TOWN.

Let others sing the praises
Of cities great and gay,
That flourish o'er the ocean wave,
In proud lands far away;
But what to us their pomp or fame,
Their wealth or high renown?
Sure none so fair as to compare
With dear old Dublin Town!
Oh, good old Dublin Town
Who'd dare to run you down!
More dear to us you grow from day to
day:
May Peace and Joy adore
Your heart fill ever more
And sunshine gladden all your future
way!

We hear of buried cities
That bloom'd in days of old,
And of their regal splendour,
And treasures rich in gold;
Their glory and their glamour bright
The stream of Time rolls down,
But worth it all, one day of Life,
In dear old Dublin Town!

What memories grand thy bosom holds
Of storied times gone by!
What history and mystery
Have pass'd before thine eye!
The secrets of thy surging soul,
Thy bitter tears did cry—
Ah! have you were and brave you are,
Romantic Dublin Town!

Oh, how serene and calm you sit,
Beside dark Liffey's tide;
Unruffl'd by the cackle shrill,
Of a jangling world outside!
Sweet music's thrilling thro' your so
Your forehead faints no frown;
We love you pleasant, winsome sir,
Historic Dublin Town!

'Tis fresh you look when morning new
Springs glittering down the East;
Or when at eve a robe of gold
Adorns calm Liffey's breast!
Tho' we might have in other lands
A sceptre and a crown,
Well, better far to live and die
In fond old Dublin Town!

rolling along,
Singing ————
A song with a cheerful chorus;
This is the way
To lighten our day,
And lend ———— the air
To cheer us!
Keep your heart up,
And don't despair;
Keep your heart up,
And drive away dull care;
There is gaieties in the air,
You may catch it every where;
Behind the clouds the sun is
shining.
Let sorrow
Beat wings narrow,
And take its flight
Away from you.
Don't get all blue,
Keep your heart up!
Youth will fade,
Light turn to shade,
And bloom
Will wither'd lie;
So now be gay,
Laugh care away,
And live your life before you die!

VOICE OF SPRING.

Winging his flight
Into the dawning light
Trolling a larklike song on high:
The lark I hear,
And his liquid notes clear,
Fall like fresh dew from out the sky
I track his way
Up thro' the air so gay,
And wish I might follow him there
Borne along
On the fleet wings of song,
Leaving behind all sorrow and care.
Ah, voice of Spring,
You teach the birds to sing,
And fill the groves with melody,
Your magic power,
Calls to life each flower,
And glads the heavy heart of me.

Oh, golden voice,
You make all things rejoice,
Nature leaps forth your thrill to feel;
The soft breeze blows,
And the greenening tree grows,
Responsive to your sweet appeal.

Oh, laughing Spring,
Thanks for the gifts you bring,
As joyously you skip in play,
But friends of yore,
Come now for evermore,
No Spring can e'er restore to me.

Gone to their rest
To the home of the Dead,
The voice of Spring no more they hear;
Roses may blow,
And laughing waters flow,
But ne'er more come those friends so
dear!

TO ERIN.

Faithful, ever, faithful,
Thro' all time I'll be!
Tho' all the world desert thee—
Trust, oh, trust in me!
As stars above,
True is my love,
Oh, I will fail thee never,
Thro' joy or woe
While waters flow,
Faithful, faithful, ever!

Faithful, ever, faithful,
Let me only prove
My heart's devotion to thee,
And all doubt remove!
I vow to thee
I'll constant be,
No power our love shall sever
Thro' life or death—
To latest breath—
Faithful, faithful, ever!

Faithful, ever, faithful
Must I speak in vain?
Faithful, ever, faithful,
Shrieks my soul in pain!
The sun may sink,
The ocean shrink,
But true love must not waver,
List to my cry
Or let me die—
Faithful, faithful, ever!

In tuneful verse have poets sung
Of war and love and wine,
But number them to-day I find
In this old stick of mine
This true old pal, who's clung to me
Thro' many a toilsome year,
And as acquaintance ripen grows
Becomes each day more dear.

'Tis long since you and I first met,
Great changes we have seen;
Yet never has there come dispute
You and me between.
You've borne all my varying whims
With resignation fine,
And not one angry word from you—
Tis true old stick of mine!

'Tis true you're not a beauty rare,
With ornaments of gold—
In fact a common thing you seem,
Now growing surely old;
But you've got poise and dignity:
For me you've charms divine
Unseen by others, but they're there
In you, old stick of mine!

What funny stories could you tell
Were you disposed to talk!
What sights you've seen, what things
you've heard
In many a pleasant walk,
When oft o'er hill and dale we trudg'd
In days of ailing style,
And now or a word you'd ever blab—
Old faithful friend of mine!

You've travell'd many thousand miles
And top'd Croagh Patrick, too,
Six times at least, but I did not
Always accompany you!
The history of your chequer'd life,
A volume superfluous
Would surely me and overflow—
Old sturdy stick of mine!

You are the perfect friend, indeed,
Without deceit or guile;
Serene, composed, and always calm,
Without a frown or smile,
On you dependence can be plac'd,
For bright your virtues shine,
Your friendly aid is e'er at hand—
Old trusted stick of mine!

Marengo and Bucephalus
Were great steeds in their day,
And well and true their masters serv'd
When in King James's highway;
But more obedient still and mild,
More worthy and divine
Is this long-suffering sturdy steed—
This antique stick of mine.

You are construct'd on a plan,
Most simple in its way,
One that has alter'd scarce at all
Even since Adam's day,
No parts no engine, and no plugs,
Nothing to wheeze or whine,
Self-sufficing, unassuming,
Rugged old stick of mine!

There is no limit to your speed,
Your upkeep's very small—
A dab of varnish once a while,
A stud on top—that's all!
You'd travel thro' the livelong day
In temper of sunshine,
And end as fresh as you began—
Old powerful stick of mine!

From what far country you first came
I'm sure I cannot say,
Maybe from tropic India,
Or South America,
It does not matter now a jot,
You've fallen into line,
A citizen, quite Irish'd,
Old hoary stick of mine!

Your friendship now has last'd long,
Without a single break;
When you're in hand and pipe in gob
No other pal I'd seek,
Contented then we three might stroll,
And memories entwine
Of other days and glorious times—
Old loyal stick of mine!

With you the miles seem shorter,
The hills appear less steep;
You urge along the faltering step,
Straight on the road you keep;
Like my sincerest friend, your help
You never will decline,
With easy grace you make the pace—
Majestic stick of mine!

We've chum'd it now so very long,
All in a pleasant way,
That if our partnership were smash'd
I'd miss you day by day,
Such heavy loss would make me grieve,
And cause me to repine,
For what would strolls without you be,
Old hardy stick of mine?

Were you to disappear some day
Or perish by sad fate,
Where could I find a successor
Your life to emulate?
Would he so long and faithfully
To all my wants incline,
And give such fine performance, too,
Old robust stick of mine!

JUNE 17, 1933

STUDENT

15th September, 1934.

Trifles.

(By "NOVICE.")

TO MY WALKING-STICK.

In tuneful verse have poets sung
Of war and love and wine,
But humbler themes to-day I find
In you, old stick of mine—
A trusty pal, who's come to me
Thro' many a toilsome year,
And as acquaintance ripen grows,
Becomes each day more dear!
Tis long since you and I first met,
Great changes have we seen,
Yet never has the come dispute
Yourself and me between;
You've borne all my varying whims
With resignation fine,
And not one angry look from you—
Sedate old stick of mine!

'Tis true you're not a beauty rare,
With ornaments of gold,
In fact a common thing you seem,
Now growing surely old;
But you've got poise and dignity;
For me you're charms divine,
Unseen by others, but they're there
In you lov'd stick of mine!

What funny stories you could tell
Were you disposed to talk—
What sights you've seen what t'ings
you've heard,
In many a pleasant walk,
As oft o'er hill and dale we trudg'd
In day of and long same,
Yet ne'er a word you'd ever blab,
Old faithful friend of mine!

You've travelled many thousand miles,
And topp'd Croagh Patrick, too,
Six times at least, (but I did not allow
The company grow!)
The history of your chequer'd life,
A volume superfluous,
Would surely fill and overflow—
Old sprightly stick of mine!

You are the perfect friend, indeed,
Without deceit or guile;
Serene, compe'd, and ever calm,
Without a frown or smile;
On your reliance can be plac'd,
For bright your virtues shine,
Your timely aid is e'er at hand—
Rugged old stick of mine!

Marengo and Bucephalus
Were great steeds in their day,
And well and true their masters serv'd
When plodding Fanny's highway;
But thro' the wide world over,
From the Rio to the Rhine,
A sturdier steed could not be found
Than you, old stick of mine!

You are constructed on a plan,
Most simple in its way,
One that has alter'd scarce at all
Ere since Adam's day;
No parts, no engine, and no plugs,
Nothing to wheeze or whine,
Self-sufficing, self-supporting,
Antique stick of mine!

There is no limit to your speed,
Your upkeep's very small—
(A dab of varnish once a while,
And on top—that's all!)
You'd travel thro' the livelong day
In temper or sunshine,
And end as fresh as you began,
Supurb old stick of mine!

From what strange country your first came
I'm sure I cannot say;
Maybe from tropic India,
Or South America;
It does not matter now a jot,
You've fallen into line,
A citizen, quite Irish'd,
Old powerful stick of mine!

Our friendship now has lasted long,
Without a single break;
When you're in hand and pipe in gob,
No other pal I'd seek;
Contented then we three might stroll,
And memories entwine
Of other days and glorious times—
Old loyal stick of mine!

With you the miles seem shorter,
The hills appear less steep;
You urge along the tiring step,
Straight on the road you keep.

Like any sincere friend, your help
You never will decline,
With easy grace you make the pace—
Rever'd old stick of mine!

We're ehnm'd! it now so very long,
All in a pleasant way,
That if our partnership were smash'd
I'd miss you day by day;
Such heavy loss would make me grieve
And cause me to repine,
For what would strolls without you be,
Old pleasant stick of mine?

Were you to disappear some day,
Or perish by sad fate,
Where could I find a successor
Your life to emulate?
Would he so long and faithfully
To all my wants incline,
And give such fine performance, too,
Dear old stick of mine?

THE CLASS BEHIND THE DOOR.
When Tommy was a little lad, six years
old or more,
He went to school and there was put in
the class behind the door.

He was a chubby, cheerful chap, with spirits
bubbling o'er,
All thro' the day he terroriz'd the class
behind the door!

He would not read, nor write, nor spell,
contemn'd poetic lore,
Believ'd himself the Solomon of the class
behind the door!

"Oh, mental concentration makes my head
feel very sore!"
Said Tommy one day to his chums—the
class behind the door!

"It is a myst'ry most profound how two
and two make four—
Too subtle for a lad like me, in the class
behind the door!"

"And anyway what is the good of all this
wild uproar
'Bout sums and things—no use at all to the
class behind the door?"

"Geography, orthography, mathematics,
and much more,
Are all beyond the simple wants of the class
behind the door!"

Thus Tommy had ideas strange, never
known before,
About what should be learn'd in the class
behind the door!

A revolution soon he tried, with arguments
galore,
To overthrow all schooling and the class
behind the door.

Defeated in this noble aim, his text-books
up he tore,
Prottesting they were useless for the class
behind the door.

'Twas sad to see poor Tommy left, like
stranded fish on shore,
While his companions climb'd above the
class behind the door.

Surrounded by new faces then, dear Tommy
would deplore
The fate that still had left him in the class
behind the door.

These, too, would one day slip him by, leave
him for evermore,
Still struggling with the problems of the
class behind the door!

But, never mind, a man he grew, like many
a one before,
Who ne'er could rise superior to the class
behind the door.

Fair, strong, and brave, bold Tommy
plung'd amid the world's roar,
And there was fame denied him in the class
behind the door.

And should you ask where now he dwells,
some tearful eyes flow o'er
But looking skyward he'll say: "Up
you, behind the door!"

Harvest time is here once more,
And fragrant Summer's gone;
The fields are stript of their wealthy
store,
And the reaper's task is done—
And the reaper's task is done!
The seed we sow'd in the greening Spring
On the brown up-turn'd mould,
And watch'd so long a-springing,
Is chang'd to burnish'd gold—
Is chang'd to burnish'd gold!
Trip about, skip about,
Thresh the golden corn;
Straw flies, chaff flies,
Grain flies like hail;
Thwack, thwack,
Answer back,
(All the livelong morn!)
There's health in it,
And wealth in it;
There's sweat in it,
You bet—a hit!
But what of that?
You'll yet grow fat,
On the smashing, lashing flail!

Ah, sweet was Spring in mantle green,
And sweet was Summer bright,
But give me Autumn's glinting sheen,
And clouds of pearly light—
And clouds of pearly light!
And the big red moon like a balloon
Wandering thro' the sky,
While waters hum a low, soft tune,
Like a mother's lullaby—
Like a mother's lullaby!
Trip about, skip about, etc.

The leaves drop quivering from the trees,
Where now's the cuckoo's song?
But health is in the freshening breeze,
And the busk and broom among—
And the busk and broom among!
Like incense floating up to Heav'n,
Wait we our songs of praise,
And thank the good God who has giv'n
The glorious harvest days—
The glorious harvest days!
Trip about, skip about, etc.
4/9/34. "NOVICE."

The Western People.
Sat., June 16, 1949

TRIBUTE

To Veteran Antiquarian (87 years old)

In recognition of his many and valuable services to the local history and archaeology of Ballyhaunis, Mr. Patrick Lyons, F.R.S.A.I., Clonmel, has been enrolled a member of the Ballyhaunis Historical and Archaeological Society. Mr. Lyons, who is already a life member of the Galway and Clonmel Societies, has written a voluminous series of scholarly letters on Ballyhaunis antiquities and genealogies, describing and identifying inter alia the Bronze Age features of the district, and giving historical details concerning the ancient races who once inhabited this part of the country, and whose descendants are to be found even to-day deeply rooted in the area. Special credit must be given to Mr. Lyons for having discovered over fifty years ago, in the vicinity of Ballyhaunis, the now well-known Brackoughboy (Island) Ogham Stone, as well as the historic Kilmanis Stone, both included in the National Museum collection of such interesting objects. A regular contributor to "Bealóidets" the brilliant folklore publication, as well as the Journal of the Royal Society of Irish Antiquaries and other similar publications, Mr. Lyons is at present engaged, in collaboration with a continental scientist, in the preparation of an important work dealing with the topography, history and antiquities of Southern Ireland.

MELROY (Ballyhaunis)—Jan. 26, 1951. At the hospital, Castlebar, Manx, a third eldest daughter of Mr. James and Mrs. Melroy, nee Devlin, Ballyhaunis. She was 67 years of age. She was a deeply and generally respected by her many friends and relatives and a devoted wife and mother. She was buried in the Catholic cemetery at Castlebar on Monday evening at 5.30 p.m. (Monday) evening at 10.30 p.m. Mass to-morrow (Tuesday) at 10.30 a.m. Funeral immediately afterwards to New Cemetery.

GRIFFIN (Ballyhaunis)—Jan. 28, 1951. Michael Griffin, Care Street, to the inexpressible grief of his heartbroken wife and family. St. Patrick's Parish Church removed to St. Patrick's Parish Church at 5.30 p.m. (Monday) evening at 10.30 p.m. Mass to-morrow (Tuesday) at 10.30 a.m. Funeral immediately afterwards to New Cemetery.

Good-bye, Old 1931!

(LINES FOR NEW YEAR'S NIGHT).

By "Amateur."

Good-bye, Old 1931!
Soon for ever you'll be gone.
Your shadow lies before our eyes,
And mingles with the dreary skies.
Your sun is set, nor e'er again
Will't rise for you on hill or plain.
Your breath pants short, your pulse beats low,
When midnight strikes then you must go!
No more on earth your light we'll see,
You'll join the great majority,
And sink into eternity!
Your time is up, your doom has come,
Time's childish child, now hurry home!
And God be with you, dear Old Year,
You brought some blessings and good cheer.
With all your faults, you leave behind
Some tender thoughts and mem'ry's kindly.
Parting with you makes one sad,
For on the whole you were not bad.
Haste, haste, Old Year, go on your way;
A moment more you cannot stay!
List! Bells crash out! Oh, go you must,
Into the abyss you are thrust!
Let's part as friends; but—pass along—
We've got to greet with smile and song
A land you from Time's portal come,
With clash of cymbals, roll of drums—
A New Year, tripping blithe and gay,
Whose life will beat yours by a day,
What has he for us—sorrow, joy?
Ah, that's your secret, new-born boy!
But welcome, welcome, bexon lad!
We trust you come with tidings glad;
With hints to guide us thro' the day,
And Wisdom's torch to light our ways:
With Health and Wealth our homes to bless
And sweet Content and Happiness!
So kindly treat us, bonny lad,
That when you leave us we'll be sad,
And say: "Al, Thirty-Two, good-bye,
We part from you with heart-felt sigh,
For you were all we could desire,
And of your presence we'd not tire!"
Deal gently with us, Thirty-Two!
Come to our land with blessings true;
With Peace and Plenty crown each day,
And banish Strife and Want away!
Pur blessings on the hands that toll,
Make fruitful our beloved soil;
Ereuzh our felder, our Faith renew;
Suppress all Wrong; sustain what's True.
O Bihie New Year! as you unroll,
Day after day the fateful scroll,
May joys and blessings, more and more,
Be added to our daily store!
Old '31—no last adieu!
Good mile falte, '32!

"Amateur."

SEPTEMBER 29, 1928.

Old Beliefs and New Facts.

PRECISIANS AND POETS.

By M. F. Waldron.

Although Edgar Allan Poe in his essay on "The Poetic Principle" emphatically declared that the poet's primary concern is with Beauty rather than Truth, we find precisians of one type or another constantly carping at statements of a quasi-scientific kind found in poetry or drama. And yet the later developments and discoveries of science sometimes prove that the leaping guesses of the poet are nearer the truth than was at first believed. The opening lines of Byron's "Prisoners of Chillon"—

My hair is grey, but not with years,
Nor grew it white
In a single night,

As men have grown from sudden fears, have been frequently assailed on the grounds that they presented a superstition—the sudden bleaching of the hair—as a real phenomenon of nature. But was the poet stating a possible fact or merely propagating a myth? Well, in 6th edition of Purves Stewart's "Diagnosis of Nervous Diseases," page 402, the following may be found: "The hair may be affected in various ways in (other) nervous affections. Well-authenticated cases have been recorded of bleaching of the hair of the scalp within a few hours as a result of profound emotion." Now this is the very latest and most up-to-date pronouncement on the vexed question. Again Moore has been ridiculed because he wrote of

fore being "true as the needle to the star," the objection lying in the scientific fact that the needle (of the mariner's compass) does not point to the truth north (polar starwise) but to the magnetic north, a totally different thing. The poet, however, in the airy frolics of his imagination, or as the mouthpiece of common belief, or common ignorance if you will, sometimes "gets there" long before your plodding scientist. As a matter of fact there is a compass in existence, the work of an American inventor, which does actually point to the true north. It is the Sperry gyroscopic compass about which it is written, "The power which keeps a Sperry gyroscopic compass pointing to the true north is the power of gravity and the changeless revolution of the earth around its axis. No gunfire, no ship rolling, no change of course, no alterations in its magnetic value of the mass of the ship affect the gyroscope. So long as the little wheel or wheels are kept spinning, the compass points to the true north."

In a work attributed to Aristotle a certain natural phenomenon is dealt with and explained after a fashion. Both the phenomenon and its explanation have been for centuries pool-pooled, as beyond reason or credence. Yet, Taylor's "Medical Jurisprudence" actually deals with this very matter in great detail, and scientifically proves that though the alleged fact may be extremely improbable, still it is not absolutely impossible. Such a thing could happen without being actually a miracle. Some of the seemingly far-fetched theories advanced by Lucretius (D.C. 92 or 93), in his poetic exposition of Epicureanism, "De Rerum Natura," have found support, if not confirmation, in Einstein's scientific works; for example, the nature and properties of sunlight. Macaulay jumped frantically on the poet Robert Montgomery because he wrote about the "Streams meandering level with their fount," protesting that such a thing would be a violation of the laws of gravitation and hydrostatics, not to mention common sense. But if we look not at a map of the world, but at a globe, and trace from source to mouth the course of some of the great rivers flowing northward—the Obi, Dniep, Volga and Rhine, for example—the first question an imaginative child might conceivably ask—"However do they manage to climb up-hill and go to the sea?"

As the poet is conceded a certain amount of license by virtue of the extraordinary vagaries of his imagination, it would be foolish to look for or expect literal truth and strict accuracy, scientific or historical, in what he brings forth. Provided he does not rush into sheer absurdities that would violate the intelligence of the average reader, his outpourings ought to be exempt from criticism. He would be a very pedant indeed who would not be prepared to forgive a lapse from scientific or historical accuracy for the sake of aesthetic pleasure. If Moore is guilty of a slight anachronism when he sings—

When her kings with standard of green unfurld,

Led the Red Branch knights to danger,
who will wish to have the lines effaced or corrected, if research discovers that the standard of the Red Branch knights was not green, but blue, orange or some other colour? The sentiment would not appeal any stronger to the imagination subject to the correction. We must not look for scrupulous adherence to facts in poetry, nor examine with microscopic vigilance every statement. Let us take what we get and be grateful. It would be silly to scrutinize such a line as—

Silent oh Moyle be the roar of thy waters
and ask what would a silent roar be like? or reject Goldsmith's couplet—

A time there was e'er England's griefs
began,

When every rood of ground maintain'd its man,
because the population statistics do not support such a contention. The poet was not verifying an official Blue-book, and meant to convey more by his poetry than could be got from the perusal of any amount of statistics. And if Coleridge writes—

We listened and looked sideways up!
Fear at thy heart, as at a cup.
My life-blood seemed to sip!
The stars were dim, and thick the night,
The steersman's face by his lamp gleam'd white;
From the sails the dew did drip—
Till clomb above the eastern bar
The horned Moon, with one bright star
Within the nether tip.

we can overlook, for the sake of the poetry, the astronomical error about the horned Moon

with one bright star climbing above the eastern bar, though some pundits might assure us that only the full Moon (not the horned one) so rises, and that it can have no bright star within the nether tip. But in imagination cannot we see the picture as the poet painted it? The eyes of our senses are not the only mediums of vision. Scott, too, has been accused of inaccuracies of one kind or another in his novels and poems. His blunders, about having Mars celebrated at all hours of the day and night have been exposed many times. Some critics contended that no horseman could cover the ground detailed in the opening lines of the "Lady of the Lake" within the time specified. To refute such captious critics the poet, as described in his "Life" by Lockhart, actually demonstrated the possibility of such a feat as that related in the "stag-hunt" or "Clash," by galloping on horseback over the whole route, from the spot where—

The antler'd monarch of the waste
Sprung from his heathery couch in haste,
to where—

The western waves of ebbing day
Rolled o'er the glen their level way.

Shakespeare, too, is often accused of anachronism of one kind or another, he directs clocks to strike better clock than were yet invented, and is guilty of other inaccuracies. But who is any the worse for them? If he assigns a sea-coast to Bohemia, well, cannot we imagine such a possibility? A land-locked province extending in imagination to the sea. In "Othello" Act V. Scene 2, the tragic death of Desdemona is described. Medical authorities maintain, however, that her last speech, delivered some minutes after she is supposed to have been smothered, is a sheer physiological impossibility—

Exit: O, who hath done this deed?
Des.: Nobody; 'I myself. Farewell: Come mend me to my kind lord! O farewell!
(Dies.)

And so one might go on accumulating examples of the tracking down of poets by scientists and precisians.

M. F. WALDRON.

Knox St., Ballyhasan, 22/9/28.

AUGUST 1, 1931.

CORRESPONDENCE.

GIRL CLUBS.

To the Editor, "Mayo News."

Dear Sir—A distinguished lady Professor of the National University has recently written to the daily papers suggesting that something in the nature of Girl Clubs or Girl Guilds should be organised, mainly on lines similar to those laid down for Boy Scouts.

In the issue of "The Mayo News" dated October 4, 1930, I explained what had been done in this way during the preceding summer, and in at least one small spot of this country, and the programme that had been covered is quite an informal and unorganised attempt to give the youngsters engaged. A certain amount of language revision had been gone through, also Swedish-drill, games, first aid hints, general knowledge and story-telling.

This year I was asked to draft a regular programme or syllabus, so that if at any time in the near future a move would be made to establish a Girl Club or Girl Guilds, these potential members would be ready to join up, and be qualified to fill their parts with credit.

Before they could think of joining any organisation of the type referred to, I suggested that they should first of all set about mastering the following programme or as much of it as possible—

LANGUAGE.

1. Conversation, stories, songs, history.
2. DRILL.
1. Correct method of standing, walking, sitting, deep breathing, voice production.
2. Marching, Musical drill, Step-dancing, Jumping, running, body bending, arm and balance exercises. Walking to places of local interest, historical or antiquarian.

GAMES.

1. Outdoor: All kinds usually played, including skipping, paper chase, hop ball, ring-hopping the square, hawking, rounds, hand-ball, camogie, swimming, tennis, etc.
2. Indoor: Dominoes, draughts, chess, billiards, riddles, conundrums, etc.

HEALTH AND FIRST AID HINTS.

1. Most of whose mode—Five best and cheapest medicines. Elements of first aid. Cookery, laundry, housework of all kinds such as patching, mending, darning, sewing, knitting, bed dressing, fire making, cake making, etc.
2. What to do in case of burns, choking from smoke, drowning, fainting, poisoning,

etc. Healthfulness towards work, fear, pain, cultivation of patience. Avoidance of diseases. Such accomplishments would be useful should members ever become Girl Guides, and be thrown on their own resources for a time away from home.

GENERAL KNOWLEDGE.

1. Common phenomena of nature.
2. Local history and antiquities.
3. Rural Science.
4. The newspaper and its contents.
5. Drawing, sketching, photography, instrumental music.

STORY-TELLING AND LITERATURE.

1. Stories from Arabian Nights, Grimm, Leamy, Andersen, "Alice in Wonderland."
2. Other stories of moral value. Selected poetry.
3. Reading of books and suitable magazines.
4. Little plays, recitations, rhymes, debates, etc.

Intelligent youngsters should find it possible to work through this programme even without the intervention or direction of adults. At school they learn most of the subjects listed; at home they may also learn many useful and practical arts by taking an active part in the work of the day under the supervision of their parents. In other matters individuals might pool the knowledge they have already acquired, for instance in photography, games, such as rounds or handball, stories, etc., and the history of their locality. They might also teach one another some in Irish language, Moore's and other national melodies, as well as lead books to one another. All this could be done without the regular formation of either a Girl Club or Girl Guides Corps. 27-7-31.

"AMATEUR."

O'CONNELL AND MOORE.

By "Student."

For the past twenty-five years at least it has become the fashion with our intellectuals to throw every possible slur on the memory of O'Connell and Moore. The former has been described as something tantamount to a cowardly flatterer, while the latter has been set down as a foppish show-off, devoid of backbone or patriotism. And the youth of our country are growing up with these notions firmly planted in their minds. Mention O'Connell and you inspire a sneer; speak of Moore and you are met by a gesture of disgust, sometimes supplemented by an insulting comment.

Yet, tested by results, an impartial judge cannot arrive at any other conclusion than that O'Connell was the greatest and most successful leader Ireland has ever produced in the whole course of history. For he left Ireland as a direct result of his leadership, more united, powerful, prosperous, and independent than he found her. On what other leader before or after his day can it be said—great, brave, patriotic, eloquent though they may have been?

And who has sung so truly and sweetly of Ireland as Moore? Yet he has been practically banished from our singing classes and concert programmes. He who gave expression to every emotion of the human heart in his immortal and glorious melodies has been ousted to make room for the latest pantomime banality. When the melodies are made the base and ground-work of musical education we may begin to hope for better things in our musical outlook. The possibilities of the melodies as a training for the youth and an inspiration in the realm of artistic culture are not, I believe, fully realised. It is a pity and a rational loss in more senses than one that Moore has been thrown into a corner. It is unfair to the youth of the country that they should not be made familiar with this treasure-house of beauty. The day Moore is restored to his rightful place as the basis of musical culture we may make up our minds that things are coming right and that our national taste is beginning to show signs of improvement; but that will not be so long as we have people throwing dirty water on his memory and describing his songs and works as drowsy and outworn. No Irish poet since his day has written anything comparable to the Melodies. Let us not be eternally running down our O'Connell's and Moore's. They did much for us. They never sought to injure or betray us. Long may their memory live!

"STUDENT."

NOVEMBER 24, 1928.

St. Patrick's Church, Ballyhaunis.

CANON McHUGH'S GREAT WORK.

Ballyhaunis parishioners at home and abroad will read, we have no doubt, with much lively interest and pride, the reproduction given below of the original circular drafted and issued on the Feast of Corpus Christi, 1900, by the late Canon Canning, in connection with the proposed erection of a New Church for Ballyhaunis. For some time previously the magnitude and costliness of the project gave Father Canning great anxiety, and it was only after very mature deliberation and consultation with his parishioners, who extended to him every encouragement and promise of assistance, that he resolved to embark in the big work. So well did the undertaking progress that nine years afterwards, on 10th October, 1909, Father Canning and his parishioners had the joy and privilege of seeing the New Church dedicated by his Grace, the late Dr. Healy, Archbishop of Tuam.

"St. Patrick's," to quote an article on the subject, "is not a thing of yesterday or to day. It stands for all time dedicated to the high and holy service of God. You and I and all of us shall pass away, but St. Patrick's will stand, growing, from its silent stones even, to generations yet unborn. St. Patrick's is the heart of the parish, and its genial influence radiates throughout the world wherever a child of the parish lives."

The New Church of Ballyhaunis, Co. Mayo.

With the cordial sanction and support of His Grace the Most Rev. John McEvilly, Archbishop of Tuam, Father Canning has undertaken to build a new Church to supply the ever-growing needs of the town and parish of Ballyhaunis. The old Church, built when Ballyhaunis was in its infancy, is no longer capable of affording accommodation for the people; and Sunday after Sunday large numbers are compelled, for want of space, to remain outside its walls.

It may be safely said that nowhere in the West can a place be found that has advanced with such rapid strides as Ballyhaunis in population, in education, and commercial enterprise. And the inhabitants recognise the necessity of a more commodious Church, and one worthy of their old Catholic spirit and traditions. They are prepared to make sacrifices; they have promised most generous contributions, and willing workers will be found ready to help in the noble undertaking. Still it is obvious that further assistance will be required, and the Parish Priest relies on the charity of the faithful Irish people in every land to aid in building up an edifice where God can be worshipped with becoming solemnity. All those who contribute will be laying up for themselves enduring treasures of merit, and will have a share in a most glorious work; for as one of the Fathers of the Church has said: "Omnium divinorum donorum magis co-operari habet saltem animarum" the most truly noble of all divine works is to co-operate with God for the salvation of souls.

The Holy Sacrifice of the Mass will be frequently offered up for all contributors.

Subscriptions can be made payable to the Rev. J. P. Canning, St. Mary's, Ballyhaunis, Mayo, or to the Secretaries, New Church Committee.

Ballyhaunis, Co. Mayo, Ireland,
Feast of Corpus Christi, 1900.

Since his advent to the parish, seven years ago, Canon McHugh has vigorously carried on his co-ordinating work so well begun by his great predecessor, Canon Canning. In the short space of a few years he has already accomplished improvements and embellishments, that would be a creditable life's work for a less diligent and enthusiastic pastor. And already there is some talk about the installation of an organ, thereof no public appeal has as yet been made. But if Canon McHugh has made up his mind to a thing it is as good as done. It is said that subscriptions towards the cost of the new organ have even now begun to dribble in from various quarters, in very small amounts, it would seem; but, still, penance in one's mind sounds. As there may be many who would care as a privilege to subscribe to so worthy a purpose, even though the amount they could afford may not be large, they might be thankful to see the matter mentioned and brought under their notice. There are thousands of Ballyhaunis parishioners, and friends of the parish, at home and abroad, who would enjoy thinking that they had given helping hands in procuring a new organ for St. Patrick's.

be the amount of their contribution small or large; a penny or a pound. It is the spirit that prompts the good work rather than the material magnitude of the offering itself, that Canon McHugh would be disposed to consider. The "widow's mite" is ever an acceptable and pleasing as the big offering of the wealthy who can well afford to be generous.

AUGUST 25, 1928.

Specimen - 290 Questions and Answers.

Mention some of the results of the chemical action of light?

The chemical action of light is very remarkable. It bleaches or unites with the coloring matter. Nitric acid is decomposed by light. If equal volumes of hydrogen and chlorine are exposed to direct solar light, they combine with explosion and the evolution of intense heat, just as occurs when the electric spark is passed through, or spongy platinum etc., is introduced into them. Prussian blue exposed to the direct rays of the sun, loses its oxygen, and becomes white; but retains oxygen and its colour, in the dark. Crystallisation requires light. If a dish, half covered with paper, and containing the solution of salt is set aside to crystallise, but few crystals will form in the dark part, though there may be abundance of them in that which is not covered. Long exposure to light decomposes peroxide of mercury into metallic mercury and oxygen. But, among all the remarkable effects which are found to be produced by light, there is, perhaps, none which has led to such wonderful results as the bleaching of some of the salts of the silver by its action. This fact has given rise to photography. (Greek, "phos," light; and "grapho," I write.)

Why do the objects viewed through the Stereoscope appear solid?

No picture can give an exact representation of a solid; for the eyes, to a certain extent, look round it, each of them seeing more of one side than the other, and the two pictures in the eyes not being absolutely the same. This may be easily proved by placing a small cylinder of any kind, covered with paper, on the table, and marking B dots, etc., the width of the part seen by each eye when the other is closed. It will be found that marks on the left hand side, visible to the left eye, will not be visible to the right eye, and vice versa. The stereoscope (Gree, "stereos," solid; and "alopeo," to examine) has been invented to meet this peculiarity of vision. It consists usually of a small box, in the back of which is placed an oblong slide, containing two photographic pictures of the same object, taken in two slightly different positions of the camera. These pictures are both seen as once with transmitted or reflected light—according as they are transparent, or opaque—by means of two small tubes each containing a lens, and adjusted to the circumstances of, and distance between the eyes of the observer, so that each eye see a picture corresponding to it. When we look into this instrument, the different objects in a room, etc., seem to stand out as distinctly, in form and position, as in nature; and it is difficult to persuade ourselves that we are looking at a flat surface.

How many mechanical powers are there?

There are six mechanical powers, reducible to two—the "lever"—which being modified, gives rise to the "pulley," and the "wheel and axle"; and the "inclined plane"—from which we derived the "wedge" and the "screw." The laws which govern the lever, and the inclined plane being well understood, those belonging to the rest are comprehended without difficulty.

What is the lever?

The lever is a rod, supposed to be inflexible, and without weight. It is of two kinds—(a) that with equal, and (b) that with unequal arms. The latter may be subdivided into that which has the fulcrum between the power and weight; and that which has the fulcrum at one end—the power, or weight, being at the other. A lever "of the first order," or that which has the fulcrum between the power and weight may be used to increase either the mass, or the velocity, of the weight. A lever "of the second order," or that which has the fulcrum at one end, the power being at the other, can increase only the mass of the weight. And a lever "of the third order," or that which has the fulcrum at one end, the weight being at the other, can increase only the velocity of the weight.

The lever with equal arms, but either press, nor velocity; but it enables us to change the direction at which the power acts.

Whatever may be the kind of lever, "the power and weight are inversely proportional to the length of the arms connected with them." That is, the power multiplied by the length of the arm which carries it, is equal to the weight multiplied by the length of the arm which carries it.

What is the siphon?

The siphon is an instrument the action of which depends on the atmospheric pressure. It is used for drawing off liquid from one vessel to another, and consists of a bent tube with arms of unequal length.

The siphon must be first filled with the liquid to be drawn off, and the shorter arm being temporarily closed, and then plunged beneath the liquid, a continuous flow will take place.

How would you find the diameter of a circle described round a triangle, the three sides being known?

The diameter is equal to the product of the three sides divided by twice the area of the triangle. (A knowledge of *Eucl. III. 35* is necessary.)

When a current passes along the wire joining the terminals of a battery, does the current also pass through the battery?

Yes. When the battery is in proper condition no chemical action takes place within it so long as no current passes along the wire. But as soon as the circuit is closed and the current begins to pass along the wire, chemical action manifests itself within the battery, which proves that the current passes through the latter.

What are nerves?

The nerves are branches of the brain and the spinal cord; they are distributed in great numbers to all the active and sensitive parts of the body.

How many classes of nerves are there?

There are four—(1) The nerves of "motion"; (2) The nerves of "sensation"; (3) The nerves of "special"; (4) The nerves of sympathy.

Why do we see objects?

Because the light which is reflected from them enters our eyes and produces images of the objects upon a membrane of nerves called the "retina," just as images are produced upon a mirror.

Why does this enable us to see?

Because the membrane which receives the images of objects is connected with the "optic nerve" which transmits to the brain impressions of light, just as other nerves convey the effects of feeling, hearing, tasting, etc.

Why do we hear?

Because the "tympanum" of the ear receives impressions from sounds, and transmits those impressions to the brain in a similar manner to that in which the retina of the eye transmits the impressions made upon it by light.

Why do people become deaf?

Because the tympanum may be injured in various ways, the tympanum may be impaired, the fluid of the ear dried up, or the nerves be pressed upon by swellings in the surrounding parts. When, therefore, the mechanism of hearing is impaired, the sense of hearing becomes weakened, or altogether lost.

Why do we sigh?

The action of sighing arises from very similar causes to those of yawning. But in sighing, the nervous depressing is caused by grief; while in yawning it is the result of fatigue. In sighing, the effect is generally caused by an "expiration"—in yawning by an "inspiration." The mind, wearied and weakened by sorrow, omits for a few seconds to continue the respiratory process; and then suddenly there comes an involuntary expiration of the breath, causing a faint sound as it passes through the organs of the voice.

Why do tears form in the eyes?

Because, under the control of the mind, the circulation of blood in the brain, and in its nearest branches, becomes considerably quickened. The eyes receive a larger amount of blood, and the secretion of the lachrymal glands being increased, the fluid overflows, and tears are formed. The use of tears is probably to wash and keep the eyes cool during the excitement of the brain. They are formed also during laughing, but less frequently.

Tears! those mute but eloquent utterers of the sorrows of the heart!

Beautiful Tear! whether lingering upon the brink of the eyelid, or darting down the furrows of the care-worn cheek, thou art sublime in thy simplicity; great, because of thy modesty; strong, from thy very weakness. Overflowing of sorrow will still not own thy claim to sympathy; who can resist thy eloquence? who can deny mercy when thou bleedest?

Every tear represents some in-dwelling sorrow preying upon the mind and destroying the peace. The tear comes forth to declare the inward struggle, and to plead a truce against further strife. How meet that the eye should be the seat of tears—where they cannot occur unobserved, but, blending with the beauty of the eye itself, must command attention and sympathy!

Whenever we behold a tear, let our kindest sympathies awake—let it have a sacred claim upon all that we can do to succour and comfort under affliction. What rivers of tears have flown, excited by the cruel and perverse ways of man! War has spread its carnage and desolation, and the eyes of widows and orphans have been suffused with tears! Intemperance has lighted the homes of millions, and weeping and wailing have been incessant! A thousand other evils have given birth to tears enough to constitute a flood—a great tide of grief.

Suppose we prize this little philosopher and each one determine never to excite a tear in another. Watching the eye as the telegraph of the mind within, let us observe it with anxious regard; and whether we are moved to complaint by the existence of supposed or real wrong, let the indication of the coming tear be held as a sacred truce to unkindly feeling, and our efforts be devoted to the substitution of smiles for tears.

What is the "quantification of the predicate view"?

To quantify the predicate means to state whether the whole or part only of the predicate agrees or differs from the subject. Hamilton held that a proposition expressed an equation; that the predicate is always quantified in thought, and that this quantification should be expressed. In his endeavor to combine the subjective with the objective relationships he adopted an eight-fold scheme of propositions. But the "e" and "o" propositions in Hamilton are useless. In this four-fold scheme only the subject has a mark of quantity, but in the eight-fold the predicate is quantified as well. It is, however, wrong to say that the predicate is quantified in thought. The predicate is regarded as an attribute and is not thought of mainly in denotation. Also it is wrong to say that the subject is quantified collectively or that a proposition expresses an identity of two groups taken as wholes. A strictly formal statement of identity, i.e., logical equation, cannot be got from a quantified predicate owing to the indefinite reference of the word "some."

Locke says, "You say that 'I' and 'O' can both be true together, that is to say—'some men are happy,' and 'some men are not happy,' and may it not be possible that 'some' may include the whole, and, therefore, that 'A' and 'E' may both be true at the same time?"

"Some" may possibly mean "all" or "a portion," but anything like "possible" is not always realizable. It depends on the condition in which we place it. In, "some men are happy," and, "some men are not happy," the word "some" cannot in both instances refer to the same thing.

The doctrine of the quantification of the predicate is psychologically false.

Under the quantification view, all conversion would be simple.

What are the special rules of the Aristotelian Sorites?

1.—Only one premise and that the last can be negative.

2.—Only one premise and that the first can be particular.

What are the special rules of the Goclenian Sorites?

1.—Only one premise and that the first can be negative.

2.—Only one premise and that the last can be particular.

What is certitude?

That state of mind, of knowledge, of cognition, which excludes doubt or the possibility of doubt is certitude.

What is the test of certitude?

Its test is consciousness. If you are asked, what is certitude? how do you know you are certain? The only answer is: Consciousness of being so. If certitude be a state of mind, then you can say, the criterion of truth, that which makes manifest you are certain—is truth itself. Since your proposition and ask, is it possible that it might be otherwise? If the mind replies and says that there is no possibility, then it is clear that the mind has such cognition that doubt is excluded; consciousness is manifested and the mind is in a state of certitude. Certitude then is a subjective state of mind.

Under what conditions does compulsory registration of postal packets take place? What are the surcharges?

Compulsory registration is required in respect to which no compensation is ever given unless taken place when a packet (1) is found to contain coin or jewelry; (2) marked "Registered," as is found in a letter box; (3) is found open in the post, or cannot be delivered, and which contains an uncollected postal order in which the name of the payee has not been inserted, a cheque or dividend warrant not crossed or made payable to order, a bank-note, postage stamps, or jewelry (other than coin or jewelry) of a value in each case exceeding 10s. The fee chargeable on delivery of classes 1 and 2 is fourpence (less any amount prepaid for registration); and for class 3, twopence.

What is a "Protest"?

There are protests of several kinds.

1.—A solemn declaration in writing of opinion of dissent against certain proceedings, as by a minority against the majority, is a protest.

2.—The payment of money under protest reserves to the protester his right of recovery and frees him from other consequences of his act.

3.—If a vessel is wrecked, or meets with any other injury from any peril of the sea, the master, on his arrival in port, enters his protest; that is, he details the circumstances which occasioned the damage, and protests that it did not arise through his misconduct or neglect.

4.—A bill of exchange if not accepted, or if not paid when at maturity, must be protested, in order to hold all the parties to it.

What is a Reserve Fund?

A Reserve Fund is that part of the profits of a business set aside to meet future unexpected losses.

What is meant by limited liability?

Limited liability is a term meaning that the shareholders of a limited liability company are liable only for the uncalled amount on their shares should the concern become bankrupt.

What is meant by liquidation?

Liquidation is the term given to the settlements of the liabilities of a bankrupt business or company.

What were the characteristics of the Restoration and Classic Periods of English Literature (A.D. 1660-1700)?

During the greater part of the Commonwealth Period (1641-1656) the public performance of plays had been prohibited, and when in 1660 the theatres were again allowed to be opened, only inferior plays were presented. In France the models of ancient Latin poets were being followed, and this influence was felt by English dramatists of this period.

Dryden was a young man when Milton was in his prime. He was educated at Cambridge University and he came into prominence at the Restoration. He wrote dramas, satires and essays. He attained fame chiefly as a satirist which was a branch of literature taken up late in life. "Absalom and Achitophel" will give an illustration of his position as a satirist.

Locke is known best by his "Essay on the Human Understanding."—Many people at this time desired to discuss questions connected with the sources of knowledge and the mind.

Pope writing had deteriorated more than poetry during the Commonwealth Period.

Bunyan has never been surpassed as a

writer of religious allegory. His "Pilgrim's Progress" is studied as a masterpiece.

During the Age of Anne (A.D. 1700-1740) classical and continental writers were taken as models, and the results were not very satisfactory, but afterwards a style was developed which was quite capable of expressing all that writers wished to convey. Attention was given to criticism and the deadening results of the Restoration period were gradually effaced.

Pope was the first poet at this time. His best poetry during the age is: "An Essay on Criticism," "Homer's 'Iliad,'" "The Rape of the Lock," "The Dunciad," and the "Essay on Man." Pope wrote in the most polished classic style. His great aim was to be a "correct" writer, and he succeeded. The chief features of the classic as opposed to the Romantic style of writing are: (a) Admiration for the qualities of ancient classic writers, conciseness, clearness, directness, abstention from superfluous ornament; (b) The almost exclusive use of the heroic couplet in its most mechanically accurate form as the medium for the exercise of these qualities. (c) A restriction of the subjects treated to such as would lend themselves to this style as concision, such as satire, man in society, etc. The consequence was that poetry became smart and witty, but lacked depth.

The writers were frequently known to each other and often cooperated in production of a work.

The essay was developed at this time by a number of writers, the chief of whom were

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 (The Teller and "The Spectator," two short-lived periodicals, laid the foundation of the modern newspaper.

Swift, the most able writer of this period, produced two masterpieces of humour and satire, "The Tale of a Tub" and "The Battle of the Books." But perhaps he is best known as the writer of "Gulliver's Travels."

Defoe was at first a writer of pamphlets and a contributor to journals. As a comparatively old age he wrote his romance "Robinson Crusoe."

This is the period (1740-1780) in which the modern novel was developed. The prominent writers of this time were not associated with each other as a rule, but wrote independently. The tragedies of the previous age were replaced by comedies, and these in turn were followed by works in which human nature was carefully depicted. Our modern novel is the outcome of this type of writing.

The chief poets of this period were:—Thomson, who wrote "The Seasons"; Gray, who wrote "The Elegy"; Goldsmith, who wrote "The Deserted Village." Thomson was the first to break away from the classic school by using blank verse in "The Seasons."

The chief prose writers were: Richardson; Fielding; Smollett; Sterne; Goldsmith; Johnson; Hume and Gibbon.

Dr. Samuel Johnson is remembered chiefly by his Dictionary and his "Lives of the Poets." He was fortunate in having James Boswell as his biographer. He is most interesting as a conversationalist. His style of writing, though exact, is ponderous. In poetry he copied Pope.

Cowper and Burns, although living at a later period, form with Gray the connecting link between the classic and the second Romantic Periods, though the age of Pope and the age of Wordsworth.

Hume and Gibbon were the first critical writers of history. Hume wrote with a Royalist bias, but people were attracted to his work by the interesting manner in which it was written.

Gibbon's "Decline and Fall of the Roman Empire" is still a standard book on the subject.

What is meant by the legal term "presumption"?

The term "presumption" in its largest and most comprehensive signification, may be defined to be an inference, affirmative or disaffirmative of the truth or falsehood of a doubtful fact or proposition, drawn by a process of probable reasoning from something proved or taken for granted.

JUNE 28, 1933.

INTERESTING FIND IN MAYO

While pulling down, for the purpose of reconstruction, portion of the old residence of the Bertsachs at Manin, near Ballyhaunis, Mr. Austin Grogan, who is now in occupation, found inserted in one of the gables a flat stone slab carried in high relief and bearing the following inscription:—"Gerald Dillon of Manin and Ellis Dillon, his wife, ordered this coat of arms to be c . . . forth." The rest is missing.

Above the inscription is cut the coat of arms of the MacCostellos, with the motto: "Dum spiro spero," surmounted by the family crest. The whole is flanked by elaborate sculptured ornamentation, and belongs probably to the first half of the 17th century, when a branch of the MacCostellos had the "castle" of Rath and Island, the ruins of which are to be seen, as well as Manin.

The Bertsach estate is now being divided up by the Irish Land Commission.

THE FETHARD MONUMENT.

To the Editor "Irish Independent."
 Sir—In answer to your correspondent's query as to the meaning of the letters on the Fethard monument I venture to suggest the following solution, which, if not altogether accurate, is, I think, on the right lines. The inscription is after the style of St. Ephrem:—

Maria, Magna Mater Matrum;
 Sancta Virgo, Ave Maria;
 Nostra Salus, Mater Salvatoris;
 Maria, Mater Domini,
 O Maria, Domina Mater Matrum.
 (In English)
 Mary, Great Mother of Mothers;
 Hail Mary, Holy Virgin;
 Our Salvation, Mother of the Saviour;
 Mary, Mother, Lady,
 O Mary, Lady Mother of Mothers.
 DUBLINENSIS.

In the letter dealing with the above subject published in the "Irish Independent" yesterday the name and address of the writer (M. P. Waldron, Ballyvaughan), was inadvertently omitted.—Ed., "I.I."

OCTOBER 10, 1934.

For African Mission Fields



Some of the 17 Irish priests from the African Missions, Cork, who left Dublin for Nigeria. Front row (left to right)—Rev. M. Kenny (Ballyhaunis), Rev. D. Minihane (Skibbereen), and Rev. J. Galvin (Athlone). Back row (left to right)—Rev. J. Lee (Galway), Rev. J. Redington (Athlone), Rev. A. Dwyer (Galway), Rev. W. Field (Cork), and Rev. — Fowler.
 —Irish Independent Photo.

DECEMBER 1, 1934.

Mayo's Part in Sugar Making



The first consignment of beet to leave Ballyhaunis, Co. Mayo, for the new sugar factory at Tuam.

Radio Eireann,
 Dublin.
 27th Oct. 1938.

Dear M.W.,
 Thanks for all your stories.
 You win the book prize this week, as will be announced on Saturday.
 Please send this card to claim any book up to five shillings in value to Browns and Nolan Nassau Street, Dublin.

Yours sincerely,
 (John Lucy) *John Lucy*

* * * * *
The Irish League of Catholic Esperantists.
 * * * * *

Founded 1928. Affiliated to La Internacia Katolika Unuigo Esperantista.

AI/ Michael F. Waldron, Esq.,
 Knox Street,
 BALLYHAUNIS, Co. Mayo.

J. Wellington Quay,
 Dublin, C.4.

la 29an de Majo 1934.

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Estimata Sinjoro Waldron,

Hon. President

Very Rev. H. Gaffney, O.P.

Hon. Vice Presidents

Rev. Bro. Lawrence F.S.C.
 Miss M. O'Brien.
 Lorcan O'Higgins.

Hon. Secretary-Treasurer

J. H. GALEY,
 Wellington Quay,
 Dublin, C.4.

Umme mi devas esprimi miajn korajn dankojn pro la ekzemplero de "Connaught Telegraph" kiun vi sendis al mi.

Mi vere ĝojige ŝokifis pri via riĉenhava kaj interesplena artikolo pri la internacia lingvo, kaj mi estas certa ke ĝi tre plaĉos al viaj legantoj.

Traleginte viajn lastajn leterojn, mi notas ke vi tiam intencis aĉeti kelke da libroj de Browne & Nolan, kaj mi volas scii ĉu vi bone ricevis ilin? Mi sendas Prezliston de Libroj, kaj espereble vi trovos ion dezirindan.

Vi ankaŭ promesis fariĝi Membro de I.L.K.E. Ĉiu Subtenanto de la Ligo helpos nin interesiĝi aliajn personojn pri la lingvo, kaj pro tio - por ke ni plie propagandu! - mi treege petas vin helpi.

Al Membroj ni sendas diversajn gazetojn, k.t.p., kaj antaŭvidante vian kotizon mi sendas ekz. de "Heroldo".
 Ĝane kun la koraj gratuloj de l' Estraro,
 E. P. Carney, Hon. Sek., per *sign. Carney*

DECEMBER 29, 1934.

**ANOTHER IRISH "HOPE"
 ON HORIZON**

**Ballyhaunis Boy Who May
 be a World-beater**

SINCE Jim Coffey rose to fame and fortune as a boxer in the United States some twenty years ago, and at one stage hopefully aspired to world heavyweight honours, Ireland has, for all practical purposes, been off the professional map, with the exception of Jack Doyle.

Through the medium, however, of young Tommy Glynn, a native of Cloonlara, Ballyhaunis, Ireland is fast moulding a worthy successor to all her renowned pugilistic exponents of the past, and, while the information forthcoming as to his steady and assured rise to prominence is meagre, "I have direct and reliable knowledge," writes a special correspondent of the *Irish Independent*, "that he will shortly blazon forth as Ireland's next hope of world's heavyweight championship honours."

Doing Well in States.

Some five or six years ago young Glynn migrated to the United States where still but a prematurely and over-developed youth. Under the sponsorship of Mr. Thomas Lyons, Bridge St., Ballyhaunis (with whom he has kept in constant touch during his absence), he was initiated into the game before leaving for America, and so favourably was Mr. Lyons impressed by the way in which he stripped and shaped that at that early stage he visualised a great future for young Glynn.

His all-conquering career in the States has now thus confirmed Mr. Lyons in his opinion.

In build, appearance, and ring tactics Glynn bears a striking resemblance to the ex-champion, Jack Dempsey. He is over 6 feet, weighs about 13 stone, and aged 29 years, many well-known promoters, managers, and trainers are vastly interested in his future, while Irish-American "fans" are prepared to back him against all comers as no Irish boxer has been supported since Coffey was within measurable reach of the championship crown.

A Match For Doyle?

Authorities in a position to offer an opinion believe that he can prove himself an over-match for Jack Doyle at any time.

and it is quite within the range of possibility that steps will be taken to arrange a meeting between these two formidable Irish contenders when Doyle arrives in the States early in the new year.

Glynn is expected to pay a visit to his home at Cloonlara, Ballyhaunis, where his parents reside. Whether during his stay here he will combine business with pleasure remains to be seen, but there is little doubt that the Irish public will be afforded an opportunity of seeing him in action, and then they can judge for themselves.

A Heavy-Weight Hope



Tommy Glynn (23), Cloonlara, Bekon, Ballyhaunis, the promising Irish Heavy-Weight, sketch of whose career appeared in the *Irish Independent* on Friday last. Glynn stands 6 feet 1 1/2 ins., and weighs 13 st. 5 lbs. He has an unbeaten career in U.S.A. for the past five years.

15th December, 1934.

Ballyhaunis Historical and Archaeological Society.

REVIEW OF YEAR'S WORK.

ANTIQUES FOR NATIONAL MUSEUM.

(BY "ANTIQUARIAN.")

During the past year the Ballyhaunis Historical and Archaeological Society have been instrumental in securing several interesting and valuable antiques, discovered in the locality, for the National Museum Collection. The Society were very pleased to be able to make these permanent additions to the Collection. Some of the objects found in the district were also offered, but declined by the Museum authorities, on the grounds that similar objects were already in the Museum, and that the space available for accommodating exhibits was becoming every day more and more limited and congested, thanks to the enthusiasm manifested recently throughout the country and the widespread interest now being taken in the antiquities of our country.

CORRESPONDENCE.

The extensive file of correspondence received from the Museum has been considerably augmented during the past year by interesting and informative communications from different departments relative to subjects originating in the district, and dealing not only with antiquities, but also natural history and numismatic questions. The volume of correspondence so far covers a wide variety of topics and is highly instructive and educational in effect. The several experts of the Museum, notably Dr. Adolf Mahr, the Director; Mr. Liam S. Gogan, the deputy-keeper of Irish Antiquities; the numismatic and the natural history experts, have at all times shown the greatest courtesy in dealing with matters submitted to them for consideration, and have gone to the utmost trouble to explain doubtful points and to advise as to work and procedure in connection with the Society's activities.

COMPILATIONS.

The Society's compilations are growing steadily in bulk and variety. Two large volumes of extracts and cuttings have so far accumulated, the material being found in newspapers, local and "metropolitan, periodicals of different kinds," as well as published books and pamphlets. The contents include notices dealing with finds throughout the country, special contributions, lectures, illustrations and sketches, photographs, etc., etc. going back several years and extending to the present day. The files of correspondence and the compilations of scrap-albums alone furnish eloquent testimony to the amount of valuable work accomplished so far by the Society both in its literary and practical activities, and are of permanent value as a record of creditable achievement and progress.

AN EDUCATIONAL SUGGESTION.

The Society suggested to the Museum authorities that they should supply to the local National School a set of enlarged photographs of representative objects found in the locality, accompanied by descriptive particulars and other details. Dr. Mahr replied that the suggestion was an excellent one from an educational point of view, and would be adopted when work in the Museum permitted. It would certainly stimulate pupils' interest in the subject to have such pictures displayed on the school-room walls.

ST. PATRICK MEMORIAL.

Several designs for a Memorial to St. Patrick at Holywell were considered, and it is hoped that the work will be completed by 1940, the fifteenth centenary of the Saint's historic visit to the locality. The erection of such a memorial in commemoration of St. Patrick's visit and his enduring work, has been under discussion by the Society for the past few years, but up to recently no decision had been arrived at in view of the magnitude of the proposal and the difficulties to be surmounted. Owing to a variety of conflicting conditions, it had not been thought opportune to undertake

any work beyond that of exploration, preservation of finds, and compilation of historical and antiquarian records. Ultimately, and after much careful deliberation, it has been concluded that if ever a mortal deserved a memorial in our midst it is the great and grand old Patron Saint, who honoured the district with his presence and brought the blessing of Faith to our people. From amongst the designs submitted that of a Round Tower has been provisionally selected. The Tower would have in its eastern aspect a niche for holding a great statue of the Saint. It would also have an observatory in the dome, and be surmounted by a Cross that could be electrically illuminated on special festivals and occasions. The project is, of course, an exceptionally large and ambitious one, and, if carried out, according to design, will be a credit to the country and the generation that produced it. And why should not this generation be able to build a Round Tower as well as our forefathers did in ancient times? Is not St. Patrick worthy of the best and greatest memorial that Irishmen could conceive or provide? If all goes well and the necessary support be forthcoming, the Society hope that the work contemplated will be completed as a fifteenth centenary offering to the memory of St. Patrick.

PLACES VISITED.

During the year numerous places of historic and antiquarian interest have been visited by the Society, and many photographs taken for future purposes. Some specially interesting photographs have also been presented to the Museum for its collection. A good many spots have been marked out for exploration in the near future, especially places suspected of having ancient enclosures, crommages, coins, cists, etc. The Society have been gratified to find so many intelligent and cultured people outside the district manifesting a keen interest in their work, and rendering assistance when possible by furnishing information bearing on the antiquities and historical objects and places in their own localities.

The Connaught Telegraph,
15th December, 1934.

Protest Against Excavations.

MAYO MAN'S OPINION.

In a letter to the "Irish Independent," Mr. Michael F. Waldron (Ballyhaunis Historical and Archaeological Society) states—

"Sir,—Permit me to endorse and support Father Murray's protest against the delib- erate and premeditated excavations of our ancient burial places by either native or foreign scientists. Let the dead rest, and let the spot, where their bones and dust lie, remain sacred and secure from outrage or desecration.

Different considerations arise, indeed, when, in the course of ordinary agricultural operations, or in building improvements, discoveries are made accidentally, and the home of our ancient dead are broken into without deliberation or premeditation.

In this parish I could point out the site of an ancient cemetery dating back to the 14th century. A stranger looking at it to-day would only see a grassy mound, patterned with flower-beds and ornamental shrubs, yet it conceals the dust of all the oldest families in the district. Some years ago the walls surrounding the little cemetery were swept away, as they blocked the view from the adjoining residence. Later on, the old tombstones, with their historic and quaint inscriptions and epitaphs, were removed, and buried or broken up, and the little plot nicely levelled out and converted into a flower-bed. Nothing remains now to proclaim that here was once an old cemetery where "the rude forefathers of the hamlet sleep." Perhaps in some future time a scientist may re-discover this little consecrated burial place and start excavating. The very thought of such a desecration taking place is revolting and repellent.

Though public corporations are said to have neither a body to be kicked, nor a

son to be damned, yet, making some new road, the C.D.R. was excavating a new road through a farm they were splitting up at a place called Greenwood, a few miles from here, and having cut accidentally into an old pagan burial-place, now which is a cromlech, they immediately ceased work, and altered their plans by making the road run in a direction different from that originally intended.

Most, if not all, the antiques in the National Museum collections were found by chance or accident, not by deliberate search or excavation."

DECEMBER 19, 1934.

THE LATE MONSIGNOR O'DOHERTY.

(To the Editor "Irish Independent.")

Sir—The announcement of the demise of the light Rev. Dr. O'Doherty, Salamanca, has come as a painful and melancholy shock to his legions of friends and admirers in his native Co. Mayo, where he has been always remembered with affection and esteemed beyond measure.

A brilliant and patriotic member of a brilliant and patriotic family, it may be of interest to recall that like his scholarly father, the late Mr. M. J. O'Doherty, and his distinguished brother, Most Rev. Dr. Michael O'Doherty, the Archbishop, the late Dr. Denis O'Doherty was an earnest and sympathetic worker in the ranks of the Gaelic League in the days of its upsurge, and discharged the duties of musical superintendent at the first County Fes held in 1903.

The proudest county in Ireland might feel honoured and proud to have given such a cultured, versatile, and accomplished son to the Church; one whose life was an inspiration and a model, and whose record and attainments, sacerdotal, scholastic, and patriotic, will shine out for our time as the highest standard of achievement.

His early demise is deeply and widely deplored in his native county. Requiescat in pace!

MICHAEL F. WALDRON (Ballyhaunis).

The Connaught Telegraph.

"BE JUST AND FEAR NOT"

SATURDAY, 16th MARCH, 1935.

BALLYHAUNIS CHURCH. BEAUTIFUL NEW CALVARY.

A new Calvary group has just been erected at Ballyhaunis Church, Co. Mayo, by the Rev. G. J. Prendergast, P.P. The group consists of the traditional Crucifixion on a cross of Irish character, but not a copy of the usual Celtic cross, and the figures of the B.V.M., St. John and Mary Magdalene at the foot of the cross. The novelty of this group is that it is a sculptural composition carved entirely in Irish limestone instead of the usual commercial figures in plaster or concrete cast from stock models, and is by a distinguished Irish sculptor, Mr. Michael Shortall of Dublin, who has in addition to his other works executed many commissions in the West, at Loughrea Cathedral, St. Jarlath's Cathedral, Tuam, etc., etc.

The Calvary at Ballyhaunis Church is fortunate in its setting; it is placed on a slightly wooded elevation in the churchyard, the natural setting forming an effective background for the group, full advantage being taken of the differences in the levels of the ground in the placing of the figures. The group is also believed to be unique in the fact that it is, so far as is known, the only Calvary in the country entirely of native stone, and therefore of a practically everlasting material. The cross, which stands upon a stone base and die, is about eleven feet high, while the attendant figures are life size. The cross and figures are of Darrov limestone, and were made by the Messrs. Egan's Quarries, Ballinasloe. Messrs. Dyer Bros., Ballyhaunis, carried out the necessary building work in connection with the group. The work was carried out under the general supervision of Professor R. M. Butler, Architect, Dublin.

The Calvary was the gift of the late Mr. Patrick Morley of Ballyhaunis.

ABOUT THIS.
THAT, AND
THE OTHER.

(COMPILED BY "NOVICE.")

1. What is the world's Greatest Book?—The Holy Bible.
2. What are the three greatest poems that have ever been written?—(1) Homer's "Iliad"; (2) Dante's "Divine Comedy"; and (3) Milton's "Paradise Lost."
3. Who were the three greatest philosophers?—Socrates, Plato, and Aristotle.
4. What is the "principle of Archimedes" (born at Syracuse in Sicily, flourished about 250 B.C.), may be thus enunciated:—"When a body is immersed in a fluid it is subject to a force equal to the weight of the fluid displaced." (1) A body immersed in a fluid loses a portion of its weight equal to the weight of the fluid displaced.
5. When a body is projected vertically upwards, and falls back to the point of projection, how is its velocity determined?—(1) The time of ascent is equal to the time of descent. (2) The velocity when it returns to the point of projection is equal to the velocity with which it was projected, but is opposite in direction. (3) The velocity at any point in its ascent is equal and opposite to its velocity at the same point in its descent.
6. What is sleet?—Sleet is only a modification of snow, which in falling has met with a warmer current of air than that in which it coagulated. It therefore partially melts and forms a kind of wet snow.
7. Why is ice generally full of air bubbles?—Because in freezing some of the atmospheric air which is held in solution in the water becomes imprisoned.
8. Upon what substances does dew form least freely?—Upon smooth surfaces, such as those of metal, stones, and glass.
9. What are the five best and cheapest medicines in the world?—The five best and cheapest medicines in the world are: Fresh air, sunshine, pure water, moderate exercise and cleanliness.
10. What are the five greatest blessings of life?—The five greatest blessings are: Religion, Good Health, Industry or Love of Work, Knowledge, and Contentment.
11. What was Plato's theory of Politics?—Plato considered Politics as an inseparable part of Ethics, and the State as a copy of a well-regulated individual life.
12. What, would you suggest, are the chief causes of the abnormal increase in recent years of insanity and allied nerve affections?—It would be rash to attribute the deplorable increase in insanity of late years to any one or two chief causes, but the following characteristics of present-day life might be suggested as at least contributory factors: (a) The complexity and general high pressure of present-day life; the headlong rush, bustle, restlessness and uncertainty. (b) The acquired and cultivated intense craving for all forms of excitement and pleasure, and the growing desire to obtain money for the purpose of procuring more and more pleasure and sensations, instead of aiming at simple living, simple needs, and a simple life. (c) The increased consumption by the young, growing, and immature of harmful things poisonous to young people, for instance, nicotine in the form of cigarettes and tobacco, also such as barsley, tea, coffee, and alcohol. (d) The want of nerve and body-building foods in sufficient quantities for the young and growing, such as porridge, wholemeal bread, oatmeal cake, ripe fruit, vegetables, eggs, milk, butter, fish, pure sweets, such as barley sugar. (e) Want of laudable and legitimate ambitions in life, and lack of proper and wholesome faculties for filling up leisure hours. (f) Defective training in the development of will-power, and the curbing and subduing of irrational aims and desires.
13. The problem of reducing the rate of insanity, to reasonable proportions at least, is a big and complex one. The solution is not simple. But there is no reason, except ignorance, why the incidence of insanity should be so high as such as ours, ought not to be so low as that of smallpox, if the growing generations be properly treated as regards food and exercise, and properly

14. What are the rights of combatants and non-combatants?—According to International Law combatants are entitled to quarter. Quarter can be refused only when those who ask for it attempt to destroy those who have shown them mercy. Prisoners of war are to be cared for and treated with humanity. Non-combatants are exempt from personal injury, except in so far as they may occur incidentally in the course of the lawful operations of warfare, or be indicated as a punishment for offences committed against the invaders. The inhabitants of captured towns are not to be abandoned to the violence of victorious soldiery. Special protection is granted to those who tend the sick and wounded.
15. What are the rules of International Law with reference to the destruction or seizure of enemy property?—The Hague Regulations (1907) prohibit as applicable to all warfare on land the destruction or seizure of enemy property unless it be imperatively demanded by the necessities of war, the attack or bombardment of unoccupied places, and the sacking of a place open when taken by assault.
16. Were the rules of International Law strictly observed by the belligerents during the Great War (1914-1918)?—Yes, when it was more convenient and profitable to observe them than not. But when the interests of any of the belligerents clashed with International Law, then the rules of International Law were ignored and trampled upon.
17. Which nation was guiltiest of the greatest lawlessness?—They were all guilty of breaches of International Law, but where was the court competent to try them? When the blood was up and the knives out there was little respect for any law, International or otherwise.
18. How much money did the Great War cost? It is estimated that the Great War cost the colossal amount of £20,800,000,000! Eighty thousand eight hundred millions!
19. Has the Great War improved the world?—It has left the world more unsettled, demoralised, and impoverished than it was before war broke out in 1914.
20. Will there be another war?—Possible, but nations are thirsting for revenge. Some are so unsettled that they are all but reckless. Blood lust is widely rampant, and anything might happen at any time. Peacemakers are few and unpopular.
21. What is meant in International Law by "Neutrality"?—"Neutrality" may be defined as the "condition" of those States which in time of war take no part in the contest, but continue pacific intercourse with the belligerents. In Neutrality there are two elements (a) abstention from acts of war; and (b) freedom to abstain or not abstain at pleasure. The substantive "neutrality" may mean either a neutral State or an individual who is a subject and citizen of a neutral State. The whole Law of Neutrality falls into two great divisions: (1) Rights and obligations as between belligerent States and neutral States; (2) Rights and obligations as between belligerent States and neutral individuals.
22. What, according to International Law, are the duties of belligerent States towards neutrals?—(1) To refrain from carrying on hostilities within neutral territory; (2) to leave unmolested as far as possible neutral submarine cables; (3) to abstain from making on neutral territory rights of way or passages for acts of hostility; (4) to obey regulations made for the protection of neutrality; (5) to make reparation to any State whose neutrality it may have violated.
- (Sick or wounded may be carried across neutral territory. Bodies of soldiers driven over by the enemy are disarmed as soon as they cross the frontier and retained in honourable detention till the conclusion of the war. This is called "interning," and the troops so treated are said to be "interned." In sea warfare, practice favours admission instead of exclusion. Unless a neutral expressly forbids the entry of belligerent warships they may freely enjoy the hospitality of its ports and waters. Where belligerent vessels are driven by stress of weather to a neutral port, and the weather-unfavourable condition, they can insist on admission as a matter of strict law, and a neutral cannot refuse without breach of international duty.)
23. A string vibrates 300 times in a second; what is the length of the sonorous wave that it produces?—The distance travelled in one second by sound, at a temperature of 0° deg. C., is 1087 feet; (as found by actual experiment). If this

- distance is traversed in 300 waves (for each vibration produces a wave), the length of each wave must be 1090 divided by 300 or three and nineteen-thirtieths feet.
 24. What causes the Aurora Borealis?—The earth is a huge magnet, and electric currents coming from the sun are drawn therefore to the poles. As they rush through the atmosphere up there they electrically excite the air and so we see these "curtains" and "fringes" of light.
 25. Why are the tides so complicated?—This is caused by the fact that, first, both the sun and the moon cause them, and of course, these bodies are not always pulling in the same way. Secondly, the tides are altered—(1) By the ocean basins in which they are raised. (2) By the sea-floor over which the water moves. Some places have one tide a day, others two, while others, such as most of the Mediterranean, have hardly any tide at all.
 26. Why are we colder in winter although the earth is nearer the sun than in summer?—It is because, although nearer, the earth has its axis tipped away from the sun, and so we have, in the north, we get only rays which, having gone obliquely through a screen of the atmosphere, have much of their heat cut off.
- 14th Sept., 1934.
- 29th September, 1934.
- ABOUT THIS,
THAT AND
THE OTHER.
- (COMPILED BY "NOVICE.")
1. Who were the world's Three Greatest Artists?—(1) Michael Angelo Buonarroti (1474-1563), whose wonderful painting, "The Last Judgment," in the Sistine Chapel, is said to be the greatest picture ever painted. (2) Raphael (1483-1520), who painted the famous frescoes for the Vatican, and St. Peter's, and whose last picture, "The Transfiguration," is one of the most famous in the world; and (3) Leonardo da Vinci (1452-1590), one of the greatest all-rounded geniuses the world has known. He is famous for his marvellous picture, "The Last Supper," one of the world's wonders; also for "The Head of Medusa," and other great works.
 2. Who were the three greatest mathematical scientists?—(1) Euclid, the famous Greek mathematician, who lived in the third century B.C., and whose Elements of Geometry are as immortal as Homer's "Iliad." Every schoolboy without exception ought to know this great work of Euclid's in order to appreciate the beauties and truths of science and the harmony of the universe. (2) Archimedes (287-212 B.C.), a Greek mathematician who discovered the principles of specific gravity and the lever, and who invented the famous archimedean screw and other things; and, (3) Sir Isaac Newton (1642-1727), who by his discovery of the Law of Gravitation and the Method of Fluxions, opened the door to a world of speculation, discovery, and knowledge.
 3. Who were the world's Three Greatest Orators?—Demosthenes, Cicero and Edmund Burke.
 4. What are the three Greatest Works of Fiction?—"Don Quixote," by Cervantes; "The Vicar of Wakefield," by Oliver Goldsmith; and "The Pickwick Papers," by Charles Dickens. In "Pickwick Papers" there are over one hundred characters created, each of them individualised and endowed with a personality of his or her own. As for "The Vicar of Wakefield," it is one of the world's greatest dealings. Goethe, the greatest German author of modern times, and the author of "Faust," one of the most famous works in the world, when in his eighty-first year declared that "The Vicar of Wakefield" had been his delight at twenty; that it formed part of his education, and influenced his tastes and feelings through life; that he had recently read it over again, with renewed delight. Schlegel, another great German scholar and critic, observed that he believed "The Vicar of Wakefield" to be the gem of European works of fiction.
 5. Who were the world's Three Greatest Dramatists?—(1) Aristophanes (448-380 B.C.), the foremost Athenian dramatist, who is said to have composed fifty-four plays in all, although only eleven of them have come down to us. (2) Sophocles (495-405 B.C.), another famous Athenian

stratagem, who is said to have written over one hundred plays, only seven of which are surviving, and (3) William Shakespeare (1564-1616), one of the greatest poets and dramatists the world has ever known. Every schoolboy ought to be familiar with his great tragedies at least, "Hamlet," "Othello," "Leary," "Macbeth," and some of his comedies such as "The Merchant of Venice," "As You Like It," etc.

6. What were the Seven Wonders of the World?—(1) The pyramids of Egypt; (2) The Tomb of Mausolus, King of Caria (hence the word mausoleum); (3) The Temple of Diana at Ephesus; (4) The Walls and Hanging Gardens of Babylon; (5) The Colossus at Rhodes; (6) The Ivory and Gold Statue of Jupiter Olympus; and (7) The Pharos, or Watch Tower, built at Alexandria by Ptolemy Philadelphus, King of Egypt.

7. Who were the Three Greatest Generals?—Alexander the Great, Julius Caesar and Napoleon.

8. Who were the Three Greatest Jurists?—Justinian, St. Patrick and Napoleon.

9. Who is the first known writer of Celtic Literature?—St. Patrick. He was the pioneer and herald. He kindled the torch of the Christian faith. What Cædmon first sang to English Literature, St. Patrick (who lived two hundred years before him) is to Gaelic. St. Patrick is the first known poet of Christian Ireland.

10. Mention a famous hymn composed by St. Patrick.—The "Lorica" or "Breast-plate," which, Dr. Dowden says, "will always challenge a high place in the history of Christian hymnody."

11. What were Aristotle's views on Politics?—Connected with Aristotle's system of Ethics was his system of Politics, the former being only as it were a part of the latter; the former aiming at the happiness of the individuals, the latter at that of communities; so that the latter is the perfection and completion of the former.

12. What is Archimedes' principle in a fluid that happens?—(1) The weight of a body may be greater than the weight of the fluid displaced, in which case motion will take place in the direction of the greater force, and the body if left to itself will sink. (2) The weight of the body may be equal to the weight of the fluid displaced, in which case it will rest anywhere in the fluid. (3) The weight of the body may be less than the weight of the fluid displaced, in which case the resultant upward pressure will force the body upwards and it will float.

13. Why should a lake or river, the bottom of which you can see, appear shallower than it actually is?—Because the rays proceeding from every point of the bottom of the lake are refracted, the portion in the denser medium of water to that of air from the normal at the point of emergence of each ray. From this point they pass to the eye of the spectator, but judgment transfers the luminous or illuminated object to the prolongation of the straight ray that enters the eye; this when produced passes through the medium nearer the eye, and the original ray proceeds from the object, or the bed, appears raised, and therefore shallower than it really is.

14. What do you know regarding the radiation of heat from the earth, and the effects produced by this radiation?—The earth is a rapid absorber and radiator of heat. This radiated heat passes into the air only a short distance from the surface, but within a few feet of that surface the air becomes chilled, from the fall in temperature of the radiating earth, and dew is the consequence.

15. Why does a sudden change from heat to cold bring on illness, say, for instance, when a person perspiring freely after exercise sits in a cold draught or goes into a cool room?—Because the effect of the cold air or water is to interrupt the action of the vessels and pores of the skin, and this throws upon the excretory organs labour which the skin should have performed, hence chills, colds, rheumatic fevers, etc.

16. Why do we perspire?—Because the skin is filled with very minute pores, which act as outlets for a portion of the water of the blood; this serves to moisten and cool the body, and to carry away some of the matter no longer needed in the system. Perspiration goes on all the time; if it did not we could not live, for our bodies would become poisoned. In sensible perspiration we may feel, and see the moisture thrown off in the form of sweat. We do not notice the escape of the moisture when the perspiration is "insensible."

17. A plate of rock-salt if placed in front of a fire will not be heated, while a

plate of glass will be heated. A hot plate of rock-salt held at a short distance from the fire hardly warms the face, while a plate of glass does warm it. Explain these effects.—Both the bodies allow heat to pass through them, as transparent bodies allow light to do so. Rock-salt is a diathermic body, glass a transparent but not diathermic, and therefore glass intercepts the heat passing through it, and so becomes heated. The rock-salt does not increase its heat like the glass. Rock-salt allows more than twice the number of heat rays to pass through compared with glass. But glass is both a good absorber and radiator. About nine-tenths of the rays it receives are radiated. So a hot plate of glass radiates its heat to the face, but rock-salt is not a good radiator, and so little or no heat is received from it.

18. How is the solidity of a cone or pyramid found?—To find the solidity of a cone or pyramid—multiply the area of the base by the perpendicular height and divide by three.

"ENERGY."

19. What is meant by "conservation of energy"?—In the case where a body is moved against friction upon a horizontal surface with a force just sufficient to overcome the friction, the body does not acquire any increase of velocity, and therefore it does not gain potential energy, and therefore it might be supposed that the work is expended without any resulting energy. Or, again, when a body falls through any height upon the ground its motion is destroyed when it strikes the ground, and apparently its kinetic energy is annihilated without any corresponding energy being produced. But such conceptions of science has shown that the energy is not destroyed, but that it changes its form and appears as molecular energy. The energy of the mass as a whole is transferred to the particles of the bodies which are set vibrating more rapidly, and this vibration of the particles is what we call "heat." Heat is the energy possessed by the particles of a body. From numerous experiments it has been inferred that although the energy of one body or system may be transferred to another, and the mechanical energy of a moving mass may be changed into the molecular energy of its particles, yet energy cannot be destroyed, and the energy of the universe is constant. This, the most important of the generalisations of modern science, is usually called the "Conservation of Energy."

20. How is the nutritive sap applied to the growth and enlargement of a plant?—Every seed contains a small amount of nutrition sufficient for the sustentation of the germ of the plant, until those vessels are formed, by which the nutritive elements can be absorbed and used for the further development of the living structure. The earth, penetrated by the sun's rays, warms the sleeping germ, and quickens it into life. For a short time the germ lives upon the seed, which, moistened and warmed by the soil, yields a kind of glutinous sap, out of which the first members of the plant are formed. And then the tender leaf looking up to the sky, and the slender root penetrating the soil, begin to draw their sustenance from the vast store of nature.

21. What is meant by the word "Feeling"?—This word is used: (1) To express the pleasurable or painful aspect of all species of mental energy. (2) To denote certain kinds of cognitive sensations, especially those of the faculty of touch. (3) To signify complex forms of mental excitement of a cognitive character. (4) As equivalent to a particular kind of rational cognition of an obscure character, in which the mind has vivid certainty without knowledge of the grounds of this conviction.

ON FEAR.

22. What is the effect of Fear (a) on individuals, and (b) on nations?—(a) There is a supernatural and divine Fear, "the fear of God," which we are truly told is "the beginning of wisdom, and which fear emboldens man and urges him to do what is right and proper. The fear of God generates, not cowardice and despair, but fortitude and hope. The fear of losing, through unworthiness, the love, help and friendship of God, is the strongest motive to right action. There is another kind of Fear, the dread, fear of poverty, of disgrace, of loss of friends, or of malice, or of a danger of illness, of loss of power, or of influence, or position, or reputation, and this type of Fear is debasing, depressing and demoralising. It overshadows the mind like a black gloomy cloud. It takes all the sunshine out of life and develops in the mind all sorts of horrid mirages and hallucinations. It plunges the fortunate

individual into a sea of worry, unrest, discontent and anxiety. It makes him such a coward that he fears to face life like a man. He whines, frets and starts at shadows, and wants the whole world to pity and help him. He becomes so cowardly often that he would rather face death than go on living. Such a Fear produces a panic in the mind of the individual, and when the contagion spreads to (b) a nation, war becomes inevitable. When a nation through fear gets into a blue funk, it breeds loss of its prestige, its trade, or territory, and starts arming and preparing for war on its neighbours. It provokes enemies. It becomes arrogant and antagonizes friends. Like the individual it becomes neurotic, jumpy, restless, suspicious, and hopes to cure itself by the horrors of war.—The individual who yields to Fear often finds himself in a mental home; the nation sometimes overreaches itself and plunges into disaster and loss, and lies prostrate beneath the heel of a conqueror.

23. Why does a top "sleep"?—Because at the period of its spinning which is called "sleeping," the centrifugal and gravitative forces acting upon the top are nearly balanced; and the top, obeying chiefly the rotatory force, appears to be in a state of comparative rest.

24. State some of the laws governing the motion of projectiles?—(1) The path of a projectile is a parabola. (2) The velocity of a projectile at any point of its path is equal to what it would acquire if it fell from rest from the directrix, to that point. (3) The time of ascent of a projectile is equal to the time of descent.

25. What does cleanliness promote health?—Because every atom of dirt which lodges upon the surface of the body serves to clog and check the working of those minute pores; by which much of the fluid of the body is changed and purified, and through which perspiration takes place and impurities are carried off.

190th September, 1934. "NOVICE."

6th October, 1934.
ABOUT THIS, THAT AND THE OTHER.

(COMPILED BY "NOVICE.")

1. Who were the Three Greatest Lyricists?—Thomas Moore (Ireland); Robert Burns (Scotland); and Boranger (France).

2. What are the three greatest National Anthems?—The "Marseillaise" (France); "The Star-Spangled Banner" (America); and "The Watch on the Rhine" (Germany).

3. What are the Three Greatest Biographies?—Boswell's "Life of Dr. Johnson"; Lockhart's "Life of Sir Walter Scott"; and Lewis's "Life of Goethe."

4. What are the Three Greatest Autobiographies?—Gibbon's; Benjamin Franklin's; and Collier's.

5. What are the Twelve Most Popular Short Poems written up to the present?—The twelve most popular short poems, with the widest appeal to general readers and lovers of poetry, include:—(1) "The Deserted Village"—Goldsmith; (2) "Elegy Written in a Country Churchyard"—Gray; (3) "The Ancient Mariner"—Coleridge; (4) "The Raven"—Edgar A. Poe; (5) "Prisoner of Chillon"—Byron; (6) "Lochiel's Warning"—Campbell; (7) "How They Bought the Good News"—Browning; (8) "Locksley Hall"—Tennyson; (9) "Lay of Horatius"—Micaulay; (10) "Wreck of the Hesperus"—Longfellow; (11) Carter's "Saturday Night"; Burns; (12) "John Gilpin"—Cowper.

RHYTHM AND RHYME.

6. What is meant by Rhythm?—In its simplest sense rhythm is measured motion or regularity of variation. Sound rhythm consists of a succession of points of emphasis separated by equal time divisions. The time division of a pleasurable rhythm are not mathematically equal, nor are necessarily approximately equal, but are such as are felt to be equal. In speech rhythm the three conditions of time, stress and pitch are always present. In poetry a "foot" is a stretch of speech rhythm containing a stressed element, and an unstressed element, usually one or two unaccented syllables; for instance, an "iambic" foot consists of an unstressed and a

stressed syllable, as, *alate*, *dispar*, to walk; a "trochee," of a stressed and an unstressed syllable, as, *study*, *backward*, *talk*; to an "anapest," of two unstressed and one stressed, as—*interdict*, to permit, etc.

7. Which is the proper spelling, "Rime" or "Rhime"?—Strictly speaking, "rime" or "rim" (O.E.), meaning "umber," is the more correct, as in "The Rime of the Ancient Mariner." The word is often spelled "rhyme" through a mistaken idea that it is derived from the Greek "rhythmos," or the Latin "rhythmus." "Rime" also means hoar frost.

8. What is Rime?—The harmonical succession of sounds, the chiming of words, as in verse or poetry. When both vowels and consonants agree, as in, *tal-e-pain*, *gan-tain*, there is rime proper. But when the vowel sounds agree and the consonants differ, as in, *tal-e-pain*, there is not rime proper but "assonance"; when the vowel sounds differ and the final consonantal sounds agree, as in, *tal-e-pain*, there is "rhymonance," not rime proper; when the sounds at the beginning of accented syllables agree there is initial rime or alliteration (which should be used sparingly and only for special effects). Rimes are masculine when they consist of only one syllable, e.g., *eris-arise*; feminine when they consist of two or more syllables, hence, *eris-erises*, *beautiful-dutiful*. When both vowels and following consonant agree the rime is called "perfect," as, *might-right*, *solemn-column*. When the preceding consonant as well as the vowel and following consonant agree, the rime is said to be "identical" or "echo" rime, as, *read-read*, *perfection-infection*, *ours-hours*.

THE SHORT STORY EXPLAINED.

9. What is a Short Story?—A Short Story is a brief, imaginative narrative, unfolding a single predominant incident and a single chief character, by means of a plot, the details of which are so selected, and the whole treatment so organized, that a single incident is necessary. The seven characteristics of a Short Story are: (1) A single predominant incident, (2) a single predominant character, (3) imagination, (4) plot, (5) compression, (6) organization, and (7) unity of impression.

10. What is the test of a good lyric poem?—Sincerity. It must be an adequate, harmonious, and meaningful expression of ego-feelings, as Shelley's "Sklark" or Keats's "Nightingale," "Autumn," etc.

11. Name the Three Greatest Living Irish Artists:—Sir John Lavery; Paul Henry; and Leo Whelan.

12. Who was Ireland's Greatest Leader?—Daniel O'Connell—judged by the success of his achievements; his indomitable courage in facing an all but certain horse against overwhelming odds; his constructive foresight; and his brilliant and expository life, both public and private. He left Ireland morally stronger, more united, independent and enlightened than he found it. By his herculean labours he cleared the way for succeeding generations to advance and be enthralled at his countrymen's shining example of unselfish patriotism, prudence, and moral courage.

13. What is meant by the Spectrum?—This is the term applied to a band of light or colour reflected from the sun or other luminous body through a small hole or slit, refracted (or broken up) into its constituent elements by a prism. The spectrum is an intermingling of various colours—red, orange, yellow, green, blue, indigo, and violet; the seven prismatic colours of the rainbow. Newton was the first discoverer of the phenomenon, and in later times experiments have led to various chemical discoveries.

A ray of white light as we receive it from the sun is composed of a number of elementary rays which, with the aid of a prism, may be separated, and will produce under refraction the following colours:—

- (1) A extreme red ray—a mixture of red and blue, the red predominating; (2) red;
- (3) orange-red passing into and combining with yellow; (4) yellow—the most luminous of the rays; (5) green-yellow passing into and combining with blue; (6) blue;
- (7) indigo—a dark and intense blue; (8) violet—blue mingled with red; (9) lavender grey—a neutral tint; (10) rays called fluorescent, which are either of a pure silvery blue or a delicate green. (There are also the infra-red and ultra-violet invisible rays.)

THE SPEED OF LIGHT.

14. At what rate of velocity does light travel?—At the rate of 192,000 miles a second through our atmosphere, and 192,500 miles in a second through a vacuum. (The broadcasting waves travel through the

ether at approximately the same velocity as light does through the atmosphere, so that a message transmitted from the broadcasting station would travel about 192,000 miles in a second, whereas sound travels through the atmosphere at the rate of only 1,000 feet per second at a temperature of 0. deg. C. So you can work out the obvious consequences for yourself, and understand why it is that we see the lightning before we hear the thunder although they are both created simultaneously in the clouds.)

15. How long does light take to travel from the sun to the earth?—Eight minutes and 13 seconds. (What then is the distance of the sun from the earth?)

16. How is it that you always find snow on the summits of high mountains although the summits are nearer the sun than the bases?—The higher you ascend the more rarefied becomes the air, and rarefied air cannot hold the heat; radiation takes place rapidly. Hence the higher you ascend the colder it gets.

17. How do you know the earth is round?—How do you stand on the beach on a clear day you may see the sails of a ship come up over the horizon. If a ship is going out the hull disappears before the masts. In an eclipse of the moon the shadow of the earth is round. All other planets are round. As a soft body spins it tends to assume the globular form.

18. Why have you only 365 days in an ordinary year and 366 in a leap year?—It takes the earth about 365 1/4 days to describe its complete circuit or orbit round the sun. To Julius Caesar, assisted by Sosigenes, an eminent Alexandrian astronomer and mathematician, we owe the neat contrivance of the two years of 365 and 366 days, and the insertion of one bissextile after every fourth year, in a leap year. The change took place in the 45th year before Christ, which was the first regular year, commencing on the 1st of January, being the day of the new moon immediately following the winter solstice of the year before. The reckoning of time had fallen into such confusion that to introduce the new system it was necessary to enact that the civil year (46 B.C.) should consist of 445 days, a circumstance which gained for it the description of "the year of confusion." The Julian rule made every fourth year, without exception, bissextile, or "leap." But this was an over-correction, as it supposed the length of the year to be 365 1/4 days, which is too great, and in 1582 the error of 2 1/2 days had accumulated. Accordingly, so early as the year 1414, it began to be seen that the equinoxes were gradually creeping away from the 21st of March and September, where they ought to have fallen had the Julian year been exact, and happening (as it appeared) too early. The necessity of a fresh and effectual reform in the calendar was from that time continually urged, and at length admitted. The change, which took place in the reign of Pope Gregory XIII., consisted in the omission of ten nominal days after the 4th of October, 1582, so that the next day was called not the 5th but the 15th. The change was adopted immediately in all Catholic countries. In England, the change of style was called to effect 13 days after the 2nd September, 1752, eleven nominal days being then struck out; so that the last day of the old style being the 2nd, the first of the new style (next day) was called the 14th, instead of the 3rd. The actual value of the tropical year, reduced to a decimal fraction, is 365.24224, so the error of the Julian rule on the basis of the present tropical year is only 2.6 or 2 days 14 hrs. 24 mins., or less than a day in 3000 years. Russia still observes the Old Style and differs by 12 days from the New Style.

19. What is an Earth Spinning Puzzle. The earth does its circuit round the sun in a year, this is known as the annual motion; but it also spins round on its axis once every twenty-four hours, producing alternate day and night, the diurnal motion; now, if an airplane set out from Castlebr to New York, wouldn't New York be approaching the airplane as well as the airplane approaching New York? Now if the airplane "stayed put" in the air, by circling about say, after ascending some thousands of feet, wouldn't New York wheel round in a short time so that the airplane could just drop down?—Now think it over.

20. An aerodrome receives a wireless message from the Zeppelin. The boat, situated 19 miles away, steers for the boat. After 3 minutes an airplane travelling 14 times as quickly as the Zeppelin flies towards it and

reaches it in 6 minutes. What is the speed of the Zeppelin?—66 2/3 miles per hour or 1 1/3 miles per min., as you may find by Algebra.

21. The epitaph of the mathematician Diophantus of Alexandria was to the following effect:—"Diophantus passed one-sixth of his life in childhood; one-twelfth in youth, and one-seventh more as a bachelor; 5 years after his marriage was born a son who died 4 years before his father, at half the age his father finally reached." Now what was the age of Diophantus?—If you work out the problem algebraically you will find 84 years to be his age.

22. What would be the length of a cord fastened to a stake at one end, and to a cow's horn at the other, so as to allow her to graze on an acre of grass and no more?—Solving the problem by the appropriate mensuration rule you will discover 391 yards will suffice. (A flower-bed or field is an exact circle, how would you find its centre?—An easy problem in practical geometry.)

23. Should a State plunge headlong into debt?—As with a prudent and sensible individual who aims at living honestly and thriftily, a State ought to keep out of debt as far as possible and regulate expenditure by revenue, in other words "cut its coat" according to the amount of cloth available; as an individual plunges wantonly and thoughtlessly into debt the inevitable result is obvious. When a man or a State borrows, payment is expected, and will have to be made somehow. And a State which systematically and rashly continues "living beyond its means" is laying up for itself and its unfortunate subjects back-loads of troubles, worries, and anxieties that will in all probability ultimately lead to armistice, bloodshed and slavery, or dishonour. Neither an individual nor a State burdened with debt can live a happy, bright and contented life. The wolf is always around the corner ready to start howling. The knife is ever sharpening for the operation of cutting out the pound of flesh. It is a foolish policy to mortgage the future for the benefit of the present, and leave a legacy of debts to posterity. If a country cannot pay its way now, where is the guarantee that it will be able to do so in the future? If it is buried beneath a pile of taxation and debt how can it free itself and rise to its true position, or have the spirit to do a great thing for the posterity? It is one of the truest troubles of its own, and quite enough of problems of its own to grapple with and solve, without adding to its difficulties by bequeathing a heritage of debts and mortgages, and an example of reckless and unproductive expenditure, if not worse.

SOME HINTS AS TO FAINTING.

24. What are the signs and symptoms of fainting?—The signs and symptoms are those of unconsciousness. The face becomes the pallor of the face and the lips, which at once gives the key to the condition. There is apparently cessation of breathing and the pulse at the wrist fails. The patient is usually cold and the surface of the skin moist. In a crowded room in which the air becomes hot and stuffy it is not an uncommon thing to find people who faint. The condition is often spoken of as a "fainting fit," but there is no convulsive movement or "fit" as in epilepsy; in fact the patient remains quite still. Complete unconsciousness may or may not occur, but in severe faints it is always present.

25. How is the faint to be treated?—It is once whether the faint is only temporary or has become complete. The pallor of the face suggests that the brain is imperfectly supplied with blood, and therefore the clothing round the neck, chest, and abdomen should be loosened; the head should, if possible, be lowered a little below the level of the body, so that the blood may reach the brain more easily. If in church or on the patient should be laid on the floor or on the chairs quite flat, with the head low, but not laid on the floor. If in a ball-room the patient should be laid on the floor full length until consciousness returns. In a crowd the patient may be carried while still unconscious to an open space, and there laid down. It is well-hollower, not to remove the patient, who is unconscious until some signs of vitality have returned, as will be evident by the lips and cheeks having their colour restored, or by the eyes opening. By raising the feet, recovery will be hastened, as thereby the quantity of blood available for the head

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and being increased. Fanning a face, the application of smelling salts to the nostrils, or of cold water to the forehead, will favour recovery. The patient should be helped out of the room as quickly as possible and placed in the open in a free current of air.

24. Give some useful hints on how to keep fit—

(1) Eight hours refreshing sleep if you possibly can. You won't if you go to bed with cold feet.

(2) Don't sleep in the same undergarments that are worn during the day. Have the bedroom well ventilated; but don't sleep in a draught. Avoid draughts either by sitting, standing, or sleeping. Don't ever lean so much on the left side, or on the back to keep from snoring. And don't jump out of bed immediately on waking in the morning. Just collect your wits. And before dressing go through a few selected physical jerks and deep breathing. If you want a substitute for a bath, rub yourself well over with a course towel or the like.

(3) Take a drink of pure water before breakfast. And don't take long walks when the stomach is empty. Have a good breakfast before starting the day's work.

(4) Never eat anything but well-cooked and nutritious food. Eat, or moderate, or abstain, but don't want to, or between meals. Don't overload the stomach. Be moderate and temperate.

(5) Keep the teeth as clean as possible, but on no account pick them with pins or other metals substances. If you do, well, look out for trouble.

(6) When nature is calling you to sleep don't try to keep awake on coffee or alcoholic stimulants. If you are a smoker don't smoke for at least an hour before bedtime. If you smoke right up to the minute of retiring don't be surprised if you have to indulge in a good deal of twisting, fumbling and tossing, and coughing, and crabs' flocks, and sleep, before Morpheus lays his leaden mace on your weary eyelids. It may be well to remember, too, that insomnia is often one of the many consequences of indigestion and over-stimulation of the nervous system.

SOME IMPORTANT DON'TS.

(1) Don't wear cold weather be careful not to wet thin shoes or light-soled shoes. Keep the feet warm and dry if you mean to play for safety; also the hands. If you want a short-cut to chills, colds, pneumonia, and possibly consumption, wear thin shoes in severe weather; if you get a good wetting don't change your boots, and if you are needed, as from draiving, stand in a good draught, or in a cold spot, as out on the street. If you don't manage to acquire something that will give yourself and your friends food for reflection and keep the doctor busy, well, it won't be your fault.

(2) Don't strain your eyes by reading, writing, ill, or by sewing or reading at dusk or by dim light or flickering candle.

(3) Don't sing or holla when suffering from sore throat. That's not the way to get it well again. Give it a rest.

(4) When you are warm, don't be tempted to drink ice-water, never drink a glass at a time. Sip it slowly.

(5) Don't be so foolish as to drink other people's medicine because you are similarly afflicted.

(6) Don't give way to temper. Control it and conserve your nerve force.

(7) Never inhale hot air, or fumes of any acid, or any noxious gas, or cancer, or anything so numerous to mention. Keep the stomach working efficiently, and see that the stoking is properly attended to.

If the engine goes wrong everything is put out of gear. Use common sense and exercise ordinary intelligence.

(8) Never bathe in less than two hours after eating, nor rest in less than two hours after bathing. Don't take chances when bathing unless you are ambitious to be the feature of a sensation. Even the best swimmers are liable to cramp or collapse. Better be on the safe side.

(9) When you call on a sick friend, see to it that you do not do so when perspiring or when your stomach is empty. And don't bore the poor patient to death by calling too often or staying too long, by relating empty chatter or gossip, or stories calculated to depress the spirits. If you cannot gently cheer the patient in an amiable

and hearty (or her) better stay away. And don't be so unbecomingly as to advise the patient to consult another doctor, to take different medicine, or to eat more or less. Leave such matters in the doctor's hands. He knows his business. If you can't be helpful and comforting, keep well, and look after your own health. That will be the greatest kindness you can show.

WHEN YOU GO WALKING.

(18) When walking, keep the mouth firmly closed, and be sure to breathe only through the nose. That is what the nose is chiefly for. Let it do the work, and the greatest kindness you can show.

(19) Each day, drink a fair supply of fresh spring water. Take plenty of fruit, fresh and shales milk, butter, olive-oil, and ridge. But don't overdo it. Be temperate in all things, eating and drinking. If you study your own system you can be your own best physician.

(20) Keep the mind alert, usefully and pleasantly employed. Your mind needs food and exercise as well as your body. Don't be fussing and fidgeting, and if possible, don't give way to pessimism or worry; worry kills. The world will go on all right. And take some exercise and plenty of fresh air regularly, every day.

(21) If you get a cut or gash don't neglect it, or you may be inviting blood-poisoning.

25. Name the Three Greatest (a) Odes, (b) Satires, (c) Elegies, and (d) Lyrics. (a) Milton's "Ode on the Morning of Christ's Nativity"; Wordsworth's "Intimations of Immortality"; and Dryden's "Alexander's Feast or the Power of Music." (b) Virgil's "Aeneid"; and Pope's "Dunciad." (c) Milton's "Lycidas"; Tennyson's "In Memoriam"; and Shelley's "Adonais." (d) Shelley's "To a Skylark," Keats' "To a Nightingale," and Wordsworth's "Solitary Repeater."

"NOVICE."

27th September, 1934.

13th October, 1934.

ABOUT THIS, THAT AND THE OTHER.



(COMPILED BY "NOVICE.")

1. Who were Ireland's greatest and most popular music composers?—William Vincent Wallace (1814-1895), born at Waterford, author of "Maritana," "Lullaby," "The Amb Witch," "The Desert Flower," etc.; and Michael William Balfe (1808-1870), born in Dublin, author of "The Bohemian Girl," "Siege of Rochelle," "Satanella," "The Rose of Castille," etc.

2. What are the seven most widely-known and popular old songs in the world?—Thomas Sweet Home, "Danny Boy," "Auld Lang Syne," "Father O'Flynn," "Bonny Banks of Loch Lomond," "Annie Laurie," and "The Swaroe River."

3. Name twelve of the most popular and widely-known of Moore's Melodies?—"The Harp," "The Meeting of the Waters," "The Minstrel Boy," "The Coulin," "Believe Me in all these Endearing Young Charms," "Let Sorrow Thy Young Day Shadow," "Let Erin Remember," "The Young May Moon," "She is far from the Land," "'Tis the Last Rose of Summer," "When He Who Adores Thee," and "I Saw from the Beach."

4. Who were the authors of the following well-known songs (a) "The Rose of Castille," (b) "Mary of the Curling Hair," (c) "The Rising of the Moon," (d) "Rory of the Hills," (e) "A Nation Once Again," (f) "God Save Ireland," (g) "The Dear Little Shamrock," (h) "O'Donnell Ahu," (i) "Who Fears to Speak of Ninety-Eight?" and (j) "Rich and Rare"—(a) James Clarence Mangan, (b) Gerald Griffin, (c) K. Casey, (d) C. J. Kickham, (e) Thomas Davis, (f) T. D. Sullivan, (g) A. Cherry, (h) M. J. McCann, (i) J. Kells Ingram, (j) Thomas Moore.

5. What favourite war-time song was written by a native of Ballyhaunis?—"It's a Long Way to Tipperary," by Jack Judge. What famous Irish artist was the leading illustrator of Shakespeare's plays, and the painter of great frescoes in the House of Lords, Westminster?—David Maclise (1806-1870), born at Cork; was a distinguished painter and R.A. He produced several beautiful pictures of Shakespearean scenes. Engraving is his "Play Scene from Hamlet" are well-known. Several of

his great pictures at the seen to Dublin National Portrait Gallery, including "Merry Christmas in the Baron's Hall," "The Marriage of Strenghow and Eva," etc.

SOME FAMOUS MAYO ARTISTS.

7. Name some famous Mayo artists.—Michael G. Brennan (1839-1871), a native of Castlebar. "The Interior of a Church at Capri," is one of his pictures in the Dublin National Gallery. Three of his pictures are in the "Florentine Gallery," and James O'Malley (1816-1888), a native of Newport, Co. Mayo; painted portraits, and pictures of the West. A portrait of Dr. MacHale by him is in St. Jarlath's College, Tuam. His portraits of Dr. McEvilly, Bishop Carr of Melbourne, Bishop McCormack, and Father Tom Burke are in the Douglas Castle, Galway. His "Mara Wedding" and "The Tooth Drawer" were exhibited in 1842, "The Claddagh Musician" in 1845, and "The Galway Piper," 1882. Religious pictures by him are in the Parish Church, Westport, and the Pro-Cathedral, Galway.

8. Name some famous inventor of modern days in the County of Castlebar.—The late Mr. Louis Brennan, a brother of Michael G. Brennan, the artist referred to in the last question.

9. Who invented the railway as we know it, and the locomotive engine?—George Stephenson (1781-1848), born near Newcastle, Co. Durham.

10. Who introduced the principle of the arch into Ireland?—St. Patrick and his monks.

11. (a) What was the important scientific law that caused its discoverer to jump from his bath, and forgetful of everything else, rush wildly through the streets naked, exclaiming in a frenzy of delight, "Eureka! Eureka! I have found it, I have found it!" and (b) what was the important geometrical principle that so rejoiced its discoverer that he offered up thanksgiving services?—(a) The Law of Specific Gravity, discovered by Archimedes; and (b) the 47th proposition of Book I, of the Elements of Geometry, the theorem on the properties of a right-angled triangle is equal to the sum of the squares on the other two sides, by Euclid.

12. Who were the first builders in Ireland?—The first Irish builders whose monuments still bear witness to their labours were the dolmen or cromlech builders. These primitive people erected monuments with stones of great weight and size. Stone forts or duns are a later development. Examples are found on the western parts of Kerry, Clare, Galway, Sligo, and occasional examples may be seen also in Mayo, Donegal and Antrim. These duns or forts are held to belong to the pre-historic period immediately preceding the introduction of Christianity. The first Christian architecture in Ireland was necessarily developed from the pagan. The transition from the dry wall and undressed masonry to the cemented walls and dressed stones of the later buildings, in which tacked and chiselled work is visible, took place in the sixth, seventh and eighth centuries.

13. What were the different branches in which ancient Irish Art was practised?—(1) Ornamentation and illumination of manuscript books, (2) metal work, (3) stone-carving, and (4) building.

14. What are the finest examples of the goldsmith's work of Christian Ireland?—(a) The Ardagh Chalices (found by a boy while potato-digging near the old Rath of Ardagh); a unique example of the two-handled chalices used in the earliest Christian times; and (b) The Tara Brooch.

15. What is the "Cross of Cong"?—A beautiful prehistoric cross (dore in the National Museum, Dublin) originally made for the Church of Tuam, seat of the Archbishopric of Connaught, and for Muredach O'Duilly, who died in the year 1150. It was made by order of King Turlough O'Connor, as we learn from an entry in the "Annals of Innisfallen," A.D. 1129. The shaft of the Cross measures 2ft. 6ins. in diameter at the break or span of the arms is 1ft. 6 1/2 ins.

16. Mention some of the effects of the chemical action of sunlight.—The chemical or actinic action of sunlight is very remarkable. It bleaches, by causing the oxygen of the atmosphere to react on the organic matter. The water in air is decomposed by light. If equal volumes of hydrogen and chlorine are exposed to direct solar light, they combine with explosion and the evolution of intense heat, just as occurs when the electric spark is passed through, or spongy platinum, etc., is introduced into them. Prussian blue, exposed to the direct rays of the sun loses its oxygen, and becomes white, but regains oxygen and its colour

in the dark. Crystallisation requires light. If a dish, half covered with paper, and containing the solution of salt, is set aside to crystallise, but few crystals will form in the dark part, though there may be abundance of them in that which is not covered. Long exposure to light decomposes peroxide of mercury into metallic mercury and oxygen. But, amongst all the remarkable effects which are found to be produced by light, there is perhaps none which has led to such wonderful results as the blackening by its action of some of the salts of silver. A fact which has given rise to photography (—"photos," light; and "graphico," I write).

17. When a current passes along the wire joining the terminals of a battery, does the current also pass through the battery?—Yes. When the battery is in proper condition no chemical action takes place within it so long as no current passes along the wire. But as soon as the circuit is closed and the current begins to pass along the wire, chemical action manifests itself within the battery, which proves that the current passes through the latter.

THE SYSTEM OF NERVES.

18. What are nerves?—The nerves are branches of the brain and the spinal chord; they are distributed in great numbers to all the active and sensitive parts of the body. It is estimated that there are no less than 10,000,000 nerves in the human body. There are four classes of nerves: (1) the nerves of "motion"; (2) the nerves of "sensation"; (3) the "special" nerves; and (4) the nerves of "sympathy."

19. Why is cure of the feet of such vast importance?—Because weak or bad feet are to blame for many unhealthy conditions. The discomfort or pain which they cause is one of the most ordinary and distressing of all the subjects the victim to nervous strain, and often prevents the enjoyment of that muscular activity which the maintenance of health requires. The hygienic care of the feet consists essentially in maintaining the ability of those important organs to bear easily and without discomfort the weight of the body. Each foot consists of no less than twenty-six small bones, united by ligaments and held in proper position relative to one another by the action of a number of muscles. The key to the understanding of the hygiene of the foot is in the fact that it is upon the proper performance of the work of these muscles that the strength of the foot primarily depends, and that the weakness of the foot is due to the interference with their activity by the use of wrongly shaped or badly fitting shoes or boots. Sometimes children's feet are ruined owing to being put to walk too soon. The tender little feet suffer from the strain put on them by the body. The fundamental principle in the care of the foot is none other than the maintenance of the freedom of motion of the toes, together with the use of the toes of the foot in the ankle in locomotion. In actual practice the hygienic care of the foot consists (1) in the use of properly fitting footwear; (2) in avoiding all interference with the circulation of the blood in the foot; (3) in maintaining proper conditions of temperature and moisture within the shoe; and (4) in training an use of the muscles of the feet so to keep them functionally strong and active. One point should be insisted on: children should wear only properly shaped shoes, and be taught to walk properly: head erect, chin in, hands swinging, chest expanded, abdomen in, nose breathing not mouth breathing, toes pointing in forward direction and gripping the ground as the step, movement from the hips, nose slouching.

20. How many mechanical powers are there?—There are six mechanical powers, reducible to two, viz. the "lever," which being modified gives rise to the "pulley," and the "wheel and axle"; the "inclined plane," from which are derived the "wedge" and the "screw." The laws which govern the lever and the inclined plane are well understood, those belonging to the rest are comprehended without difficulty.

21. Is there any cereal crop unknown yet in this country that could be introduced into it with advantage?—Yes, there is the soya or "wonder" bean, a marvellous cereal whose introduction into this country might be as significant as the economic event which was the introduction of the potato and the turnip in the sixteenth century. It is said that the soya bean can supply more articles of food than any other known crop, and in various preparations and forms can be used to produce at least ten valuable commodities. It is suitable as a nutritious human food in various forms, also as a food for animals, and as a fertilizer for the soil. It would be well worth trying the experiment of substituting it in this country.

22. What is the difference between "limited" and "unlimited" Banks?—Just! Stock Banks are usually composed of a large number of shareholders, who have publicly contributed the capital required. They are either "limited" or "unlimited." Where the Banks are "unlimited" the entire private fortunes of the shareholders are liable for the debts of the Bank. In a "limited" Bank, the shareholders, if the Bank does not issue its own notes payable to bearer on demand, are only liable for the amount of their shares. In a "limited" Bank issuing its own notes (called a "Bank of issue") the amount unpaid upon the shares is limited, but the shareholders' liability is unlimited to the amount of the notes issued, and if these could not be met on demand, each shareholder would be liable to contribute for their payment.

SOME RULES OF EVIDENCE.

23. How do the Rules of Evidence differ in Civil and Criminal cases?—The practice in Civil Courts is not to allow a new trial merely because of some wrongful admission or rejection of evidence unless this error be of a substantial nature. In criminal cases a conviction is void if any inadmissible evidence for the prosecution be allowed to go to the jury, even though the evidence legally admissible was, without it, amply sufficient to support a conviction. In Civil cases rules of evidence may be waived by consent of the parties or by an order made on a summons for directions. This is done in criminal cases. A larger minimum of proof is necessary to support an accusation of crime than will suffice when the charge is only of a civil nature. In four types of criminal charges at least two witnesses are required. To the doctrine which excludes Hearsay Evidence there are—besides the general exceptions mentioned along with it—some others. These are: (a) a deposition or a dying declaration under certain circumstances are admitted; (b) a statement before only authorised persons may be admitted if the witness be unable to attend.

In Criminal Courts evidence of good character is admissible on the prisoner's behalf. Admissions by or on behalf of a party to the litigation are received in evidence less readily in criminal than in civil cases. A confession may not be admitted if it was made (a) in consequence of (2) any inducement, (3) that it was of a temporal character, and (4) connected with the accusation, and (5) that it was held out to the prisoner by a person who had some authority over the accusation.

Different principles as to competency apply in civil and criminal litigation. Documents requiring to be stamped are treated differently in criminal cases, and facilities are also granted for getting the testimony of witnesses abroad.

24. What literary classic was written in order that the author might raise sufficient money to defray his mother's funeral expenses and discharge her debts?—It is said that Dr. Johnson, the famous lexicographer, wrote his great tale, "Rasselas," in one night, one day to accomplish the task, in order to be able to bury his dead mother and pay off the few small debts she had contracted. What an achievement!

25. What famous literary works took their authors (a) over fifty years, (b) over seventeen years, and (c) over seven years to complete?—(a) Goethe began writing his immortal "Faust" when he was about 25, and did not finish it until he was nearly 80; (b) Lord Tennyson spent seventeen years on his celebrated elegy, "In Memoriam"; and (c) Thomas Gray spent over 7 years on his immortal "Elegy Written in a Country Churchyard." (We may be sure, though, that the poet did not spend all his time in the churchyard at Stoke Poges sitting on a tombstone writing and revising his lines. It was in his study this work was done.) And here it may be of interest to mention that Prof. Housman, according to his own statement, spent an entire year amending and polishing to his satisfaction four of the concluding lines of his poem, "The Shropshire Lad." No less than thirteen times did he write, alter, and re-write these lines before he approved of them sufficiently to let them loose on the wings of print.

*Note to No. 18.—It is by means of nerves that we become aware of everything within and without us. The 10,000,000 nerves are like so many telegraph wires communicating with the brain as central exchange and incoming lines. For this reason, why do we see objects? It is because the light which is reflected from them enters the eye, and produces images of their form upon a membrane of nerves called the "retina," just as images are produced upon a mirror. When the light from the object strikes upon the retina, the optic nerves signal the message to the brain. If through shock or injury the curtain of nerves gets detached or injured, then of course no image can be formed and the eye becomes "blind." It is certain that eyes differ in power and sensitiveness. Even in the same person both eyes may not be uniformly efficient, though apparently healthy otherwise. The eyes of various animals function, according to needs, in a manner and degree different to the human eye. The eyes of birds, too, are of variously different in structure, power and range. There are rays of light, such as the infra-red and ultra-violet invisible to the ordinary human eye, but are they not invisible to the bird's? It is thought not; and this is suggested as the reason why birds (and possibly some unique persons also) can see objects invisible to ordinary people. For some years I used to be puzzled to know why someone would select a spot of ground and concentrate on strapping it for prey. After thinking over the phenomenon for some time, I formed the opinion that fowl could see into the ground, and observe the objects they were in search of, or, to put it in another way: objects buried at a certain depth beneath the surface emitted rays of light invisible to the human eye but visible to the bird's eye. The bird scrapes and scratches the surface of the ground, not in a blind search for food, but because it perceives buried the object sought. It is quite possible, for instance, that a worm crawling beneath the surface of the earth emits rays, visible only to the bird's eye. And perhaps, too, there are human eyes endowed with properties similar to the bird's. There used to be an old belief that pigs could see the wind, and that cats could see in the dark, and maybe there was more scientific truth in such beliefs than would at first sight appear. The structure, power, and range of vision of birds' eyes, and their comparison with those of the human kind, may possibly lead to important results. The subject opens up a vast field for experiment, research, and investigation. It is quite within the range of possibility that at some future time, when more accurate knowledge is reached regarding these things, that glasses may be contrived for the use of people (as spectacles are now) that will be able to render visible rays which are now invisible owing to the structure and limited range of the human eye, and of such power that by their aid people may be enabled to see objects buried beneath the surface of the ground.

back of the eye, the nerves signal the message to the brain. If through shock or injury the curtain of nerves gets detached or injured, then of course no image can be formed and the eye becomes "blind." It is certain that eyes differ in power and sensitiveness. Even in the same person both eyes may not be uniformly efficient, though apparently healthy otherwise. The eyes of various animals function, according to needs, in a manner and degree different to the human eye. The eyes of birds, too, are of variously different in structure, power and range. There are rays of light, such as the infra-red and ultra-violet invisible to the ordinary human eye, but are they not invisible to the bird's? It is thought not; and this is suggested as the reason why birds (and possibly some unique persons also) can see objects invisible to ordinary people. For some years I used to be puzzled to know why someone would select a spot of ground and concentrate on strapping it for prey. After thinking over the phenomenon for some time, I formed the opinion that fowl could see into the ground, and observe the objects they were in search of, or, to put it in another way: objects buried at a certain depth beneath the surface emitted rays of light invisible to the human eye but visible to the bird's eye. The bird scrapes and scratches the surface of the ground, not in a blind search for food, but because it perceives buried the object sought. It is quite possible, for instance, that a worm crawling beneath the surface of the earth emits rays, visible only to the bird's eye. And perhaps, too, there are human eyes endowed with properties similar to the bird's. There used to be an old belief that pigs could see the wind, and that cats could see in the dark, and maybe there was more scientific truth in such beliefs than would at first sight appear. The structure, power, and range of vision of birds' eyes, and their comparison with those of the human kind, may possibly lead to important results. The subject opens up a vast field for experiment, research, and investigation. It is quite within the range of possibility that at some future time, when more accurate knowledge is reached regarding these things, that glasses may be contrived for the use of people (as spectacles are now) that will be able to render visible rays which are now invisible owing to the structure and limited range of the human eye, and of such power that by their aid people may be enabled to see objects buried beneath the surface of the ground.

3rd October, 1934. "NOVICE"

20th October, 1934.

ABOUT THIS, THAT AND THE OTHER.

(COMPILED BY "NOVICE.")

1. Who were the Ten Most Famous American Authors?—(1) Henry W. Longfellow (1807-1882), the well-known poet whose work is characterised by great purity of thought and beauty of language. In tender domestic pieces he was especially successful. "The Village Blacksmith," "Pauline's Prayer," "Wreck of the Hesperus," "The Bridge," "The Skeleton in Armour," etc., are widely known and appreciated. His Indian epic, the lovely "Hiawatha," has been transformed into a beautiful opera, and his translation of Dante's "Divine Comedy" is acknowledged to be a masterpiece. (2) Edgar Allan Poe (1809-49), author of "The Raven," "The Hound," and other poems of haunting melody and dainty fancy. A unique genius. His "Tales of Mystery and Imagination" are thrilling examples of their class. He was the modern inventor of the detective story, and "Sherlock Holmes" might trace his pedigree back to him. (3) Nathaniel Hawthorne (1804-1864), a most distinguished novelist, whose lucid and limpid style flows along like a glittering mountain stream. Among the popular "Scarlet Letter" and many other novels of fiction. (4) Oliver Wendell Holmes (1809-1894), poet, humorist, novelist and physician. Wrote three novels. His "Breakfast Table" series are works of infinite humour and quaint conceits. (5) Francis Bret Hartley (1838-1902), a poet and writer of many humorous and sketches. His well-known humorous poem, "The Heathen Chinee," carried his fame far and wide.

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(4) "Mark Twain," otherwise Samuel Clemens (1835-1910), is one of the world's foremost and greatest humorists. Author of such universally appreciated works as "Tom Sawyer," "Huckleberry Finn," "A Yankee at the Court of King Arthur," "The Prince and the Pauper," and other genial and witty works. (7) James Russell Lowell (1819-1851), a poet, essayist and humorist of a high power and charm, scholarly, witty and wise. Made his name with the famous "Biglow Papers." (8) Ralph Waldo Emerson (1803-1882), an essayist, poet and philosopher. His essays are brilliant and stimulating. (9) Harriet Beecher Stowe (1811-1896), author of "Uncle Tom's Cabin," one of the most successful works of fiction ever written. Millions have read it and loved it. She wrote other slave stories as well, but none so popular to the public like "Uncle Tom's Cabin," a classic for all time. (10) General Lewis Wallace (1827-1905), a writer of popular historical romances. His well-known "Ben Hur" carried his fame to the highest pitch. It has been dramatised and screened. As a picture it is one of the most elaborate ever produced.

SOME IRISH AUTHORS AND COMPOSERS.

2. Who were the authors of the following popular songs: (a) "The Men of the West," (b) Remember the Glories of Britain the Brave," (c) The Low-Backed Car," (d) "On Carrigrohoun the Heath is Brown," (e) "O'Connell Aroon," (f) "The West of Wales," (g) "The Boys of the County," (h) "Green Bosom rises," (i) "Parting with Branganah," (j) "Steer my Barque to Erin's Isle," and (k) "The Bells of Shandon?"—(1) William Rooney, (b) Thomas Moore, (c) Samuel Lover, (d) Dennis Larv, (e) John Banim, (f) Thomas Davis, (g) John Philip Curran, (h) Miss McGhie, (i) T. H. Bayly, and (j) "Evelyn's Prayer."

3. Who were the authors of the following works of fiction: (a) "Castle Rackrent," (b) "My New Curate," (c) "Charles O'Malley," (d) "The Rory O'More's" (e) "Knocknagaw"—(a) Miss Maria Edgeworth, (b) Father Sheehan, (c) Charles Lever, (d) Samuel Lover, (e) Charles J. Kickham.

4. What are the principal elements of a good style?—For good writing there must be (a) accuracy, (b) perspicuity, (c) persuasiveness, and (d) appropriateness, combined with sincerity. Whoever wishes to write well must have something to say, that is, something worth while, and he must write with his heart, all his heart, as well as his head. Then again, the concrete is to be preferred to the abstract; the particular to the general; the definite to the vague.

5. What is the capital difficulty (a) of verse, (b) of prose?—(a) The capital difficulty of verse consists in saying ordinary unemotional things and of bridging the time intervals between high moments; (b) the capital difficulty of prose is to say extraordinary things and to rise up to the high emotional moments. (Write a paragraph which you patiently awaits the hour of fulfillment before attempting to write; for with the fresh, inspiring, self-born theme fully matured in the mind—and in the heart—the battle is won.)

6. How is an individual style attained?—The first step towards attaining an individual style is to put good things—ritual, picturesque, significant things—into your life. The second step is to pour best self consistently. The third step is to master the means of expression and express your own self fearlessly and interpret life sincerely. Precise, practise, polish and revise. Style is really personality plus attainment. Aim at (1) harmony of tone, (2) proportion, (3) simplicity, and (4) compression. How can you write clearly, thoughtfully, brightly, or vigorously if your will is flabby, or coarsely if your mental habit is sprawly? The two important things to know about any art are: subject-matter and form. But it must be remembered that genius knows intuitively what lesser minds must be taught.

7. What important modern invention by an Irishman has contributed immensely to the progress of locomotion?—The invention of the pneumatic tyre by J. B. Dunlop.

8. Who is the most famous living inventor?—Signor G. Marconi (b. 1875), the marvellous Italian scientist and electrician; to whose labours the world owes the wonders of wireless communication.

9. How does the weight of a centenary marble conveyed to the equator why would it lose apparent weight?—At the equator the centrifugal force is greater than in latitudes nearer the poles owing to the spin of the earth being quicker there, and consequently the centrifugal force overcomes to some extent the gravitational, with the

result that a body weighs less at the equator than it would in latitudes nearer the poles. This is fully confirmed by experience. There is actually observed to exist a difference in the "gravity," or downward tendency, of one and the same body, when conveyed successively to stations in different latitudes. Experiments made with the greatest care, in the most desirable parts of the globe, have fully demonstrated the fact of a regular and progressive increase in the weights of bodies corresponding to the increase of latitude, and fixed its amount and the law of its progression. From these it appears that the extreme amount of this variation of gravity, or the difference between the equatorial and polar weights of one and the same mass of matter, is one part in 194 of its whole weight, the rate of increase in travelling from the equator to the pole being as the square of the sine of the latitude. The attraction of the earth on a body placed on the surface of a simple flat compass (ice, resulting from the separate attractions of its parts).

THE "STRAGGLING" STARS MYSTERY.

10. You may often observe glowing bodies flashing through the sky at night, and spectators people attach considerable significance to the appearance and flight. What are these beautiful celestial fireworks?—The earth in its flight through space sometimes encounters shoals of little bodies said to be particles of dissolved comets whose orbits intersected the orbit of the earth. The earth attracts them as a magnet would a needle. They are dark until they strike the atmosphere and so illuminate. Then the friction generates heat, they glow and become incandescent, and generally dissolve away in fine dust. Almost any fine night you may see a few little meteors flitting across the sky. They are stragglers who have wandered away from the main body and, coming within reach of the earth's attraction, are pulled towards it and their loose ends in a burst of glory. About 20 miles from the earth they are so hot that they disintegrate and their particles become invisible. The atmosphere is charged with the dust of such dead bodies. It is this dust that enables clouds to form, that gives the blue tint to the sky; and lends a splendid effect at times to the sunset. These falling bodies are known by various names: meteors, meteoric ashes, etc., according to their size and appearance. On October 9th, 1933, there was a memorable display of heavenly pyrotechnics. It was a sight never to be forgotten by those who witnessed it. The earth had run into a shoal of wandering particles and the head-on collision occasioned the most magnificent display of light since the beginning of time. The whole firmament was lit up with a splendour, magnificent in its proportions and impressiveness. Sometimes these falling bodies do not disintegrate in flight, but fall white-hot right to the earth. These solid bodies are known as meteorites. They are metallic masses composed chiefly of iron and nickel. Meteoric stones, in addition to their metallic silicious structure, are well as gaseous mixtures. At L'Algue, in France, in 1803, from 2,000 to 3,000 meteoric stones fell. The largest meteoric stone actually known to have fallen to earth is one which crashed down in Emmott County, Iowa, in 1879, and weighed 437 lbs. Such an object falling with tremendous force, does it not, of course, destroy all in its path. Last Spring (1933) the ploughing his crops from (baboons, a native of Rhodesia had an alarming experience. Hearing a roaring sound, he looked up and saw travelling earthwards a brilliant ball of fire which he described as a sun rushing from the skies. It crashed through a tree, cutting off its branches, and sank into the ground, making a crater 3 ft. in diameter and 18 in. deep. The tree was splintered, showing that it must have been a meteorite which weighed about 60 lbs., and which also has the distinction of being the first meteorite recorded to have fallen in Rhodesia. The largest fragment, weighing about 40 lbs., was sent to London by the Government of Southern Rhodesia, and is now in the Natural History Museum, South Kensington. Weighing up such colossal numbers, would not one be justified in concluding that some unexplained and mysterious occurrences, shipwrecks, burnings, disappearances, etc., about which we have often read, may have been caused by meteorites? What the effect of a heavy meteorite striking a sailing vessel in the high seas might be, it is difficult to imagine and would shatter an ordinary house and set on fire the largest institution.

11. What is the oldest game known to have been played in ancient Ireland?—The

Game of Chess, which formed an important part of the education of royalty and the nobility.

12. In what way may the boys of Ireland be the means of contributing to the science of botany?—The youth of Ireland's peat bogs, with their wealth of evidence about the plant and animal life of the past, about climate and cultural environment, are expected to make most important contributions towards an understanding of the conditions of life in Ireland past and present. When a chronological scheme for the peat bogs has been established the important question of the variations in climate in Ireland during the post-glacial times may be approached. So that it is possible that the bogs may throw light on the development of the country since the Ice Age. The "finds" in the bogs are of the greatest importance in throwing light on the past, its cultural development, and its flora and fauna.

13. Has the air weight?—The air has weight, for a flask will weigh less when exhausted than when full of air. The weight of a cubic foot of air is found to be about 323 grains.

14. What is meant by Torricelli's Theorem?—Torricelli (born in Italy, 1608; died in 1647) established the theorem that the velocity or rate of efflux of a liquid, through an orifice in the bottom of a vessel, is the same as would be acquired by a body falling freely from the surface of the liquid to the centre of the orifice from which it escapes.

15. According to tradition, one of the earliest problems of its kind is said to have been given by Euclid in his lectures at Alexandria, about 285 B.C., and was stated thus: A male donkey was found eating a market laden with wheat. The master said, "If you gave me one measure, I should carry twice as much as you; but if I gave you one, we should bear equal burdens." What were their burdens?—Working out the problem by algebra you will find that the male's burden was 7 measures, the donkey's 5. Check it over and see for yourself.

16. Better the present in climate next the native population of a town increased by 8 per cent., while the number of foreigners decreased from 200 to 150. The increase in the total population was 7 per cent. What was the total population at the second census?—I make it out to be 7062, but perhaps that is not correct. Better solve the problem for yourself.

17. Out of the gross receipts of a building society the directors pay 51 per cent. for the working expenses, and carry forward 9 per cent. to the reserve fund; 1/6th of the capital consists of preference shares, on which 8 per cent. (per annum) is paid; and the ordinary (or 70 per cent.) shareholders receive a dividend of 41 per cent. (per annum) on the amount of the capital for this purpose being £75,000. What is the capital of the society, and the amount of the gross receipts?—Capital is £2,001,800; amount of gross receipts £254,370. Is this correct? If not, what are the correct figures?

18. Little exercises like these are a kind of healthy mental gymnastics, they might have many beneficial—stimulating effects. Here is another simple problem, easy of solution and you may have the enjoyable in such cases: At intervals of a yard each, 100 apples and a basket are placed in a straight line—the basket being at one end of the line (a yard from the nearest apple); what distance does a person travel who, starting from the basket, collects all the apples into it, one by one?—I make the answer 10,100 yards. Is this correct?

19. The owner of a shooting-galley charges 4d. for every miss, and pays 1s. for every hit; after 50 shots the marksman has to pay 7s. not correct, what did he make?—I make 10s. 6d. Is this correct?

20. As we know, the velocity of light is so great that it is not taken into account in short distances; we also know that the velocity of sound varies with the temperature and other factors. Suppose we say that sound travels 1142 feet per second under certain conditions (1000 at 0 deg. C. at sea you observe the flash of a gun, you count eight seconds between the flash and the report, how far away is the gun?—About one and seven-tenths miles.

21. That terrible epidemic known as the 'Flu breaks out annually with more or less devastating effects. Are there any precautions that might be taken to keep it in check?—Undoubtedly, each might make a special effort to build up powers of resistance to attack by strengthening and toning up the system. When the 'Flu is about, public assemblies should be avoided. The infection is easily spread amongst crowds

visions of his civil and ecclesiastical history calling for this, and I hope to be able to avoid covering ground already traversed. General readers and students will, I am satisfied, find this survey even more interesting than what has gone before, and the articles on Slabh Lughna will enhance the interest.

THE TOWN AND BARONY.

We get eleven spellings for the town and five names for the barony. Ballyhaunis is the modern spelling; Bellahawnes in lists left by Sir John Perrott. L'Estrange, Bingham and others in 1587; Ballyhaunes in the Monasticon Hibernicum, 1600; Ballyhawnis by MacParland and Taylor, 1627; Beulthambnis by O'Carolan, Colgan, O'Flaherty and others, 1608; Beulathamnais, Beulathamnais and Beulathamnais, as Irish forms, in 1800; Os-Vadi-Finninis, as the Latin form, in 1600, and Bella Raunus, by Downing, in 1608. It was also spelled Belathamnais.

In ancient times the barony was divided into two principalities, namely, Gallenga and Kierris—from A.D. 440 to 1179; the barony of Baron Nangle, 1200; Bellahawnes barony, or MacCostello, his country, 1300; Costello-Gallen, 1600; the barony of Costello, 1800.

EARLY TRIBES.

Going back before St. Patrick's time we find that two sub-tribes of the Kierris, or Kerry, clan dwell in Ballyhaunis barony, and it was then called Kierra Airne, distinguished as Ciarraigi Airtich and Ciarraigi Uachtar. Forts, duns, caves, crannogs and Ogham stones of that epoch remain, and the Archaeological Society have dealt with Ogham stones found at Bracklaghboy and Kilmannin. Of the latter Professor Rhye writes: "One of the principal philological difficulties which one encounters in our Ogham inscriptions is the fact that they seem to leave a wide gap between the forms of the words which remain and the actual words in the manuscripts form." The present instance helps no more than any other single inscription known to me to classify the Oghmic forms into those of the later stages and those of an earlier stage."

St. Patrick, with a following of twenty-four, arrived in 440 in the barony, and various localities are mentioned. The Upper Kerry and their Kings received the Apostle well and made various offerings to him. The churches he established are mentioned as Baslic, Emlagh, Aghamore, Agh, Kileronin, Holywell and Kilmannin. The churches in charge of Bishops, and the parishes, assumed, were priests, and the parishes were united to them and joined them in a bond of unity."

We have the O'Garas and the O'Kerins dwelling in Costello-Gallen from 460 to 1179. An O'Kerin commanded the Connaught battalions at the battle of Clontarf in 1014. Assigned a position on the left of the line of battle, his men killed the Danish General, Sigurd, and routed his battalions. The Four Masters tell us that in 1158 Flaicha, son of Cethernach Ua Ceitinn, the Lord of Lochna-na-Nairneadh, died, and in his translation the John O'Donovan said: "The Airne territory comprised only the northern half of the barony of Costello."

The Fitzgeralds held Ballyhaunis barony in 1200, and their family mansion, built by one of them, who was a Peer of the Realm, was the original Augustinian Abbey in Ballyhaunis, though this does not square with the tradition that the ringing of a supernatural bell diverted the monks from the site they had originally chosen. These old traditions have to fade out in face of historical fact, as it is well authenticated that the Nangles founded the monastery there and also endowed it.

Up to the year 1200 a large section of the territory of Loch Airne was under the jurisdiction of Tuam. In that year it was placed under Tuam. There does not seem to have been any interference with the Achony section. At a mass meeting of the clergy of Connaught in 1210 the Archbishop of Tuam tabled a list of complaints against the Primate of Armagh, amongst them being one that the Primate had despoiled him of the churches of Kiltullagh and Kileronin. The convocation declared that his Grace had episcopal rights in them, and they were accordingly handed to Tuam, and have remained in

PILGRIMAGE TO HOLLYWELL.

"Doncathal, son of Roddy of Clan Thomond," says the Four Masters at 1234, "died in his pilgrimage to Tobur Padraig." In his foot-note O'Donovan quotes O'Flaherty's "Ogygia" to show that this O'Flaherty's well was in the territory of Airne, that this Airne was co-extensive with Bellahamhais; consequently the place of pilgrimage was Holywell, and the distinguished pilgrim found a grave in the cemetery there.

The Costello clan, under more than half a dozen names, are often referred to in the Annals of the Four Masters and those of Kileronin, between 1194 and 1466. Sweetman's Calendar of Irish Documents shows that for 500 years after 1305 Anagh, Knock, Beikan and other parishes in this area remained separate units. The Annals show that the Costellos and Mac William Burke fought a battle against Turlogh O'Connor and the MacDermots in 1324, and in 1332 the Costellos assumed Irish dress and threw off allegiance to England. Mac Jordan Duff Mac Costello founded Ballyhaunis-Abbey in 1348, the Mac Costellos founding Uriaur in 1434. The Mac William Oughter was buried in Ballyhaunis Priory in 1440, also state an old tradition.

Now it is evident that this gentleman could not be buried in the same year in Holywell and in Ballyhaunis. Old records mention both places, but the probability is that he found a grave in Ballyhaunis.

COSTELLO'S ARMY.

The State papers for 1515, in a list of independent English captains who followed Irish customs, give "MacCostelloe, Baron Nangle of Costello," who had under his command 500 spears, 500 Gallowglasses and 1,000 Kerri. Knight L'Estrange, an English official, who was surveyor and valuer in the scheme for robbing the Irish, overruled Costello for Sir John Perrott's Composition, and in 1574, in a catalogue of "Summa of Things," we find Bellahawnes Abbaye amongst "all these and other possessions by either Frevers or Rebella, so that her Majesty hath no commodity by the same." An inquisition found it had been concealed from the officials of the Crown.

Clarke's grant of 1570 shows that the Monastery of St. John's Tuam, which held the vicarages of Kelleari (in Anagh), Began and Anagh, and the Composition of 1587 that the Archbishop of Tuam received dues from Anagh, Knock and Kilmolmoye.

In 1591 Thaddeus O'Vaera, an incumbent of Kiltullagh, and of Kildara or Tulraghan none less than Queen Elizabeth herself, and she was also returned for Anagh. Bernard O'Vaegoig (O'Dwyer) was vicar of Kiltullagh, John O'Brien of Kildara and Anagh, and Waiyrie Mygill-dun was vicar of Began. In 1608 English officials found the Priory had 12 acres of land, and in the same year Downing wrote of Ballyhaunis' Priory: "Standing on a fair hill, over a small river." From Bodkin's "Visitation" (1615) and other church lists we learn that the Kerry churches were Knock, occupied by an Archdeacon, that Anagh and Beikan were held by the Monastery of St. John the Baptist, Tuam, and Kiltullagh by a rector. In 1621 the Dillon's (Sir Theobald) was made a Peer by James I. In 1632; in 1682 the Seventh Viscount recruited a regiment, mostly Aghamore men, and this brigade was led to France in 1691 by James Dillon, and they fought from that date to 1714, being supplemented in the meantime by men from the barony. In 1641 the old Priory was restored and a modern residence put up. In 1829 Lewis wrote that Ballyhaunis was a thriving town. O'Dugan's topographical poem refers to the "Kierra Clan of Loch Airne" before the coming of the English, and the Nangles held the barony from that until the 15th century, when the Dillons got control and held it until expropriated by the Congested Districts Board a few years ago. (185th Article Next Week.)

SMYTH (Irish names)—Sept. 24, 1850, at his residence, Phoenix House, Ballinacorney, Co. Wick, Ireland, was born Andrew Smyth, a member of the 2d. Dr. Guards, and was married to Miss Sarah Smyth, his wife and namesake, daughter of the late John Smyth, Esq., of the 1st. Dr. Guards, and she (Monday) evening, at 11.30, was buried in the cemetery of St. Michael's, Dublin, Ireland, after.

Irish Independent

NOVEMBER 29, 1934.

PROPOSED MEMORIAL TO ST. PATRICK

HOLY WELL OF BALLYHAUNIS

To commemorate the visit of St. Patrick in 440 to Holywell, near Ballyhaunis, where he baptised converts and established a church, the Ballyhaunis Historical and Archaeological Society, have for some time past been considering the suggestion to erect a memorial adjacent to the blessed well.

The form of the memorial, a round tower, surmounted by a cross that could be electrically illuminated on special occasions, has been provisionally adopted. Should means permit, it is hoped that the work will be completed by 1940, the fifteenth centenary of the Saint's visit.

The Connaught Telegraph,

8th December, 1934.

Ballyhaunis News.

MEMORIAL AT HOLLYWELL.

The proposal by the Ballyhaunis Archaeological Society to erect a memorial at St. Patrick's Well at Holywell has aroused great interest in the town. Mr. Michael F. Waldron, a very popular and prominent member of the Society, informed our representative that he had consulted each member of the Society in connection with the project, and that they all agreed it would be indeed a very worthy project and consented unanimously to give their wholehearted support to it. It is hoped to have the memorial erected before 1940. To have it erected that year has a singular significance—to commemorate the 15th centenary of our Patron Saint's visit to Ireland.

JANUARY 27, 1935

Pilgrimage to St. Patrick's Well.

A proposal to revive the annual pilgrimage and pattern at St. Patrick's Well, Holywell, Ballyhaunis, is attracting support. It is intended to erect a Celtic cross or statue at the spot, and later, to place there an electrically illuminated round tower. Up to about 20 years ago the pilgrimage and pattern were largely attended annual events.

MARCH 30, 1935.

BALLYHAUNIS WOMAN "NOT A SOLDIER."

Won't Take the Pledge.

When Bridget Devaney, of Ballyhaunis, was summoned at the local court on Wednesday by Guard Connell for being drunk, she told the Justice quite frankly that she wouldn't take the pledge.

When asked if she had anything to say, Bridget replied that she hadn't, adding: "The Guard's word is 'better than my oath'."

Justice—Have you taken the pledge since?

"Well, I never will," answered her ladyship. "There's no use in saying 'I will, and it is very easy to knock me down. I'm not a soldier.'"

"You won't get drunk again," encouraged the Justice.

Defendant—Well, I wouldn't take my oath on that. There's no use in telling a lie over it! (laughter).

A fine of 2/6 was imposed.

REGAN (Irish names)—She was born at his residence, The Main Street, Ballinacorney, Co. Wick, Ireland, on 11.11.1850, and was married to the late John Regan, Esq., of the 1st. Dr. Guards, and she (Monday) evening, at 11.30, was buried in the cemetery of St. Michael's, Dublin, Ireland, after.

Around Turf Fires

WHEN TALES WERE TOLD IN IRISH

CO. MAYO
SEANACHIE
WHO HAS
STORIES
TO RECORD

A LIFE OF
ADVENTURE



The children hear the Seanachie.—Sean Grubbail (aged 82), of Cathair Scuilbin, Kilmakedar, surrounded by children.

[Mr. Michael F. Waldron, of the Ballyhaunis Historical and Archaeological Society, sends the following communication to the "Irish Independent."]

IN view of the strenuous and intensive efforts at present being made to collect and preserve the existing remains and every available scrap of Irish folk-lore, and, considering that no matter to what extent these efforts may be successful, it must inevitably happen that still a good deal will be irretrievably lost, owing to the passing away of the older generation of native speakers, I would call the attention of those directly and officially engaged in the work of collection to the fact that

there is still living in this district a seanachie, whose repertoire of traditional tales has not yet been recorded or collected for preservation.

And it might be well to have his stock, be it much or little, added to the harvest already gathered.

IN 74th YEAR.

The name of this local seanachie is John Deasy. He resides in the townland of Derrynacong, a short three miles from Ballyhaunis. A small farmer and also a hand-loom weaver by trade, he is now in his 74th year. Though very little, if any, Irish is spoken in the district

where he resides, he came originally from a thoroughly Irish-speaking one.

When I questioned him as to where or how he learned his Irish tales, he replied that

he heard them when a boy in his native village of Coogue, beside the turf fire on the long winter nights.

I may mention that he can neither read nor write Irish. In his locality a seanachie is little short of being *q rara avis*. They have almost all disappeared with the last generation. It is only very recently that I heard of John Deasy being one. Nor was I aware until then that he even knew Irish at all.

TREASURED TALES.

It will be a pity and, I suspect, a real loss to folklore literature, if the opportunity of hearing and recording his stock of tales, ranns, etc., be allowed to pass unheeded. So, I trust those in charge of the work will take practical steps, as soon as possible, to guard against such a regrettable eventuality.

A few additional details with reference to this seanachie may be of interest: Irish being the spoken language of his youth, he is a fluent speaker in conversation. But, owing to want of practice, his efforts to recall the tales treasured in his memory sometimes necessitate a struggle and hesitation.

For many years he has had, unfortunately, few or no opportunities

for refreshing his memory or rehearsing his repertoire, owing to the lack of a sympathetic and appreciative audience. However, he hopes to overcome this defect by daily practice in private.

IN FOREIGN LANDS.

After a youthful career of adventure and travel, during which he visited India and other foreign lands, where his spoken knowledge of Irish was of little practical use, he returned home, married, and settled down permanently in his present domicile, industriously cultivating his little farm, practising his trade of hand-loom weaver, and rearing a family.

As soon as he qualified for the old age pension he abandoned his trade of weaving and dismantled his loom. When I asked him if he would be willing at any time in the near future to give either locally or elsewhere a public demonstration of the art of hand-loom weaving, he replied that he would be delighted to do so if called upon.

He would, he said, even give tuition in the art, and he assured me that he could train proficient craftsmen in a period of three months.

CAN MAKE TWEEDS.

He can manufacture homespun tweeds in six different plaid patterns, besides blankets, rugs, sheets, etc. He still weaves tweeds of his own making.

I give these details for the information of those interested in the subject of folklore and the revival of native and cottage industries, and I trust it will not be in vain that I have called attention to the subject.

ONNELLAN (Ballyhaunis) — Nov. 30, 1934, at St. Bride's Nursing Home, Gal. Margaret, beloved wife of Patrick Onnellan, Clare Street, Ballyhaunis; deeply and deservedly grieved by her sons, family and a large circle of friends. Funeral arriving Ballyhaunis at 5 1/2 on Saturday evening. Requiem Mass 11 1/2 to-morrow (Friday). Funeral afterwards to New Cemetery.

FREELY (Ballyhaunis) — Dec. 6, 1949, at her residence, Fairview House, Upper Main St., Rosine, widow of David Freely (Merchant), Ballyhaunis; deeply and deservedly grieved by her sons, daughters and relatives. R.I.P. Funeral today (Thursday) after 11.30 o'clock, Mass to the New Cemetery.

KEANE (Ballyhaunis) — Aug. 11, 1950, at his residence, Annagh, Ballyhaunis, P. Keane, father of Michael A. Keane, Furniture Manufacturer, Ballyhaunis; deeply regretted. R.I.P. Remains will be removed to Parish Church to-morrow (Sunday) to be buried in Mass on Monday at 11 o'clock. Funeral immediately afterwards.

Recent Ballyhaunis Developments

IN THE HISTORY OF MAYO.

INTERESTING LETTER FROM
DR. M. F. WALDRON.

(To the Editor "Western People").

DEAR SIR:—The caution and reserve necessary to be exercised in weighing statements relating to remote past and ancient history (except when supported by irrefragable and material evidence) become different and sometimes contradictory, accounts furnished, of happenings in our own time, under our own eyes, perhaps, and maybe in the execution of which even we ourselves may have actually taken a hand. The further we erode back into the past the more difficult is it to discover reliable evidence.

New in several instalments of his History of Mayo: Mr. Quinn, when treating of quite recent developments in the Ballyhaunis district, has slipped into inaccuracies, or has somehow got hold of misleading facts and data. This has occurred, not through any negligence on his part; I am sure, but simply because the necessary information necessary to arrive at the truth were not open to him, either because he was not an eye-witness or active participant in the events recorded, or because access to the relevant documentary evidence—files of correspondence, official communications, newspapers, etc.—was shut to him. I know of Mr. Quinn, I feel confident he would not consciously mislead readers either through culpable negligence or intentional distortion of known and established facts. I would have called attention to many little lapses when they appeared if I thought the matter signified more than a pin's head, repeated. We all like to know the truth about everything in which we are interested. We like to feel our feet on solid ground—not in a quagmire of doubt. And it is often very difficult to ascertain the truth.

Accuracy in recent history is equally as necessary and desirable as in past history, but is sometimes even more difficult to attain, owing to the discrepant and conflicting views of living witnesses, some of whom may be influenced more by an itching desire for a kudos to which the naked facts do not entitle them, than respect for the pure, undistorted truth.

AGITATION.

One of the multitudines of slight inaccuracies to which I allude is repeated in the instalment of the History appearing in the current issue (5th inst.) as follows: "In Ireland, where stood the famous grazing ranch over which in the days of the late war there was such a lot of agitation and the rank-and-file for many of the local leaders, etc." Now, 'tis true there was a great deal of agitation in connection with the Island Farm through the medium of the local branch of the U.I.L., of which I happened to be Vice-President at the time (as I am being President), Canon Canning, P.P., but I have no recollection of anyone having spoken on a plank-bed in consequence. As a matter of historical fact, it is only people with a real prospect of plank-bed accommodation at the time were the late Mr. John O'Donnell, and then sitting M.P. for South Mayo, and the undersigned, as I hope to show you in due time. There are many Island tenants still living who ought to have a clear recollection of what happened, or if they have not I shall be happy to help them to reconstruct the actual events which actually occurred in those distant and troubled days. To rescue the history of the Island Farm from any fog of the mists of an old-fashioned legend that envelop it, is a very laborious task, nor one that can be taken up much time or space. We can only take up a clear light. It is well to get the facts as far as possible to the truth, lest we should be misled and mislead our accounts

get embedded in the popular mind and be perpetuated in top-sided tradition.

INNER KNOWLEDGE.

As one having an inner and rather intimate knowledge of what has happened politically in this district for well over a quarter of a century I propose, with the courtesy of the Editor, to give a succinct and brief outline of events with which I was associated, free from unnecessary details of irrelevant embroidery. I shall stick to proved or provable facts and avoid speculation or fiction. To give a chronological narrative, supported by dates and extracts from records and correspondence, would involve too much labour just now, and might unduly prolong my statement. Some finer time, perhaps when I can more conveniently lay my hand on the necessary records and documents, I may go more fully and minutely into the matter treated of.

THREE FARMS.

In connection with the division of three farms in this neighbourhood—Hazelhall, Pollnacraugh, and Island—I took an active and prominent part, as a member of the U.I.L. At the request of tenants on the O'Grady estate, in the spring of 1924, the local branch of the U.I.L. appointed a deputation, of which I was named spokesman, to meet the late Sir Henry Doran and urge on him and the C.D.B. the desirability of dividing the farm amongst the tenants and carrying out works of improvement for the town, such as an up-to-date water supply, a badly needed, improved sewerage system and improvement of the fair green, construction of circular roads, etc. We met Sir Henry Doran at the courthouse, and through him presented our case for consideration by the C.D.B. We got a patient and sympathetic hearing, indeed, and a favourable reply as far as the Hazelhall proposition was concerned. We were informed that most of the improvements suggested could not be undertaken until such time as all the estates involved not yet sold were acquired. The town of Ballyhaunis, it may be mentioned, in explanation, is built on four different estates—Dillon, Knox, O'Grady and Taaffe. Only the Dillon and O'Grady estates had been at the time acquired by the Board. The C.D.B. met me in carrying out their promise, and very soon after the interview the farm was divided and allotted to eligible tenants.

BRINGING HOME THE TURE.

The Island Farm was a tougher proposition. It was boycotted and under R.I.C. protection. The neighbouring tenants were clamorous for its acquisition by the Board and division. Many tenants had cut and saved their year's supply of turf on an adjoining bog, but could not get it home owing to the right-of-way through the farm being blocked. The lessee of the farm, though boycotted, was more supported and protected by the R.I.C. Time was flying. It was getting late in the season, and the unfortunate tenants had, but a poor prospect of securing their supply of turf for the approaching winter. The C.D.B. could do nothing but await developments. Things began to look nasty. It was more than alarming when, from the spluttering throats on hand, that there would be a clash sooner or later. The aid of the local branch of the U.I.L. was invoked. A consultation was held at the usual Sunday meeting and it was ordered that on the following Monday, at 11 a.m., the tenants concerned, with their wives and sympathisers should assemble at the farm gate and have their turfs with them; ready to fetch home the turf. Only one man out of the town sent extra cart, but he discreetly remained at home himself—one of the "fly boys", which the late Mr. John O'Donnell and myself accompanied. We were the only two who took the year's turf to assist the tenants in their fight. It was a lovely July day; the sun shinning

in all his glory, the country looking its very best. When we reached the farm most of the tenants were already waiting with their carts along the road. Some had finked the job ("fly boys"), because the R.I.C. were present, watching developments. The atmosphere became tense. Anything might happen. Mr. O'Donnell called me aside, and we had an interchange of views. "What are we to do now?" he asked. "We have come here to do the job of good work," I replied. "Let us carry out our instructions, obey orders, and risk the consequences." "Right you are," said Mr. O'Donnell, who was an indomitable fighter, full of pluck and courage. So over we went, burst open the gate, and led the horses and carts through, followed by a cheering jubilant crowd. The R.I.C. men looked on amazed and puzzled. Quickly we raced to the turf banks, and the loading of the carts started with a vigour seldom or never seen before nor since. Once the way was cleared and the position captured helpers rushed in—they always do when the fight is over or won. Fearing that R.I.C. reinforcements were about at that moment, activity was frantically maintained at the maximum pitch of human effort. All through the long summer day carts of every size and description, laden with turf, raced like mad through the farm, until the last sod was stacked at home. And that finished the fight. The stumbling-block was removed. Shortly afterwards the farm was occupied by the C.D.B. and divided up. New roads were made, neat and commodious residences erected, lands drained and fenced, and other improvements carried out. To-day some of the neatest and best-kept dwellings in the land are to be seen on what was once the boycotted Island Farm. A number of thriving and contented families flourish there not so long since "one only master grasped the whole domain." And in passing it may be noted that the grabber, who held on to the farm to the very last, and blocked for a time the road to improvement, was an interloper from another town in County Mayo. And here was an added grievance. If any grabbing had to be done (with safety and profit) there were plenty of candidates with the essential qualifications, natural and acquired, resident in the district, and it was an insult added to injury to have an importation of this man's type and character, causing the natives the grabbing instinct is not the peculiar attribute of any definite age, locality, or class. You may find specimens of the breed everywhere, distributed amongst all classes.

THE SAME GREED.

Mr. Quinn describes many of the ancient type, and sets himself go with a vengeance when dealing with the tury of his rage and wrath ought to be softened and mitigated in the light of his own experience as a journalist of many years' standing, who has observed, seen and heard so much in his travels up and down the county. Given the opportunity, he means and the power, has he not too long brought into direct contact in the course of his work with individuals who would, if they could, even excel the record of the Dillons and the rest of the gang who figure so prominently as greedy grabbers in his History? He who would grab an inch would grab a foot; be who would grab a foot would grab an acre; he who would grab an acre would grab a farm—a barony—a county, in price. It is only a matter of relativity. The same passions for acquisition, by hook or crook (mostly by crook) that characterized the freebooters of Henry's and Elizabeth's days operate all through time—the same greed, tyranny, avarice. Given the favourable conditions, little men would become big men. But when the big men come up large, do things on the grand scale, and become historic, the petty tyrants are ignored as a pest, not worth writing about or mentioning in history. A magnificent tyrant or grabber fascinates and hypnotises the imagination by his very dare-devilry and recklessness, whereas an insignificant little grasper only inspires disgust and contempt. The grabbing cut did not end with the swindling invaders, "who came to divide and dispossess," nor were the whole Seven Deadly Sins buried for all time in the grave with Henry VIII, Elizabeth and Cromwell and the other "fly boys" that have provided so much material for Irish historians and novelists. In the poor,

The unscrupulous grabber will be always with us. Only provide the chance and opportunity and the cloven-hoof becomes visible. So much for the famous Island Farm and the moral of its history.

MORE RECENT TIMES.

The history of the Pollnacroagh Farm, on the Knox estate, brings us down to more recent times. It was in the year 1831 that some of the leading and more influential tenants on the Knox estate asked me to ginger-up the C.D.B. regarding improvements in need of attention. The estate had been for a considerable time in the hands of the Board, and there were no indications of getting on with needed works. The town had not yet been provided with up-to-date water supply advocated, sanitation was still far from perfect, circular roads had not been constructed, and the Pollnacroagh farm undivided.

Though not very hopeful of favourable results just then, owing to the disturbed conditions prevailing everywhere, I reluctantly consented at last, under repeated pressure, to try the effect of the ginger-up process. I drafted a statement pointing out to the Board the shabby treatment Ballyhaunis had received at their hands, compared and contrasted with what had been done in the adjoining towns under their administration, drawn out the crying necessity for a water supply, improved sanitation, a better fair green, etc., and pressed for the immediate division of the Pollnacroagh farm and the construction of a circular road. The Board's reply was rather snooty. No hopes were held out that the improvements mentioned would be effected. We were early told that the Board had done as much for Ballyhaunis as Ballyhaunis was entitled to. The only suggestion thrown out by the Board in connection with the state of Pollnacroagh Farm would be detrimental to the peace and harmony of the tenants. The attack was renewed. Again and again the Board were bombarded, until at length they consented to divide the farm and construct the circular road running from the extreme end of Knox street across the back gardens and emerging at Bridge street. Log-spitting was carried out in due course, but though the farm was divided into districts, the road as log-spitted could not be made, owing to the attitude of some of the tenants through whose back gardens it was proposed to run it. And thus a grand opportunity was let slip. So many wanted to have the road run according to their own notions of what would be fit and proper that the whole scheme had to be abandoned and the original plans scrapped. That put a damper on my enthusiasm for civic activity and municipal reform.

SOMETHING DONE.

In these things we see "something at-wamp, something done." The good work has had permanent fruitful results that will remain for all time. No party, no Government can ever efface or obliterate these lasting and beneficial works; neither can they undo what has been done for the welfare of the people concerned. For evermore, Linnalk, Lisnack and Pollnacroagh are split up, and all the wits of man could not put them back into their original state.

While on the subject it may be of interest to add just another little item arising out of the land agitation. In the parish of Aghamore there was an uninclosed estate in the midst of a series that had been acquired by the Board. The landlord obstinately refused to budge. His tenants saw all their neighbours having their lands improved and their rents reduced, while they remained just as they were, nursing their grievances and wrath. As their resentment grew in volume there was evident danger that sooner or later something unsavoury would happen. Every day that passed only served to remind the tenants still in thralldom of the wrongs and hardships under which they groaned. As the landlord proved inextinguishable, and the unpurchased tenants became more and more aggressive, something had got to be done. Besides, the C.D.B. in the circumstances, could go on with improvements work only piecemeal. The tenancy was somewhat relaxed when the late Mr. Darby Glavey, a member of the Co. Council, an honest, straightforward man, and myself held a rent office in the back parlour of a house in Knox street, collected the outstanding rents from the unpurchased tenants, for which we gave receipts, and lodged the amounts in the bank. The landlord received notification of what had been done, and was

informed that this procedure would be followed until such time as he agreed to give his tenants the benefits of the Land Acts passed for their relief.

There was no need to hold a second rent office. Before the next sale day came round the estate had been sold and the C.D.B. were hard at work carrying out drainage schemes, fencing, building and roadmaking.

I give the above instances of useful and permanent constructive work done in the past. I could go on, if I wished, and give information not generally known relating to the sale of various estates in this district on your space, Mr. Editor. Once the yoke of landlordism was cast off the road was clear for reform and improvement. Until that had been achieved nothing but turmoil, stagnation and decay could be expected. When the people were relieved of the incubus of landlordism they could breathe in freedom and lay down plans for their betterment. They could put their hearts into their work, for they realised that whatever improvements they made to their homes and farms went to their credit. The great constructive movement of which the few things I have mentioned formed a part, is one of the outstanding phases of national history and development.

Thanking you for participation—I remain, yours very truly,

MICHAEL F. WALDRON.
Ballyhaunis.
January 5th, 1935.

MARCH 19, 1935.

POTATOES AND POETRY.

To the Editor, "Irish Independent."
Sir—In his special article on the potato, Mr. Sean Hayes deplors the lack of poetic appreciation of the homely commodity. But then he must have forgotten "The Potato-digger's Song," by Thomas Campbell Irwin, and T. D. Sullivan's "New Potatoes," the second verse of which runs—
*Many fruits our island yields
Above the soil, likewise below it?
Gardens, orchards, parks, and fields,
Are full of sweets, and well I know it;
But do praise those all who will,
I'll maintain, for that I'm able,
T'ates, sound and clean, are still
The pride and glory of the table.
Welcome, food for young and old,
For men and babies, for lords and ladies,
White as milk and bright as gold,
Sweet and wholesome New Potatoes.*
—T. D.'s lyric is written to the air of "Nora Creina," and the exigencies of rhyme necessitated outraging orthodoxy to the extent of spelling potatoes with "p's" in them.

MICHAEL F. WALDRON (Ballyhaunis).



JOHN DEASY. (75)
SEANACHIE.
Photo taken Easter Sunday
April 21st, 1935.

LYONS (Ballyhaunis)—January 22 1942, at his residence, Greenwood, Ballyhaunis, Michael Lyons, to the inexpressible grief of his wife and children, R.I.P. Remains will be removed to St. Patrick's Church, 30th, at 11 o'clock today (Thursday), 29th Remembrance Mass at 11 o'clock (T.V.) to-morrow (Friday). Burial immediately afterwards to family burial ground Ballyhaunis.

FREELY (Ballyhaunis)—December 19, 1941, Ellen, wife of the late Thomas Freely, Junior, Clonsilla, R.I.P. Remains will be removed to St. Patrick's Church, 30th, at 11 o'clock today (Saturday), 20th, at 11 o'clock to-morrow (Sunday). Burial after last Mass to-morrow (Sunday). American papers, please copy.

SMYTH (Ballyhaunis)—January 11, 1942, Catherine, beloved wife of Michael Smyth, Abbey Street, to the great grief of her children, brothers and friends, R.I.P. Sacred Heart of Jesus, have mercy on her soul. Remains were taken to Parish Church on Sunday evening. High Mass on Monday. Funeral to New Cemetery.

FEBRUARY 7, 1942.

VELDON (Ballyhaunis)—At his residence, Ballyhaunis, P. J. Veldon, Funeral after last Mass to-morrow (Sunday).

MORLEY (Ballyhaunis)—June 17, 1913, at his residence, Knox Street, Anthony Morley, deeply regretted by his bereaved sisters, relatives and friends, R.I.P. Remains were removed to Parish Church, 30th, at 11 o'clock today (Monday), 22nd, at 11 o'clock to-morrow (Tuesday). Burial after last Mass to-morrow (Tuesday) at 11 o'clock. American papers, please copy.

LYONS (Ballyhaunis)—June 27, 1943, at her residence, Upper Main Street, Ballyhaunis, Catherine Lyons, beloved wife of Michael Lyons, deeply regretted by her husband, family and friends, R.I.P. Remains will be removed to St. Patrick's Church, 30th, at 11 o'clock today (Tuesday), 29th, at 11 o'clock to-morrow (Wednesday) at 11 o'clock. American papers, please copy.

JORDAN (Ballyhaunis)—Feb. 20, 1947, at his residence, Knox Street, Thomas Jordan, Merchant, deeply regretted by his wife, family and friends, R.I.P. Remains will be removed to St. Patrick's Church, 30th, at 11 o'clock today (Friday), 22nd, at 11 o'clock to-morrow (Saturday) at 11 o'clock. American papers, please copy.

JUDGE (Dunlin)—Jan. 29, 1947, at his residence, Carravon, 189 Connaught Road, Drumcree, Dublin 1, John Judge, late Captain, 1st Battalion, "The Buffs," R.I.P. Remains will be removed to St. Patrick's Church, 30th, at 11 o'clock today (Monday), 31st, at 11 o'clock to-morrow (Tuesday) at 11 o'clock. American papers, please copy.



Clare Road—24/4/35.

JOHN O' LONDON'S LETTER-BOX.

The Editor welcomes letters on topics of general interest. They should be written on one side of the paper only, and should be as brief as possible. The name and address of the writer (not necessarily for publication) must be enclosed.

CHANCE MEETINGS WITH FAMOUS MEN.

SH—In the early days of the century when the Irish Literary and Dramatic movement was struggling to establish itself, I went to an entertainment given in the Rotunda Hospital, Dublin. While I was waiting for the start, and reading over the programme, a man slid quietly and unobtrusively into a seat beside me. He was dressed in a greish suit of Irish tweed, and walked with a slight "scholar's stoop." His face was full and round; complexion rather sallow; hair thinning, reddish, inclined to grey; moustache drooping; eyes full, piercing, and observant. He was a stranger to me.

For a time we sat silent, then he broke the ice. He spoke in a low, soft voice. We exchanged views on the programme, and so drifted into a discussion on art and literature, and the possibilities of native drama. My youthful enthusiasm received an occasional shock from his rather acrid, critical, and cynical comments. So much so, that I thought it prudent eventually to withdraw into my shell in the presence of one who expressed such original, pungent, and epigrammatic views, and who evidently was so well versed in the subjects of art, literature in general, and the drama in particular. I came to the conclusion at last that he knew too much for me and that I had better take refuge in silence. Whoever my neighbour might be, he was evidently not "the average man." When the performance was over, I asked an acquaintance if he knew who my neighbour was? "Why," he replied, "I thought you must have known him well; you were conversing so earnestly and confidentially. He is George Moore, the novelist!"

John Burns.

On another occasion, around Easter time, I was about to travel westwards by the night mail leaving the Broadstone Station (Dublin).

As I was standing at the door of the compartment, a stocky, sturdy-looking man, followed by two others carrying bags and light luggage, briskly approached, looking into carriage after carriage, evidently in search of an empty compartment.

As he came up he addressed me, and his breezy salutation, coming quite unexpectedly, awoke me with a jolt from my reverie. I thought he must be an English tourist coming to spend a few days in Ireland.

He was robust, hearty, free and open in his manner, broad-chested and square-shouldered. His round, good-natured face, and lively, intelligent eyes, that darted quick, piercing glances from under heavy grey brows, were set off by a closely trimmed pointed grey beard. His voice was full and vibrant, articulation clear, with very little trace of definite accent. He was dressed in a blue reefer suit, bowler hat, and flat, turned-down collar with dark tie. His hands were short, thick, and stodgy. His personality puzzled me and I failed to place him in any particular social category.

He took a corner seat with his back to the engine. His two companions settled themselves on the wooden seat opposite him. Soon afterwards others came along, until the compartment was full.

The train had not gone far before the jolly greybeard opened a political argument with some of his fellow-passengers. He was evidently a radical, and aired progressive views. The discussion grew quite heated, the stranger evidently enjoying the fun.

His good memory.

I supported the jolly greybeard, and we waged a wordy argument against the majority. Two or three times he jumped up to shake me warmly by the hand as a mark of his approval of my attitude.

At length the argument died down. As I sat in my corner half asleep, I observed two passengers, who had taken very little part in the earlier discussion, exchanging remarks in a low voice and looking towards the stranger. Then one of them said "I beg your pardon, sir, but are you Mr. John Burns, M.P. for Battersea?" I saw John smiling and nodding assent. He had come over to investigate agrarian troubles on the Lord De Freyne estate, to see the condition of affairs for himself and to endeavour to bring about peace and an amicable settlement.

I met Mr. Burns by chance once more, when he was President of the Board of Trade and a Cabinet Minister. With a few friends I was going through the vestibule of the House of Commons, following a parliamentary friend with the object of securing passes of admission to the Strangers' Gallery. As we passed along Mr. Burns stood talking to a distinguished-looking individual, but catching a glimpse of me out of the corner of his eye, he wheeled

round quickly and, with outstretched hand, greeted me as warmly as an old friend might, cracked a joke briefly about our last meeting, and, looking gay and cheerful, resumed his conversation.

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

JANUARY 30, 1935.

New Co. Mayo Church



The newly erected Parish Church at Bekan, Ballyhaunis, which will be dedicated next Sunday by his Grace Most Rev. Dr. Gilmartin, Archbishop of Tuam. The erection is due to the untiring work of Rev. C. Whittle, P.P.

FEBRUARY 12, 1935.

SECRET SOCIETIES

REASONS FOR CHURCH'S CONDEMNATION

Preaching in St. Patrick's Church, Ballyhaunis, Rev. M. Fynne, C.C., said that the intelligence and common sense of Catholics ought to be sufficient in themselves to preserve people from the manifold traps and dangers incidental to secret societies, even if such societies had not been expressly condemned by the Church, as they so often and so emphatically had been.

Secret societies undermined the free will of individuals who had been enticed to join them, as they were made subservient to the commands of unseen, unknown, and, too often, unscrupulous leaders, who themselves kept in the background while their dupes and agents did the dirty work and incurred all the odium and public punishment.

NOVEMBER 3, 1935.

LIFE IN POSTAL SERVICE

A DUBLIN RETIREMENT

Mr. Wm. M. Killeen, who has retired from the Supervisory Department of Posts and Telegraphs, Dublin, after 43 years' service, is a native of Ballyhaunis and member of a well-known and esteemed family there. For many years his brother, the late Mr. Edward Killeen, was senior official in charge of Ballyhaunis Post Office. Mr. Killeen is a prominent member of the Mayo Men's Association, in the formation of which he played a leading part.

MARCH 15, 1935.

WILLS OF COUNTY MAYO PRIEST

A RESIDUE DISALLOWED

With the deletion of a note on the margin, Mr. Justice O'Byrne, in the High Court, Dublin, admitted to probate the will of the Rev. M. Colleran, P.P., Ballyhaunis made May 21, 1932. Assets total about £1,500.

Plaintiffs, who as executors, sought to establish the will, were: Dr. Edward Murphy, "Gleninagh" Cong. Co. Mayo, and Martin Paul Colleran, Cong. Usher, Moywaga; Rev. J. Joyce, Ballyhaunis; Col. Galway, and John Edey, Colleran, Royal Hotel, Galway, victuallers.

Evidence of the making of the will was given by Messrs. J. Carner and Jenn Smith, school teachers, Ballyhaunis.

Mr. Kelly, K.C., said that Father Joyce did not want to contest the will in any way, but he wanted to have a previous will, dated May 23, 1912, established in case the will of the 21st May, 1932, was upset.

The marginal note on the will of May 21, 1932—"The residue to go to the A. Bishop of Tuam for charitable purposes as he may think fit" and his Lordship on the evidence, struck out the note.

Mr. J. Fitzgerald Koney, K.C. T.B., and Mr. T. J. Conroy, instructed by Messrs. J. Dunne (late) and sons) for plaintiffs; Mr. E. J. Kelly, Henry Conaghan and Co., for Messrs. M. E. J. and Mr. R. Hogan (instructed by Messrs. Mr. J. A. McCarthy, K.C., and Sir Thomas Joyce, instructed by Mr. Austin Cronin) for John Kelly Colleran.

O'MALLEY (Ballyhaunis)—April 7, 1943, at her residence, Barnack Street, Ballyhaunis, Margaret Jane, beloved wife of Thomas O'Malley, 84 years, testatrix. R.I.P. Remains will be removed this (Thursday) evening to the Parish Church at 7.30 p.m. Requiem Mass (solemnly) offered at 11.30 a.m. Funeral (immediately) at 1.30 p.m. at New Cemetery, American paper, please copy.

THE DEAD CHRIST.

A WORK OF GENIUS IN BALLYHAUNIS CHURCH.

(BY "NOVICE.")

(The recumbent figure of the Dead Christ at the base of the high altar of St. Patrick's Church, Ballyhaunis, has been pronounced by competent judges to be an exceedingly beautiful work of art. Before being set in its present permanent position it was, by request, exhibited at several centres, where it was highly admired by all who had the privilege of seeing it for its rare fidelity of treatment and delicacy of workmanship. Indeed there must be very few so utterly callous and stony-hearted as not to feel moved and softened in its presence by the harrowing thoughts and reflections it inspires, and the pity, sorrow and reverence it is calculated to evoke. The following lines, totally inadequate though they be for the sublime theme with which they deal, have been suggested by this realistic and beautiful work of consummate genius.)

I.

Alas, alas! dear Christ is dead,
Oh, dead and cold within the silent tomb!
Friends and mourners all are fled,
(And in sepulchral dismalmess and gloom
Low lies that noble kingly head!
So still, so still he lies
With bloodless, wan, and pallid face
Upturned to the eternal skies
Sole feet—feet Man of all Eve's blighted
feet.)

II.

Woe, woe, woe! that Christ our King is dead!
Earth's purest gem, and Mankind's hope
and pride!
The cruel cold-earth His resting place and
bed:
In rocky cavern does the God-man
bide!
Weep, weep for the Innocent crucified,
Your loving Father, Comforter, and Friend!
Pitifully, lonely, here in Death's thralls
lie!
Weep and let your weeping know no end!
This sight would draw tears from the
hardest rock—
Poor, poor dead Lamb, slain for the
sinner's flock!

III.

Yes! Christ is dead! all lifeless now,
Stark stiff and still, his pure-white body
lies,
And cold as snow glit'ring on the brow
Of some high, peak that greets the gale
The breeze
The breath of Life is cast upon the earth,
The kiss of Life is spill'd upon the
ground!
O Christ, O Christ, was it for this Thy
Birth?
To this the recompense Thy love has
found!
Poor, weary feet that walk'd the haunts
of men,
And trod the waters of Gennesareth,
Tear-wash'd and dried by sorrowing
Magdalene,
Why keep you melancholy tryst with
Death?
What blessings have you brought where-
ever you went,
And benediction scattering far and wide;
Sacred each spot on which you left your
print,
Kiss'd by angels and for ever sanctified!
Toll-worn feet, lock'd in the steeley ties
Of cruel Death, yet lovelier by far
Than the most beautiful blooms of
Paradise.
More splendid than any Heav'n's most
splendid star!

O, feet adorable, pierc'd by ven'my nail
Fors'd by foul Satan in the fires of Hell!
What can man's tears and wallings now
avail?

What you have borne no mortal tongue
can tell!
O feet divine! whose steps illumine the Way,
As light in darkness when no moon is
seen,
Or when in dim eclipse the queen of day
Her radiance bright shrouds in a mourning
screen.

Rest, rest, rest, weary, tired and tortur'd
feet,

That trod the rough and thorny paths of
life,

Or joyous ran the Virgin Pure to meet;
Rest, weary feet, now over is the strife!
Sweet Jesus lies in silence calm and deep—
God's given Shepherd for all straying sheep!
Soon He shall trample Death beneath His
feet,
And rise in triumph Easter morn to greet!

IV.

Now limp and lifeless fall those hands
So lately wont to heal and bless,
To help the helpless, and enfold
The troubled in a fond caress.
Poor, tender hands, that work'd such good,
And broke for men the Bread of Life,
Uprais'd for peace, the storm to quell,
And put an end to human strife!
Now pierc'd thro' and thro' with nails,
Driven by demons from below,
Each stroke a pang for God's own heart,
A very devil's hammer'd embrace!
Poor, mangled hands, that oft were kiss'd
By Mary in their youthful pride,
Now icy cold they rest in death,
Their pow'r omnipotent laid aside!

That breast, the fount of Heav'nly love,
That heart, with mercy all aglow,
Those eyes, whose glance was healing balm,
Those loving lips—all frozen now!
Those ears, that heard the sinners' tale
With love and patient sympathy;
The tongue, that spoke eternal Truth,
In notes of sacred melody!
All, all are hush'd in Death's embrace!
The voice is mute, speech'd is the light,
As when the day is gone, and falls
On Nature's limbs the pall of night!

O Face Divine, thy beauty once
Shone lovelier than the evening star,
That burns in Heav'n's blue vault aloft,
And tints her splendour from afar,
But men have mur'd that Sacred Face,
Like tigers have they torn their God,
And, drunk with rage, the Precious Blood
Beneath their brutish feet have trod!
That noble brow—too noble far
For all Golconda's wealth to grace,
The symbol of lost man's disgrace!
Poor body, lacerated, scourg'd,
Revil'd, insulted—who can tell
The agonies and pains endur'd?
The grief of Heav'n and joy of Hell!
Dead, on the lap of earth there, lies
recline,
The Mighty One of David's royal line!

V.

And, who have done this awful crime?
Who have dar'd to work this woe?

How could they touch the Son of God,
And tinge His Sacred Head this low!
Who, friend, by beads, what shall we call
The shroud that did this evil deed?
That crucified our Lord and God,
Our Help and Help in hour of need!

The earth must quake and spit in twain,
The sun and moon refuse their light,
The stars in Heav'n their faces hide,
And day be turn'd to blackest night;
The hearts of men must heavy grow,
The birds forget to troll their song,
The leafy trees all wither'd stand,
And streams in silence creep along;
The choirs above their music cease,
The Cherubim be plung'd in woe,
All Heav'n and Earth appalled stand,
To see the Godhead tread so!
The greatest crime on earth since first the
world began,
To kill and slay the Holy Son of God and
Man!

Avaunt, ye creeping crawling things,
Avaunt, ye foul airs of the grave,
Ye dare not touch the Word made Flesh,
Potent none to help and save!

Bring spices of the rarest kind,
Bring sweet perfumes from Paradise,
Bring diamond tears of lustre fine,
To strew the spot where Jesus lies!

The angels tremble as they guard,
The winds in awe scarce seem to breathe,
Creation's Lord so humble sleeps,
All pure and white like snow wreath!

Sleep on, sweet Jesus, sleep!
Thy Mother weeps forlorn,
The lov'd One from her breast
Is snatch'd away and torn!
The kindly Heart that rais'd the dead to
life,
And calm'd the waves that roar'd in angry
 strife,
Now sleeps in slumber deep!

Sleep on, sweet Jesus, sleep!
Day is o'er and night has come,
Thy pow'r and glory now
Are hidden in the tomb!
The Comforter Who dried all mourners'
tears,
And gave men strength to banish idle fears,
Lies still in slumber deep!

Sleep on, sweet Jesus, sleep!
Soft be thy bed of clay,
Friend of the erring ones,
The Guide to all who stray,
O Light Eternal, Father, Judge and Lord,
The Shepherd mild and the Incarnate Word,
Sleep on, in slumber deep!

Sleep on, sweet Jesus, sleep!
Bad men have done their worst;
Thy Love they could not kill,
The gates of Hell, 'twill burst!
Lord of Heav'n and earth, Lord of seas
and skies,
Lord within Whose hand the fate of all
things lies,
Sleep on, in slumber deep!

Sleep on, sweet Jesus, sleep!
Dark night will soon be o'er,
Then shall Thou burst Thy bonds,
And come to us once more!
Death's triumph lasts but for a little while,
And Easter morn bursts forth with joyous
 smile!
Awake, from slumber deep!
"NOVICE."

January 19th, 1935.

APRIL 20, 1935.

This week I want to begin by directing your attention to a splendid new and original fairy tale which has been appearing in the "Western People" in serial form, for the past couple of weeks. If you have missed it, you surely have missed a great treat. It is one of the finest fairy tales I have ever read, and believe me I can still read a good fairy story with almost as much interest as any of you. Look up your copies of the "Western People" for the past two weeks for the story, "Glick and the Blackbird," and I promise you you'll read it with pleasure. I am not at liberty to reveal the name of the author, but this much I can say: that he is a well-known Mayo scholar. I consider he has in this fairytale written the best thing he has so far accomplished, and I feel, if he devotes himself to work of this kind, he can produce stories to rival the best of the masterpieces which have regaled us, child and adult, for the past half century. The adventures of Glick, Criona and the Blackbird—who turns out to be an enchanted Princess—are continued in the "Western People" this week, and I hope I have said enough to ensure that you do not pass it over. In it "Student" has produced a fairytale that deserves to live.

18th April, 1936.

"THE COUNTRY GIRL" IN BALLYHAUNIS.
To their long list of previous successes Ballyhaunis Amateur Dramatic Society added yet another when they staged the above musical play on Easter Sunday, Monday, and Tuesday nights last. At each performance patrons from all over the county attended, and the Society earned the praise of all who had the pleasure of attending the production.

Prisoners had to go about the country disguised as labourers and beggars, and could be looked upon with pride by the people of Galway. The capacity of Derry, who deprived them of the 150 acres of land given by the Castles, did not spare the Friars, and to-day the Feast of St. Augustine is one of the great days in Ballyhaunis. May the hallowed shrine grow in favour, and it is safe to say it will stand to remind future generations of the forgotten past, glorious in its struggles and sacrifices of the Faith.

(1931 Articles next week, commencing with Tirawley Section)

FEBRUARY 12, 1935.

DAIL EIREANN COURTS IN SOUTH MAYO.

LETTER FROM THE FORMER PRESIDENT.

To the Editor "Irish Independent."

Sir—The adoption of the proposals and suggestions advanced during the past few months to those connected with the old Dail Eireann Courts, to my mind, would bring with it a number of various kinds, if they are not actually impracticable and far-fetched.

The Judiciary, a copy of which, I presume, was supplied to each functionary of the Courts, explained unambiguously the conditions governing appointments. It specifically pointed out that members of the district or parish benches would be unsalaried, but, that travelling and maintenance expenses might be allowed where incurred, according to a scale set forth, should funds permit.

As public life generally was in a rather unstable and chaotic condition, and the established Administration functioning under difficulties, it is debatable whether all the appointments made were strictly regular, and whether all the conditions laid down in the Judiciary were fulfilled.

It would, I submit, be a very laborious piece of work now to set about investigating the whole machinery from top to bottom: sifting out the merits of each individual's claim to recognition, and ascertaining the financial position of each Court at the moment when the abolition of the Courts was proposed. As I have already admitted, I think, that the financial side of any patriotic enterprise is invariably a most reliable index of the sincerity and honesty underlying it. And where the hands are financially clean there need be no dread of the limelight of investigation.

I do not know how appointments were made in other parts of the country, but the peculiar circumstances under which I became President of the South Mayo District Courts were most interesting and illuminative. Virtually the position, as I hope to show, was forced upon me, after I had repeatedly declined it. And I suggest that this was the first and only instance known in Irish history, or perhaps in any other history either, where a person was morally forced into a judicial office, the lack of candidates for the position being the reason for accepting it, by the facts that there was no salary to compensate one for responsibilities and work; no prospects of pension or promotion in the office; considerable risk and danger ahead; and a certain insecurity of tenure.

THE APPOINTMENT.

In August, 1921, when the Courts were undergoing reorganisation, the organiser in South Mayo (a local solicitor, now a D.J.) approached me and asked if I would accept the Presidency of the new District Courts in South Mayo. The proposal came upon me like a bolt from the blue, and I declined the honour, with thanks, on many grounds which I indicated. I was then a member of the Judiciary and asked to read it through.

Again and again when pressed from the same quarter I declined, but suggested several prominent and well-known legal practitioners who, I submitted, would be more suitable, amongst others, the organiser himself; a few native barristers (one of whom was afterwards Minister for Justice); several solicitors (one of whom became Attorney General); and so on. My suggestions were all turned down, one ground or another.

When I thought the matter was finally disposed of to my satisfaction, I received a communication from the Registrar or Court Clerk to the effect that, in consequence of the other Justices a resolution had been adopted unanimously requesting me to accept the appointment. But I still declined on personal grounds.

Then the October Session opened in Ballyhaunis, and on the first morning of the Court, as I was about to do some tree planting, I was visited by the Registrar, who informed me that solicitors and citizens were waiting at the appointed

place, but that the Court would have to be abandoned unless consented to adjourn. Rather than have such a collapse, I yielded to his wish, and, henceforth, regularly attended the District and Circuit Courts until their suppression in July, 1922.

OFFICIALS' VISITS.

In November, 1921, while negotiations for a settlement were progressing, a conference of the Part and District Justices of the South Mayo area was held at Claremorris. A representative of the Ministry for Home Affairs was present and addressed the meeting, pointing out the possibility of the negotiations breaking down and hostilities being resumed. To provide against such a contingency we should lay down plans so as to keep the Courts functioning in the event of our disappearance from the scene of activities. Those who thought they might not be equal to the strain that would be imposed on them should be notified, and invited to resign, and to send in their resignations at once so that successors might be appointed. None resigned. We adopted his suggestion to make arrangements for carrying on the Courts if necessary in our mutual absence.

The next visit of an official from the Ministry for Home Affairs was in August, 1922, when all the Court books and records were thoroughly gone through and the cash book audited. It seemed to be very pleased and rather surprised to find a balance of cash on hand. This had not happened in the case of many other courts whose records and accounts had been examined. He instructed the Court Clerk to deposit the books with the Ministry for Home Affairs as soon as possible, and to have the balance of cash on hand transferred there also.

When this was done and everything satisfactorily wound-up, we were politely told by the Ministry that now our work was finished we might all go (figuratively) to Jericho.

But that was not the worst of it. Some of our orders and decisions were actually nullified by salaried clerks bred in the old Castle traditions, and by certain ex-politicians who had got into the Civic Guards.

The outline sketch of part of the history of Dail Eireann Courts in South Mayo will not, I trust, be wholly devoid of interest, or without a moral. Our record, in cash books, etc., are, I presume, still kept in the Ministry for Justice, and they are evidence and an epitome of the volume of work we did, sometimes at great risk and under great difficulties, unsalaried, unappreciated, and unthanked. Well, such is life!

MICHAEL F. WALDRON (Ballyhaunis).

MARCH 6, 1935.

A NEW HIGHWAY

TO LINK UP TUAM AND BALLAGHADEREEN.

To the Editor "Irish Independent."

Sir—At the present juncture might be of interest to large sections of the population of Counties Roscommon, Mayo, and Galway to recall that some decades ago, when there was in existence here a progressive though unofficial Town Improvements Committee, consisting mostly of the principal merchants and traders of Ballyhaunis, under the M.G.W. Railway Co. were urged, after mature deliberation, to establish direct railway communication between the important towns of Tuam and Ballaghaderreen, with Ballyhaunis as junction and link-up committee, towns of Loughlin, Cloonfad, and Dunmore.

The area indicated is, comparatively speaking, densely populated, intensively agricultural, and the source of large quantities of dairy and farm produce as well as live stock. Taking these facts into consideration, it was at the time suggested that the proposed railway would serve many useful and profitable purposes, and be of lasting benefit to the communities affected.

Though the Railway Company were not invariably opposed to the project (judging from the general tenor of the communication received from them at the time, as well as the local committee's suggestion did not materialise, owing mainly, I believe, to the fact that it was not as vigorously or extensively supported by the public concerned, would justify the company in concluding that the project was so urgent that they ought to take the necessary action in the matter.

CHANGED TIMES.

Times have changed very much since those days, when fairs and markets were flourishing, railways busy and thriving,

and commercial activity at its highest pitch. Today, and for some years past, country fairs are scarce, and markets dwindled away out of existence altogether. So drastic has been the revolution in internal transport, through the introduction of the motor lorry as a means of conveyance, that not only have the railways been hard hit as goods and live stock carriers, but the very existence of hitherto important provincial towns, that up to a few years ago were busy and prosperous distributing centres, is now dangerously threatened. Their markets are destroyed, and it is questionable if they be able to weather the storm of destruction that is gathering about them. The lorries that are flying through every nook and corner of the country distributing and collecting goods have rendered markets unnecessary.

Up to a few years ago the monthly pig and cattle fairs and the weekly markets of Ballyhaunis were amongst the foremost in the West. Today they have shrunk to almost invisible dimensions. The prevailing general depression, coupled with the introduction of the new system of internal distribution by the motor lorry, presses with a heavy hand on such provincial inland towns as Ballyhaunis, and the immediate question is, how long will such towns be able to stand the strain before sinking into utter ruin and decay. Or will their accumulated resources enable them to hold out until the clouds roll by and the prospects brighten? There is no doubt that they are going back to the old methods of business. Once a system disappears before up-to-date innovations the probability of reviving it is very remote. The country people have abandoned the habit of attending the usual weekly market, because the new system saves them the trouble of doing so, and they can now do their buying and selling (except for the few little things required only occasionally) at their own doors. The struggle for existence, as a consequence of the economic adjustments thus brought about, has become daily more and more acute and complex for the unfortunate trader who does not employ a lorry to distribute and collect the goods in which he deals.

REVIVING THE IDEA.

It is said that ideas, like comets, do not die. They just disappear for a period of greater or lesser duration, and they reappear. I have been suggested to me that the old idea of linking up Tuam with Ballaghaderreen via Ballyhaunis ought to be revived, in view of the following facts:

- (1) The construction of a direct highway would give much needed employment, whether it be a motor toll-road, a rail-bus road, a light railway, or a canal;
- (2) The possibilities of the Drumm battery in this connection are worth consideration;
- (3) The Shannon scheme might possibly be utilised for an electrified railway system;
- (4) The suggested communication would act as a feeder for the newly-established Tuam sugar factory and tap the resources of a large area with vast potentialities; also a feeder for the port of Galway;
- (5) It would be a good investment as a productive and permanent national asset;
- (6) It would directly and indirectly benefit the whole area, and link up centres of population and business at present unconnected, and help a number of towns;
- (7) The possibility of further agricultural and industrial utilisation of potential mineral and industrial resources might well be taken into consideration, etc.

I trust some of our leading people will come together and discuss the project in all its aspects, if the views of the kind would be required just now.

MICHAEL F. WALDRON (Ballyhaunis).

AUGUST 26, 1935.

"STONE WALLS DO NOT A PRISON MAKE."

To the Editor "Irish Independent."

Sir—It may be of interest to recall that the late Mr. William O'Brien's first novel, "When We Were Boys," was written while he was a prisoner in Galway Jail. On his release it was published serially in "The Weekly Freeman."

The late Mr. John Deane's interesting and instructive book, "Recollections of an Irish Rebel" (p. 152), states that John Boyle O'Reilly's first poem, the famous "School Clock," was written in Arbour Hill Military Prison while he was awaiting trial for Fenianism.

Oscar Wilde's "De Profundis," Thomas Ash's "Let Me Carry Your Cross," Christopher Smart's magnificent poem, "A Song to David," and, of course, "The Soldier's Song" were all written while the authors were within prison walls.

MICHAEL F. WALDRON (Ballyhaunis).

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Popular Culture and Artistic Development

THE MEDIUM OF AMATEUR DRAMA

To the Editor "Sunday Independent."

SIR—The article, "Virility of the Amateur Dramatic Movement in the North," in the "Sunday Independent" of March 24, has been read, I am sure, with more than ordinary interest by such of your readers as have had experience of amateur theatricals.

In the cities, and the older and more populous urban centres throughout the country, the amateur tradition extends back many generations, as we may learn from local historical records, biography and fiction.

Charles Lever in many of his novels makes great fun at the expense of amateurs with histrionic ambitions. At present there is a tendency to approach the subject with greater seriousness.

WIDELY ADVOCATED.

As a medium of popular culture and artistic development, amateur drama is being widely advocated.

We know that the Abbey Theatre, such as it is-to-day, has many of its attainments in purely amateur enterprises. The original founders, actors, playwrights, and critics were at the start all amateurs. I conjecture that the percentage of the national population of Ireland, who have at some time or other of their lives fallen under the spell of the stage, and have taken part in amateur performances, is far higher than in any other country in the world.

Playacting (either on or off the stage), is, I suppose, an inherited characteristic of our imaginative race; a temperamental urge that manifests itself very early in life. It may be noticed in children almost from the time they begin to walk and talk and play with their companions.

PRACTICAL PURPOSES.

But amateur performances have not always been organised just for fun or purely with the object of cultivating artistic talent. In many instances the cultural aspect has been only secondary to other more obviously useful and practical purposes. Through the country in years gone by Amateur Dramatic Societies led a helping hand to charitable and patriotic objects.

They have rendered no small financial aid in the building of churches, schools, and monuments; and in relieving distress.

It was not always with them "art for art's sake." But a new orientation seems to be developing in recent times. Artistic, aesthetic, and literary excellence of a higher standard than in the past seems to be the dominating consideration of the present day, combined with the use of the stage for linguistic ends and propaganda.

CITIES' ADVANTAGE.

Cities, of course, and the larger country towns, have had advantages unknown in the case of the little country towns. For instance, they have had a musical and literary tradition to guide and inspire them, as well as numerous facilities for cultural and artistic intercourse, greater opportunities for financial assistance in case of need, and a greater and more varied wealth of material and talent to call upon.

It is by no means easy to accomplish anything remarkably brilliant where the environment is not very inspiring or helpful, and where the material to hand is overwhelmingly raw, untrained, and untutored.

In the early days of the Abbey Theatre a circular was published for the guidance

of playwrights, and novice playwrights describing roughly the type of plays required, and the type of plays not required. It is not every place that can have such dramatic mentors and exponents as Dr. W. B. Yeats and his colleagues. The most a little country town could do in the past was to try isolated experiments of its own, and watch the results.

PLEASING THE AUDIENCE.

The local amateur club or society had a very fair idea of what would please its audience. To cater for local tastes was the great desideratum.

The average country play-goer was less interested in psychological problems and

manifestations than in embodied patriotic sentiments and obvious humour.

He or she would forgive much for a good, healthy, hearty laugh, something that would put a strain on the sides and have an emotionally hygienic effect.

TRADITION OF BALLYHAUNIS.

The Amateur Dramatic tradition of Ballyhaunis is evidently not very remote or ancient. According to local records the first dramatic venture was organised by a curate, Father Michael Murphy.

The first play was "Robert Emmet." It was staged on December 26, 1885, and was followed by the farce, "Paddy Miles." Then, on December 28, a concert was given, twenty-nine items, vocal and instrumental, appearing on the programme, as well as the farce, "Barney the Baron."

This was the first attempt to organise a dramatic and musical entertainment in Ballyhaunis and thus was precedent established. In the concert programme I find the vast bulk of the choruses, songs, and music were national and racy of the soil: "There is no land like Ireland," "You'll soon forget Kathleen," "Let Erin Remember," "Dear Land," "Give an Irish lad a chance," "Father O'Flynn," "She is far from the land," "Kerry Dance," etc. The local Brass Band filled the role of an orchestra.

CANON CANNING'S WORK.

Those interested in the subject may compare this programme with similar programmes in their own districts about the same year. It is by thus comparing and contrasting, we can estimate our progress or regression in such matters.

In subsequent years other plays were staged: "The White Boys," "The Shaughraun," "The Collector," "Bawn," "Fory O'More," "The Fairy Circle," "The Middleman," etc. I am not clear, nor have I any direct knowledge, as to the dispersal of the proceeds of these entertainments.

In 1893, however, the late Canon Canning was installed P.P. of the reconstructed parish of Ballyhaunis. He had a big holiday programme on hand—a parochial home, a convent, his church, and several elementary schools.

He was not long in Ballyhaunis when he enlisted the support of the Amateur Dramatic Society, and for over twenty years the proceeds of almost all entertainments were devoted to the Parish Building Fund.

OVER £1,200 RAISED.

Well over £1,200 was thus raised for charity.

From the beginning the leading idea was to make as much money as possible for the worthy object in view. To keep down expenses so that this consummation would be realised was the great problem, but it was solved by the enthusiastic and unselfish labours of the members individually and collectively.

The hire of scenery or costumes was, of course, out of the question. When a set

of scenes were required, they were made and painted locally. The club did its own stage carpentry work as well, and to save royalties, plays, farces, sketches, songs, recitations, etc., were written by members.

SOMETHING TO SHOW.

Never did the club lose money on any of its enterprises. Not only had each performance to pay its way, but it was a recognised rule that it should have a substantial balance to hand over to the Fund.

In this way did the local Amateur Society help to build schools, a convent, a Parochial House, and a new church, and also to present a gold chalice to the parish.

The Amateurs, then, had at least something to show after their labours—something substantial and everlasting. They got no grants from public funds; they paid their way and contributed materially to charity, and that rather than artistic excellence or literary brilliance was their object.

MICHAEL F. WALDRON (Ballyhaunis).

No doubt there are many other amateur dramatic societies in the country who have done laudable work in the past. The "Sunday Independent" will be glad to receive and to publish details of their careers. Letters should be posted so as to reach Independent House not later than Wednesday morning—Editor, "S.I."

JOHN O' LONDON'S WEEKLY.

MAY 18, 1935.

A Reading Plan.

SIR,—Having finished with examinations, I laid down a plan or programme of my own which I have been following now for over twenty years and am quite satisfied with the results. My scheme is, briefly, to read in cycles, each cycle having definite sections, thus:—

Essays and Belles Lettres; Poetry; Drama and Opera; History and Biography; Religion and Philosophy; Oratory; Science; Fiction.

There is no fixed time limit or amount of reading for any particular section. When I feel that I have read sufficient under one heading I pass on to the next. Old favourites are as welcome as newcomers, and in any language that I can manage to flounder through. The scheme is not so cast-iron that it cannot be suspended for special purposes, as when some new book comes along that demands immediate perusal.

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

THE IRISH PRESS, AUGUST 1, 1935.

THE HUNDRED BEST IRISH BOOKS

SIR—In the year 1886 a discussion took place in the columns of the *Freemans Journal* on the subject of "The Best Hundred Irish Books," or "the hundred best books relating to Ireland and to her people."

To that discussion Canon Ulick Bourke, P.P., Claremorris (author of *Aryan Origin of the Gaelic Race and Language, Easy Lessons in Irish, Pre-Christian Ireland*, etc.), contributed an illuminating letter, and appended a list which he suggested included "the best hundred Irish books." His letter and list are given in the appendix to his *Pre-Christian Ireland*, now unfortunately out of print and very rare.

It would be a good thing, I suggest, if a selection committee could be found to draw up for the guidance of young people a list of the best Irish books, after the manner of Canon Bourke, but including such standard works of permanent interest as have appeared since his day.

A cheap pamphlet on the subject might be published containing Canon Bourke's letter and list, as well as the revised and up-to-date list, with such notes and comments as would be thought helpful to present-day and future readers and students.

MICHAEL F. WALDRON.

THE DEAD CHRIST.

(By "STUDENT.")

[The recumbent figure of the Dead Christ at the base of the high altar of St. Patrick's Church, Ballyhaunis, has been pronounced by competent judges to be an exceedingly beautiful work of art. Before being set into its present permanent position as an altar-piece, it was, by request, exhibited at several centres, where it was highly admired, by all who had the privilege of viewing it, for its rare fidelity of treatment and delicacy of workmanship. Indeed, there must be very few so utterly callous and stony-hearted as not to feel moved and softened in its presence by the harrowing thoughts and reflections it inspires, and the pity, sorrow and reverence it is calculated to evoke. The following lines, totally inadequate though they be for the sublime theme with which they deal, have been suggested by this realistic and beautiful work of consummate genius.]

Alas, Alas! dear Christ is dead,
Oh, dead and cold within the silent tomb!

Friends and mourners all are fled,
And in sepulchral dismalness and gloom
Low lies that noble kingly head!

So still so still he lies
With bloodless, wan, and pallid face
Upturned to the eternal skies—
Sole Perfect Man of all Eve's blighted race!

Woe, woe, woe! that Christ our King is dead!

Earth's purest gem, and Mankind's
hope and pride!
The cruel, cold earth His resting place
and bed

In ruddy carv'n does the God-Man bide!
Weep, weep for the Innocent crucified;
Your loving Father, Comforter and
Friend,
Pitifully, lonely, here in Death's thralls
lied?

Weep, and let your weeping know no
end!

This sight would draw tears from the
hardest rock—
Poor, poor, dead Lamb, slain for the
erring flock!

Yes, Christ is dead! all lifeless now,
Stark, stiff, and still, his pure-white
body lies,
And cold as snow glitt'ring on the brow
Of some high peak that greets the
pale sunrise!

The Bread of Life is cast upon the earth,
The Wine of Life is spill'd upon the
ground!

O Christ, O Christ, was it for this Thy
Birth?
Is this the recompense Thy Love has
found?

Oh, weary feet that walk'd the haunts of
men,
And trod the waters of Gennesareth,
Tear-wash'd and dried by sorrowing
Magdalene,

Why keep you melancholy tryst with
Death?
What blessings have you brought where'er
you went,
And benediction scattering far
and wide;

Sacred each spot on which you left your
print,
Kiss'd by angels and for ever
sanctified!

Toll-worn feet, lock'd in the steeley ties
Of cruel Death, yet lovelier by far
Than the most-beauteous blooms of
Paradise,
More splendid than the vasty Heav'n's
most splendid star!

O feet adorable, pierced by ven'my nail
For'd by foul Satan in the fires of
Hell!

What can man's tears and wallings now
avail?
What you have borne no mortal tongue
can tell!

O feet divine! whose steps illumine the
Way,
As light in darkness when no moon is
seen,

Or when in dim eclipse the queen of day
Her radiance bright shrouds in a
mourning screen!

* * *

Rest, rest, rest! weary, tired, and
tortur'd feet,
That trod the rough and thorny paths
of Life,

Or joyful ran the Virgin Pure to meet!
Rest, weary feet, now over is the strife,
Sweet Jesus lies in silence calm and
deep—

God's given Shepherd for all straying
sheep!
Soon He shall trample Death beneath
His feet,

And rise in triumph Easter morn to
greet!

Now limp and lifeless fall these hands
So lately wont to heal and bless,
To help the helpless, and enfold
The troubld in a fond caress.

Poor, tender hands, that work'd such
good,
And broke for men the Bread of Life,
Unprais'd for peace, the storm to quell,

And put an end to human strife!
Now pierc'd thro' and thro' with nails,
Driven by demons from below,
Each stroke, a pang for God's own heart,

A very devil's hammer-blow!
Dear, wounded hands, that oft were
kiss'd

By Mary in their youthful pride,
Now icy cold they rest in death,
Their pow'r omnip't laid aside!

* * *

That breast, the fount of Heav'nly love,
That heart, with mercy all aglow,
Those eyes, whose glance was healing
balm,

Those loving lips—all frozen now!
Those ears, that heard the sinner's tale
With love and patient sympathy;
The tongue that spoke eternal Truth
In notes of sacred melody!

All, all are hush'd in Death's embrace!
The voice is mute; quench'd is the
light,

As when the day is done, and falls
On Nature's limbs the pall of night!

* * *

O Face Divine! thy beauty once
Shone lovelier than the evening star,
That look'd on Heav'n's blue vault aloft,
And flings her splendour from afar!

But men have marr'd that Sacred Face!
Like tigers have they torn their God,
And, drunk with rage, the Precious Blood
Beneath their brutish feet have trod!

That noble brow—too noble far
For all Golconda's wealth to grace,
The world's reward's a thorn crown?
Grim symbol of lost man's disgrace!

Poor body, lacerated, scourg'd,
Recid'd, insulted—who can tell
The agonies and pains endur'd?
The grief of Heav'n and joy of Hell!

Dead, on the lap of earth there, does
recline
The Mighty One of David's royal line!

And, who have done this awful crime?
Oh! who have dar'd to work this woe!
What could have touch the Son of God,
And lay His Sacred Head thus low!

Ah! friends or beasts? what shall we call
The shapes that did this evil deed?—
That crucified the Lord our God,
Man's Hope and Help in hour of need!

* * *

The earth must quake and split in twain,
The sun and moon refuse their light,
The stars on high their faces hide,
And day be turn'd to blackest night;

The hearts of men must heavy grow,
The birds forget to troll their song,
The leafy trees all wither'd stand,
The streams in silence creep along;

The Heav'nly choirs must now be mute,
The Cherubim be plung'd in woe,
All Heav'n and Earth appalled stand,
To see the Godhead treated so!

The greatest crime on earth since first
the world began,
To kill and slay the Holy Son of God
and Man!

* * *

Avant, ye creeping crawling things,
Avant, ye foul airs of the grave,
Ye dare not touch the Worme made Flesh,
Potent alone to help and save!

Bring sweets of the rarest kind,
Bring sweet perfumes from Paradise,
Bring diamond tears of lustre rare,
To strew the spot where Jesus lies!

The angels tremble as they guard,
The winds in awe scarce seem to
breathe,
Creation's Lord so humble sleeps,
All pure and white like snowy wreath!

Sleep on, Sweet Jesus, sleep!
The murky night has come,
Thy pow'r and glory now
Are hidden in the tomb!

The Comforter Who dried all mourner's
tears,
And gave men strength to banish idle
fears,
Lies still in slumber deep!

Sleep on, Sweet Jesus, sleep,
Soft be Thy bed of clay,
Friend of the erring ones
And Guide to all who stray;

O Light Eternal, Father, Judge and Lord,
The Shepherd meek and the Incarnate
Word,
Sleep on, in slumber deep!

Sleep on, Sweet Jesus, sleep!
Bad men have done their worst;
Thy Love they could not kill,
The gates of Hell 'twill burst!

Lord of Heav'n and earth, Lord of seas
and skies,
Lord within Whose hand the fate of all
things lies,
Why lie in slumber deep?

Sleep on, Sweet Jesus, sleep!
Dark night will soon be o'er,
Then shalt Thou smash Thy bonds,
And come to us once more!

Death's triumph lasts but for a little
while,
Lo! Easter morn leaps forth with joyous
smile!
Awake! Arise! from slumber deep!

Sleep on, Sweet Jesus, sleep!
The murky night has come,
Thy pow'r and glory now
Are hidden in the tomb!

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while,
Lo! Easter morn leaps forth with joyous
smile!
Awake! Arise! from slumber deep!

Death of Mr. James Davis—We
regret to announce the death of Mr.
James Davis, formerly of Ballyhaunis,
which took place at his residence,
Cloonshanville, Frenchpark, recently,
Deceased was eldest son of Dr. James
Davis, medical officer until his
death in 1871, and was nephew of Mr.
Paul Davis, of Coogue, Knock, Bally-
haunis. In 1890 the family moved to
the ancestral home, Cloonshanville,
Frenchpark. Their Ballyhaunis prop-
erty was purchased by the Sisters of
Mercy, Westport, who built thereon
the present imposing convent and ap-
picious schools. The late Mr. Davis
was a keen lover of horses and was
a well-known figure on most of the Con-
naught racesours. He rode in many
races with signal success and was
also a successful p. soder. He is sur-
vived by his brother and two sisters.
After Requiem High Mass in French-
park his remains were interred in the
family vault at Cloonshanville Abbey.

DELANEY (Ballyhaunis)—On the Feast
of the Assumption at the residence of her
son-in-law, James Molloy, Oldcastle, Ros-
common, Mary, relict of John Delaney,
Main Street, Ballyhaunis, deeply grieved
by her sorrowing family, R.I.F. Remains
will be removed here (Thursday) evening at
7 o'clock to Ballyhaunis Parish Church
about 7 o'clock. Solemn Requiem Mass to-
morrow (Wednesday) at 11 o'clock. Funeral
immediately afterwards to Old Cemetery.

RONAYNE (Rosrees)—Dec. 28, 1950
(Christmas Day), at Mount St. Joseph
Abbey, Rosrees, County Wick, Mary
Ronayne, in the 56th year of his priest-
hood and the 32nd year of his religious
life, R.I.F. Obsequies to-day (Wednesday)
at 11 o'clock.

SALMON (Coogue, Ballyhaunis)—Dec.
18, 1950, at his residence, Coogue,
Ballyhaunis, Kate Salmon, ex-S.T., relict
of Patrick Salmon, ex-R.I.C., and Mother
of Dr. Joe Salmon, deeply grieved
by her sorrowing son and daughters, R.I.F.
Remains will be removed here (Thursday)
to-day (Monday) at 11 o'clock. Funeral
immediately afterwards, American and
Austrian Rites, 11 o'clock.

SALFIELD (Ballyhaunis)—March 17,
1891, at Dr. resident, Mrs. Sarah
Salfield, relict of James Salfield, who
was in Parish Church to-day at 11 o'clock. Fun-
eral immediately afterwards to New Cem-
tery, English and Austrian Rites,
11 o'clock.

CONNAUGHT TELEGRAPH,
SATURDAY, 26th MAY, 1945.

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CANON O'LEARY AND CONNACHT.

To the Editor "Western People."

Sir—Of very late there has "happened" under my notice a very entertaining piece of "tendential" ingenuity; tending, that is, to the holding up of Canon O'Leary still, and always, and as a master of course, as the one model for all hands, and for all time, in Irish.

The ingenuity in the shape of a sop to Connacht: A sop, yes, in shape; in meaning and purpose an "unanswerable" *argumentum ad hominem*. It was set forth that it was, in fact, to Connacht—in fact, to the great McHale himself—we owed the Canon and his Irish.

The compliment was ingenious. It had, wrapped up in it, two very precious implicates: First and going without saying, the great blessing it was to us to have the Canon discovered and given to us, with his "autonomous" Irish for our model for ever; and, second, the *argumentum ad hominem* to Connacht; Connacht must surely take kindly to the Irish that is really a result of the inspiration of its own McHale!

Now, unhappily, I am rather a good deal acquainted with the ways of fallacies; and of all things that are apt to set my suspicious egos, the implicates of pleasing-looking statements take first place. And of the two wrapped up in the compliment above I am free to express my commendation, for as much as they were projected wisely; for the "children" of Athair Peadar are—no mistake about it—a great deal wiser in their generation than we simple men of the West.

FINE LEGEND.

But to the implicates: As to the first, my opinions are fairly well known. For the second, I simply say, *nepo suppositum*—both as to fact and as to inference. As to fact, I do not for a moment accept that fine legend of Athair Peadar and McHale. I remember very vividly when the Canon gave the legend to the world. And directly I saw it I found myself smiling, and not doubting for an instant—for I knew the Canon exceptionally well—that this was but one more of his many "quaint and curious" imaginings, quite worthy to pair with his dreamings about Keating. And with my knowledge of the Canon I could never for a moment, waver in that conviction. So much for the "fact." As to the "inference," suppose the legend to be fact, *quid inde*. The *argumentum ad hominem*. We Westeners were "therefore" to swallow the Canon and his "autonomous" Irish? My greetings to the complimenter of Connacht!!

LAST WORD.

For a last word, for the present: I am forsooth provincial!—I am "against" Cork! I despise and scorn provincialism; and I only would that Cork did likewise. Cork is as dear to me as Mayo or Galway could be. But if the man who steals my watch turns out to be from Cork, and I invoke the law, surely it is the robber, not the Corkman, I have to do with? Or will Cork say I am provincial, and, attacking Cork, if I want a robber to disgrace my watch? If the man I see plainly misrepresenting the genuine Irish of our forefathers happens to be a Corkman, and I call attention to the mischievous tendency of his famous "theories" surely it is the "theories" not the Corkman, I am concerned with?

For my forsooth "fanaticism" for Connacht Irish, it is not for Connacht but for Irish. I know from long years of abundant reading, of abundant folklore, and abundant experience of Western native speakers, that Connacht Irish is of all the dialects left us the one incomparably nearest to, and most in continuity with, the splendid speech of the literature—and this as well in bias and accuracy as in correctness of grammar and choiceness of diction. In that capacity it is, and not in its quality of being Connacht, that it appeals to me, or ever could appeal to any one who is not accused of being a Connacht man. But he was a man with an "ear" and a soul for the literary and the beautiful in language—he came to Connacht for his Irish.

To be sure, I should be supposed to feel faltering at being in one boat with Pearce—and I do; but were the matter otherwise—were Pearce to be against Connacht Irish instead of for it—well, I should only feel sorry for Pearce, but the speech of the West remained all the same the sweet Tuscan of Gaelic to me.

J. M. O'R.

Bekau, Claremorris, April 7th, '35.

AUGUST 17, 1935.

THE OLD TOWN WELL.

By ("ANTIQUARIAN.")

[The Ballyhaunis Historical and Archaeological Society have requested the Local Government Dept. to declare the Old Town Well a public monument. Since the initiation of the new water supply system in 1933, provided by Mr. Commissioner Bartley, the old well has fallen into neglect and it is feared that in course of time it may be entirely obliterated. For many a long year, probably since the founding of the town in the 13th century, the old well has been the chief source of water supply for its inhabitants, its copious outflow of the purest and best spring water to be found anywhere being an incalculable blessing to the community, and a free gift of bounteous nature. It has never yet been known to run dry, even in years of the most extreme drought. Its hygienic and financial value to Ballyhaunis during all the countless generations of its existence it would be impossible to estimate, while its historical associations with the rise and growth of the town render it an object of unique interest and sentimental value. As a supplementary source of supply in cases of emergency its potentialities are also deserving of careful consideration.]

This known to all both young and old,
More valued than a mine of gold,
With crystal gleam its waters swell—
A famous spot—the Old Town Well.

Its gushing springs for ever flow,
Thro' storm or sunshine, wet or woe;
Blessings more rich than pen can tell
Have flowed from out the Old Town Well.

Its icy waters, pure and bright,
Sparkling like jewels in morning light,
The fiercest thirst would quick dispel;
Sweet fount of health, the Old Town Well!

No drink so soothing, cheap and rare,
Could with its limpid drops compare;
A gift from bounteous Heav'n that fell,
Undoubted is the Old Town Well.

What countless years its stream has sped!
How many generations fed,
Who lone within the grave now dwell,
And need no more the Old Town Well!

These deep-worn steps bear witness strong
To constant traffic by the throng
That up and down, like endless chain,
Trudg'd year by year, sunshine or rain.

The feet that wore these steps so bare
Have pass'd away from earthly care;
No more they'll come at morn or noon
To seek the free God-given boon.

They'll loiter round the top no more,
With brimming buckets dripping o'er,
To meet old friends, to laugh and chat,
And views exchange 'bout this and that.

A dear, romantic, quaint old spot,
By countless thousands ne'er forgot;
How often the waters come here no more,
It smiles and gushes as of yore.

The exile fore'd perhaps to roam
Afar from friends and happy home
Can't resist the magic spell
That drew him towards the Old Town Well!

August 9th, 1935.

"ANTIQUARIAN."

BALLAD SINGER, April 2, 1938.

FORAN (Hythe, Kent)—October 8, 1938.
St. Milford House, Limerick. Very Rev. P. A. Foran, O.S.A., of Austin Friars, Hythe, Kent, B.L.P. Office and Requiem Mass to-day (Friday) at 11 o'clock at St. Augustine's Church, Limerick. Funeral to Mount St. Lawrence Cemetery, Limerick, immediately afterwards.

DEATH OF NOTED AUGUSTINIAN

Very Rev. E. A. Foran:
Native of Wexford

The death took place at Millford House, Limerick, of Very Rev. E. A. Foran, O.S.A., of Austin Friars, Hythe, Kent. Father Foran was born at Dunboyne, Co. Wexford, over 70 years ago. Entering the Order in 1865, he studied at Mount Mellary and in Rome, and was ordained in 1869. He was Prior of St. Monica's, Hoxton, 1911-17; Prior of St. Augustine's, Hammernsmith, 1917, and was subsequently Prior at Hythe.

COLLEGE SUPERIOR.

Father Foran was Superior of the Good Counsel College, New Ross, 1923-30, and Prior of St. Augustine's, Cork, 1929-31. He was again Prior at Hythe, 1933-36.

He was a member of the Institut Historique Heraldique (France) and the Academy of Christian Art (Ireland).

Father Foran was the author of the *Life of St. Ichohas of Tolentino*, "English Augustinian Martyrs," "Augustinian Miscellanea," "St. Clare of the Cross."

Quite recently his book "The Augustinians" was published. This ambitious work received very favourable reviews in the Press.

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JUNE 23, 1939.

IRISH FAMILY NAMES.

To the Editor "Irish Independent."

Sir—"Demos" in the course of his little story says: "The name Smith simply means Smith—whatever that means or originally meant." There is an ancient couplet which runs:—

"Where once cometh Smith, albeit he
Knight or squire,
But from the Smith that smiteth at
the fire."

P. A. WALDRON,
Ballyhaunis.

Ballyhaunis Man's Will Again Under Review.

CONSTRUCTION QUESTION.

HIGH COURT ACTION.

A construction summons for the determination of questions arising in the will of Mr. Austin Freeley, late of Carrowreagh, Ballyhaunis, Co. Mayo, came for being granted by Mr. Justice Meredith in the High Court, Dublin, on Monday.

The Plaintiff in the summons was Mr. John Greene, of Clare, Ballyhaunis, executor of the will of the deceased, and the defendants named were Mrs. Kate Freeley, a niece of the deceased, 126 La Salle St., New York, and her two daughters, Miss Mary Freeley and Miss Winifred Freeley, of the same address; Miss Annie Jennings, 332 Allison St., Washington, U.S.A., a grandniece of deceased; the Rev. Michael J. Ownes, C.C., Knock, a nephew of the deceased; and Mr. Thos. Greene, haulage contractor, of Knox St., Ballyhaunis.

The questions for the determination of the Court were: (1) To whom the sums of £500 each bequeathed in the will of the deceased dated December, 1930, to the testator's two nieces in America are payable, or whether either of these legacies is to be construed as a residuary bequest to all the testator's nephews and nieces and to the testator's sister, Mrs. Cunningham, the plaintiff (John Greene), and the defendant (Thomas Greene). In equal shares, extends to any of the testator's great-nieces, and, if so, to which of them; (3) As to what property passes by the bequest to the defendant, Thomas Greene, by the description: "The Post Office, Ballyhaunis." The summons also asked that the defendant, the Rev. M. J. Ownes, C.C., be appointed to represent the lawful nephews and nieces of the testator in the will as residuary legatees.

Mr. W. H. Carson, S.C., Mr. Martin C. Maguire, S.C., and Mr. E. C. Micks (instructed by Mr. Austin Creane, Ballyhaunis) were counsel for plaintiff; Mr. A. B. Wood, S.C., and Mr. J. O'Leary (instructed by the Rev. M. J. Ownes, Mrs. Kate Freeley, and Mrs. Margaret Cunningham, widow, of Ballyhaunis, the sister of the testator; Mr. Gavann Duffy, S.C., and Mr. Ernest Wood (instructed by Mr. Gerald Maguire) for the defendant, Miss Mary Freeley; and Mr. Gerald Maguire (instructed by the Rev. M. J. Ownes, Mrs. Kate Freeley, and Mrs. Margaret Cunningham, widow, of Ballyhaunis, the sister of the testator; Mr. J. A. McCarthy, S.C., and Mr. Kevin Haugh (instructed by Mr. Austin Creane) for the defendant Mr. Thos. Greene; Mr. Thos. J. Casler (instructed by Mr. A. W. Briscoe, of Ballyhaunis, a niece of the testator; and Mr. Thomas Cooney, of Ballyhaunis, a nephew of the testator.

On the application of Mr. Conolly his name was added as defendants in the summons.

"£16,000 INVOLVED."

Mr. Carson, S.C., opening the summons, said the plaintiff was the executor of a man called Austin Freeley, whose name he thought, was indelibly marked on the records of the Courts of this country. There was a sum of £16,000 involved in deposit receipts, and his assets were £29,000. He died on the 29th of December, 1930, and he made his will on the 29th of December, 1930. His will was proved in solemn form on the 21st April, 1931, before Mr. Justice Byrne and a jury. There was an application to revoke probate of the will by one of the beneficiaries, a sister of the testator, and that application came before the President of the High Court; and the will was proved in solemn form a second time. His lordship was now concerned with the construction of certain clauses in the will which was drawn up by Mr. Michael J. Walsh, solr., Ballyhaunis. Counsel referred to the will by which the testator appointed

John Greene and Park Freeley (Main St.) executors. He bequeathed £500 each "to my two nieces in America"; £150 to his nephew, Thomas Cooney; £150 to his niece Sarah Ann Cooney; the Post Office, Ballyhaunis, to Thomas Greene of Carrowreagh; £150 to John Freeley Main St.; £150 to his nephew, Father Ownes; £150 to Patrick Freeley; £100 to Convent of Meroy, Westport; £150 to the Prior of the Augustinian Order, Ballyhaunis, for the Priory Church; £100 to the Parish Church, Ballyhaunis, for the benefit of the Church; £150 to Father Joseph, C.C., Ballyhaunis, for Masses for the repose of his soul and for his intentions. The will concluded: "I give, devise and bequeath the test residue and all that I may die possessed of to all my nephews and nieces, my sister, Mrs. Cunningham, John and Thomas Greene in equal shares absolutely and appoint them the residuary legatees of this my will; but I devise and bequeath my house and farm of land at Carrowreagh to my sister Mrs. Cunningham for her life, and after her death to John Greene and his heirs absolutely."

BENEFICIARY WAS DEAD!

There were three clauses which his lordship had to construe. One was the clause: "I give and bequeath the sum of five hundred each to my two nieces in America." Each old gentleman had originally two nieces in America, (Mrs. Kate Freeley, one of the defendants, and Mrs. Margaret Jennings. At the date of his death Mrs. Jennings was dead, but she had a daughter, Annie Jennings, who was a grand-niece of the testator. The other grand-niece, Mrs. Kate Freeley was alive at the time of the testator's death and in America, and she had two daughters, Mary and Winifred, who would also be grand-nieces of the testator. The next question was whether the residuary bequest extended to the testator's great-nieces, and, if so, which of them.

Mr. Justice Meredith—How many nieces and nephews were there apart from the American ones?

Mr. Carson—There were three nephews, Thos. Cooney, Father Ownes, and Richard Ownes. There was a niece, Miss Sarah Ann Cooney, who lived in Ballyhaunis. They were the only nephews and nieces who lived in the country.

Mr. Justice Meredith—Were there grand-nephews and grand-nieces in this country? Mr. Carson said that he understood that there were grand-nephews except the three in America, and there were no grand-nephews.

The next question was what property passed by the bequest to Thomas Greene of "the Post Office, Ballyhaunis." The Post Office, Ballyhaunis, was sold by deceased, Austin Freeley, under a lease, and he made

a sub-lease of the Post Office to the Post Office Authorities some years ago. The entire area was 56 gerards, the area of the Post Office premises was 16 perches, and the area at the rear was 40 perches. Counsel read an affidavit of his client, Mr. John Greene, who in the course of it mentioned that Mrs. Kate Freeley was the only niece of the testator resident in America at the time of his death, and she had two daughters, Mary and Winifred. There was another niece of the testator resident in America, Margaret Jennings, who predeceased the testator by several years during one daughter, Annie Jennings, survived. The testator knew well that Margaret Jennings had predeceased him, though he did not keep on friendly terms with her. He (Mr. Greene) always understood from the testator that he disapproved of the marriage Margaret Jennings made, and on the account had no communication with the young lady for a number of years. He (Mr. Greene) resided with the testator from October, 1919, until 1923, practically without intermission. Since 1926 he had been living at Clare a short distance away, and he was in the testator's farm at Carrowreagh and was looking after it until his death. He was over 90 years of age when he died. He often spoke to him (Mr. Greene) of his relatives, and on a number of occasions referred to "the two girls in America, which was the way he used to refer to his grand-nieces, Mary and Winifred Freeley, daughters of Kate Freeley. Referring to the bequest of "the Post Office, Ballyhaunis," to Thomas Greene, the plaintiff in his affidavit stated that the Post Office was built upon portion of a plot of ground containing about one rood. The testator's estate of this plot

under a lease dated 28th September, 1890, between Bernard McDermott and the testator, being a sub-lease to the testator for 90 years, subject to the yearly rent of 1s. He believed the testator never paid the 1s. reserved by the sub-lease. On the 3rd April, 1902, the testator died, and he was succeeded to the Postmaster General for 21 years of portion of the plot of ground subject to the yearly rent of £45. The lease to the Postmaster General was only a lease of portion of the plot and did not demise a small field at the rear of the Post Office.

FR. OWNES.

Mr. Carson also read from the affidavit of the Rev. Michael J. Ownes, who, in the course of it, stated that he was a nephew of Austin Freeley, the deceased. He had been acquainted with deceased and with deceased's family and relatives from his earliest years. At the time of his death deceased had only one niece in the United States of America, Mrs. Kate Freeley, who had resided in America for a number of years. She had two daughters, Mary and Winifred, who had resided in America since the date of their birth. Deceased spent the greater part of his life in the United States and was well acquainted with Kate Freeley and her two daughters. Fr. O'Wen referred to the instructions in the will to reeve the sum of £500 each to Miss J. Walsh, solr., who set out: "£500 to his two nieces in U.S.A." Mary and Winifred Freeley were then resident in the United States with their mother and were grand-nieces of deceased. Austin Freeley on many occasions spoke to him (Fr. O'Wen) with regard to the bequest of £500 each and informed him that he intended to provide some moneys for them out of his estate. He (Fr. O'Wen) believed that the bequest of £500 each to his two nieces was intended for Mary and Winifred Freeley. He believed that the bequest of "the Post Office, Ballyhaunis" to Thomas Greene referred only to the premises occupied by the postal authorities and not to the plot held under the same title. Fr. O'Wen referred to the evidence of Mr. Michael J. Walsh, solr., given in the High Court in the suit to establish the will on the 21st April, 1931, in which Mr. Walsh stated that he asked deceased to whom he would give the residue of his estate, and the deceased replied that he would give it to his nephews and nieces. The deceased had already referred to his two nieces in America, and, if it was possible, he thought Fr. O'Wen believed that the deceased intended to include amongst the beneficiaries to be entitled to the residue of his estate the persons referred to as "his two nieces in U.S.A." Father Ownes also referred to the evidence given by Mr. Walsh, solr., on the suit of Margaret Cunningham, and Kate A. Freeley v. John Greene to revoke probate of the will and particularly to a question and answer in which Mr. Walsh stated that the deceased's instructions in regard to the residue were: "You might as well leave it to them all," and described when he asked whom he meant by "them all" as all those in the will. Mr. Walsh went on to say that he went through the names of all the parties in the will and the deceased named all those who were to be residuary legatees. It would appear from this that the deceased mentioned the two nieces in America, persons who were to share the residue of his estate.

Mr. Gavann Duffy, S.C., submitted that the testator intended that the bequest of £500 each to his two nieces in America should go to Miss Mary Freeley and Miss Winifred Freeley, and that they were also mentioned as beneficiaries in the residuary bequest.

Mr. Larvey, S.C., said that the presumption he would suggest was that Austin Freeley had two nieces in America. He was aware of the death of one of them, Mrs. Jennings, and that she was succeeded to the place in the old man's mind, that he desired to benefit the two families, and that the bequest of £500 each to his two nieces in America was intended to benefit Mrs. Kate Freeley and Miss Annie Jennings, and that they were also intended to benefit the residuary bequest.

The further hearing was adjourned until Wednesday.

When the hearing was resumed on Wednesday, Mr. Joseph A. McCarthy, S.C., informed that he had been advised by the Post Office, Ballyhaunis, that his client was entitled not only to the Post Office premises, but to the garden at the rear. As regards the bequest of £500 each "to my two nieces in America," Counsel suggested

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that the inter might be settled by dividing £1,000 between the niece who was actually residing in America and the three grand-nieces, providing that the grand-nieces should be excluded from a share in the residue.

Mr. A. E. Wood, K.C., submitted that the bequest of "the Post Office, Ballyhaunis" to Mr. Thomas Greene did not include the garden at the rear; and that the bequest of £500 each "to my two nieces in America" should go to Miss Mary Freesley and Miss Winifred Freesley, two of the grand-nieces of the testator, and that they should also share in the residue bequest.

Mr. T. J. Conolly submitted that the bequest of £500 each "to my two nieces in America" was for uncertainty, and that the sum of £1,000 went into the residue.

Mr. Justice Meredith reserved judgment.

APRIL 4, 1935

WILL OF COUNTY MAYO MAN BEQUESTS ISSUE

Mr. Justice Meredith delivered his reserved judgment, in the High Court, Dublin, in the construction summons which was brought by John Greene, Cave, Ballyhaunis, as executor of the will of Austin Freesley, Carrowragh, Ballyhaunis, defendants being Mrs. Kate Freesley, who resides in New York, and other relatives of the late Austin Freesley.

His Lordship was asked to determine who were entitled to a bequest of £500 each given by testator "to my two nieces in America," when there was only one of his nieces alive in America, and he made the will; also what premises were included in the bequest of "the Post Office, Ballyhaunis" and whether the residuary bequest extended to any of testator's grand-nieces in America.

His Lordship said that testator had only one niece in America, Kate Freesley, but she died within 1877 living when he died, namely, Miss Winifred Freesley. He had had another niece in America, Margaret Jennings, but she had predeceased him. Margaret Jennings, however, left a daughter, Annie Jennings, living at the date of his death. The question, then, was whether from his nieces and three grand-nieces two persons could be selected answering exclusively to the description, "my two nieces in America."

NEICES QUESTION.

He considered that the evidence definitely ruled out the possibility that the testator intended to refer to Annie Jennings as one of the "two nieces in America," and that there were really no persons to whom the expression could refer but the two daughters of Kate Freesley, of whom the testator frequently spoke in conjunction as "the two girls in America," an expression as to the meaning of which there was no doubt on the evidence, and his Lordship held that the expression, "my two nieces in America," referred to these two grand-nieces.

His Lordship also held that the premises in the bequest "The Post Office, Ballyhaunis," were the Post Office premises only, and not the small plot at the rear; and that the residuary bequest did not extend to any of testator's grand-nieces.

Mr. Carson, K.C.; Mr. H. Maguire, K.C.; and Mr. Hicks (instructed by Mr. A. Owen) for plaintiff; Mr. A. E. Wood, K.C., and Mr. J. V. Leahy (instructed by Mr. D. H. O'Connell) for Mrs. Freesley, a niece; the Rev. M. J. Owens, a nephew, and Mrs. Margaret Cunningham, sister of testator; Mr. J. A. McCarthy, K.C., and Mr. Thomas Gough (instructed by Mr. A. Owen) for Thomas Greene; Mr. Lavery, K.C., and Mr. Conroy (instructed by Mr. A. Owen) for Mrs. Jennings; Mr. Gavan Duffy, K.C., and Mr. E. Wood (instructed by Mr. D. Maguire) for Mary and Winifred Freesley; Mr. T. J. Conolly (instructed by Mr. A. W. Briscoe) for Thomas and Sarah Ann Conroy, nephew and niece of testator.

9th May, 1936.

ANCIENT PISTOL FOUND.

While digging in his garden at Churchpark, near Ballyhaunis, Mr. T. Cribben unearthed a pistol of primitive construction, believed to be more than a century old. It was of the muzzle-loading pattern.

APRIL 7, 1935

£204 IN PRIZES ALL RECORDS AGAIN SURPASSED

ONCE more all records have been broken in the number of competitors. "Opsits" No. 44 has attracted a far larger number of entries than have been received in any one week so far, with the result that the prize fund reaches the remarkable total of £204 15s. 2d. This sum includes 12s. 5d. brought forward from last week. The odd amount of 15s. 2d. is carried forward to next week's prize fund.

£102 (First prize)—Seán O Ciáin, 6 Cleamore Terrace, Kildare, who had an all-correct solution.

£51 (Second prize)—Mrs. W. McAllister, Beaverstown, Donabate, Co. Dublin, who had four errors.

Third prize £20 8/-, fourth prize £10 4/-, and fifth prize £10 4/- divided between the following three competitors who had six errors each:—

£13 12/-—M. Hogan, Green Park Villas, S.C. Road, Limerick.

£13 12/-—Mrs. P. M. Banim, Priors Orchard, Kilkenny.

£13 12/-—Miss Sarah A. Waldron, Knox St., Ballyhaunis.

Sixth prize £10 4/- divided between the following eight competitors who each had seven errors, and who each receive £1 5/6:—

£1 5/6—Mrs. E. Griffin, 39 Connolly Avenue, Inchicore.

£1 5/6—Miss M. O'Leary, Prospect Hill, Galway.

£1 5/6—Mrs. J. Sherlock, 118 Summerhill, Dublin.

£1 5/6—D. McCarthy, 15 8th. William St., Dublin.

£1 5/6—Dr. T. Collier, Templemore, Co. Tipperary.

£1 5/6—John Joe Waters, 27 Millmount Avenue, Drumcondra.

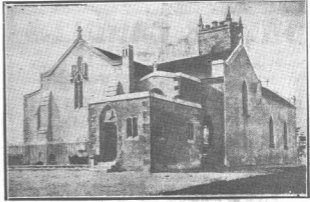
£1 5/6—Mrs. M. Doyle, Ballymoney Cottage, Arklow.

£1 5/6—Bernard Mooney, 21 Tram Track, Ince.

The following was the correct solution:—

DOZE	RAGE	MILD	RIFE
DOVE	RASE	MILT	FIFE
COVE	CASE	MALT	FILE
CAVE	CAST	MALE	PILE
CARE	VAST	BALE	PALE
WARE	VEST	BOLE	PARE
WAKE	REST	BOLD	RARE

THE IRISH CATHOLIC, JULY 27, 1935.



The Church of the Apparitions.

THE APPARITIONS AT KNOCK

LYONS (Ballyhaunis)—Aunt J. Lyons, 1938, at the Mater Hospital, Dublin. Marie Berdette, dear-below daughter of Bernard and the late Mae Lyons, of Bridge Street, Ballyhaunis, deeply regretted by her sorrowing father, sister, brothers, relatives and friends. R.I.P. Funeral from St. Mary's Church, Liscannor, after 10 o'clock Mass to-day (Thursday), to Esker Cemetery.

The Strangest Breach Of Promise Action

THE most interesting and remarkable breach of promise case on record is undoubtedly that of Blake v. Wilkins.

The case came up for hearing in Galway City before Baron Smith and a special jury on March 24, 1817.

The plaintiff, Peter Blake, was a retired lieutenant in the Royal Navy, still under thirty years of age.

The defendant, Mrs. Mary Wilkins, a widow, was sixty-five years of age at the time of action for breach of promise.

She was the widow of Staff-Surgeon Wilkins, in whose arms General Wolfe died at Quebec in the moment of victory.

After the Quebec victory Surgeon Wilkins returned to his native Ireland, where he wooed and won Miss Mary Brown, of Brownville, near Galway.

A Reigning Beauty

Miss Brown was one of the reigning beauties of her day.

When Surgeon Wilkins died in 1775, his widow retired to her home in Galway, having inherited the bulk of his fortune.

For nearly forty years she lived in almost absolute retirement, until the dashing young lieutenant arrived on the scene, and the second volume of her romantic career was opened.

The Widow Wilkins in a moment of impulse agreed to wed Lieutenant Blake, late of the Royal Navy. But, pondering over the momentous promise in her calmer moments, she changed her mind and withdrew her promise.

The injured and broken-hearted lieutenant now set the machinery of the law in motion, and sought compensation for his wounded and outraged feelings from a jury of Galway men.

The widow decided to fight the issue, and two of the most famous counsel of the day were briefed on her behalf, the great Dan O'Connell and the silver-tongued Charles Phillips.

When the doors of the spacious courthouse were flung open on March 24, 1817, there was a fren-



General Wolfe died at Quebec in the moment of victory in the arms of Staff-Surgeon Wilkins.

zied scramble for seats. Thousands had to be turned away.

Lieutenant Blake claimed £3,000 damages from the Widow Wilkins.

In a hushed and expectant court, Phillips smilingly arose to address his lordship and the jury on behalf of his sixty-five-year-old defendant.

"It has been left to me," he began in a low, soft voice of velvety texture, "to defend my dilapidated and unfortunate old client from the double battery of law and love which, at the age of sixty-five, has been unexpectedly opened upon her.

"Gentlemen," he exclaimed after a dramatic pause, and raising his voice an octave higher, "how vainglorious is the boast of beauty!

"How misapprehended have been the charms of youth, if years and wrinkles can thus despoil their conquests and depopulate the Navy of its progress and the Bar of its eloquence!

In A Rage

"How mistaken were all the amatory poets from Anacreon downwards, who preferred the bloom of the rose and the trill of the nightingale to the saffron hide and guttlet treble of sixty-five?"

Here the Widow Wilkins, who had been sitting in a conspicuous position opposite her eloquent legal defender, jumped up in a rage and rushed from the court.

When the court recovered from the consternation thus created

there was a roar of blistering laughter.

"Gentlemen of the jury," continued Mr. Phillips, "I ask not for mitigation of damages. Nothing less than your verdict will satisfy me."

Loud applause followed the conclusion of Mr. Phillips' address.

The blizzard of oratory finished the action. The unfortunate plaintiff sat bewildered.

His legal advisers requested that a rumor be withdrawn. In other words, they threw in the towel and agreed to pay all costs.

A complete victory for the defendant, Widow Wilkins.

As Mr. Phillips left the court, flushed with victory, and followed by a congratulating crowd, the infuriated widow rushed into their midst, armed with a horsewhip.

A verdict secured by the disparagement of her charms had aroused, not her gratitude, but her rage.

Horsewhip Blows

With a yell she flew at her champion, and lashed with the horsewhip, raining blows about his head and shoulders.

The crowd stampeded to shelter. Mr. Phillips ran for his life.

At length he raced towards the bar-room. By a stroke of luck he succeeded in reaching the door first, and managed to lock and barricade himself within, keeping his shoulder to the door as an additional precaution while the Widow Wilkins on the other side battered the panels with her whip, kicked, roared, and screamed, repeatedly requesting him to "Come out now, me hayo!"

At length some friends induced her to withdraw.

AUGUST 31, 1935.

"STONE WALLS DO NOT A PRISON MAKE."

To the Editor "Irish Independent."

Sir—In the *Irish Independent* of 20th inst. Mr. Waldron makes reference to John Boyle O'Reilly's poem, "The Old School Clock," written in Arbour Hill Military Prison, where it was discovered in the ventilator of his cell by the prisoner who occupied it after O'Reilly was removed to Millbank.

Mr. Vere Foster by some means secured a copy of it, which charmed him so much that he embodied it in the school books of the National Education Board; but it had to be withdrawn when it was discovered to have been written by a Fenian.

Years afterwards, when Mr. Foster was on a visit to America, he called on O'Reilly, then editor of the "Boston Pilot," and presented him with a copy of his poem.

J. J. M.

FITZMAURICE (Ballyhaunis) — December 20, 1833, at his residence, Foxhill, Ballyhaunis. Patrick Fitzmaurice, ex-Rural Postman; deeply regretted by his sorrowing family. R.I.P. High Mass at St. Patrick's Church on Saturday. Funerals immediately afterwards.

WALDRON (Ballyhaunis) — December 8, 1935, at Caves, Ballyhaunis. Mary, relict of the late Mark Waldron, mother of the late Rev. Anthony P. Waldron, and grandmother of the Rev. Hugh Curley, O.C., Curdubar, and Rev. Mark Curley, O.C., Achill R.I.P. Remains will be removed to St. Patrick's Church, Ballyhaunis, this (Monday) evening at 4 o'clock. Requiem High Mass tomorrow (Tuesday) at 11 o'clock. Funerals immediately afterwards.



THE BIG WOLLYWAGTAILS
TAKEN JULY 14, 1935.

OUR LADY'S SHRINE IN MAYO.

THE APPARITIONS AT KNOCK.

THE MOST RECENT DEVELOPMENTS.

That Knock survives to-day a focus of special devotion to the Queen of Heaven, in face of the fact that our Mother the Church never formally sanctioned it as a shrine, and in fact, too, of a thousand miracles that should seem to have crushed it so long ago, would seldom be furnished the clearest evidence that it is based on something more than human plans.

Time is one of the great tests that the Church applies to all extraordinary happenings, and where that touchstone reveals a steady response she begins to take notice of their sterling value. Knock has been through a trying period and it has never failed to respond.

In fact, one of the strangest features of the whole history of this remote little shrine is that, despite the dead weight of indifference under which it lived, the faithful have come, and still continue to come, in their thousands each year.

As to most people in this country the account of the Apparition at Knock is quite familiar, it is possible that there are others who have never had an opportunity of hearing the true story.

As space will not permit setting out all the depositions of the fifteen witnesses, a very brief account of the Apparitions as recorded is as follows:—

STORY OF THE APPARITIONS.

On the evening of August 21, 1879, the eve of the Octave day of the Feast of the Assumption, the parish church of Knock in the County of Mayo was the scene of a singular and beautiful spectacle. About 10 o'clock that evening, while still daylight, an apparition of Our Blessed Lady, crowned, and clothed in white garments, was distinctly seen by fifteen persons at the gable wall of the church. Our Lady is described as having her hands raised (not joined) as if in prayer, and her eyes turned towards Heaven. On her right hand was St. Joseph, his head inclined towards her, and on the left St. John the Evangelist, his left hand holding a book and his right raised as if in preaching. To the left of St. John was an Altar on which appeared a Lamb, and at the back of the Lamb a Cross. The gable wall at which the vision was seen was covered over with a cloud of light, and it lasted for two hours. It is recorded by John MacPhillin in his "Apparitions at Knock" (Dublin: 1880) that "his Grace the Archbishop of Tuam (the late Dr. MacFie) ordered the depositions of the several witnesses to be taken by a Commission of learned priests and dignitaries deputed for that purpose, and they have reported officially that the testimony of all, taken as a whole, is trustworthy, and satisfactory."

THOUSANDS OF PILGRIMS ARRIVE.

Enormous crowds of devout pilgrims came from all parts, and one of the great difficulties in the early days was the question of suitable accommodation for the visitors. Today, but has been greatly relieved by the improvement in modern transport which enables the numbers to come and go more quickly, and the new Hostel in charge of the Sisters of Charity of St. Vincent, do Paul supplies a long-felt want.

It is difficult to form any accurate idea of the numbers who come on pilgrimage to Knock, but it is estimated that they reach many thousands. Pilgrims travel thither at all seasons of the year, but the month of August is a time of special devotion, and also during Our Lady's month of May, as well as all her feast days throughout the year. The vigil of the Feast of the Assumption has been observed as an occasion for all-night devotions in the church. Hitherto the great difficulty was to provide safe and suitable lights, but now the present parish priest, Canon Greally—who thinks nothing good enough for his little "Church of the Assumption"—has fitted an electric light system, so that vigils of prayer will form a permanent feature of the devotion in future.

Of the fifteen witnesses who testified as to the visions, two are still living, Mrs. O'Connell (nee Mary Berne) and Patrick Berne. In a recent interview with Mrs. O'Connell, who retains a perfectly clear memory of everything that happened, she told of the events and of the taking of the evidence by the Commissioners and how they questioned her. She also recalled that a fortnight after the statements were taken, twenty priests came with a big magic lantern, and they tested all of us with the pictures—making out they were like the Apparition; but nothing could be like them—no one could make them like the visions."

WHAT LIVING WITNESS RECALLS.

This is the witness who identified St. John the Evangelist, and she explained that she recognised a likeness between the figure and a statue she remembered seeing in the church at Lecanvey, where she was at the seaside. She was able to tell of Archbishop Murphy of Hobart (Tasmania), who came on a visit of thanksgiving for the recovery of his sight. He had lost the use of his eyes, and was unable to read Mass for a year. His sister—a nun in Clare—sent him some of the mortar from the gable wall, and he made a wash for his eyes. At the second application his sight was fully restored. He sent a beautiful painting in oils of the Apparition, which still hangs in the church over the door on the Epistle side. The other living witness, Pat Berne, too, recalls the events that happened, and he remembers a young man (a helpless cripple and staying in his father's house) who was cured after a visit of a few weeks.

The Commissioners deputed to take the evidence were Archbishop Cavanagh, P.P., Knock; Canon Waldron, P.P., Ballyhaunis; and Canon Ulrick Bourke, P.P., Claremorris.

Canon Bourke was the well-known Irish scholar who was already prominently associated with Irish research. He wrote an "Irish Grammar," "Early Lessons in Irish," and "The Aryan Origin of the Irish Language." He was some time President of St. Jarlath's College, Tuam. A man of his wide and scholarly experience would not easily accept a story of a vision unless it was supported by very strong testimony.

Rev. Herbert Thurston, S.J., an eminent theologian, in discussing the relative value of the evidence on which differing shrines of Our Lady are based, has no difficulty in concluding that the Knock Apparitions are founded on much stronger grounds than some of the other sanctioned shrines—e.g., La Salette.

FAMOUS JESUIT'S VIEWS ON KNOCK.

Father Thurston writes as follows:—"I am inclined to think the Apparitions at Knock in Co. Mayo in August, 1879, to be a much more satisfactory instance of this sort of phenomenon than any of those just mentioned. Although there were two or three children among those who saw the figures, the children were not the first to see them, while all the witnesses were in substantial agreement, though with slight divergences, in the description of what was seen. I find it hard to believe that these people, simple folk of all ages, were deliberately lying when they stood or knelt for an hour or more looking at these motionless figures on the illuminated wall of the church in pouring rain.

Since the time of the visions, now over half a century ago, the most amazing cures have been attributed to the intercession of Our Lady at the Shrine of Knock. The old diary of Archbishop Cavanagh, who was parish priest at the time of the Apparitions, records some hundreds of different sorts varying in degree of importance. In later years there is a record of the cure of the Archbishop of Toronto (Dr. Lynch), and also Dr. Chenevix Talbot, who is Archbishop Murphy already mentioned.

In recent years, of the many cures recorded that of Miss Kathleen Flynn, of Cloonchambers, Castlerena, is outstanding. Here is her own account (abridged):—"I was a helpless invalid from 1921 to 1925 owing to spinal disease (Potts curies). From the age of 14 I suffered continuously with a pain in the back, which the local doctors diagnosed 'growing pains.' When I finished school I secured a position in the city of Dublin, but I had to abandon it on account of the state of my health. I tried many doctors, but without effect. In 1921 I left Dublin for New York in search of

health, but after seven months I became a helpless invalid. Professor Sayre, Bellevue New York, diagnosed my case—"I.B. spinal curies, or Pott's Disease (with deep-seated cavities in 3rd, 4th and 5th Lumber Vertebrae)." X-ray proofs of my condition can be obtained from Dr. Thompson, Metropolitan Hospital, W.T. New York. After three months in hospital I returned to Ireland wearing a plaster-of-paris jacket, and medical opinion had very little hope of recovery. I underwent further treatment in Dublin on my return. The specialist there X-rayed me, replaced the plaster jacket by a poric plaster jacket. I wore it for three months, and I had to return to hospital at the end of that time as I was getting worse. Further X-ray showed more deep-seated cavities and consequent increase in deformity. Apply for X-ray proof St. Vincent's Hospital, Dublin, and Royal City of Dublin Hospital, Baggot St., Dublin, March, 1923).

"The records at St. Vincent's show the following:—Admitted, 16th March, 1923; ailment, Spinal Curies; result, inoperable; discharged, 24-3-23.

"The late Surgeon MacArdle described me as a 'helpless case.' I returned for further treatment to Baggot Street, where I was again put into plaster-of-paris jacket. I wore it for three and a half years, changing it at intervals. When out of hospital, at home, I had to lie on a boarded stretcher out-of-doors in all weather.

GIRL'S EVIDENCE OF CURE.

"In 1925 there appeared to be a change for the better. I was able to get up for an hour daily and move about on crutches. But it was short-lived. A return of the old condition came, and I got much worse.

"On August 16, 1925, my brother took me on pilgrimage to Knock. He was aware of my weak condition to take me on the 15th owing to the crowds).

"During Mass I lost memory. After a short stay I returned home and I felt much worse for the journey. I was ill and I was put to bed in the same way as before. During the night I was very bad with a most acute pain towards morning. The pain eased and I went to sleep. It was noon when I awoke and I asked to get up, but I could sit only with pain. I was prompted to stand up and on doing so gained perfect use of my limbs and walked without aid; I found I had complete control of movement. I discarded my supports and walked out a quarter of a mile to show the workers of the mill I obtained through Our Lady of Knock.

"On the following Sunday I returned to Knock and left the jacket there in the enclosure at the Shrine. My health improved rapidly and I was able to undergo a course of training as a nurse, and I am now on active duty in London, where I take my turn of night duty for a period of three months.

The Archbishop of Tuam (Dr. Gilmartin), speaking at Knock in April, 1929, on the occasion of the fiftieth anniversary of the Apparition, said:—"The evidence for the Apparition was very arresting, and was certainly stronger than that which has created more frequented Shrines in other countries."

It was recently announced by the parish priest of Knock, Canon Greally, that his Grace had just approved of a prayer card for the purpose of a Crusade of Prayer to the end that Knock may be numbered among the sanctioned Shrines of Our Lady.

AN IMPORTANT ADVANCE TOWARDS RECOGNITION.

The approval by his Grace is regarded as a most important advance, and it has renewed the hope of his flock that one day, if it be pleasing to God, they would see the Irish shrine sanctified by authority.

Their enthusiasm in the cause so dear to them has been further aroused since it came known that the mystical writings of Teresa Higginson revealed a mention of Knock in one of her letters.

"In the Life of this Servant of God by Lady Cecil Kerr, the following occurs:—"Our Lord has this morning shown me that your requests will be granted and that greater wonders will be wrought since it came known that the mystical writings of Teresa Higginson revealed a mention of Knock in one of her letters.

"The spiritual director of this 'Spouse of the Crucified,' who was her guide for the last twenty-two years of her life, leaves this

Ballyhaunis Historical and Archaeological Society.

RECENT ACTIVITIES.

ACQUISITIONS FOR NATIONAL MUSEUM

PROJECTS IN CONTEMPLATION.

very remarkable account on record—"I feel it right to say that I have the firm conviction that Teresa was not only a saint but also one of the greatest saints Almighty God has ever raised up in His Church."

An ecclesiastical Commission has spent nine years examining the Cause of Teresa. They have found it so satisfactory that they have sent their findings to Rome. If it is the Divine Will that Teresa—for whose Cause we ought all pray—is raised to the altars, we shall have a powerful advocate in heaven for the recognition of Knock as an approved Shrine to the Mother of God.

(NOTE)—As a complete record of all cures now being made, will readers who have been favoured please communicate with Canon Greally, P.P., Knock, Co. Mayo, if they have not already done so.—LIAM UA-CADHAIN, in "The Irish Catholic."

JULY 21, 1935

Saw Knock Apparition



Mrs. Mary O'Connell, the last of fourteen persons who witnessed the apparition of the Blessed Virgin at Knock on August 21, 1879.

JULY 24, 1935.

MEDICAL BUREAU

THE announcement in the "Irish Independent" last Friday that a Medical Bureau, on lines similar to that at Lourdes, is to be established at the famous Shrine of Our Lady at Knock has been hailed with general gratification.

ROOM IN CONVENT.

For the convenience of the Medical Bureau a room has been set aside for their use in the convent, which is just opposite the Church.

It is intended that after the local panel had investigated the cases, there would be further investigation at the headquarters of the Guild in Dublin.

It is added that thousands of pilgrims would visit the shrine in the course of the next few weeks, and in addition to a large pilgrimage from Dublin, many pilgrims intended crossing from Manchester.

Several stretcher cases were expected, and it was hoped that some suitable means of transport would be found for them after they left the train at Ballyhaunis.

Once the Bureau was properly established, he added, an organisation of a character which would embrace the whole country would require to be formed to co-operate with the work.

Such an organisation would work entirely on behalf of the Guild in Dublin. Radio talks, he said, would be given from Athlone to focus more attention on Knock.

Up to the present the "finds" in the district have not been many, but the season is not yet very advanced, and there is still hope that in the course of turf-cutting and farm operations, some objects of historical and antiquarian interest may be turned up. The harvest so far is devoid of anything sensational. Nothing of very exceptional value or real worth associated with ancient life, manners and customs, has been registered. It is reassuring to know, however, that a sharp look-out for anything that might prove really valuable is being observed on all sides. The young farmers, to their credit be it said, are displaying a wonderful interest in the subject, and are fully alive to the historical significance and national importance of the work on hand. There is no doubt whatever that turf-cutters and other farm labourers are at the present day showing a patriotic interest in national antiquities of greater intelligent intensity, and numerically to a far greater extent than has ever yet been known in the district. And it is questionable if any object of real worth or beauty is now likely to escape their alert vigilance. In the past, undoubtedly, a number of beautiful and valuable old objects, found in the course of turf-cutting or other farm operations, were cast aside as worthless, or perhaps destroyed for ever by being burnt or broken up. This would scarcely happen nowadays. The young farm worker's historical sense and reverence for the handicraft of our ancestors are developing daily as the accumulating evidence very clearly proves. The National Museum authorities are fully aware of this, and rely to a great extent on the co-operation and support of the farming community in advancing the work of historical and antiquarian research and exploration. Even young schoolboys and schoolgirls are devoting attention to the subject, and the report of a local "find" stimulates their enthusiasm and inquisitiveness. They will want to know what exactly the object is; what may be its uses; where was it found; what is its probable age; and above all, will the Museum take it? If the Museum accepts it, then the seal of authenticity and its historical value is set on the object. The question of reward or compensation is only a secondary or trifling consideration scarcely worth bothering about. A youngster in the district who found an interesting object last summer was delighted during a recent visit to Dublin to see his old "find" on exhibition in the Museum. The pleasurable thrill he experienced was a greater compensation than any monetary reward could have been. The ambition of these budding antiquarians seems to be, to find something that will be worthy of acceptance by the Museum experts. This new phase of juvenile activities is highly interesting and encouraging. Even young schoolgirls are as keen on matters pertaining to antiquities as are the young boys, and they want to see and inspect every "find" brought in, and to be told all about it. Recent "finds" in the district include:

RED DEER SKELETONS.

While engaged in lowering the level of Loughanlea lake, Derryvackna, parish of Aghamore, about five miles north-east of Ballyhaunis, Mr. Edward Henry (Edward) discovered in the soft mud of the lake bed portions of red deer skeletons. The find was reported to the Society, and a party went out and inspected the scene and the remains recovered. Satisfied that the matter was of sufficient importance to be reported, the National History Division of the Museum was communicated with and Dr. Patrick O'Connor, the specialist in charge of the Division, requested that some of the long

bones be forwarded for inspection. This being done, he directed that all the bones recovered be forwarded. The direction was also complied with, and Dr. O'Connor expressed his satisfaction with the result. As many of the small bones were missing, owing to being buried in the soft mud, the Museum authorities contemplated sending some of their staff to the spot to make a thorough search, but the heavy rainfall that set in necessitated the postponement of the enterprise for some time. Substantial portions of the skeletons of two red deer were deposited in the Museum, considering that the lake, owing to drainage work carried out for the last few years, has been lowered from 8 to 10 feet below its former level, and that the waters have receded a couple of hundred yards from their original margin, the conclusion is forced upon one that the skeletons must be of great age. As the Museum authorities are anxious to recover the missing parts, in order to reconstruct the complete skeletons, Mr. Henry intends, in the absence of official exploration, to prosecute the search for the missing parts. Mr. Henry has been rewarded by the Museum for his labour in recovering the skeletons under very difficult and in fact risky conditions, and for the care he subsequently exercised in preserving the bones and saving them from loss or injury.

ANTIQUE WOODEN VESSEL.

While cutting turf in the bog at Langanboy, Mr. John Kearney found at a depth of about 5 feet an old wooden vessel of oval shape and scooped out of a single piece of wood, measuring about 18 inches in greatest length, 12 inches in width, and 6 inches in depth. Obviously it was an object of domestic utility, probably an old milking-pail or butter dish. It got severely damaged by the lean before being noticed, and was subsequently broken badly in getting it out of the turf bank. As it was shattered into so many fragments the Museum people considered that the work of restoring it would be too troublesome and expensive. As a rule wooden objects, which may belong to almost any date between the Stone Age and the early 19th century, are of special interest only if they are undamaged and show some artistry. An ordinary wooden vessel is not, it would appear, as welcome to the Museum people as, for instance, a good bronze axe or a well-localized stone axe which would be more useful from the chronological viewpoint.

The Museum authorities do not like dealing with badly broken wooden articles except very rarely, as, for instance, when they give evidence of so much beauty of design or construction, or exhibit so much evidence of artistic ornamentation, that it would be worth the trouble and expense of reconstructing them.

The public spirit of Mr. Kearney in saving the fragments recovered is highly commendable. In such matters it is best not to jump to hasty conclusions, and destroy an object found simply because it may not appear scientifically valuable or historically important. We must not take chances where antiquities are concerned until experts are given an opportunity of pronouncing an opinion.

A FLAN BFTLE.

While cutting turf in a bog at Anghoboy about a mile from Ballyhaunis, some workmen employed by Mr. Thomas Murphy, Main St., Ballyhaunis, found at a depth of about 10 feet a decayed shell of flint, and beside it an old wooden beetle. The depth at which the object was found indicates its great antiquity. Very little of the flint, however, was left, methods of computation, must be at least 700 or 800 years, and proves that at that

period the flax crop must be growing in the locality. It is certain that in times gone by flax was extensively cultivated in the Ballyhaunis area, and gave rise to several local industries. Indeed, up to quite recent times flax spinning and weaving were practised in most cottage houses of the better kind, the flax-wheel or linen-wheel was to be found as a necessary and essential part of the household equipment. To-day, however, it would be a rare thing to see either the linen or woollen wheel in a rural home. It may be doubted whether the young girls of the present generation would be able to tell what they were, much less work them. The old linen and woollen wheels have gone out of use and fashion, and the cottage industries they symbolised are extinct. The old flax beetle is a reminder and a symbol. It symbolises a vast network of simple industries that once existed in the district, and that have passed away. It recalls the state of advancement of our ancestors hundreds and hundreds of years ago when they grew their own flax, treated, prepared, and spun it, for personal and domestic use, for dresses, underclothing, bed sheets, table cloths, etc.

The Museum has thankfully accepted the old beetle as a donation from Mr. Murphy. His very simplicity conveys to the imagination a wealth of meaning and significance that might not be found in many a more beautiful and elaborate object.

OLD COINS.

Several old coins have recently been found in different parts of the district, and these have added to the extensive and varied local collection.

RECOMMENDATION.

Where objects of wood or bone happen to be found in turf-banks or muddy beds, it is recommended that they be kept in the soft mud in which they have been found, or, alternatively, in bog water, in order to preserve them and prevent them from drying up and cracking into pieces. Too frequently has it happened that objects found in wet mud have been taken out, washed and dried in the air, with the result that they fall asunder and are rendered worthless as exhibits. The obvious remedy is to keep them moist. The bog and bog water have preservative properties that keep the things intact and in their original shape. The bogs hide many interesting things, and the history is revealed by their discovery. They tell us of the stages of progress through which the country and its people have passed from the most remote ages down to the present time. Every little find, however insignificant it may appear at first sight, is a link in the chain of evidence of historical development, bearing testimony to the industrial, economic, social and cultural activities of our ancestors. If those who are working on the bogs keep their eyes peeled, and not throw aside things as worthless simply because they may not appear either useful or ornamental, they can render substantial service to the work of reconstructing our ancient historical evolution, from the most backward and primitive times and conditions, to the present day.

LOCAL ANNALS.

The work of compiling local annals beyond several years ago is still kept up. Only events and incidents of real importance are, however, being put on record. The guiding and underlying aim is to sift and select the events, things, and persons that really matter in our time; the original and unique, rather than the ordinary and commonplace; achievements rather than attempts; the things actually done rather than the talk about doing things. It is hoped that in far-off days to come these local records will shed light on the various movements and activities of the district during the years to which they refer. Nothing worthy of being put on record is overlooked or forgotten. In a brief and succinct form these annals will tell the real and true history of the district as it has unfolded itself from day to day and year to year, the work accomplished, and the things that really mattered. Incidents and events that may appear to be of little or no importance may be extremely interesting and important say ten or twelve years hence. Such annals will be virtually part of the general history of the country. The names of those worth remembering will not be allowed

to slip into oblivion for want of someone to record their work and achievements. Such a record of contemporary activities will give the labouring man the pleasure of searching through newspaper files or official records hereafter for facts relating to some point of interest that may crop up for discussion. And the possibility of falsifying or misrepresenting contemporary activities or personalities will be eliminated or at least minimised to the fullest extent possible.

ST. PATRICK MEMORIAL.

The contemplated project of erecting a great and worthy memorial to St. Patrick at Holywell is receiving consideration, and the question of ways and means is under discussion from time to time. But it is felt that the prevailing conditions of the present day are not very propitious for starting or carrying out an ambitious scheme such as that referred to. Should times improve, however, and the load of depression disappear, the prospect would become more hopeful, and people interested would be more enthusiastic and more inclined to make the small sacrifice necessary for carrying out a work that would redound to the credit of this generation, and prove a valuable object lesson for posterity. It is the least the people of the locality should do for the love of the great saint, who twice honoured the district with his presence, and who lighted the fires of the Faith in their midst. It is indeed too bad that such an historic spot as Holywell should not have a great memorial commensurate with its importance in the ecclesiastical and secular history of Ireland. If it were a great battlefield where thousands were slaughtered and oceans of blood shed, it would be glorified long before now, and have its elaborate memorials and commemorative tablets reminding visitors of what had taken place there. But because no blood was shed and no armies slaughtered there, Holywell is almost forgotten, and not a stick or stone remains to tell why it ought to be famous throughout the whole Catholic world, as one of the spots visited by St. Patrick, and where he fought a great spiritual battle for the Faith, the effects of which are felt to-day and will be felt for ever more in the lanes of his love.

CEMETERY REGISTER.

The project of compiling from legible epitaphs and inscriptions on existing tombstones and grave slabs, a register of those interred in the ancient Augustinian cemetery (circa 1348), has not been overlooked or abandoned. Though a small beginning was made some time ago, other more urgent interests interfered and the work had to be temporarily suspended. As the number of trained workers and operatives is very limited, it has not been found possible to devote much time and attention to matters where the permanent features are in view of a power of alteration for a long time to come.

FOLKLORE.

As the race of old seapatches is fast disappearing, the Society are considering the advisability of inviting Mr. John Deasy, Derrynacong, to relate some of his old Irish tales. It would be an unforgettable experience for young students of Irish to hear one of the old men telling them they read of often in the story as it was told to him in his youth by his ancestors beside the winter's fire; an old traditional tale that has come down through the ages, and has never yet been recorded in writing or printed in a book. You may buy a book of Irish stories any day, but it is not every day you can meet a real seapatch who will tell you a story you cannot buy, at least not yet until someone collects and publishes it. Mr. John Deasy is now the only Irish speaker of his type in the whole district. He is the only seanachie known to be living in the area; the genuine specimen; and it would be a rare treat to engage him for a recital of one or two of those traditional tales stored up in his memory. The students of Irish who would listen to him could boast hereafter that they heard a real seanachie spinning his yarns in the pure Connacht Irish with the real bias. They would be in a better position to compare his methods of pronunciation and accent with the modern ways. In one hour they could learn more of the melody and euphony of the language from Mr. John Deasy than they could from non-native speakers in a whole year. Mr.

Deasy, it may be mentioned is now in his 75th year, but is still alert and active. His services, I have no doubt, will be placed willingly at the disposal of the Society, when arrangements are made and he gets the word of invitation.

PHOTOGRAPHS.

Several interesting photographs of scenes, objects, and persons have been lately added to the local collection. These photographic records are intended to illustrate the activities of the Society from year to year, and to furnish as far as possible a pictorial history of the district. The compilation has so far assumed bulky proportions, and is being added to day by day almost. It represents already several years' work, and its interest grows as years roll by. The Society are doing everything possible to make sure that no object of interest in the district will remain unrecorded or unregistered, and that the contemporary picture-gallery will not be incomplete.

ANTIQUARIAN.



Memorial on Spot where Capt. Pat's Island was shot on May 27th-1921, at Cloonjunga Ashmore. Photo-May 16-1935

26th November, 1938.

A meeting of the C.Y.M.S. was held in St. Mary's School Ballyhaunis, on Sunday, Rev. Bro. Patten presiding. Rev. G. J. Prendergast, P.P.; Fr. Burke, C.C.; Fr. Corley, C.C.; Fr. Mansfield, O.S.A.; Fr. McDermott, P.P.; Ballinlough; and Fr. Carney, P.P., Aughamore, were also present. Delegates from Ballyhaunis, Aughamore, Ballinlough, Tuam, Dunmore, Menlough attended. In his report, Rev. Bro. Quinn (Tuam) stated that ten new branches of the C.Y.M.S. were started since Jan., 1938. Rev. M. P. Honnelly, P.D., C.U., and Dr. M. F. Waldron, Ballyhaunis, addressed the meeting. Reports from all the branches in Tuam district were read and approved. All out-going branch officers were re-elected. A resolution of sympathy was passed to Rev. Fr. McDermott, P.P., Ballinlough, on the death of his sister, and on the death of Rev. Fr. McHugh, P.P., Carras. Both resolutions were passed in silence, all present standing. Rev. Father Prendergast said the prayers at the opening and closing of the meeting. It was decided to hold the next meeting in Aughamore in January, 1939. The delegates were entertained to tea in Waldron's Hotel by Rev. Fr. Prendergast.

AGRICULTURE & HIS PARISH

Links With The Past.

Bekan's New Parish Priest.

The appointment of Rev. Patrick J. Moane as pastor of the fine old parish of Bekan is an event of more than ordinary significance, ecclesiastically as well as historically and socially.

The selection of Father Moane by His Grace the Archbishop, for the onerous office of parish priest, was, if we are justified in forming an opinion from Father Moane's past record in the sacred ministry, a pre-eminently happy and popular one. It would be extremely difficult, if indeed not impossible, to indicate a happier choice, all things considered.

The parish of Bekan is to be heartily and sincerely congratulated on being conferred to the spiritual charge and guidance of one of the most distinguished, eloquent and cultured priests in the entire archdiocese, and a worthy successor to a long line of illustrious and patriotic and beloved pastors, stretching back in unbroken succession to the days of St. Patrick himself.

It would be a reflection on the common sense, piety and intelligence of the good people of Bekan to doubt their just appreciation of the high honour conferred on them by His Grace the Archbishop; and we are sure Father Moane on his part appreciates the singular honour of becoming a link in the chain of historical sequence extending back almost fifteen hundred years, and of being associated with such an ancient and historical parish.

THE HERITAGE.

The parish priest of Bekan, Father Moane, inherits a rich legacy of history, tradition, loyalty and fidelity. His parishioners are the descendants of sturdy soldiers of Christ who stood fast in the worst days of trial and persecution; who never wavered in their allegiance to the See of Peter, and who have ever loved, respected and obeyed the pastors appointed to watch over them and minister to their spiritual needs.

As fervent Catholics, true to the heritage transmitted by their remote and immediate ancestors; as patriotic Irishmen loyal to the twin allegiances of Fatherland and Faith; as a people with a sincere and deep-rooted reverence for the Church and its anointed ministers, we can affirm with confidence and in the light of past records and experience that the parishioners of Bekan can hold their own with any other parish, not only in the archdiocese, but even in all Ireland. And with an assurance founded in their past history and established character, we might without hesitation or qualification assert and predict that as it has been in the past so will it be, with God's help and grace, in the present and future. They will stand fast, firm in their allegiance, proud of the privileges conferred on them by God and His Church, and imbued ever with reverence for the minister of God, their help and comfort in the hour of sorrow and distress—their friends in need and in deed, and their best, truest and wisest counsellors in the hour of adversity and difficulty.

Parishioners pass away, are remembered for a short while or quickly forgotten as the case may be, parish priests, too, pass away, having done the work allotted them in life; but the parish still remains, the Church persists throughout all time, and the Faith endures for ever and ever, and let what will happen. The old banner will ever fly from the battlements. No power on earth can haul it down, for the hand of St. Patrick himself, through the power and grace of God, has planted it where it flies, defiant of the evil designs of the world, and wicked of the earth. The parishioners of Bekan are not likely to be the first to lay violent hands on Christ's banner that for so many long centuries has sheltered them and their forefathers in weal and woe, storm and sunshine; nor are they likely to lose their reverence or abate their respect and esteem for the upholders of the old

banner—the faithful ministers of God and His Holy Church.

However the wind blows or the seas rage, we can pin our faith to the belief that the trusty parishioners of Bekan will co-operate wholeheartedly with their saintly and glorious banner in the safeguarding of Christ's glorious banner from insult or stain, and in seeing to it that it be not hauled down or trailed in the dust.

A FAMOUS CURATE.

In his duty of administering the affairs of the parish Father Moane is exceptionally fortunate in having the able assistance as senior curate of the famous Fr. John M. O'Reilly, whose name is a household word throughout the length and breadth of the archdiocese. A typical saggarth aroon, a profound in thought as he is unassuming in character, Father O'Reilly upholds the best traditions of the Catholic clergy for learning, combined with deep piety, and genius glowing beneath a covering of simplicity of manner and unafecting of speech. We have read and heard about the length and breadth of the archdiocese, scholars in the broadest, deepest, highest sense; voracious readers, lovers of true knowledge, philosophical, classical, theological, scientific, and those who know him always class Father O'Reilly amongst such lights and ornaments of the Church. A mighty wielder of the pen, with power, style and knowledge to support him, Father John is capable of writing stout and unrelenting warfare in support of any cause that enlists his sympathy; a powerful smiter of shams before the Lord, and a merciless exposé of shallow pretence and humbug, like all the outstanding clerical figures of the past. As a curate Bekan has had a jewel of a priest in the person of Father John M. O'Reilly, and does Bekan know it, they love and admire him accordingly. Bekan is specially favoured and fortunate now in having two such distinguished priests as Father Moane and Father O'Reilly.

Wherever he has hitherto ministered, whether on the bleak and rugged islands battered by the foaming billows of Galway Bay; on the historic plains of Oranmore, in the enlightening metropolitan centre of Tham; amid the homely people of Ballyhaunis, or by the brown bog stretches of Logboy, Father Moane has left indelible traces of his work and personality. The very mention of his name serves to call up pleasant recollections and tender memories associated with his priestly zeal and piety; his keen sense of honour, his wide and deep culture, his various social accomplishments, his sympathy with the suffering and down-trodden, and his many unrecorded and unostentatious little acts of charity and love.

A BELOVED PRIEST.

During the nine years of his ministry in Ballyhaunis Father Moane endeared himself to all his assiduity in the discharge of his sacred duties, his deep love for the Church, his keen interest in the welfare, spiritual and temporal, of the flock, were some of the more salient and prominent characteristics of his everyday life and work. As a lover of music and a critic of art and literature, his aesthetic tastes and sensibilities became self-evident, and his art left his mark on the culture side of life.

THE FIRST PASTOR.

As parish priest, Fr. Bekan Father Moane becomes the spiritual heir and successor of one of St. Patrick's oldest saints and clerics, who has given his name to the parish, and whose sanctified dust lies within the boundaries. The designation Bekan endures and immortalises the name of St. Beckanus or Buckanus. It is

after him that the parish is named. He was the first pastor, and was ordained and appointed by St. Patrick himself as a missionary evangelist, in the part of the country about the year 440. About 500 yards behind the old chapel is a mound or rampart of stones, surmounted by a cross, and here, tradition says, lie the earthly remains of St. Beckanus. The old church adjoins the site of a still older one, which was a thatched building. In the cemetery is an old church gable,

all that now remain of the former abbey and school originally founded by St. Beckanus, and which continued to flourish for long years, but had been laid to rest. The feast of St. Beckanus falls on July 8th, and in the olden times a pattern used to be held here on that day.

It would be difficult to say how many pastors ministered in Bekan in the long interval that has elapsed since St. Beckanus passed out of life. The late Father Charles Whyte, who died only a few weeks ago was Father Moane's immediate predecessor. For a short time since his transfer from Ballyhaunis Father Moane served as curate under Father Whyte at Logboy.

During his ministry in Bekan as parish priest, Father Whyte accomplished great and lasting work. A splendid parochial house, two churches and several schools were erected, memorials of his zeal and industry. The people loved Father Whyte and co-operated with him wholeheartedly in all his undertakings. His simplicity, humility and racial good nature appealed universally to all with whom he came in contact. He "had a way" with him that amply worked like a charm on the people, and won their affection and support. He got on easily where a less lovable person might find difficulty, if not failure. No one could have laboured harder in the vineyard of the Lord during his comparatively short term of life than did poor Father Whyte, and the vast volume of his achievements is, and will evermore remain, irrefutable proof of his industry and innate piety.

Father Whyte succeeded the gentle and well-known Father O'Malley, whose diplomatic and tactful pastor, whose patriotic efforts on behalf of his flock are well remembered. Father Finnan preceded Father O'Malley, and Father Bernard Froley, Father Finnan. All model churchmen and sound Irishmen. Father Froley succeeded Father Peter Geraghty, who was probably one of the most remarkable pastors of Bekan since the days of St. Beckanus himself.

"FATHER PETER."

For about 50 years "Father Peter" had ministered in Bekan parish. His death took place about 43 years ago. This saintly and erudite priest had almost qualified as medical doctor before receiving the grace of a vocation for the priesthood, abandoning his medical studies when at the last moment, he asked for the priesthood, and in due course was ordained. After his ordination he kept up contact with medicine and continued his scientific studies, not with any view to worldly honour or material reward, but in order to give, if need be, his benefit of his knowledge to the poor people among whom his lot would be during the hard times, when poverty and epidemics pressed heavily on the poor. "Father Peter" served in the dual capacity of priest and doctor.

As a curate in many a poverty-stricken parish, in the widest and most forlorn parts of the archdiocese, "Father Peter" was not only his spiritual comfort, but in cases of necessity, and where professional assistance was needed, he obtained for love or money, he came to the rescue of the poor, presented the necessary medicine for them, often nursed the afflicted patients by day and night in hovels reeking with deadly germs, where the very atmosphere breathed contagion and threatened death.

As parish priest of Bekan Father Peter's wisdom and his capacity of physician were in constant requisition. The public health systems then were not organised or supervised officially to the same extent as they are at the present day. Doctors were not so plentiful. The poor were not always able to requisition their services. When an epidemic ravaged a district an over-worked and badly paid doctor could not possibly attend to all the patients clamouring for help. In such emergencies "Father Peter" came to the rescue and applying his medical knowledge, replying tactfully to the query of Bannin's touching little poem:

Who, in the winter's night,
Saggarth aroon,
When the cold blast did bite,
Saggarth aroon,
Come to my sickly door,
And on my earthen floor,
Kneel by me, sick and poor,
Saggarth aroon?

When a patient has availed himself of all the remedies prescribed by a regular

... and found his ailment to be... he went to "Father Peter" as a last resort. Where the ordinary physician failed to give relief "Father Peter" was appealed to as the final authority. When he failed 'twas all up. His fame as a physician was as great and extensive almost as his reputation for sanctity as a priest. The poor found him a kindly listener. His doors were always open. His services always at the command of the diseased and afflicted. From far and wide people flocked to Bekan seeking relief for their pains and ailments. The beaten paths to his residence led from all points of the compass. When a patient almost at death's door and on the verge of despair was exhorted to "go to Father Peter" a new light of hope flickered up. The many stories related of his wonderful cures of physical and mental ailments would fill several volumes.

A TOW N IN TWO PARISHES.

Up to Father Peter's death in January, 1892, the parish of Bekan embraced nearly half the town of Ballyhaunis, including the north side of Main street, all Knox and most of Bridge street. Canon Waldron, was P.P. of Annagh, which included Logboy as well as that part of Ballyhaunis not included in the Bekan parish. In December, 1892, Canon Waldron died, and in 1893 Dr. MacEvilly, Archbishop of Tuam, appointed a Commission to arrange the overlapping of the parishes of Bekan on the one part and Annagh and Logboy on the other part. The result was that Annagh, including the whole town of Ballyhaunis, was made a distinct parish, while Logboy was added to Bekan, to constitute the loss of the former section, and thus was the boundary that had existed from time immemorial of the ancient parish of Bekan altered in order to make it fit in more harmoniously with the changed conditions of the times and conditions of the people. So long as the town was divided between two parishes the condition of affairs must remain anomalous and confusing. The old Ballyhaunis church was not the parish church of half the population. The parish priest residing in Ballyhaunis was not the parish priest for half the town. Many of the inhabitants of the Bekan portion of the town never saw their parish priest or parish church from one end of the year to the other. To many "Father Peter" was only a name. Such an unsatisfactory condition of things was brought to an end when the entire town of Ballyhaunis was included in a unified parish with the late Canon Canning as P.P.

Dealing with Bekan, Monsignor D'Alton says:—

"Bekan was part of the ancient territory of the Clarridhe, and of that section whose homes are round Mannin Lake. They also inhabited the parishes of Knock, Aghamore, and Annagh or Ballyhaunis. They were called the Clarridhe of Arna. The exact spot in the parish of Bekan where the first Patriarchal church was erected cannot be ascertained, and for centuries the history of the parish, civil and ecclesiastical is wrapped in obscurity. When Turlough O'Connor had established his power he gave the revenues of the rectory or parish of Bekan to St. John's Abbey, Tuam."

About A.D. 690 the Kerry (Clarridhe) was formed in four divisions—(a) the Kerry of Aí in Cúigea; (b) the Kerry Airíe in Kíllanmaraigh, Tibhoine, Kíllcolman and Gascímore; (c) the Kerry Lochánarney or Jóchar in Mannín, Bekan and Annagh síe Bék; (d) Bekan and (e) the Kerry Uachtair in Knock and the remaining part of Aghamore. These sub-tribes of the Clan Kerry were christianised in the fifth century. They paid tribute to the King of Connaught, but otherwise enjoyed complete autonomy in their own tribal lands. They were, however, bound to keep a native standing army ready at all times to assist the high king in battle and to take part in court processions.

In the course of time the old Clarridhe or Clan Kerry passed away, and the parishes of Bekan, Annagh, Knock and Aghamore became the barony of Ballyhaunis, the town of Ballyhaunis being its capital. Later on this territory was known as the barony of Costello or Clan Costello.

BEKAN.

The townland of Bekan itself is situated on an elevated plateau. The parochial

house and church are built in the midst of picturesque settings. From the parochial house a beautiful panoramic view may be obtained, where the beauties of nature reveal themselves in all their splendour and appealing charm. Bekan Lake is a lovely sheet of water, framed up in aylvan surroundings delightful to the eye and refreshing to the spirit. In its bosom rests an old dug-out or primitive canoe hollowed out of the trunk of a tree, measuring about 25 feet in length by about 3 feet in width. This ancient canoe is probably 1,000 years old, if not very many more. Last year several unsuccessful attempts were made by local enthusiasts to bring it to the surface. A thickly wooded island, where there are probably the remains of a crannog, is set like a sparkling jewel in the shimmering waters of the lake. Throughout the whole parish are the remains of primitive and pre-Christian times, forts, hosa, underground caves and dwellings, ancient burial places, etc.

On the top of Greenwood hill, only a few yards from Bekan Lake, is a cromlech incorporated in the fence of the old road leading to the famous shrine of Knock. The opening to the chamber of the cromlech is on a level with the face of the fence, and is about 2 feet high. Locally the spot is known as "The Giant's Grave," also the "Bed of Diarmuid and Grainne." To the rear of the cromlech is an ancient burial place, where there may still be seen several sepulchral stones unmarked and unscrubbed, said to mark the graves of druids, or pagan priests. A short distance away is a fort, where it is believed Mass used to be celebrated in the penit days.

As a keen and enthusiastic student of archaeology and antiquities, Father Moane will have much to attract his interest in his new field of labour. The beauty and romance of his surroundings will powerfully appeal to his poetic and aesthetic instincts. As custodian of the history, traditions and record of Bekan, on whose shoulders the mantle of Canon Beckanus has fallen, we are sure that, be his reign long or short, he will add fresh lustre to Bekan's history, and leave on it the impress of his pious and zealous as a worthy priest of the Church, and a cultured, patriotic and charitable Irish gentleman. Congratulations beyond number to the fine old parish of Bekan on its new parish priest.

CONNACHTMAN.

July 29th, 1935.

6th July, 1935.

ANCIENT IRELAND.

LECTURE IN BALLYHAUNIS UNDER AUSPICES OF GAELIC LEAGUE.

The following lecture was delivered by Rev. M. Conroy, C.C., Logboy (now Canon Conroy, P.P., Athesbury), under the auspices of Ballyhaunis Gaelic League. The lecture is taken from the "Connacht Telegraph" of 5th December, 1903, and will be reproduced in a few instalments.

The lecture dealt with Ballyhaunis in ancient times, the antiquities, history and archaeology of the district, and will, we feel sure, prove interesting now. When first delivered it evoked very favourable comment, and we think it does not need an apology for reprinting:—

"Rev. Chairman, ladies and gentlemen, my first words this evening must be words of apology for venturing to appear before you in the role of a lecturer—a role I am by no means well fitted to sustain. The explanation I have to offer is, that when the invitation of the Gaelic League came to me I thought it my duty as an Irishman to comply, and to do my level best, however weak and crude that best might be. I have long been convinced that in this great and truly national movement of the Gaelic League, it is the duty of every Irishman to do the work that lies nearest to his hand. There is none of us—no matter what his position in life, or his intellectual capacity may be—that cannot, if he have the will, give this movement an impulse forward. If we had to wait till the great scholars and thinkers, the really able men, took up the work, neither this movement, nor many of the greatest movements in history would ever go beyond the dream stage.

"And to me one of the most extraordinary, and indeed discouraging signs of Irish life at the present time is the spirit of indifference, if not active hostility, which many men, in other respects worthy Irishmen, exhibit towards the Gaelic League. I believe that the attitude arises from two or three causes—first, from a feeling of hopelessness and despair that all efforts to revive the language are doomed, and that no power can arrest its decay. Now that is a feeling which we can readily understand in the Irishman—Unionist or Unionist-Irishman, whichever you please to call him; but it is a feeling that logically can have no place in the breast of a Nationalist. If a man believes that the programme of the Gaelic League is impracticable and that its aims can never be realised then, to be consistent, he must give up his Nationalist aspirations and all his striving and efforts in what he calls the national cause. Ireland a Nation, and the Irish language in its proper place of honour are so entwined that both will stand or fall together. Ladies and gentlemen, let there be no misunderstanding about it. If you give up hopes of the Irish language you must give up hopes of a united nation, and a united nation without the Irish language is an impossibility. Should the Gaelic movement fail the Irish people, by that failure surrender the Nationalist position: Ireland a nation will be buried in the grave of the Gaelic League—and only there.

"I do not know that any country in ancient or modern times presents a grander spectacle than that pathetic clinging of the Irish people to their Nationality. Famine, exile, the sword failed to kill it. Ignorance even—the most terrible engine of persecution the mind or heart of man ever conceived—though it has dimmed it, could not blot it out completely. After each successive stage of persecution, the Irish people again emerged—undantled and undismayed—to renew the seemingly hopeless struggle, their efforts indeed often feeble enough in the eyes of the world, but being raised to the height of heroism by their marvellous hope and magnificent recklessness. That idea, that hope of an Ireland a nation once again, our fathers have handed down to us, and it would be sad, indeed, and disgraceful if the degenerate sons of a noble race surrendered the heritage cherished and preserved for them at the cost of so much blood and tears.

"Many good people imagine that if we got Home Rule and had our own Parliament that all at once, as if by magic, the Irish nation would spring into life once more. That is a mistake. It is not a Parliament, it is a people themselves that make a nation. If a people will lose their racial characteristics the chances of building up that nation again are lost beyond recall. Canada has its Parliament, so has Cape Colony, so has Australia, but who ever heard of the Cape Colony Nation or the Canadian Nation, or the Australian Nation? And so, too, we may yet settle the land question and the education question, and all the other questions; we may even get Home Rule, but if we allow the language to die, and all those other distinctive features of the Irish race which are bound up with the language, we may advance to worldly prosperity; but we can never be an Irish nation—never!

The second cause of the indifference of the Irish people to the Gaelic movement is that many persons misapprehend the aims and scope of the Gaelic League. They do not pause to examine the evil tendencies in the present generation which it is striving to overcome. Not do they look upwards to the Gaelic League as a goal and ambition, by which it seeks to inspire the hearts and hearts of the Irish people, and so in their ignorance and with all the cock-sureness of the shallow-minded, they cry out in triumph: 'What is the practical good of the Gaelic League?'

Ladies and gentlemen, the aim of the Gaelic League is not the revival of the Irish language solely as a medium or merely for exchanging ideas, its aim is to make us men, to make us Irishmen, to make us self-respecting, self-dependent and therefore independent. It aims to put backbone into us to change us from being poor, barren imitators of a decadent English civilisation—miserable, cringing beggars, holding forth their distressful cries to the world for deliverance from the evils that surround them—to men of resolute, tactful, forceful and determined will, who are their deliverance themselves. Who will say there is no practical good in such work as this? Or who, looking over the Ireland of

the present day, will deny that it is a work which must be done at all hazards if this country is to be preserved from sinking into a third-class English county?

Now, in carrying out this programme the first step is to remove the ignorance which is at the base of the unhappy change which has come over us in recent years. It was ignorance, it was the notion that the Irish language was the mark and brand of inferiority which caused our fathers to give it up. And it is the same ignorance to-day which breeds the "shamelessness" and which is the bulk of the killing spite which exhibits towards an Irish Gaelic people. It is really the intelligent portion of the community who are ever interested in the local branch of the Gaelic League:

the others are indifferent, because they know no better. Hence, one of the first duties of the Gaelic League is to show you what the Irish language is, what its life or death means—to show you who you are, to teach you from the plain lessons of history that you are the heirs of a noble people who accomplished great things in the past, and that you yourselves—if you are only true to yourselves—are capable of working mighty things in the future. This, if anything, will create a proper spirit of self-respect, a proper pride in your country, and self-respect and national pride are the foundations on which Irish freedom can be built.

History's lessons, if you'd read 'em,
All proclaim this truth to thee;
Knowledge is the price of Freedom—
Know thyself and thou art free.

Know, O man, thy proud vocation,
Stand erect, with calm, self-approval,
And be happy in the nation,
If thou had'st that knowledge new.

"This lecture then is only the introduction to the series of lectures on Irish history which, I am glad to understand, will be delivered here during the winter. I shall endeavour this evening to introduce you to your ancestors and to the various things about their social condition and I shall add a few particulars regarding their domestic life. I fix on the earliest historical periods, that is to say, the centuries of the Christian Era before St. Patrick, and I shall endeavour, by reference to the antiquities in your neighbourhood, to make the subject somewhat interesting to you.

"I should like to give you a general idea of the appearance of this part of the country at the time. Of course there was no town of Ballyhaunis then; the oldest building in the place, the Augustinian Priory was not built till the middle of the sixteenth century. The nearest town which you can speak of. The nearest approach to a town at that time was the present village of Larginboy on the lands now held by Mr. Tom福德. The river flowed then as now, its current was even less rapid then; great forests grew up along its banks for the greater part of the century, and the water, when the waters rested, forming a swamp for more than half the year. There was a dense impenetrable forest round Lisduff, extending all along beyond Clunclella to Ballykilleen, and on towards Irishtown; and again to the west, between Moate and Carrmackeelintine was a great forest extending on in the direction of Cloombrook up to Cloonlara, and far beyond. In many of these forests the farmers of the time fed large droves of pigs, for there was a plentiful supply of various kinds of nuts and berries. Among them also lived the wild boar and the wild deer, and all the many other animals which have since disappeared. A few years ago Mr. Treston, of Cottage, found a fine specimen of deer's antlers in a lake quite convenient to his house.

Father Conroy here showed the antlers found by Mr. Treston, and said—I wonder on whom ought I put the horns, which the antler hunter created by the water had somewhat subsided, a member of the audience shouted: "Put them on some 'shoneen,' at which there was great applause and laughter. Father Conroy, also joining in the merriment, said the suggestion wasn't a bad one, and resumed.

"High upon the west coast of the mountains on the very summit of the highest hills, our forefathers built their houses, and along these houses or very near them the public roads ran. We can still trace these old roads with a very fair degree of certainty. One road came through Larginboy, quite close to the lake, and crossed it, turning to the west beyond Toarree towards, Carrowkeel and Hollywell, thence on through Moate, Carrowmackentire, Tulrahan, Fenmore, Killyn, to Drummerogue. Near Carrowkeel branch

went off towards Linsney, Bekan and Lisniskin, towards Lagmorris. These roads were at best but mud paths, but they were level, and many of them wide enough for a stage coach, whereas the roads of the little more than bridle paths, there were no county surveyors nor road contractors in those days; each tribe or district was responsible for its own roads, and any negligence was punished by a severe fine. There was also an eric of compensation imposed for any injuries done to any such carriage. The following rule is laid down in Cormac's Glossary:—

"Three times shall every road be cleared from weeds, brushwood, and water, in winter, in the time of horse racing, and in the time of war."

Indeed, there appears to be abundant evidence that the roads were well looked after.

"Though it does not strictly lie within the scope of this lecture, I must give you some idea of the grades of society then existing, and of the divisions of the land among the people, for otherwise much that I have to say about the social and domestic life of our ancestors would be very imperfectly understood.

The whole social fabric was very complicated, and the laws regulating the status, duties, privileges and appointments of each class were singularly exact and detailed. There was but only a narrow range in their daily life, from the size of the house and the number of beds it should contain, down to the composition of a strabot—a foster-child should eat, that was not set forth as definitely and as minutely as if it were a matter of the first importance. But it is to laws and customs we owe this valuable result which we now possess—a fuller and more accurate knowledge of our pagan ancestors than any modern nation in the world have theirs.

"The people were divided mainly into three classes, noble, freemen, and dependents. The nobles again were subdivided into as many as seven classes, according to the size of their territories and the nature of the jurisdiction they wielded over them. The highest of the noble class was the Rígh or King, and there were at least three grades of kings (according to Dr. Joyce four grades). Thus the district we are now in belonged to the old kingdom extending from Castleroa in this direction on towards Bekan and Aghsmore. How far it went in that way I cannot say. Sergeant Lyons tells me that the district round Cullintra is still called Kerry by the old people. I could not up to the present identify "an airmeach" but if I were to do so in the future, it would be the King of the Ciarraidhes paid to the King of Connaught every year, as we are told:—
Three score red cloaks, not black,
Three score hogs of long sides,
From the Ciarraidhe—a hard sentence,
And all to be brought together.

King of Connaught himself paid tribute to the Ard Rígh at Tara, but we cannot go into this now.

ANCIENT IRELAND.

LECTURE IN BALLYHAUNIS UNDER AUSPICES OF GAELIC LEAGUE.

(CONTINUED FROM LAST WEEK.)

Last week we gave the opening instalment of a lecture delivered by Rev. C. Conroy, C.C., Logboy (now Canon Conroy, P.P., Agha), under the auspices of Ballyhaunis Gaelic League. The lecture, which was given in the "Connaught Telegraph" of 5th Dec. 1903, and will be reproduced in a few instalments. The following is the second part:—

"All the nobles possessed property—in fact the great distinction between nobles and freemen, many of whom had high offices, was in the fact that the nobles of the higher class, was that the "faith," a noble possessed landed property and had tenants and received rents, while the freemen possessed no landed property. But one peculiar feature was that the number of tenants depended not on his needs or his wealth, but on his grade as a noble. The lowest of the grade, the "aire deasa" as it was called, was entitled to five free tenants and five bond tenants, and he could have no more.

Next to the "faiths," or nobles, was the great class of freemen, with its many sub-grades. Some of these held political office, such as the magistrates, and many of

them were very wealthy, and possessed great power and influence, but the line between them and the noble class was for all that sharply defined. The richer freemen were called "aires," or chiefs, and of these also there were many grades, called the "airde deasa" which was in cattle; indeed they were called the "ho-aires," cow-chiefs; so that you see the grazier is an old institution in this country. The qualifications for the lowest grade of this lower order of cow-order nobility, and indeed of all sorts of society, are set down in an old law graded, called the "Críoch Gabh" which is most interesting:—
"Bo-aira-Fehsa," why so called? Because it is from cows his rank and honour-price are derived. He holds the land of forty-two cows, a house of 27ft., with a backhouse of 15ft.; a share in a mill in which his family and his people may grind; a kiln, a barn, a sheep-pen, a calf-pen, a pigsty. These are the seven prime possessions from which each 'Bo-aira' is qualified. He has twelve cows; half ploughing, a working horse, and a riding steed." Then it goes on to describe the fines and compensations to which he is entitled for injury or insult done by him, and then finishes with: "He is entitled to the feeding of three together with himself; three for him upon 'Folach.' Butter for him on 2nd, 5th, 9th, 10th, and on Sundays. Strong onions for him, or salt-meat with condiments."

Below these was the great bulk of the people, the "aires" or freemen, who had the homestead of their own, and tilld their proper share of the tribe-land, and graded their stock on the commonage; and under these again was a rather numerous class of dependents and slaves, who were attached to the houses of the nobles or chiefs. The rights of the tenants were strictly defined by law, and if a tenant was injured by the "Faith," or chief, his tenants could withhold their rents and appeal against him to the Dal, or assembly, who had the power to deprive him of his possessions, if the charge of great oppression could be sustained.

There was nothing in the nature of castes in these grades of old Irish society. Rather in the ordinary way, a man could lay down the conditions on which a person could advance from a lower to a higher grade. Even the narrow circle of the nobility was widened by frequent accessions to its ranks of the cream of the plebeian class. If a "bo-aira," for instance, had twice the wealth required for his rank, he would be raised to nobility, if his family for three generations were in good standing in the community, if he himself were not guilty of theft or homicide except in a just cause, and if he had a lawful wife, he was advanced to the ranks of nobility. And conversely, a man's status was lowered by poverty, by the loss of his tenants, or by dishonourable conduct. It is to be noted that these rigid rules of the "mere Irish" were applied to the aristocracy of the present day there would be a great wedding out of its members.

I must pass over very lightly the administration of justice. The question is very difficult and complicated, but the point is that the great idea underlying the whole legal code was reparation for injury done. If, for instance, a farmer's fence was broken down by a neighbour, there was first a fine and then compensation. The man who did the damage was bound to repair it, to keep his men watching there for the time the fence was broken, and was bound to give security for that portion of the fence for twelve months afterwards.

In like manner, if a man assaulted or injured another, the law prescribed that the injured man should be brought with thrice or more of his friends to the house of the man who injured, and the man who injured was to be maintained at the house, and should be maintained at the expense of the man who did the injury; and in addition to that he should pay the doctor's fee—which was pretty heavy—and give compensation also. The injured man was to be carefully looked after during his illness, one of the things to be specially excluded from the man was any violence against a woman. If any man brought a charge against another and failed to prove it, he was liable for damages; and to still further discourage the habit of going to law, a person in the ranks of the tenant-farmer was bound to have his suit backed by six, and in some cases by nine, of the owners of his land, and was bound to give security for that portion of the fence for twelve months afterwards.

It is interesting to note that one of the names for an attorney was "shimred, no do nuibien"—"shim" is the same as "slam-fáin" (slippery) and "nuibien" is the same as "nuibien" (to wash)—so that the Irish equivalent for an attorney was a cleaner or washer or polisher. Another name was

"dubhal corac"—or as we would pronounce it now "diabhal corac," which means an already evil, but the old Irish term is quite a different matter. At that point about the lawyer was that there was a penalty for abusing any man in the community, there was no compensation for the abuse of an attorney.

There is one other feature in the social life of our ancestors which deserves notice, and that is their care of the aged and infirm. I shall read an abstract from the old law tract, the "Crith Gablach," already quoted from—

"The special law of a superannuated man's rent; that is, a man who has fallen into old age: He has a foster child to whom he says, 'Go from me to my family, and tell them they shall maintain me; they come to him, and they say to him, 'What rent maintenance shall we give you? how many items of maintenance allowances have you?' Answer—'These: maintenance in food, maintenance in attendance, maintenance of milk. The maintenance in food is of a 'baigrin' (or cake) of wheaten meal, with salt, and a vessel of sour milk. The maintenance in attendance is to wash his body every week on Saturday night, and to wash his feet every Saturday. The maintenance in milk is one milk cow every month throughout the year. His house of maintenance is to be 17ft. long; it is to be woven basket-work till it reaches the lintel of the door; here is to be a wing or weather-board between every two weavings from that up to the ridge; there are to be two courays in it, a door to one, a hurdle to the other. A chest is to be at one side of the house, as well as the other; it is to be a kitchen or store-house in it."

This shows you that the law attended to the wants of the infirm poor very fairly; but in addition to this there was provision made for a relieving officer, whose duty it was to see that the law was carried out and that the poor were not neglected. He had even the power to levy a tax to meet exceptional cases of distress. This officer is described as "a pillar of endurance and a pillar of strength," and seriously enough the laws down regarding him "that he could suffer the reddening of his face without insult to his tribe"—that is to say, he was not disgraced by being abused by any of the poor.

One word now with regard to the doctors. From the earliest ages the profession was established in Ireland, and the course of training, as medical science went on, was every day becoming more and more of an importance; failed to cure a wound the same penalty was inflicted on him as if he himself caused the wound. A doctor's house should have four doors open to the four winds, and there should be a spring of clear fresh water in his "hios," or near it—showing the importance attached to ventilation and cleanliness as elements of cure. There were special regulations also for the surgeon's hand, his foot, etc., which still are being adopted in a modern hospital.

I shall now briefly describe for you how the land was parcelled out and held by the people. The lowest unit in the division of the land was called a "Ballybo" —that is a portion of land large enough to contain a household and support a family. It was of no definite extent, for the old Irish attached more to quality than quantity, but it ranged from 20 up to 100 acres. The average size was 120 Irish acres. Over in Lurganboy I found very interesting evidence of this old division of land. I found in this one townland no less than ten old "balleis," and on each "balle" is the site of the old houses to be seen to this very day.

Another unit was the "seanstrach," or ploughland, which was supposed to be the extent of land one plough could turn up in the course of a year, and that would be about 120 acres. In Munster there were generally two homesteads on each ploughland; but in Connaught, where the land is not so good, there was sometimes only one. Twelve ploughlands, equivalent to 1,440 acres, and containing from twelve to twenty-four homesteads, made up a "balle botach," or a "balle" properly so called.

There were thirty of these "balleis" or "seanstrachs" or barony, and thirty "Tantias" in the Kingdom of Connaught. Over each "balle" was an "aire," or chief, and over each "tuath" was a noble who bore the title of "Riagh," and over all was the King of Connaught, whose palace was at Cruachan, or Croghan, as it is called to-day. We can point out from the remains that still exist (and guided by the minute description in the old laws) the places where

lived. There was one on Forder's land at Lurganboy, one at Paddy Cullinney's at Lassaney, one near Thomas Roman's house in Monte, and one in Lassaney. The "aire," or barony, belonged to one tribe, though there might be several families within that tribe. Every nobleman or "faith" living within the "tuath" held a portion of the land as his own personal property, and portion of this he worked as his own estate by the aid of his servants and serfs; the remainder rented out to tenants. But he could not sell or make over his land to any person outside the tribe. All the land not in occupation of the nobles—and they held only a small proportion of the entire territory—was divided into two main divisions, the tillage land and the commongage. The tillage land was portioned out among the members of the tribe according to the rank and wealth of each. Every second or third year a fresh distribution of the holdings were made after harvest time; but a landholder, though setting a great holding, was bound to get compensation for unexhausted improvements in the farm he previously held.

There was no division of the commongage. People sent their stock there, and paid the head of the tribe one cow for every seven. The rent for the tillage land was about the same. Poor farmers could borrow stock to fill up their land, but the interest paid was excessive. Dr. Joyce makes it out at 33 per cent. on the value of the stock in seven years. And rich farmers, on the other hand, though they could only hold their proper share of the tribe land, were free to rent from others as much land or stock as they could work with profit.

Having now given a general idea of the structure of society in those early days, we now proceed to some more interesting details, and we shall first treat of the marriage and match-making of the old Irish. I have been able to find out if there existed any particular form of marriage ceremony amongst our ancestors, but the match-making was carried out according to very rigid rules. Matches were made generally at the fairs or "seanachs," and I am informed still lingers in Loughisburgh, and that the boys and girls parade the streets and get acquainted with each other on the day of the Pattern—which is the Christian form of the old Pagan Aenach—whilst the parents and friends are inside in the public-house arranging the preliminaries. Of all the months in the year, November was the month for marriages. (I am sorry so little of this month is left now to give you a chance of following such a fine old Irish custom.)

I should mention that the seanachs or fairs were originally established to commemorate the death of some great hero or heroine. They were indeed in their origin funeral games. And to show you how women were honoured by our ancestors, I may only state that two of the most famous feils in all Ireland—Taillten in Meath, and Carraig in Wexford—were held in honour of women. There were six or seven great fairs in Ireland, that of Croghan, near Dear Tullisk, being one of the most celebrated; but there were several "seanachs" of less importance held at different times throughout the country. From evidence which I regret I cannot now go into, I am inclined to think that there was an "seanach" held in Lurganboy.

ANCIENT IRELAND.

LECTURE IN BALLYHAUNIS ON THE AUSPICES OF GAELIC LEAGUE.

(CONTINUED FROM LAST WEEK.)

Last week we gave the second instalment of a very interesting lecture delivered by Rev. C. Conroy, C.C., Logboy (now Canon Conroy, P.P., Athenry), under the auspices of Ballyhaunis Gaelic League. The lecture is taken from the "Connaught Telegraph" of 6th December, 1903, and will be concluded next week. The following is the third part—

Many of the "seanachs" after the conversion of Ireland to Christianity assumed a Christian character, and were called patterns. As the old "seanach" was held in honour of some Pagan ancestor, the new pattern was held in honour of the Christian founder or patron of the Church near which it was celebrated; and so I am inclined to think that the pattern of Holywell was the successor of the old "seanach"

at Lurganboy, just as the pattern of Ballyhaunis is the lineal descendant of the old pattern of Holywell.

A general peace was proclaimed while these "seanachs" lasted. There was to be no punishment, no seizure or distress for debt, no quarrelling or drunkenness, nor elopements, and these strict rules were very rarely transgressed. The regular programme consisted of athletic contests, literary competitions, races, juggling, and tricks of all kinds, tracing, and match-making. All the people flocked hither in their richest attire and equipage; then, as now, people made the best of their way, they came, by all the stations. Traders, Greeks, came from foreign countries to some of the larger "seanachs," and the Irish used to go to their markets. On the summit of a hill overlooking the "faiteche," or plain on which the young men performed their athletic feats, and quite close to it, was an enclosure for the women, raised off with low wooden palings, and into this enclosure no man had a right to enter. Here they remained during the day, and altogether, we may say, indifferent spectators, while the parents and friends arranged the match. There was one good difference between match-making of the old days and match-making at the present. With us the difficulty often is the amount of the lady's dowry, or "fortune"; with our ancestors the difficulty often was the "bride price," or the amount the young man would have to pay for his bride. The young lady, of course, had her marriage portion, but she could retain it in her own name after her marriage.

Indeed, one of the greatest episodes in ancient Irish history owed its origin to a difference between husband and wife as to the value of their respective possessions. Ailil and Maeve were King and Queen of Connaught, and lived about twenty miles from Ballyhaunis, in Cruachan or Croghan. One day they began to dispute as to the value of their respective possessions, and after they had produced all their jewels and furniture, and garments and estate, it was found that Ailil had a white bull, the like of which could not be found in all the Queen's possessions. She immediately sent ten messengers to a chieftain in Ulster named Daire mac Fiachna, who possessed the most celebrated bull in all Ireland, asking for the loan of him for a year. The chief acceded to her request and sent her the bull very generously. Daire mac Fiachna, however, took just a drop too much, and the steward overheard him saying that it was small thanks to lend him the bull, for if he did not meet with him, this so enraged Daire mac Fiachna that he sent back the envoys in disgrace, and Maeve in a towering passion began to make war on Ulster. This was the origin of the celebrated Tain Bo-Cuailgne, so justly famed in song and story.

I have said that the dowry used generally made the matches, but sometimes the women selected their own husbands, and elopements were not by any means infrequent. The three most famous women in Pagan Ireland—Deirdre, Grainn, and Medb—made their own matches.

Women held a very high position among the ancient Irish, and were well provided for. The bride's dowry was generally composed of all the personal property her father possessed. And if the father were dead, the family had to provide the dowry. The bridegroom's wealth should equal that of the bride if the two were of equal rank, but if she married into a higher rank her portion should be equal to twice the wealth of her husband; and, conversely, if she married one of lower social grade, her portion was fixed at half that of her husband. A woman could also inherit land, and even hold the position of a judge.

In the natural order, we now come to describe the houses.

You have all seen those raised green mounds of earth, commonly called by the country people "forts," which are so numerous in this locality. There are at least sixty of them within a radius of five miles of Ballyhaunis. They are the sites of the old homesteads of your ancestors. The proper name of them is "seanachs," and if they are built of stone "caiseal" or "caisneal." A king's house was called a "dun," and the material of them was earth or stone. It is absurd to call them, as many do, "Danish forts," as they were built years before the Danes got a foothold in Ireland, and they are to be found in places where the tramping of the Danish armies was never heard. In selecting the site, the old Irish generally chose some commanding situation, and for the houses of kings, the place of some natural strength was fixed upon. Here, circular or oval spaces was

arked, large or small, according to the rank of the man who was to sell them, varying from 60 feet in diameter to 300. The huge "caisel" at Lurganboy is 324ft. in diameter, but there were at least three residences within this enclosure.

The circle was marked off with a spade. The celebrated palace of Emain Macha was struck off with the pin of a brooch the Queen wore in her mantle. Outside this line a huge trench was dug, and the earth and clay were thrown in over the enclosure, forming the elevated mounds which we see at present. These trenches were often up to 30ft. in depth, and from 12ft. to 20ft. wide at the bottom. Outside this again a high wall or ditch was raised, and the wall was strictly speaking the ramp. Sometimes it was faced on the inside with huge stones. Sometimes it was built altogether of stone, when it was called a "caisel," but more generally it was formed of earth. These ditches were deeper on the outside than inside. In Paddy Cullinney's "lios," the height of the outside ramp is only 25ft., and it was once considerably higher. There was often a second and a third ramp of this kind. The houses of the lesser chiefs had only one, the houses of the higher chiefs and kings had several. In hollow spaces between the ramparts the servants and dependants had their dwellings, but the houses of the chiefs were on the mound

inside. In this mound were excavated subterranean chambers where, in case of necessity, they placed the jewels and valuables, and where the women and children took refuge. They were generally made of huge, rough-hewn stones, tapering gradually from the bottom, and covered by large flags overhead. One wonders when inspecting these chambers where the people could in those days get all these large flags, or how they were able to set them in their places, for some of them are of enormous size and weight. The general shape of these underground rooms was this wise.—There was first a narrow passage opening into a large chamber. From this a narrow passage, hardly twenty inches square and from 6ft. to 12ft. in length, dipped into the earth, and opened into a narrow gallery which led into another large chamber similar to the first. There might be several rooms and galleries of this sort. In the innermost one were placed the gold ornaments and valuables, so that if any of you are ever tempted to explore, you might be sure to get to the end if you expect to be rewarded. There is not the smallest doubt that considerable treasure lies yet hidden in these recesses, and especially in those vaults built under graves, for graves were held sacred, and in time of war or trouble people deposited their gold and jewels in the vaults underneath.

The houses themselves were built of wood, and were generally circular in shape. Father Hyland will soon give you a picture of them, and of an ordinary chieftain's household. Poles were planted in the earth, and around these posts wattles were woven, just as baskets are made at the present day. The openings were then plastered, and the whole whitewashed. There were several houses on a "lios." The law enumerates at least seven for the lowest class of chieftain, and their appearance was not much unlike that of a stack of oats in a haggard. But the poorer class had only one apartment, in which all the members of the family ate and slept. The beds were arranged along the wall, and the feet turned towards the fire, which was placed in the centre, the smoke going out through a hole in the top—for there were no chimneys. Each bed was placed in a cell—that is to say, it was surrounded by a partition about 8ft. high, open at the top. At the end of the bed, but outside the partition, was a "linda," a couch on which the members of the family sat or reclined during the day. The poor had then, as now, to put up with rushes or straw, or whatever they could get for their beds, and sometimes slept on the floor, but the rich had feather beds, placed over beds of straw. A strolling bard once complained of a family that fit the fire with straw pulled from under the bed.

Saturday, 27th July, 1935.

ANCIENT IRELAND.

LECTURE IN BALLYHAUNIS UNDER AUSPICES OF GAELIC LEAGUE.

(CONTINUED FROM LAST WEEK.)

Among the richer classes the women had special apartments for themselves; indeed the "grinnan," or lady's chamber, was built in the most favourable position, and with considerable ornamentation; sometimes it was thatched with birds' feathers. I am tempted here to quote a few passages from an old poem which describes the house and its furniture. It was written in praise of a lady called "Crede," whom the poet came to woo—

A bowl she has whence berry juice flows,
By which she colours her eyebrows black,
She has clear vessels of fermenting ale,
Cup she has and beautiful goblets.

The colour of her house is like the colour
of lime,

Within it are couches and green rushes,
Within it are silk and blue mantles,
Within it are red, gold, and crimson cups.

Of its many chambers, the corner-stones
are all of silver and yellow gold,
In faultless stripes it thatch is spread
Of wings of brown and of crimson red.

Two door-posts of green I see,
Door not devoid of beauty;
In theintel that is over the door,
Of carved silver long has it been retrownd.

Crede's chair is on your left hand,
The pleasantest of the pleasant it is.
All over, a blaze of Alpine gold,
At the foot of her beautiful couch.

A splendid couch in full array,
Stands directly above the chair;
It was made by Tuile in the East,
Of yellow gold and precious stones.

There is another bed on your right hand,
Of gold and silver without defect,
With curtains, with soft pillows,
With graceful rods of golden bronze.

Its portico is covered, too,
With wings of birds, both yellow and blue;
Its lawn in front and its well
Of crystal and carmagel.

THE CRANNAGE.

Another class of house to which I must briefly refer was the crannage or lake-dwelling. There was houses built in lakes for the purpose of security. They were pretty numerous in this district. There were two in Began lake, and a great number in Mannin and Annagh lakes. They were built in this manner. Long stakes or poles of wood, sometimes charred by fire, were driven into the lake in the form of a circle. The enclosure thus made was filled up with clay-stones and all sorts of rubbish, and was raised up above the level of the water. This formed the foundation of the house, which was built in nearly the same manner as the houses on land. There was a large group of these houses, in fact what we might call a lake village, in Mannin lake. Communication with the mainland or with the neighbouring crannages was by means of a canoe, generally hollowed out of the trunk of a large tree, and there were ropes joining the canoe with the neighbouring crannages, so that one could pass from one to the other without the assistance of a second person. Father Hyland will show you directly a picture of these crannages such as they were when used on Mannin lake.

The rev. lecturer here gave a detailed description of the various garments worn by the ancient Irish, and continued—
But the most important garment of all was the "brat," or mantle. This was a loose flowing cloak, fastened by a brooch or pin over the left shoulder. It contained different colours and folds—according to the rank of the wearer—the higher the rank the more numerous the folds—a king's containing seven colours and five folds.

Men and women wore their hair long. It fell in long ringlets or plaits down the back, encircled by rings of gold and silver, and at the end of the ringlets were fastened little balls of gold. Men wore their full beards, and there were two prevailing fashions; either it was allowed to grow naturally, or it was forked. The same care was taken in dressing the beard as in arranging the hair of the head. It was considered a great disgrace to have hair or beard cut short. In time of war, however, soldiers wore only a moustache, which, Dr. Joyce says, was curled up at the ends just like

same as men wear it now. Mellow or curly hair was aristocratic descent, and so were blue eyes and a long oval face. It remains now to say a brief word about the food and drink of our ancestors. They lived on the most favourable soil, and sowed and ground their own wheat, barley, oats and rye. They brewed their own ale, and had abundance of it. A famous brand of ale was produced in their neighbourhood at a place called Caille Garain Collich, which I am unable to identify.

In sitting down to dinner, great care was observed that all should be placed in order according to their rank. They ate at low tables arranged along the walls, and sat or reclined on low couches. Forks were unknown; each had a knife and a platter, and sometimes a rapping, and a bowl of water to wash the fingers of the left hand. In the great houses a carver cut the joint and distributed the slices to the guests, but in the smaller houses each person went to the joint and cut what he wanted for himself. Strabout was favourite, if not the staple food. St. Jerome on one occasion, when speaking of Celostinus, who was rather corpulent, said, "he was a great fool of fellow, swelled out with Irish strabout." The Irish made great use of honey, used it as a condiment made with their strabout, mixed it with the flour or meal in making their cakes, and brewed it into a delicious beverage called mead. The cake was called a bairgin, and at November and the festive occasions they made fruit cakes called "bairgin breac," or speckled cakes, and from this term has come the harm-bracks of the present-day bakers.

IRISH HOSPITALITY.

FAMUS CHARACTERISTIC.

The Irish, even in pre-Christian times, were famous for their hospitality. When a stranger came to the house of a chief, he was entertained without questioning him whence he came, whither he was going, or what was his business, and once he had accepted hospitality he was secure from hurt or harm while he remained. But as old as this could not satisfy the generous Irish, there was at every great crossing a brougher, house of open hospitality, where all strangers were entertained free of cost. There was a light constantly burning in front to point the way thither to travellers.

There was in addition a man constantly stationed at the cross-road, to invite travellers in. The brougher should have two vats, one of milk and one of ale, constantly full; three sorts of meat—meat to be killed, meat already ready for cooking, and cooked meat. The other should also have a bronze cauldron large enough to cook an ox, and beds to accommodate 100 persons. As Irish hospitality was supported by the tribe, Eruly, our fathers were generous on a grand scale.

I shall now conclude the lecture by a curious extract from the "Leabhar Breac," an old Irish manuscript of the centuries later. It was written at a time when the King of the wonderful light on the food and dress of the people of his own day, which we may assume had not changed much in the meantime. He was at onetime a student for the priesthood in the college at Armagh, but he left the college and came back to Roscommon, and from this he set out on his adventures. The King of Connaught had an insatiable appetite, and our brave Mac determined to cure him. So he sold all the effects he had for two wheaten cakes and a piece of cured beef; these he put into his book-wallet, rose early the next morning, tucked his "leinn" above his hips, put on his white cloak of five doyles, and with an iron pin in that cloak at his device, he set out for Cork. One of his devices was to give him a tormenting description of most sumptuous viands which he had seen in his dreams. He begins by telling how he was carried in his dream to a lake of new milk, in which was floating a mountain of butter, and various kinds of preparations of milk, as well as many kinds of fish. Having reached the brink of the lake, he found there a little boat made of fat beef, and well graced with suet, and seats of sweet curds, with stem of lard and stern of butter, with paddles of marrow, and with oars of bacon.

He landed and went up to the mansion, and this is how he describes the doorkeeper: "Comely was the face of the young man; his name was Macsaille (that is a person I changed to fat man). He was the

of MacInnis (that is a person dedicated rich butter), who was the son of rich . . . There he stood with his smooth suit of old lung-beef upon his feet; with his white gloves upon his hands; with his mantle of fat heifer beef on his shoulders; with his seven garlands of butter, and his seven rows of onions in his garland, etc., etc."

And now, ladies and gentlemen, I shall ask: "I have shown you a glimpse of the condition, and incidentally of the location of your Pagan ancestors. That condition, remember, was their own, by their own genius and requirements, not a civilization engrafted upon them by another power. What that civilization would come to if allowed to grow and develop itself on natural and national lines you can only imagine, but from the extraordinary strides forward made after the introduction of Christianity, an advance ever surpassed in ancient or modern times, we have ground for saying that if the darks of the Danes and the Saxons had not allowed Irish civilization would deserve to hold a place even higher than the Egyptian or Grecian. Now, the air of the Gaelic League is to bring us back again to a national starting point: to begin a new Irish civilization—not after English or foreign models, but on truly national and Irish lines; in that noble heroic work the celebration of every Ballyhanis is expected and required, and I trust the people of Ballyhanis, with that zeal and that public spirit that distinguishes this town, will enter into this movement with earnestness and whole-heartedness, so that they may be able to claim their share of the glory and the triumph of the Gaelic League."

Father Conroy's magnificent lecture was followed with interested attention, and outbursts of applause were frequent and sustained. The rev. lecturer was warmly cheered at the conclusion. We feel that the highest compliment that could be paid him is to follow his patriotic advice in supporting the grand programme of the Gaelic League. Father Hyland exhibited some modern views to illustrate points of the lecture; and we may here state that many of the slides for the purpose were prepared by Mr. E. A. Biesty, the popular and competent Ballyhanis photographer.

MARCH 8, 1936.

LATE MRS. M. CUNNINGHAM

There was a large attendance at the funeral yesterday of Mrs. Margaret Cunningham, Carrowreagh, Ballyhanis, following Requiem Mass in St. Patrick's Parish Church. Deceased was sister of the late Bernard Freely, P.P., Bekan, and aunt of the late Rev. Michael Owens, C.C., Knock, Mayo, and Sister M. Bernardine, Mercy Convent, Westport.

The officiating priests included—Rev. M. Murphy, C.C., Ballyhanis, celebrant; Rev. P. Deane, C.C., etc., deacon; Rev. J. Foley, O.S.B., etc., sub-deacon, and Rev. G. J. Prendergast, P.P., etc., master of ceremonies. Choir members included—Messrs. Thos. Conroy and Richard Doherty, nephews; Miss Sarah's Conroy, niece.

PRENDERGAST (Claremorris)—December 31, 1941, at her residence, Mount Street, Claremorris, South. Beloved wife of Very Rev. Prendergast, deeply regretted by her family. Remains reposed to Claremorris R.I.P. Remains removed to Claremorris Parish Church to-day (Thursday), 5 p.m. Vigil Mass to-morrow (Friday) at 8 a.m. Funeral Mass to-day at Ballyhanis.

Over 500 people attended the annual Christmas dance of the KILMORRIS Town Improvements Committee, in the Town Hall, on St. Stephen's Night.

Mrs. Norah Prendergast, Mount St. Claremorris, whose funeral took place, was wife of Mr. M. J. Prendergast, egg exporter, sister of Very Rev. J. Waldron, P.P., Kilkerrin; of Rev. Mother Augustine, Mercy Order, Tuam; of Sister M. Columba, Dublin; and Mother and Sister Philomena, Loreto Convent, Falcarragh.

FRATLEY (Ballyhanis) Nov. 24. Remains reposed in the residence, Carrigrohane, James P. Frately, R.I.P. Remains will be removed to St. Patrick's Parish Church to-day (Saturday) evening at 6 p.m. Funeral to-morrow (Sunday) at 11.30 a.m. Mass to New Cemetery.

BIG PILGRIMAGE TO KNOCK

10,000 EXPECTED TO TAKE PART

STORY OF APPARITION

("Sunday Independent" Special Representative.)

Ecclesiastical sanction recently for the formation of a Medical Bureau has invested with unusual interest the annual pilgrimage to Our Lady's Shrine at Knock, Co. Mayo, to-day.

Ever since the apparition there on the evening of August 21, 1879, thousands have visited Knock with unwavering faith.

To-day's pilgrimage is expected to be among the largest Knock has ever witnessed. The Society of St. Vincent de Paul (Conference of St. Michan, Dublin), have organised their seventh pilgrimage to the shrine, and the two special trains are leaving Dublin for the purpose.

The Artane Band will accompany the pilgrimage, while confraternities from Dublin will recite the Office of the Blessed Virgin in the grounds at Knock. A procession in which all pilgrims are expected to join will follow.

SAW APPARITION.

A "Sunday Independent" representative yesterday met probably the most interesting figure who will be among the great crowd visiting the shrine to-day. She was the 85-year-old Mrs. Mary O'Connell, one of the two remaining persons who saw the Apparition 64 years ago. She recounted the story to our representative.

"I was living in a house near the church at the time," she said. "When going across the fields with friends I saw against the gables of the church what looked like three statues.

"I remarked to a woman who was beside me that we had heard nothing from the Archbishop about the new statues.

"When we went closer we saw that the figures were so heavenly in appearance that they could not possibly be statues.

"I remained there about ten minutes," Mrs. O'Connell continued, "and then went away to call my mother, who thought I was mad, and tried to bring me back, when I ran away towards the church again. She followed me, and saw the Apparition herself when she came within sight of the church.

FIGURE DISAPPEARED.

"A number of other neighbours came upon the scene then, and about fifteen of us knelt down praying. We were so amazed that we did not know what to do. One woman went over to touch the feet of the Blessed Virgin, but when she touched the wall the figure had disappeared. But the figure was still there when she came away from the wall again.

"We remained there for nearly two hours, and then went away into the house of a woman near-by.

"It was suggested that we should bring the woman to the Apparition, but when we came out the Apparition had disappeared."

23 GRANDCHILDREN.

Mrs. O'Connell has lived in Knock practically all her life. She has been in Dublin twice for medical treatment. She has twenty-three grandchildren, and one of her sons is an officer in the police force in Chicago. Another son, who was studying for the priesthood, died at the age of 20.

It is expected that there will be at least 10,000 pilgrims in Knock to-day. Many persons will make the pilgrimage barefooted. Last night a vigil was kept in the church by a number of pilgrims from Dublin.

To-day many well-known Dublin doctors, as well as medical men from other parts of Ireland, will attend the recently-started Bureau.

THE HUNDRED BEST IRISH BOOKS.

A MAYO PRIEST'S CONTRIBUTION TO A PROBLEM.

To the Editor "Commaught Telegraph." Sir—In the year 1886 a discussion took place in the columns of the "Freeman's Journal" on the subject of "The best hundred Irish books," or, to put it in another form, "the hundred best books relating to Ireland and her people."

To that discussion several eminent and learned Irishmen of the day contributed, including the late Canon Ulrick Bourke, then P.P., Claremorris, the erudite author of "Aryan Origin of the Gaelic Race and Language," "Easy Lessons in Irish," "Pre-Christian Ireland," and numerous other works philological and biographical. Canon Bourke's chief contribution was an illuminating letter analysing the subject from several standpoints, together with a list which, he contended, contained "the best hundred books" to be found at that time. Both his letter and list are given in the appendix to his "Pre-Christian Ireland," now unfortunately out of print and very rare.

Since Canon Bourke's list was compiled several standard Irish works have appeared, which, were he living now, I have no doubt he would gladly include.

Would it not be possible to-day to draw up for the guidance of the rising generation a list of the best hundred Irish books after the model of Canon Bourke? Many a standard work of permanent interest would thus be brought under the notice of serious students and readers of national literature that might otherwise escape their attention.

But then what constitutes a "best book"? There's the rub! On that question people will differ. Each individual has his own opinions. Sometimes so hardened and crystallized as to be beyond the influence of argument. Could then a Committee of Selection be found to do what Canon Bourke did single-handed? And if found could they do their work to-day as well as he did it in his own day?

Supposing such a list were drawn up and agreed on, a cheap pamphlet might next be prepared and published containing Canon Bourke's letter and list, together with such notes and comments as would be considered helpful to present-day and future readers and students.

In the absence of any existing authoritative body, I would be interested to hear what our learned local men consider the "hundred best Irish books," or "the best hundred Irish books," to be found to-day. Lists supplied need not necessarily be for publication. Perhaps a symposium of this kind would be ultimately as satisfactory a way for arriving at definite results as more cumbersome and costly methods.

MICHAEL F. WALDRON, Knock St., Ballyhanis.

August 17th, 1935.

2nd November, 1935.

DAIL EIREANN COURTS.

"MAYO MAN'S" LETTER.

Writing to one of the Dublin daily papers, Mr. Michael F. Waldron, Ballyhanis, says:—"Just now it may not be inopportune to recall, if only as a matter of historical legal interest, that the original and authorised 'Saorslat na h-Eireann Judiciary' granted a definite status to University Law Graduates, irrespective of whether they had or had not observed the prescribed and traditional formalities relating to the Bar. This important fact seems to have been completely ignored or forgotten in all recent discussions with reference to the Dail Eireann (or Sinn Fein) Courts, the Winding Up Act of 1923 completed the overthrow of the machinery that had been operating up to July, 1922. The provisions of the old Judiciary were put on the scrap heap, and a revision, more or less to the traditional British system brought about. A careful study of the Judiciary would reveal to what extent faith has been kept with those officially associated with the Courts, and how its covenants have been observed."

In Memory of a Priest



The statue of Christ the King to be erected at the entrance to Ballyhaunis Church in memory of Canon Canning, through whose efforts the church was built. The statue is the work of Mr. Michael J. Shortall (seen in the picture), and is carried out in Irish limestone. It is seven feet in height.

—Irish Independent Photo (H.)

LINES ON A CRANIUM.

(By "ANTIQUARIAN".)

Some weeks ago while carrying out drainage work on Loughanlea Lake, Derrynaucka, Aghamore, Ballyhaunis, Mr. Edward Henry (Edward) found, deeply embedded in the muddy bottom, a human cranium, which, together with other objects, was forwarded by the Ballyhaunis Historical and Archaeological Society to the National Museum for investigation.

Where didst thou come from, empty shell? Who plac'd thee deep in muddy grave? Whilst living here where didst thou dwell? Why hidst thou 'neath the lake's cold wave?

Where wast thou born? What was thy name? Grim symbol of the human race! All now is lost of thy living frame Except this tiny trifling trace!

Thy history now none can relate; Companions, friends and all are gone! And who may guess what was thy fate? That secret is with eGd alone!

How many aeons have gone by, Since thou didst walk on earth. And watch the sun wheel round the sky. And wonder at the green Spring's birth?

Deep in thy cosy bed thou'st lain. And slept thy sleep so lonely there. While th' radiant moon and starry train Look'd down all silent, cold and fair!

Thro' fleeting years and season's change. Thro' Summer's heat and Winter's snow Thou'st slumber'd in thy chamber strange. Stretch'd on soft bed the lake below!

The sun might smile, or tempest roar And lash the waves to seething foam; Thou didst not heed them any more. Secure for aye in thy last home!

What was thy span of mortal life? And wert thou young or wert thou old When Death swoop'd down with fatal knife. And left thy body stark and cold?

Nowhere is the bony dome. Where once a brain enthroned reign'd, And thoughts and visions found a home. And mem'ry's powers were dully train'd.

The tegment of flesh is gone. The senses' windows all are broke— No mouth, no nose, no eyes that shone, Nor lips that smil'd, nor tongue that spoke!

All vanish'd, gone beyond our seeing! Only this hollow cup is left. Of what was once a human being. Like us not yet of life bereft.

Like you and me it sported, laugh'd, Work'd, toil'd, and struggl'd with all might; At pleasure's feunt perhaps too quaff'd, Till quench'd like meteor in the night!

What hopes, ambitions, loves and fears Once surg'd and thrill'd the brain here-in. While laughter's ring or sorrow's tears Bespoke the state of heart within!

A world once fill'd this empty bowl. Infinitely found here a plac'd. For here dwelt an immortal soul To lend this cav'n light and grace!

The casket's fragment 'fore us lies. The precious gem has taken flight And soar'd to joys of Paradise. Or shrieks and howls in dismal night!

We must not judge, we can't know! But we may hope still for the best.

And trust the soul while here below Earn'd for itself eternal rest!

The body's nothing, as you see. The soul alone 'bove earthly store— One doom'd to sure mortality. One meant for glory evermore!

What matters now to this poor thing. Untenanted and quit forlorn. The Summer's glory, bloom of Spring. The world's smiles, the world's acclaim!

Indifferent now to all things here. To earthly pleasures, peace or war; The earthquake's shocks it does not fear. Nor thunder rumbling from afar.

No more it heeds the rosy dawn Or sunset's glory in the West. The tumbling clouds o'er heav'n's drawn. Or trees in pomp and beauty drest.

The violet and the rose might blow. And flaunt their charms in all men's eyes; Sweet birds might sing and waters flow. And nightly pageants deck the skies!

It matters not to this poor part Of what was once a human soul; Blind, deaf and dead, without a heart. It cares not now how worlds roll!

What wert thou then—a pagan man, Or Christian soul seal'd with Christ's blood? Liv'dst thou ere history began. Or wert thou living 'fore the Flood?

Perhaps in far off twilight days. Stone axe in hand, with wild skins dress'd. Thou proud'dst thro' dense untrodden ways. In search of food when hunger press'd.

Mayhap thou wert a lovely boy. With curly locks and handsome face— A father's hope, a mother's joy. The pride and glory of thy race.

A cheerful soul perhaps thou wast When seated by the turf-fire hearth. And sang and jok'd with lightsome heart. Beguiling time with genial mirth.

And didst thou dance and romp and play. And chase the red deer thro' the woods. Hurl the spear in battle fray. Or bravely breast the foaming floods?

But speculation now is vain. The story's steep'd in obscure gloom; Yet still the moral truths remain— All else await the trump of doom!

August 30th, 1935.

"ANTIQUARIAN."
m. f. w.

9th May, 1936.

MR. M. DIVINE.

OLDEST NATIVE RESIDENT OF BALLYHAUNIS BURIED.

Following Requiem Mass in St. Patrick's Church, Ballyhaunis, the funeral took place in the family burial ground of Mr. M. Divine, the town's oldest native resident. The officiating priests included—Rev. J. G. Prendergast, P.P.; Rev. P. Meane, P.P.; Rev. E. A. Mansfield, O.S.A.; P.P.; P. Ruane, C.C., Ballyhaunis, and Rev. M. Murphy, C.C., do.

Amongst the chief mourners were: Mrs. J. Clarke, Bevils, Ballyhaunis; Mrs. P. Foran, Mullingar (daughters and their families); Messrs. J. Clarke and P. Foran (sons-in-law); Mr. F. Clarke, and Mr. J. Clarke, Gorteen, Ballyhaunis.

The late Mr. M. Divine was in his time one of the best exponents of handball in the West of Ireland.

2nd May, 1936.

NUN'S DEMISE.

Sister Joseph Dwayne, who died recently at Westport, was a cousin of the late Canon Canning, a former P.P. of Ballyhaunis. When Ballyhaunis Convent was established Sister Joseph was one of the first nuns to come to the town, where she spent a number of years. Intimation of her passing was learned with regret in Ballyhaunis.

BALLYHAUNIS ST. VINCENT DE PAUL CONFERENCE.

The quarterly meeting of Ballyhaunis Conference of St. Vincent de Paul was held in St. Mary's Boys' School on Sunday night, Mr. J. Cunningham presiding. The usual statement of accounts was read and found to be satisfactory. Professor J. P. Ryan read a very interesting paper on Catholic Action to the meeting. On the proposition of Dr. Michael Waldron, a vote of thanks was tendered to Mr. Ryan for attending. Rev. E. A. Mansfield, O.S.A., seconded, and Rev. G. J. Prendergast, P.P., associated himself with the proposal.

MARCH 12, 1938.

BALLYHAUNIS BOXER'S FOOT AMPUTATED.

Paddy Walsh (18), Ballyhaunis, a well-known amateur boxer, will box no more, following an accident in Manchester, as a result of which his foot was amputated. Walsh was a member of the Ballyhaunis Boxing Club and was county provincial and all-Ireland champion in his class.

Saturday, 14th December, 1935

SOUTH MAYO NEWS.

105 YEARS OLD.

The death took place on Monday last at his residence, Carrowkeel, Ballyhaunis, of Mr. Thomas Keane, at the wonderful old age of 105 years. Deceased, who passed away after a very brief illness, was a very well known and highly esteemed gentleman, and his passing has excited great regret. He was the oldest inhabitant of the parish of Ballyhaunis and, although he was granted a long span of life, he retained his full mental faculties up to the last. Possessing a clear recollection of all the eventful episodes in Irish history for the past 90 years, many a harrowing tale he was in a position to relate. By a sad coincidence the oldest woman in the parish died during the week in the person of Mrs. Mary Waldron, Caves, who had attained the age of 95 years.

BYRNE (Ballyhaunis)—September 4, 1936, at his residence, Bridge Street, Ballyhaunis, Patrick Byrne, aged 93 years. R.I.P. Remains returned to Ferry Church this (Saturday) evening at 6 o'clock. Funeral to-morrow (Sunday) after last Mass to New Cemetery. Requiem Mass on Monday at 6.30 o'clock.

Refused To Resign At 79.

When it was stated at a meeting of the Mayo Board of Health that Mr. T. F. Moran, Home Assistance Officer, aged 79, had refused to resign after 26 years' service, and had sent a medical certificate of fitness, it was decided, on the suggestion of the secretary, to give him a month's notice if he persisted in his refusal.

OCTOBER 26, 1935.

BALLYHAUNIS NOTES

"A MAN IS AS OLD AS HE FEELS"

When I heard about the Ballyhaunis Relieving Officer who refused to resign at 79, I formed a picture in my mind's eye of a dotting eccentric old gentleman with a long flowing beard and a cranky disposition. But I promise you I will never again be guilty of such a rash judgment. When my knock was answered by a rather elderly gentleman, I very nearly asked him if his father were at home. But remembering the motto of "safety first" I asked for "Mr. Moran sen."

"I am he," he replied, "won't you come in." Having got over my astonishment I asked him what was all this talk I had heard about his being 79 years of age and not wanting to resign his job. He quietly replied that my information was correct in detail. He was 79, but still quite capable and willing to do his work. He made me feel as if I had not been born at all yet. Getting up he searched through a filing cabinet in his little office until he found a newspaper cutting which he carried to me with an air of triumph.

"Read that," he said. I read an account of a clerk in London, aged 407, who travels into the city to work every day, and who expects to keep doing the same thing for another 90 years. The story made my friend of 79 seem quite a youngster. "And then," he said, "there is Beauty, the jockey. He is 84 years old and he rode in a race the other day, and was only just beaten by his own son. If he can hold his job why shouldn't I? I am perfectly sound, mentally and physically and I would not mind riding in the Derby if I got one month's training for it. I would gladly resign my job if I were not capable of doing my work well, but, as a matter of fact, I have had always the best reports in Ireland from the Local Government Inspectors. The B.O.H. think that because I am 79 that I must be a feeble and helpless old man, but it is true saying that "a man is as old as he feels." "At that rate" thought I, "you would be only about 50."

He certainly does not look much more, and I noticed that when looking for the newspaper cutting he did not use spectacles as one would expect a man of 79 to do. His bearing, too, seemed as perfect as my own, and he moved through the room like a boy. I bade him good evening and after promising to say nothing about him, "in the paper," I took my departure. Afterwards I began to think how extraordinary the attitude of the B.O.H. seems to be. Here is a man exceptionally efficient at his job being forced to resign and spend the remainder of his life an unwilling parasite on the purse of the ratepayers, all because he is not as old and as useless as the B.O.H. think he should be. It reminded me of the story about the pauper patient being forced into the morgue of a congested hospital, because the doctor had certified him dead in order to make room for a patient in better financial circumstances. The B.O.H. would give about £90 per annum for the ratepayers and tons of annoyance from job-seekers if they would only leave. Thomas Francis Moran to carry on his job in peace and grow old whenever he feels like doing so.

FEBRUARY 23, 1936

DID SHAKESPEARE DEFAME ST. JOAN?—An interesting letter on this subject from Mr. M. F. Waldron, Ballyhaunis, will appear next week.

Did Shakespeare Defame St. Joan?

REPLY TO CHARGE OF "JINGOISM"

(To the Editor "Sunday Independent.")

Sir—Your reviewer, "T. O'H.," accuses Shakespeare of slandering St. Joan in "Henry VI." (Pt. 1), although he admits that:

"Through all the other plays where any hint of religion or the spiritual life is introduced, his instincts are so consistently and reverently Catholic that even a few Protestant critics have expressed the belief that Shakespeare was, beyond all reasonable doubt, a Catholic. Carlyle goes so far as to characterize him as the noblest product of mediæval Catholicism."

How comes it, then, that he deals so harshly with La Pucelle? The reviewer answers, because "his instincts as a jingo could prevail over his reverence for the ancient Faith."

"T.O'H.," in assuming that Shakespeare was guilty of the detraction laid to his account assumes, I suggest, too much.

TWO POINTS.

The critics and the most reliable Shakespearean authorities are in unanimous agreement on two points regarding the play in question: First, that it is a feeble play; and, second, that Shakespeare contributed only a few scenes, and these not the offending ones.

Is it just or fair, then, to pronounce Shakespeare guilty of offenses that he has not committed? Theonus of propounding that Shakespeare wrote the offending parts of the drama rests on the accuser.

It is a rather well-known and established fact that Shakespeare patched up the work of other playwrights, and that he himself left it sometimes to other hands to finish what he had begun. Three plays, it is stated, were completed by others on his retirement. "Cardenio" (1611), "Henry VIII." (1612), and "Two Noble Kinsmen" (1612).

SCARCELY FAIR.

Now, "Henry VIII.," like the alleged offensive play ("Henry VI." Pt. 1), is always included in Shakespeare's Complete Works, although critical analysis shows that, out of 2,754 lines, no less than 1,195 are the work of Fletcher.

Shakespeare's contributions to the entire composition include only: Act I, scenes 1 and 2; Act II., scene 2, down to King Henry's exit, and the beginning of Wolsley's soliloquy, "What should this mean? What sudden anger's this," the rest being Fletcher's work; Act V., scene 1. And so it is with "Henry VI.," when you deduct the genuine Shakespearean product you will find that the vastly greater portion is a fellow craftsman's handiwork.

It is scarcely fair, then, to accuse the "myriad-minded" Shakespeare of aspersing the fair fame and pure honour of La Pucelle (St. Joan) when, in all probability, the guilt lies elsewhere.

Nor will it be a sufficient or conclusive answer to aver that the entire play has always been attributed to Shakespeare and included in his Complete Works.

So has the poem "The Passionate Pilgrim," although it is not all Shakespeare's composition; the sonnet beginning, "If music and sweet poetry agree," and the verses, "As it fell upon a day," incorporated in "The Passionate Pilgrim," were written by Richard Barnfield (1574), the author of "Cynthia," "Lady Pecunia," "Legend of Cassandra," etc., who says, "I wrote these lines, fruites of unripe year:" ("Lady Pecunia" 7).

A UNIVERSAL POET.

As to the charge of jingoism or political topicality, I would suggest that no great writer was ever less susceptible to such extraneous and often pernicious influences. First, foremost, and above all, Shakespeare was a universal poet of whom it could be

truly said that "he took all knowledge to his province."

The ephemeralities of political activities or court intrigues troubled his mighty soul but very little and influenced his immortal work still less.

Without (possibly) being conscious of the fact, he wrote for all peoples and all ages; for general as well as in the womb of time. And, if superadded to his claims as a poet and a dramatist, he was also a patriotic Englishman, who are we that we should find fault with any man, any nationality, poet or no poet, for being a patriot?

ESSEX REBELLION.

A few years ago I was reading a learned work by an eminent Shakespearean scholar treating of the social, literary and political conditions of Shakespeare's day.

The author set out to prove that in order to curry favour and ingratiate himself with the Court party, Shakespeare deliberately interpolated a sort of jingo reference to the later Essex rebellion in the opening speech of Act III., Scene 1., of "Much Ado About Nothing" (written about 1599), as follows:—

"And bid her steal into the pleached booger.

Where honeysuckles, ripen'd by the sun, Forbid the sun to enter; like favourites, Made proud by princes, that advance their pride

Against that power that bred it."

NOT HIS

I would have unreservedly assented to the writer's dictum had I not recollected that in my recent reading of the Douay Bible I had met with something very reminiscent of Shakespeare's lines. So turning to the Book of Esther, chapter xvi., verses 2 and 3, I read:

"Many have abused unto pride the goodness of princes, and the honour that hath been bestowed upon them:

"And not only endeavour to oppress the king's subjects, but not bearing the glory that is given them, take hand to practise also against them that gave it."

And so it was, I suggest, in the Bible, rather than in the political conflicts of the time, or under the urge of jingoism, that Shakespeare found inspiration for the lines quoted.

I submit, then, that Shakespeare should be acquitted on the charge of defaming Joan of Arc; the defamation not being his, although the play is ascribed only to him as the sole author.

MICHAEL F. WALDRON.

Ballyhaunis.

REVIEWER'S REPLY

Our reviewer writes:—

It is hardly necessary for me to point to the essential weakness of Mr. Waldron's argument. Disentangled from the mass of words in which it is set, his contention is that Shakespeare was not the actual author of the scene in "Henry VI." in which Joan of Arc is so feebly defamed.

At best, this is mere conjecture. However ardently the critics may agree that some other dramatist wrote this portion of the play, their case has yet to be proved.

Let us assume, however, that Mr. Waldron is right. Part I. of "Henry VI." was first staged in London more than 20 years before Shakespeare's death, and continued to delight the Elizabethan jingoes for many seasons. If the offensive scene had been tacked on to the play by some other dramatist, why did not Shakespeare repudiate it? There are ways in which one playwright could be guilty of another's sin, and this might serve as an example.

Readers will have noticed that Mr. Waldron refers to this "alleged offensive play." Surely the word alleged is strangely misapplied in qualifying an allusion to a play in which the sainted Maid of Orleans on her way to the stake is portrayed as a self-confessed harlot.

T. O'H.

Five Hundred Years From Now.

175

(BY "NOVICE.")

Five hundred years from now—
Will the sun in all his glory rise at noon,
And the moon and stars the vault of
heav'n adorn.
Will the babbling rivers flow,
And the blushing roses blow,
And babies still continue to be born?
I wonder, Oh, I wonder!

Five hundred years from now—
Will our hills and valleys still be clad in
green,
And the glories of our sunsets then be
seen,
Will the trees bud in the Spring,
Sweet birds their carols sing,
And Nature yet be beautiful and serene?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the multi-colour'd rainbow greet the
eye,
Will majestic clouds still hover round the
sky,
Will the cuckoo be a-singing,
And the Church bells gaily ringing,
And Crough Patrick lifting up his head
on high?
I wonder, Oh, I wonder!

Five hundred years from now—
Will people still be grumbling 'bout the
weather,
Wherever two or three are met together,
Will they say they're down and out,
There's no cash at all about,
And shoes 'd be cheap but for the price
of leather?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the Dail be still engag'd in making
laws,
And the Opposition still be finding flaws,
Will the taxes go on rising,
In a manner most surprising,
Till the jackdaw pluck'd is left without his
"caws"?
I wonder, Oh, I wonder!

Five hundred years from now—
Must dancers still get licences for dancing,
And the ban remain on boys and girls
side-glancing,
Will the Censor still be there,
Tearing out his head of hair,
And on imported matter wildly prancing?
I wonder, Oh, I wonder!

Five hundred years from now—
Will some be talking still about revivals,
And others searching round for old sur-
vivals,
Will our Ireland be united,
And all to peace be pledged,
And not a trace be left of ancient rivals?
I wonder, Oh, I wonder!

Five hundred years from now—
Will people still be purchasing and selling,
Will gossips still their scandals be a-
telling,
And will the latest news
Give the public fits of blues,
And restless souls be thinking of rebel-
ling?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the gossoms run light-heartedly to
school,
As gay as little fishes in a pool,
With eagerness and glee,
Will they wrestle with A.B.C.,
And frisk about with logarithmic rule?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the rates be down to sixpence in the
pound,
And the rate-collector still be going round,
Will payers of income-tax
Be tortur'd on the racks,
The financial situation still being sound?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the economic war be surely over,
And the people one and all like pigs in
clover,
Will they roll about in money,
Like the bees in cells of honey,
And their mental equilibrium recover?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the people sing the songs that now
we know,
Will they hear the talkie gas and radio,
And will they joke and laugh,
And read the "Connought Tele-
graph,"
And rave about "five hundred years
ago"?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the sugar still be made of native
beet,
Will the farmers cultivate their crops of
wheat,
And will they prate and prattle,
'Bout the prices of their cattle,
And toast their shins at roaring fires of
peat?
I wonder, Oh, I wonder!

Five hundred years from now—
Will the railways and the motors still be
there,
Or will people choose to travel by the air,
Each on his aeroplane,
To go up and down again,
And visit fairs and markets ev'rywhere?
I wonder, Oh, I wonder!

Five hundred years from now—
Will our little towns and cities be the
same,
Will the politicians still be playing the
game,
Will newspapers circulate,
Naked truth to propagate,
And the devil himself for ever put to
shame?
I wonder, Oh, I wonder!

Ballyhaunis,
February 14th, 1936.

JANUARY 18, 1936.

A Ballyhaunis Review.

THE HISTORICAL AND ARCHAEOLOGICAL SOCIETY.

The year 1935 was not remarkable for the number or value of "finds" of antiquarian or historical interest in the district.

On the whole it was rather a lean and unproductive season, resulting in the addition of only a few items to the National Museum collection.

With the exception of a finely preserved wooden tray of a rare type dug up in Annagh bog by Mr. John Maguire, some red deer skeletons found at the bottom of Loughanlea Lake, Derryvackna, by Mr. E. Henry, and a few other trifling objects, nothing very sensational or important came to light.

Some small wooden objects found in different localities were so badly damaged in digging them out of the turf banks, that they were rendered valueless as exhibits. The expense and time that would be required to reconstruct and repair them would be out of all proportion to their artistic or educational value.

It cannot be too often or too forcibly impressed on people working in bogs, rivers, and other places where antiques may be found, that the utmost care and tenderness ought to be exercised in lifting them out and subsequently handling them. Wooden and bone objects are liable to crack or break up when taken out of the moist mud and allowed to dry in the open air or under the rays of the sun. The proper treatment is to preserve them in some of the moist mud or peat water. Many valuable objects have been irreparably ruined through neglecting this simple and common sense precaution. And this may have meant a substantial monetary loss to the finder, as well as a permanent aesthetic loss to the National collection.

Last year a proposed scheme to have the Board of Works to have the Ballyhaunis Town Well cared for and protected as a national monument. It is one of the oldest features of Ballyhaunis social history, and its value to the town throughout the ages is beyond computation.

Outdoor investigations were conducted on the usual lines wherever weather and other conditions were favourable, but not so extensively as in previous years.

Discussions took place as to the advisability of suggesting to established statutory bodies that the sign-posts ought to be erected in the vicinity of places, ruins and objects of historic or antiquarian interest in the district, for the information and guidance of strangers to the locality and tourists, as for instance, at St. Patrick's Well, Holywell, the famous Ogham Stone, Island; the neo-historic tumulus, Foster; the cromlech, Greenwood; the caves of Langanbog; the beautiful ruins of Uriare, etc., etc.

During the year a number of very interesting snapshots were taken for the photographic record collection.

Not much of really historical value took place in the district during the year, no unusual developments of public or social interest worthy of being recorded, with the single exception perhaps of the erection by Very Rev. G. J. Prendergast, P.P., of the limestone statue of Christ the King at St. Patrick's Church.

The annals are being passed up-to-date, and additions have been made from published matter to the volume dealing with "Ballyhaunis and Environs."

Press cuttings of permanent general interest have been added to the two-volume illustrated compilation devoted to "Irish Antiquities, Historical and Political Items."

As many people are of opinion that because an object is of great age it must necessarily be of great value, it may be as well to mention that this opinion is not always correct. To be of any value from an antiquarian's point of view, an object must be rare of its kind, and must have some special appeal arising from its artistic workmanship, design, ornamentation, etc. Various factors have to be taken into account as well as its estimated age.

Wooden vessels of the domestic type have been discovered in such numbers that sufficient specimens are already stored in the Museum, and unless some exceptional craftsmanship or beauty of ornamentation is displayed, no further specimens are wanted. So congested has the Museum space become of late years that there is now very little or no room for storing objects such as dug-outs or other bulky "finds."

The age of coins, it might be mentioned also, is no guarantee of their value other than the intrinsic value of the metal of which they are composed. To be otherwise than intrinsically valuable they must be rare specimens of their kind, and must possess some other features of interest.

The National Museum experts have given every possible help and advice when consulted on matters arising in the district. And the courtesy and kindness of Dr. Adolf Mahr, Director; Dr. Patrick O'Connor, Keeper Natural History Division; Mr. Westropp, Numismatic Section, and others are gratefully and thankfully acknowledged.

Ballyhaunis,
January 9th, 1936.

MARCH 16, 1936.

Paper Read—At the quarterly meeting of the St. Vincent de Paul Society, Ballyhaunis, Dr. M. F. Waldron read a paper entitled "Notes on the Life of St. Columba." Very Rev. G. J. Prendergast, P.P., presided.

JULY 27, 1936.

TO-MORROW 1.30-2.30. Variety. 5.30-
Fair & Glee in aid. 8.15-Grand Opera. 8.35
Seaham in Grand Opera. 8.45-News. 9.0-
The House of the Rising Sun. 9.15-
Opera and Otto Stotera. 9.30-
"What Has Your Country Done?" Typewritten
by J. MacCarthy. 9.45-
Bitter Sweet Selection (Noel Coward). 9.50-
Summit of Duinane. "L'Estimote". Eastern
Humours. 10.15- "Flurry". A Radio
Comedy, by Michael F. Waldron. 10.25-The
Wagon Wheel. 10.30-
Programme. 10.30-News; Light Music. 11.0-
National Anthem.

CHRIST THE KING.

Statue Erected in Ballyhaunis.

A FINE WORK IN IRISH LIMESTONE.

Under the direction and supervision of Very Rev. G. J. Prendergast, P.P., a beautiful statue of Christ the King has been erected at St. Patrick's Church, Ballyhaunis, in memory of the late Canon Ganning (ob. Mar. 4th, 1921), who for 28 years had been P.P. of Ballyhaunis, and built the church, parochial house, convent of Mercy, convent schools, and several other schools in the parish.

The statue is a vigorous and imposing example of sculpture admirably executed in Irish limestone. The impressive figure of the King, seven feet in height, stands on a pedestal of dressed limestone buttressing the front wall of the church, and harmonising in general details and architectural design with the cut-stone work of the background. The position selected for the figure and the original beauty and grandeur of the entire conception convey an obvious symbolic impression that appeals to the imagination with intense force.

The artistry manifested in the delicate carving of the lineaments of the figure, as well as in the draperies and symbols of royalty, with their intricate interlaced work and ornamentation, characterised here and there with touches suggestive of the antique, is a marvellous piece of work, considering the difficulty of manipulating such a rigid and highly-stubborn medium as Irish limestone.

The expression on the face of the King is beautifully evolved, combining the sternness of the Judge with the soft indulgence of a tender Father, the general attitude being one of condescending patience and clemency.

The whole is a work of native art calculated to resist both time and the elements, and to endure for ever. It has been carried out with conspicuous success by Mr. Michael J. Shanley, J.

Cut artistically in Gaelic lettering on the base is the following inscription:—
CRIOST RI
 I mbhan-chuimne
 An Athar Sean O Ceasain
 Casneach
 Sagart Poblait an Eanaigh
 1819-1921.
 De Thordh a dhan-sraithair
 a Togadh an Toampall sin
 1904-1909.
 An Cumann Cridhe Ro-Naomhtha
 Iosa
 A d'Arduigh an Coimhneach sin
 1935.

This statue of Christ the King has suggested the following lines, inadequate though they be for the sublime theme with which they deal:—

CHRIST THE KING.

Great Son of God, Eternal King,
 Before Whose throne the angels sing:
 In Godhead One, in Persons Three,
 The Undivided Trinity!—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

O fount of Life, O fire of Love,
 Enthroned high in realms above;
 All things must bow before Thy sway,
 Whom both our souls and our life obey:—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

Before all time Thou reign'st on high,
 Before a star shone in the sky;
 Before the sun's bright beams of gold,
 Thy light upon the darkness rolled:—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

O gentle Lord of Virgin born
 In Bethlehem on Christmas morn,
 From heav'n Thou came'st for love of men,
 To reach us by our Death and Sin!—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

For love Thy Precious Blood was shed,
 For love Thy throne pierced Thy Head,
 For love Thy Flesh with whips was torn,
 For love Death on the Cross was borne:—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

God's radiance hid 'neath humble guise,
 To bring souls unto Paradise,
 To teach mankind the Life, the Way,
 That leads to everlasting day:—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

Incaruate Word! throughout all time
 Thy reign Thy Majesty sublime;
 Beneath Thy banners dying men,
 Thy loyal children cling to Thee!—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

Creator, King, and Judge of all,
 Our royal Friend, and True we call,
 Whom grief and trials wring the heart,
 Thy love and aid to impale skies:—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

Hail, Christ the King! to Thee we raise
 Our hymns of joy and heartfelt praise;
 All homage here we freely pay,
 Oh, lead us ever on our way!—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

We'll tread the path our fathers trod,
 Whose blood oft dyed the verdant sod;
 We watch the love-beams of Thine eyes,
 Thy fair pointing toward the skies:—
 Christ is Our King for evermore,
 'Tis Christ alone Whom we adore.

PARISHIONER.
 Ballyhaunis, Dec. 2, 1935.

JANUARY 4, 1936.

DEATH AND OBSEQUES OF MRS. MARY WALDRON, CAVE, BALLYHAUNIS.

At the ripe old age of 83 years; and fortified by the rites and consolations of Holy Church, Mrs. Mary Waldron, Cave, Ballyhaunis, passed away calmly, peacefully and resignedly to her eternal reward on the morning of the Feast of the Immaculate Conception, Dec. 8th. She was widow of the late Mark Waldron, Cave, Ballyhaunis, who died on 22nd October, 1911, and mother of Rev. Anthony P. Waldron, P.P., who died at Ararat, Victoria, Australia, on Sept. 9th, 1916. A daughter, Sister Mary Elizabeth, of the Mercy Order, died at Carysfort, Dublin, on 20th February, 1927.

During the last year of her life, when no longer able to travel to Mass, she performed her devotions in private, being periodically served by the clergy of the parish for the purpose of administering the Sacraments. On the Friday preceding her death, Fr. Ruane, C.C., on one of the usual visits, administered the Last Sacraments, and on Sunday morning she just faded out of life as softly as the sunset, and almost as silently and imperceptibly. A grand old landmark of the parish, and a devoted child of Holy Church had vanished from the scene of life, leaving to all who knew her the precious heritage of memory of a life well spent and duties well fulfilled.

On Monday evening at 4 p.m. the remains were removed from her residence to St. Patrick's Church, Ballyhaunis, and on Tuesday, 10th, Solemn High Mass de Requiem was celebrated in presence of a large congregation, Rev. Hugh Curley, C.C., Castletar, (moderator) being celebrant; Rev. Mace Curley, C.C., Achill (grandson) deacon; Rev. D. Waldron, P.P., Leix (nephew), sub-deacon, and Rev. G. J. Prendergast, P.P., Ballyhaunis, master of ceremonies. In the Choir were: Very Revs. J. Canon Greally, P.P., Knock; Stephen Walsh, P.P., Aghamore; P. J. Moore, P.P., Bekan; J. Walsh, P.P., Williamstown; J. Prendergast, P.P., Abbey; J. Neary, P.P., Parke; J. Waldron, P.P., Keelogue; P. J. Waldron, P.P., Kilkerran (grandson); M. Mansfield, O.S.A., Ballyhaunis; Rev. E. Higgins, C.C., Kilbannon; J. Gibbons, C.C., Castletar; E. Donohoe, C.C., Balla; B. Easton, C.C., Belclare; P. McHugh, C.C., Glenamaddy; J. Moran, C.C., Claremorris; J. Lyons, C.C., Claremorris; P. Kelly, C.C., Claremorris; J. P. Prendergast, C.C., Aghamore; D. Corcoran, C.C., Knock; J. Walsh, C.C., Newport; J. Gunning, C.C., Wexford; J. C. O'Leary, C.C., Wexford; J. Godfrey, C.C., Achill; M. Burke, C.C., Achill; T. Murphy, C.C., Ballindine; M. Cribben, C.C., Finney, Clonbur; M. Hennesly, C.C., Tuam; P. Ruane, C.C., Ballyhaunis; P. Murphy, C.C., Ballyhaunis; J. A. Waldron, C.C., Cummer; J. Heaney, C.C., Logboy; Fr. Foley, O.S.A., Ballyhaunis.

FEBRUARY 9, 1936.

THE ABBEY CHURCH BALLYHAUNIS.
 THE proposed erection of a addition to the Abbey Church Ballyhaunis was formally referred to by Rev. E. A. Mansfield, prior, in accordance to the congregation in the church. The new building would be sited east something about 200 yds. Where this sum would be got he did not say, but as on all such occasions he trusted in God and on the people of the parish. He dealt with a number of objections concerning the proposed work which the addition to the church was to be erected and asked those who had not already approached him to do so immediately to discuss the matter and a view to getting their permission to build upon the graves owned by them. The speaker then placed the

The old chronicles say that he left Carrage Airtech (Coolavin) and went to Carrage Airne, the tribes of which derived their descent from Clar, son of King Fergus MacRoy, and Queen Maeve. He arrived at Loch-na-b-Arneady (the Lake of the Side Bushes, now Mannin Lake). It was then a desert, but containing the parishes of Aghamore, Knock Bekan and Annagh. The church he established was at Aghamore, and over it he placed Loughran. St. Cronan's old church ruin, on a height commanding a wide view, is regarded as a Patrician foundation. Much has been written of the Saint's manifold activities in this area, but we cannot delay our eulogistic laydier, who moved on to Annagh Ernaos, so called from St. Erascaus. Dr. Healy ventures the view that in the place where he established churches the Saint tarried a week, during which the humble structure was erected, the consecration being on Sunday, and he filled in his own time by lectures to the people and instructing those he selected to carry on the work of the church. The rules were ordained in due course, leaving a blank at the chief centre, and in this way sprang up a multitude of sees or sub-sees, references to which cropped up centuries after to create confusion.

AT HOLYWELL.

Holywell, or St. Patrick's well, near Ballyhaunis, marks a further stage in his journey, and it is called in the records Tobar Múcna. Here we meet Seán-dúinn or Sechnall, St. Patrick's nephew. Thus like many other of the Saint's wells, consecrated and used as baptismal fonts, was down to modern days, honoured by a great annual pattern and bare-knee stations on his feast day. Unfortunately there were abuses at these patterns. After the devotions there was a good deal of amusement in the shape of sports—generally ass races, tests of strength—the young contending, as the old surveyor, as Goldsmith so nicely puts it—and the fun, always ending in faction fight, great scandal was given. Hostile writers held us up to the ridicule of the world, and eventually the clergy put down the practice with a strong hand, and it died out. In modern days, under the approval of Most Rev. Dr. Morriane, Bishop of Achonry, the annual pattern at St. Patrick's well, near The Gap, has been revived, to become a great religious event, while the revival of the pilgrimage to the Reek by the late Dr. Healy has become a religious event known the world over, and to which the greatest of the English newspapers are not above sending special correspondents. In former times pilgrims to the Reek had to run the risk of meeting the footpad and the pickpocket, and in the early days of the Knock pilgrimage Dublin pickpockets were to be found operating there. Their sacrilegious plans was to start a ruse to excite and throw the pilgrims into confusion to make them more easily robbed, and the late Archdeacon Kavanagh, P.P., from whose records I take the information, again and again issued public warnings to the pilgrims to beware of the pickpocket operating against them. We read in the Annals of an O'Dowd being murdered when returning from Boyle Abbey, and of distinguished men being both murdered and kidnapped returning from the Reek.

APRIL 18, 1942.

FIRE IN BALLYHAUNIS SCHOOL.

A fire broke out in a press in the Ballyhaunis National School on Tuesday evening and despite the loss of a number of books, etc. The outbreak was first noticed by nuns of the Mercy Convent, who saw the smoke coming from the building. They immediately raised the alarm, and in a short time local guards under Serjt. P. Nally, with civilians, were quickly on the scene, and fought the flames over a hour. Water was drawn from the nearby pump. Portion of the roof had to be cut to prevent the flames from spreading through the entire building. The damage done was negligible.

OBITUARY.

DEATH OF MISS NUALA EATON, BALLYHAUNIS.

On November 27th, in the glowing springtime of her youth, with all the prospects and promise of a brilliant future brimful of success and even distinction, Miss Nuala Eaton, Miss Eaton, Ballyhaunis, passed out of life at the Mater Hospital, Dublin, where she had been a patient for a few weeks previously.

Nuala was only 15, when, like a rosebud nipped by the winter's frost, she fell a victim to the cruel, cold grasp of Death. And what a pity, what a loss, what a cause of heartfelt regret to her bereaved mother, who only a few short months before had buried Nuala's esteemed and beloved father; to her brothers and sisters, who so loved and idolized her; to her relatives and playmates, and to all who ever knew her. A radiant flower of happy girlhood ruthlessly snatched from life for evermore—from life that she seemed to be only just entering in reality and beginning to enjoy. But mysterious and inscrutable are the ways of God. The brightest flowers soonest die. The things of greatest beauty and charm fade quickly, and vanish from sight, leaving behind only the memory and lasting impression of what they had been in their brief hour of loveliness and splendour. Was Nuala so much too good and precious for earth that God in His wisdom decreed that He would call her to Himself and place her in her true home amongst the Angels, while her pure, young soul was still unstained and unspotted; by contact with the trials and troubles of this world of weal and sorrow? Who can tell the ways of God. His ways are not our ways. His wisdom and judgment are infinite, and far, far beyond our comprehension.

Like an angel in human guise Nuala fitted through her brief life, a favourite with all, and known to all as "the little girl with the sweet smile." Everybody in the community knew Nuala; she was beloved by all. How could it be otherwise, since wherever she went she radiated joy and cheerfulness, and the happy, artless smiling of innocent youth. She met one with a smile and a pleasant laugh, and with a smile and a laugh that lingered in the memory she parted from one; the incarnation of mirthful innocence. A jolly, witty, vivacious youngster, bubbling over with gladness, rosy health, and bright, buoyant spirits was dear little Nuala, whose joyous laughing ways charmed and captivated all hearts. To sad indeed to think she shall be seen no more on earth, and her like is not easily found. By right of personality and character she filled a unique place of her own in the social scheme of things.

As a student of St. Louis Convent, Balla, Nuala was fast forging her way ahead and progressing rapidly with her many studies. Her teachers entertained the highest hopes that some day in the near future she would distinguish herself in the field of scholarship, and win conspicuous credit both for herself personally, as well as for the excellent institution responsible for her training. For undoubtedly Nuala was richly endowed by nature with abundance of talent. And how could she miss it? It was hereditary, coming as it did from both sides of the family. Her deceased uncles, Canon Eaton, for many years President of St. Jarlath's College, Tuam, and Dean Eaton, of Maynooth College, were two of the most distinguished and learned priests of their time, not to speak of the other learned members of the family, lay and clerical, still happily living. So the tradition of scholarship and culture was part of Nuala's heritage, and it was no wonder that her teachers and associates entertained well-grounded confidence that she would uphold the traditions which God had been pleased to spare her. In artistic subjects, particularly vocal and instrumental music, as well as acting, her genius clearly manifested itself when put to the test. The highest attainable honours crowned her musical examinations invariably; while in connection with the annual operatic and variety entertainments organized by the good Sisters of St. Louis, Nuala was on repeated occasions

agencies for her beautiful singing, clever acting and graceful dancing. But all the lavish applause and praise left her still unspoiled and uncomfited. She accepted it all as a matter of course; and with a coolness and emotional balance of a person maturer in years and with longer experience of the ways of the world, such manifestations of admiration never turned her head one little bit. Very modestly and humbly did she refer to her own various gifts and accomplishments, and she perfectly developed physique and strikingly handsome appearance, for she had a head and features moulded on classical lines, lent a special attractiveness to her presence on the concert stage.

It was during the concluding rehearsals for the last convent operatic performance in which she was, as usual, cast for the leading role, that Nuala sensed symptoms of approaching illness. She strove her utmost at first to conceal from the nuns and those about her that there was anything serious in the matter, but eventually the ghastly truth came to light. When the first premonitions of illness did not abate or yield to treatment the good Sisters became alarmed, and the most eminent local doctors were summoned to the patient's aid, including Dr. A. E. H. Dunmore, Ballysheld, who ordered her immediate removal to hospital. The greatest experts and specialists attached to the Mater staff combined in applying their scientific skill and knowledge in the hope of saving her life, nothing was left undone. Day by day the prospect of success fluctuated between hope and despair. Everything possible was being tried to defeat the deadly pneumatic germ; every conceivable remedy was resorted to, but all in vain. The poor little martyr ended her sufferings with heroic fortitude and cheerful resignation at the Holy Will of God. She was never once heard to murmur or complain. Like the model Catholic she was placed all her hopes of recovery in the intercession of the Mother of God and the Little Flower, to whom she was devoutly attached.

She received the last rites and was interred in Holy Church. On the morning of the 27th, about 7 o'clock, the kindly and sympathetic nurse was ministering to her needs and comfort. Nuala sat up in the bed, joined her little hands as if in fervent prayer, smiled sweetly her thanks to the nurse, and looked even in the darkness of night up her beautiful face, anxiously and peacefully sank to her last long rest. With a smile she passed through the portals of Time into the white dawn of Eternity. Day, which we believe she never saw, with a smile that but reflected her own, and the golden trumpets announced that Mother Angel had come to join heaven's joyful and happy cohorts. In death as in life she was still "the little girl with the sweet smile." Even death itself could not rob her of that, nor destroy the beauty of her countenance, young, fair and glowing for ever, the glory and glory of those who loved and admired her. Her charm to them shall not fade with the passing years, nor shall her beauty wither or decline. The cares of earth or the ploughshare of time shall not trace one furrow on her noble milk-white brow nor dim the cheeks of her rose red roses.

On the 28th, the remains were removed from the Mater Hospital and brought back to her native town, where they were placed on a catafalque in front of the High Altar of St. Patrick's Church, amid widespread manifestations of grief and regret. The cortege, with a medley of religious compositions, bearing eloquent testimony to the esteem in which deceased and her sorrowing family were held.

REQUIEM MASS.

At 11 a.m. on the 29th, in the presence of a large congregation, Solemn Requiem Mass for the repose of her soul was offered by Rev. T. V. Gunnigan, B.D., C.C. (uncle), Westport, being celebrant; Rev. B. Eaton, C.C. (uncle), Belcar, deacon; Rev. M. Walsh, C.C. (cousin), Dunmore, sub-deacon; Very Rev. J. Prendergast, P. Ballyhaunis, master of ceremonies. Amongst those in the choir were: Very Rev. M. J. Canon McHugh, P.P., V.F., Claremorris; Very Rev. J. Canon Grealy, P.P., Knock; Very Rev. S. Walsh, P.P., Angharum; Very Rev. H. McDermott, P.P., Ballyhaunis; Very Rev. T. V. Gunnigan, P.P., Crossboyne; Very Rev. P. Waldron, P.P., Kilkieran; Very Rev. J. Biggins, P.P., Mayo Abbey; Very Rev. P. J. Monie, P.P., Bekean; Very Rev. J. Mansfield, O.S.A.,

The chief mourners were: Mrs. Eaton (mother); Misses Mary, Dillie, Dymond and Josephine (sisters); Messrs. John and Alex (brothers); Miss Grealy, Miss Gunnigan, Mrs. Gunnigan, Fr. J. Eaton, Mrs. P. Eaton, Mrs. T. Eaton, and Mrs. Brian Lyons (aunts); Very Rev. J. Canon Grealy, P.P., Rev. B. Eaton, C.C., Rev. T. J. Gunnigan, C.C., Messrs. John and Patrick Eaton, and Patrick Gunnigan (uncles).

After Mass, as the remains were being conveyed through the Church to the nave in waiting, while the organ rolled forth the solemn and touching strains of Professor Atherton's poignant Requiem, "Lord, have mercy," the scene being one of tense emotion and melting pathos.

The funeral, which was of exceptionally large and representative proportions, took place to the New Cemetery, the burial service being conducted by Rev. T. J. Gunnigan, assisted by Rev. B. Eaton (uncle); Rev. G. J. Crendregast, P.P., and Very Rev. Fr. Mansfield, O.S.A.

Amongst the floral tributes laid on the grave were the following: "In loving memory of our darling Nuala," from her heartbroken sisters and brothers; "In loving memory of Nuala," from Mr. and Mrs. T. Fahy and children, Drumcondra; "To dearest Nuala," from the boarders of St. Louis Convent, Balla, etc.

Numerous messages of sympathy and condolence, as well as Mass cards, were received by Mr. Eaton and his family, to all which they are deeply and sincerely grateful, and they trust that all kind sympathisers will accept this expression of their thanks as an acknowledgment. May she rest in peace.

Mr. John A. Gilmore, Knox Street, had charge of the funeral arrangements.

APRIL 12, 1936

STUDENT'S SAD END

FATAL HURLING INJURY

A painful shock was created in Ballyhaunis yesterday when it was learned that Michael Walsh (15), eldest son of Mr. Patrick and Mrs. Walsh, Main St., had died in the Central Hospital, Galway, when he was under treatment for injuries received in a game of hurling on the grounds of St. Jarlath's College, Tuam, where he was a student.

He was a brilliant and most popular student, and was a Catholic Boy Scout.

The funeral arrived in Ballyhaunis yesterday evening, and there was a large attendance. Scouts formed a guard of honour.

TARPEY (Cousin), Ballyhaunis
 September 15, 1912, at Castlebar Hospital, Antrim, Ireland, by Rev. Fr. J. J. Walsh, P.P., and Rev. Fr. M. J. Walsh, P.P., both of Castlebar, Ireland. Buried in St. Patrick's Parish church, Ballyhaunis, Ireland, on September 17, 1912, at 11 o'clock, A.M. Requiem Mass on September 18, 1912, at 11 o'clock, A.M. Funeral immediately after Mass in New Cemetery.

HOW OUR READERS WOULD SOLVE IT

FURTHER VIEWS ON SUBJECT

WE publish a further selection from letters received in response to our invitation to readers to express their views regarding the constitution and powers of a Saorstad Second Chamber.

With a single exception, the writers, so far, are, in favour of a Second Chamber, and the one who differs from them does not definitely condemn such an institution, but makes suggestions which he thinks would ensure public confidence in the Assembly.

Mr. Michael F. Waldron, Ballyhaunis, expresses the opinion that a Senate would be more of an incumbrance than a necessity in a small, poor country like ours; but if it is deemed advisable to have one, he says, then let one be set up, where, as far as is humanly possible, log-rolling, wire-pulling and political intrigue would be eliminated.

To have any moral force or command public respect and confidence, he continues, the Senate must be selected in an open and above-board manner. The only method that occurs to me whereby this could be satisfactorily done, would be to select the members by lot.

Let the names of all eligible candidates go into a drum, each county and county borough having its own special draw, and then let chance and a fairly determined rest, just as in the Sweepstakes draw.

A vacancy would be filled by drawing a name from the appropriate list of those previously submitted for the original draw.

FEBRUARY 12, 1937.

For Ballinasloe



Dr. Bernard Lyons, R.M.S., Ennis-corthy Mental Hospital, who has been appointed R.M.S., Ballinasloe Mental Hospital. Dr. Lyons, who is a native of Ballyhaunis, Co. Mayo, was educated at St. Jarlath's, Tuam, and University College, Galway. He has been in Ennis-corthy Mental Hospital as Assistant Doctor and later as R.M.S. for the past 19 years. His wife, formerly Miss Gannon, Clonsilla, Co. Roscommon, was Matron in Mullingar Mental Hospital and in Ennis-corthy Mental Hospital.

THE REPRESENTATION.

The Senate would consist of about 100 members, three for each county, and the remainder for the county boroughs. Half of these would retire every fifth year, but they would be eligible for selection in the next draw for the 50 vacancies thus created.

Senators would be remunerated on the same scale as members of the Dail, but it would not be permissible for a person to be both a Senator and a Dail member.

The functions of the Senate would be to discuss, revise and amend, proposed legislation, when deemed advisable in the public interest; to approve and sanction measures calculated to promote the national safety and welfare; to call attention to abuses in administration; and to effect and initiate the repeal or nullification of laws, orders, or regulations, considered oppressive, obnoxious, or unjust. In matters of repeal or nullification, the decision of the Senate should be final, subject, however, to an appeal by the Dail to the Supreme Court.

With regard to additional or new forms of taxation, the Senate ought to have power to block such impositions by re-recording a resolution of protest.

JUNE 16, 1937.

Ancient Oak Tray Found In Mayo



An ancient tray, carved out of a single piece of oak, found in Anagh bog, Ballyhaunis, by Mr. John McGuire, Ballinacrid, Ballyhaunis. The tray has been acquired by the National Museum.

Address To Prof. Atherton

FROM MEMBERS OF BALLYHAUNIS MUSICAL UNION.

The following is a copy of the address presented by the members of the Musical Union, Ballyhaunis, to Prof. Atherton, M.V.C.M., Organist, St. Patrick's Church, on the occasion of his departure from the town:—

Dear Prof. Atherton,—With deep and sincere regret we learn that the condition of your health necessitates, under eminent medical advice, your departure from amongst us, after nearly seven years residence here as Organist of St. Patrick's Church and Teacher of Music.

During your stay in Ballyhaunis you have endeared yourself to all with whom you came in contact, professionally or socially, by your brilliant musical abilities and accomplishments; your charming and unassuming manner; and your unselfish devotion to duty, often discharged, we suspect, when the state of your health must have rendered it extremely painful and difficult to carry on.

The numerous Musical Recitals given from time to time at your studio, under your personal supervision and direction, were truly enjoyable and educational treats, calculated to cultivate a knowledge and appreciation of the best music, national and international, and to raise the standard of local taste. Your own delightful and cultured performances on such occasions can never be forgotten by those who were privileged to hear them.

The volume of general musical literature, sacred and secular, has been considerably augmented and enriched by your own original and inspired compositions, including your beautiful and sublime Mass, truly an achievement of genius, entirely composed during your residence here, and the premier rendering of which Ballyhaunis had the high honour and privilege of hearing in St. Patrick's Church on Christmas Day, 1932; your fine and appropriate settings of hymns and lyrics; and other miscellaneous original compositions too numerous to mention.

We are indeed grateful for all the trouble you took to promote musical culture in our midst; to encourage local talent; and to raise the standard of taste by your untiring efforts to popularise the best Irish, as well as internationally classic, music.

We earnestly trust and pray that, under more suitable climatic conditions, your health will improve, and that you will be long spared to devote your genius and energies to the divine Art to which your life has been dedicated. Heartily and sincerely do we wish you in the future many more artistic triumphs and fresh laurels, in your new fields of labour.

We desire also to express our warmest appreciation of the courtesy and hospitality at all times of your worthy and amiable partner, Mrs. Atherton, and the great trouble she used to take to make our Musical Recitals and Reunions successes, and social events to be ever remembered with pleasure and joy.

To Mrs. Atherton and yourself we extend our sincerest wishes and prayers for your future happiness, success and prosperity.

- MICHAEL F. WALDRON,
JOHN A. GILMORE,
PATRICK FREELEY,
PATRICK KILROY,
SAMONN MURRAY,
MICHAEL FREELEY,
etc., etc.

Ballyhaunis, September 30th, 1936.

BALLYHAUNIS ORGANIST.

Miss "Dill" Eaton, daughter of Mrs. Eaton and the late Wm. Eaton, Main St., Ballyhaunis, has been appointed organist for St. Patrick's Church, Ballyhaunis, in succession to Mr. W. Atherton, who resigned that position recently.

CRUISE (Ballyhaunis)—Thomas Joseph, 1870, Co. Wick, was killed in aeroplane crash in Mayo, which was in the future many more artistic triumphs and fresh laurels, in your new fields of labour.

Radio Programmes

"DON GIOVANNI" FROM

At 7 o'clock, this evening, the Station Orchestra and Otto Stoterau (Piano) are heard in a programme entitled "An Hour with the Masters." Otto Stoterau has played at Concerts in Hamburg, Kiel, Berlin, Helsingfors, Copenhagen and Rio de Janeiro. He is the conductor of the Hasse-Gesellschaft in Bergedorf-Hamburg. In the programme he plays Rondo, Op. 51, No. 1 (Beethoven), and Rondo a Capriccio, Op. 129 (Beethoven). The Orchestra will give Egmont Overture (Beethoven), Aida Selection (Verdi) and Hamlet Ballet (Thomson).

In the series "What has your County Done?" Mr. J. McCarthy talks on Tipperary. The Anglo-Norman settlement in Tipperary, the part played by Tipperary men in history, literary associations, athletics, and distinguished laymen and clerics at home and abroad will be spoken of.

At 8.40, Seamus O Duirinne tells the story of the weather—an attempt to make it understandable to the man in the street. Why the rainstorm of last week! Our forefather's skill in forecasting the weather. Mr. O Duirinne has been interested in nature study, weather lore, wild animal and plant life, for a number of years.

"Flaherty," a comedy by Michael F. Waldron, deals humorously with the eternal match-making in the country. The play is produced by Gabriel Fallon and the cast includes Seamus Healy, Rita O'Dea, Nora O'Mahony and S. O Cathasaigh.

Dr. Waldron (Ballyhaunis) is the author of many plays which have been produced successfully and has contributed largely to the Press, both at home and abroad. A medallist in oratory and debate, a champion chess player and shorthand expert, he has been prominent for years in political affairs and in 1921 was President of the South Mayo Dáil Eireann Courts.

The week's anniversary is about a Quaker from Cork who died 218 years ago.

General European stations are taking part of the whole of Vienna's relay from the Salzburg Festival to-night at 7.5. "Don Giovanni" is to be performed under the conductorship of Bruno Walter, with the following cast: Don Giovanni—Mario Stabile, Leporello—Virgilio Lazzari, Donna Anne—Duoilina Glanini, Donna Elvira—Luise Hallesgruber, Zerlina—Anna Michalsky, Don Ottavio—Dino Borgioli, Don Pedro—Emanuel List, Masetto—Karl Ettl. Kulundberg and Stranbourg are relaying the whole of the opera; Stockholm is taking the first act.

ATHLONE (831 m. 965 kc/s).
1.38-2.39—Variety and Dance Records.
3.38—Uair 1 dTir na nOg; Stan O Brian

agus Fulreann Buachaili; Drama: "Oisín Indiaidh na Feinne." Reilthín Nic Shiochbair; Ceoil Rinne ar an bPiano—mhéilodhain.

- 6.15—Gramophone Concert.
- 6.35—Sgathan na nGaedheil.
- 6.45—Tó-day's News.
- 7.5—An Hour with the Masters"—Station Orchestra and Otto Stoterau; Piano Solos. 1.—Orchestra: Egmont Overture (Beethoven); 2.—Otto Stoterau; Rondo Op. 51, No. 1 C (Beethoven); Rondo Op. 61, No. 2 G; Rondo a Capriccio Op. 129 (Beethoven); 3.—Orchestra: Aida Selection (Verdi); Hamlet Ballet (A. Thomson); 8.40—What Has Your County Done?—Tipperary—By J. McCarthy.



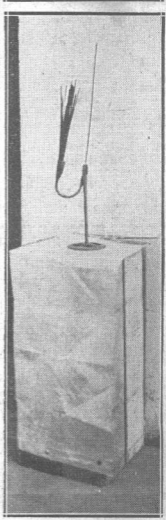
Otto Stoterau.

- 8.15—Station Orchestra: Bitter Sweet Selection (Noel Coward).
- 8.40—Seamus O Duirinne: Leighacait "Enchtraí na hAimre" (The Weather's Vagaries).
- 8.55—"Flaherty." A Radio Comedy, by Michael F. Waldron. Presented by Gabriel Fallon.
- 9.35—The Week's Anniversary.

- 9.38—Sponsored Programme.
- 10.38—News; Light Music.
- 11.0—National Anthem.

ATHLONE—TO-MORROW.

- 1.58-2.30—Listeners' Requests (Records).
- 3.38—Uair 1 dTir na nOg: The Merry Jesters. A Play with Music—Alice's Adventures in the Enchanted Tree." 6.15—Military Bands on Records—No. 1, American. 6.35—Sgathan na nGaedheil. 8.40—News. 7.9—Here are our Treasures: A Visit to the National Museum.—L. S. Hogan. 7.38—Ladies' Vocal Quartet. 7.40—Music Debate: "Irish Music and Plain Song." Rev. John Burke and Professor Robert



"A Light of Other Days."—The ancestor of the electric bulb—viz., a rush light holder—recently discovered near Ballyhaunis, Co. Mayo.

FEBRUARY, 21, 1938

FLINT ARROW-HEAD

A flint arrow-head found in a bag by Mr. Patrick Freely, Scrigger, Ballyhaunis, Mayo, has been purchased and donated to the National Museum by Mr. John T. Smyth, Knox Street, Ballyhaunis.

MARCH 6, 1938

350 SOVEREIGNS

CO. MAYO HOUSE DISCOVERY

While preparing for the return from America to-morrow of two women members of the family to the home of the late Patrick Lyons, Cooloughria, Ballyhaunis, 350 sovereigns were found in an old dresser.

Some of the coins, which were in a box enclosed in a bag, were dated 1760.

Patrick Lyons, who died unmarried a short time ago, was the only known surviving son of the late John Lyons, and was brother of the late Father Lyons, who died on the foreign mission field.



MARCH 9, 1938.

The amount of gold found in an old dresser in the house of the late Mr. Patrick Lyons, farmer, Cooloughria, Ballyhaunis, was about 350 sovereigns, not 350 as stated.

BALLYHAUNIS LONG AGO.

NOTES BY PEE A. (MR. P. A.
WALDRON).

(From the "Connaught Telegraph,"
September 26th, 1903).

There is some talk—a hazy, ill-defined sort of a rumour—about an electric light installation for Ballyhaunis. What do you think of that, Pether?

THE ELECTRIC LIGHT.

No more will he talk of a "gallon of oil,"
But a sort of electrical meter;
He'll speak of the dynamo, circuit and coil,
And batteries, too; won't you, Pether?
The bridges of wheatstone he'll have on the brain,
And methods of 'safe insulation—
He'll not use the ladders or brushes again,
The can is a gift to the nation.

H2AOM will work wonders for Pete,
With formulae equally shocking,
And thick rubber soles he will bind to his feet
With similar bands for a stocking;
He'll fix up his fingers in tight rubber gloves—
His paw might become like a talon,
For dangers attending the person who shoves
His hand 'mid inventions of Callan.

And Edison, Bunsen, and Swan and the rest
Will be names on his tongue ev'ry minut—
There's awful disturbance in Burke's noble breast
To know when the deuce they'll begin it.
He's testing the thing in the Backway Hotel—
This evening he's certain to try one;
He can't fix his mind on the kind of a cell,
Or will it be wet or a dry one.

The amperes and volts, and the farads as well,
Have his mind and his brain nearly burnt;
He wants to discover the one that will tell
The length and the strength of the current.
Since Galvani worked with the limbs of the frogs
There's nothing so fine or completer
Than the way he discarded the lamp-lighting clogs—
The clogs that were clattered by Peter.
When it has happened.

And now when he looks at a derelict post,
And gazes on those which are neater,
He fancies he sees a diminutive ghost—
The ghost of a moribund Peter.
He sighs for the nights when the moon was in bed,
And stars didn't polish their faces—
He thinks that he'll purchase a ticket instead
And sail for uncivilised places.

You remember the infernal, evil-smelling grates, about which I wrote so much and which were such an unqualified nuisance in the town? Very well. Obliterate any impressions on the subject which may remain on the tablets of your memory, and rejoice with a great rejoicement! They're condemned; sentence of death has been passed upon them. They're going—going—gone! Small loss.

You needn't fear to travel any more,
You needn't give a rap about the shore,
You needn't grasp your smeller
Or desire a smell-dispeller,
For they've done away with grates of days of yore,
And the days of awful odours are no more.
(Symphony)—
The days and nights of odours now are o'er.

You needn't wish you'd got a frightful cold,
You needn't sigh for vanished "days of old,"
For the grates have all departed
And we aren't broken-hearted,
We are hopeful, thankful, grateful—so I'm told!
(Extra-superfine Symphony)—
"In days of old, when knights were bold,
And warriors held their " noses—
No; that won't work! That's an obvious plagiarism from a popular song.

I learn that there is an intention of establishing a bacon-curing factory in Ballyhaunis. The idea is an admirable one, and the project should be successful. O, if you only listened to the volume of the porcine chorons on the approach of Christmas, you'd consider that millions of the piddle-seekers were falling beneath the merciless guillotine! Why not centralise the operation?

That reminds me of a poem by a celebrated author, from which I take the liberty of quoting:—

"It was the stalwart butcher man
That knit his swartly brow,
And said the gentle pig must die,
And sealed it with a vow.
And, oh! it was the gentle pig
Lay stretched upon the ground,
And, ah! it was the cruel knife
His little heart that found.

They took him then, those wicked men,
They trailed him all along;
They put a stick between his lips
And through his heels a thong.

And round and round an oaken beam
A hempen cord they flung,
And, like a mighty pendulum,
All solemnly he swung.

Now say thy prayers, thou sinful man,
And think what thou hast done,
And read thy catechism well,
Thou bloody-minded one!

For if his sprite should walk by night,
It better were for thee
That thou wer't mouldering in the ground,
Or bleaching in the sea.

It was the savage butcher then
That made a mock of sin,
And swore a very wicked oath
He didn't care a pin.

It was the butcher's youngest son—
His voice was broke with sighs,
And with his little handkerchief
He wiped his little eyes.

All young and ignorant was he,
But innocent and mild,
And in his soft simplicity,
Out spoke the tender child:—

"O father, father, list to me,
The pig is deadly sick,
And men have hung him by the heels,
And fed him with a stick."

It was the bloody butcher then,
That laughed as he would die,
Yet did he soothe the sorrowing child,
And bid him not to cry."

It required no ghost from the grave to tell us that the nights recently were very dark. Of course we've got a new man (what do they do with the fragments of the old ones?); but it isn't robust or corpulent enough yet to be able to effect any appreciable illumination. It cannot be expected to know its business all of a hurry. Only for the Central Hotel lamp, the town would be as dark as Erebus. Pending the electric light installation, we must throw a beseeching eye upon Pether, and ask him to come to the rescue:

COME, PETER!

Ho, Peter, get your ladder now,
And exercise your brush!
The moon is weak and delicate
And glimmers like a rush.
A farthing candle casts a light
(A hundred times as strong—
So, Pether, pull the ladder out,
And lug the can along.

You cannot safely walk the town,
Your nose would get contused,
You'd get concussion of the brain,
Your shins would get abused;
You'd see a frightful lot of stars
That shouldn't be about—
So, Peter, lug the can along,
And pull the ladder out.

The little pyramids of mud
That decorate the street,
Would feel most wet upon your limbs
And soft beneath your feet.
You'd feel inclined to use some words
That might be hot and strong—
So, Pether, pull the ladder out,
And lug the can along.

You cannot recognise at all
The place you want to go;
The township is a mass of dark,
The roads you cannot know.
To step into the well at night
Might make a person shout—
So, Pether, lug the can along
And pull the ladder out!

20th June, 1936.

DO YOU REMEMBER?

BALLYHAUNIS NOTES.

(By PEE A.)

(From the "Connaught Telegraph,"
Saturday, September 19, 1903).
"The trail of the serpent is over them all." Moore had no rattle-snakes in his mind's eye when he wrote this. The nearest approach to a serpent which we could reasonably brag about was an eel, and even an immense eel couldn't hold a rush-light to a diminutive snake. Our zoological stock-in-trade was gigantically limited. The man who lugged over the rattle-snakes from America has afforded us lovely opportunities for a more extended study of Natural History. We're duly thankful. The rattles will be useful for dulcifying the generation which is considering the advisability of making up its mind to rise; and the remaining portion will be suitable for killing with hatchets. Rattle-snakes are very nice animals, not to come in contact with. "Tia distance lends enchantment to the view," as Campbell (who wasn't a ship of the desert) very sagely remarked. If we had a couple of hundred thousands of pythons and cobras-di-capello we might calculate on some lively interchanges on the subject of income-tax, snake licences and muzzles. If you intend keeping a rattle-snake on the premises, he sure to take out a licence on the police authorities will be mad.

1799
179A
The Rattle-Snakes.

I hung the dog the other night
 He, wasn't very good—
 He'd only howl and growl, and fight,
 And bite whene'er he could.
 I paid my two-and-six a year,
 And gave him what he'd take,
 The bloomin' dog was awful dear—
 I'll buy a rattle-snake!

You can't appreciate the fun
 You get from life at all,
 When all the cats have just begun
 To do a caterwaul;
 That meek-eyed Thomas cat of mine
 Went swimming in the lake—
 The bog was tightly tied with twine—
 I'll buy a rattle-snake.

If you wheeled into town last Tuesday,
 you'd feel lonesome. Who said 'twas market day? But suppose you ascended the highest eminence in the locality and took Lord Ross's telescope with you, your heart would be gladdened at the spectacle of activity which the country presented. The people were weary waiting, waiting for the hay and a ray of sunshine; and when they got it, the scythes went singing through the corn with a rhythmic, musical swish, and the fields were vocal with the old-time harvest melodies. Somehow you feel you are really in Ireland when you walk through the country on a fine harvest day. God keep it so!

You know that the harlequin does some astounding things in the Christmas pantomime. The weather clerk is a thorough-going harlequin, and his latest transformation scene is a chef-d'oeuvre (I beg your pardon!). To see the boys plunging frantically under tables, cabinets, and other articles of furniture in a wild search for parasols, straw-hats and Panama scone-shades, was one of the most pathetically-moving sights of the century. Their hearts were volcanic. (Entre nous; I take that expression from an American poet, and to prove the larceny I hereby quote him:—

"Here once, thro' an alley Titanic,
 Of cypress, I roamed with my Soul—
 Of cypress, with Phycbe my Soul,
 These were days when my heart was volcanic
 As the scoria rivers that roll—
 As the lavas that restlessly roll
 Their sulphurous currents down Yannek
 In the ultimate climes of the pole."

You couldn't but feel that, after all, life was more or less (generally more) worth living, and you felt half-inclined to make an extensive purchase of radium for experimental purposes. But why doesn't J—B—consult a lot of people before deciding on displaying search-light? Bicycles awoke from their torpidity and sallied forth, to the unmitigated notification of the irreconcilable mule which proceeded synchronically to execute several varieties of hornpipes, pas-de-quadres, sarabands, soleros, and fandangos. And his driver! O, cast the cloak of charitable silence over the language of the driver! It partakes very largely of the Bret Harzo "invalid" character.—

"Which the language that invalid uses
 At times it were vain to relate."

"His language to me from his bunk,
 Miss,
 Is frequent and painful and free."

Now as that identical weather-clerk has into the jig of the thing, would it be agreeous to hope he'd continue the on?

H he thinks 'tis toinice altogether,
 That sunshine would prey on our head—
 That we can't tolerate lovely weather,
 And he'd give us the wet style instead;
 If he jumps to the string for the water,
 We'll tell him he'll certainly rue it,
 We'll threaten the worst kind of slaughter—
 Mr. Clerk—Don't you do it!!

The roads are macadamized again, and the bicycles go bump-bump-bumpetty; and the cars (which are unanimous in not being pneumatically-tyred) are making a big

effort to emulate the Mills of the Gods which grind exceeding small and do the job slowly in addition to that.

From recent extensive observations, I'm encouraged in the hope that the town is approaching the ideal condition prophesied by Longfellow (not in response to Ballyhaunis, I think):—

"The nights shall be filled with music,
 And the cares that infest the day
 Shall fold their tents like the Arabs,
 And as silently pass away."

But—Oh, that sempiternal destroyer, "but"—when are they going to remedy the great gate-noisance? "Big bodies move slowly" but there's nothing of a Sisyphus character in doing away with the smell. Either the smell or the smellers must go. It's about to be done by a specially-invited and carefully perfected instantaneous process, and the job isn't quite so extensive as the Great Wall of China. It's a fine thing to have a few, venerable hoary-headed old maxims which we can lay like flattering unctious to our souls. Therefore it's consoling to know that, like several places which we could instantly name without any great effort of memory, "Rome was not built in a day." If some contractors had the building of Rome they'd be giving it the final dab of the whitewash brush a few minutes before St. Michael played his trumpet solo. But that's neither here nor there; it is only remarkable for its outstanding irrelevancy.

Of course, there are more things in heaven and earth, Horatio, than are dreamt of in our philosophy; and though we weren't fortunate ourselves in the matter of weather for our sports, we can extend the hand of congratulation to our Bekan and Knock friends, and cordially wish them many happy returns.

More power, Sligo; and may your shadow never grow less! Every Irish-Islander will feel a thrill of pride and gratification at the pronounced success of the Sligo Feis, and we in Connacht particularly so. Our fine old province is marching in the van of the great Gaelic army. Connacht Abu!

ST. PATRICK'S CHURCH,
 BALLYHAUNIS.

(From the "Connaught Telegraph,"
 Saturday, September 19, 1903).

The foundation-stone of the Ballyhaunis New Church will be laid on Sunday, 27th inst., by his Grace Most Rev. Dr. Healy, Archbishop of Tuam. It is expected that his Grace will arrive in Ballyhaunis early on the previous evening. High Mass will be celebrated in St. Mary's Church at 11 a.m. The sermon on the occasion will be preached by the Archbishop, and the ceremony of laying the stone will take place immediately afterwards. Public attention is naturally focussed on this event, which will be a notable one in local history. Circumstances have demonstrated that a new church in Ballyhaunis is not alone a desirability but a necessity. The present accommodation is not by any means equal to the tax placed upon it. In times gone by, the

old church may have been regarded as sufficiently spacious; but in recent years it has been found totally inadequate. There is something pitiable in the spectacle of worshippers being obliged to kneel outside the church, frequently a harsh, severe weather, and in other respects the suitability of the old building was open to question. Father Canning, with characteristic zeal, took upon himself the task of remedying this unsatisfactory condition of things. The fervour and indefatigability with which he enters into any work which makes for the spiritual and temporal interests of his parishioners have had monumental results in

the magnificent convent and schools which were recently erected. Through his instrumentality the people are afforded facilities for religious, secular and industrial education which were previously unavailable. His parishioners cannot be unmindful of his exertions on their behalf; and the project of building St. Patrick's Church has called forth the most generous impulses of their nature. We have hopes that the interesting and solemn ceremony of dedication will not be long delayed; and, needless to say, the promptitude and generosity with which the people contribute to the funds will be a determining factor in brissing the project to a speedy and successful issue. The people of Ballyhaunis look forward with pleasure to the visit of their illustrious prelate; and it goes without saying that they will signalise the occasion by accordng him a ringing reception.

AUGUST 20, 1936.

Preached at Knock



Rev. Jarlath Ronayne, O.Cist., who preached to the pilgrims at Knock Shrine on Saturday. Father Jarlath is the first Cistercian to preach in a provincial church in Ireland.

—Irish Independent Photo (M.).



This reproduction of a contemporary wood engraving shows the Ministerial benches in the House of Commons in 1882. It includes many of the well-known figures of the period dealt with in Mr. MacDonagh's articles. Amongst the figures represented are Sir J. Lubbock, Mr. P. Taylor, Lord E. Cavendish, Lord C. Campbell, Rt. Hon. J. Stansfield, Rt. Hon. G. J. Goschen, Mr. R. K. Canston, Prof. Rogers, Mr. O. Morgan, Sir Chas. Dilke, Mr. J. F. B. Firrh, Rt. Hon. W. E. Foester, Mr. J. Slaght, Sir H. Reid, Mr. S. Rendell, Mr. Herbert Gladstone, Mr. W. H. Gladstone, Sir Erskine May, Mr. Palgrave, The Speaker, Rt. Hon. Sir Stafford Northcote, Rt. Hon. A. J. Mundella, Rt. Hon. H. C. E. Childers, Most Hon. the Marquis of Hartington, Rt. Hon. Sir W. V. Harcourt, Rt. Hon. Jos. Chamberlain, Prof. Fawcett, Rt. Hon. W. E. Gladstone, Rt. Hon. G. O. Trevelyan, Sir Thos. Brassey, Sir F. Herschell, Sir H. James, and Mr. Campbell-Bannerman.

Reproduced by courtesy of Mr. Richard F. Waldron, Ballyhaunis.

29th August, 1936.

BALLYHAUNIS RUINS VISITED.

Mrs. C. G. Wyckoff, of New York City, a student of general antiquities, recently visited the Ballyhaunis district and inspected various objects of archaeological interest, including the cromlech at Greenwood, locally known as the "Giant's Grave" or the "Bell of Diarmuid and Grainne"; the Druid Grove and burial place adjoining, and the famous Ogham Stone at Island.

She was also keenly interested in the history and description of the underground caves or souterrains at Larginboy and Carrowneenan, and the various dolmens, forts, and duns in the locality.

Mrs. Wyckoff was accompanied by her daughter and some friends.

A member of the Ballyhaunis Historical and Archaeological Society acted as guide.

APRIL 7, 1937.

DECLINING ATTENDANCE AT SCHOOLS

CO. MAYO PASTOR'S FEAR

Rev. G. J. Prendergast, preaching in St. Patrick's Church, Ballyhaunis, said the attendance in the schools of the parish showed a decline, and consequently some teachers were in danger of losing their positions. That would be a deplorable state of affairs, an injustice, for which, he feared, many parents, who were careless about sending their children regularly to school, would have to face the responsibility.

If the parents neglect their sacred duties in these evil times, when so many dangers were abroad, then discipline in the home and lawful authority outside it would be in imminent danger, and the consequences too fearful to contemplate.

JUNE 30, 1937.

Parishioners' Thanks—Dr. M. F. Waldron, on behalf of Ballyhaunis parishioners, expressed thanks to the Rev. G. J. Prendergast, P.P., under whose leadership, with the assistance of the Rev. Thomas Carr, O.S.A., a party of eighty travelled to Killarney, a distance of 180 miles, to the C.T.S. Congress.

JANUARY 24, 1938

"BEAL-ATHA-h-AMHNAIS" NO "BAILE-AMHNAS"?

Dr. Michael F. Waldron, a member of the Ballyhaunis Historical and Archaeological Society, says that the correct Irish form of Ballyhaunis is "Baile-amhna," a topographically descriptive name, and not "Béal-áth-amhnaís," or any of its existing variations at present used by educational and other public bodies, including the Gaelic League.

TRAPPIST PRIEST ON APPARITION

Aug 16 - 1936

Invalid Woman Who is Now A Handmaid

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REMARKABLE SCENES

(SUNDAY INDEPENDENT SPECIAL REPRESENTATIVE)

THOUSANDS of pilgrims spent yesterday, the Feast of the Assumption of the Blessed Virgin, at the Shrine at Knock.

Unusual interest was taken in the mid-day sermon preached by Rev. Jarlath Ronayne, O.Cist., St. Joseph's Abbey, Roscrea. This was the first occasion on which a member of the Cistercian or Trappist Order ever preached in a provincial church in Ireland.

Father Ronayne (who is a native of Knock) declared, "My faith in the apparition and mystery of Knock will go down with me to my coffinless grave in Roscrea."

Shadowy forms of men and women passed before me in the darkness, and against the drip, drip of the rain I heard many voices softly murmuring in prayer.

There was something singularly impressive in the scene.

I was watching the pilgrims who were keeping the night vigil at Our Lady's Shrine at Knock in the early hours of yesterday morning.

FROM ALL PARTS.

The surrounding country was still wrapped in darkness and stillness, but around the church at which the apparition of the Blessed Virgin occurred 67 years ago were two thousand men and women performing the traditional exercises of the shrine.

Some had been there since 9 o'clock on Friday night.

By motor car, by bicycle, and many on foot they had come from all parts of the country.

The ceremonies started at midnight with the Holy Hour, which was conducted by Rev. D. Corcoran, C.C., Knock, and afterwards the pilgrims performed the Stations.

MASS AT 4.30 A.M.

The first Mass yesterday was celebrated at 4.30, and just as the dawn was breaking the pilgrims, after their night of prayer, received Holy Communion.

So great was the crowd that many received the Blessed Sacrament kneeling in the cold morning air in front of the Church.

Yesterday was a great day at Knock. Many of the pilgrims who had kept the all-night vigil remained, and their numbers were swelled by thousands of others from all parts of Ireland.

There are some even from as far away as Liverpool.

Eleven buses brought a big pilgrimage from Ballina. I saw several women from Conemara. They had talked and prayed in Irish. For them Knock has a special affection.

MEDICAL BUREAU.

All day the pilgrims arrived, and crowds gathered around the Church, while adjoining fields were packed with motor cars.

It is estimated that almost 10,000 pilgrims have visited the Shrine since April last.

The Knock Shrine Society, which is pushing forward the object of obtaining

formal approval of the Shrine, has done great work since its inception. Much satisfaction was felt last year when a medical bureau was set up, and it is now functioning under the control of the Guild of SS. Luke Cosmas and Damian.

I learned authoritatively that the special Commission set up by his Grace Most Rev. Dr. Gilmarin, Archbishop of Tuam, on directions from Rome, and which will examine the entire evidence in regard to the Shrine up to the present, will probably begin its sittings within the next two months.

Among the fifty ladies acting as handmaids at the Shrine is Miss Kathleen Flynn, whose cure of spinal trouble at the Shrine in 1925, after she had been sent home from New York as incurable, aroused great medical interest. At present she is a nurse in London.

The arrangements at the Shrine were



Mr. PAT Byrne, of Knock, who, shares with Mrs. O'Connor, Knock, the honour of being survivors of the group of people who witnessed the Apparition.

looked after by 150 stewards, under Mr. M. J. Egan, Hon. Sec., Mayo Co. Council, and Mr. P. J. Houlihan, secretary of the Stewards' Committee.

Last night the vanguard of a big pilgrimage, numbering over 2,000, organised by St. Michael's Conference of St. Vincent de Paul from Dublin arrived by special train at Claremorris. They will keep the all-night vigil at the shrine.

To-day they will be joined by the other members of the pilgrimage, who will travel by special trains.

DEPARTURE SCENES

Edifying scenes were witnessed at Broadstone Station last evening when 200 people left on the special train for Knock to take part in the eighth annual Dublin pilgrimage to Our Lady's Shrine.

They were led on the platform by the Catholic Boy Scouts' Band.

The pilgrimage is being conducted under the auspices of the Society of St. Vincent de Paul. Three special trains will run to Knock this morning.

One of the great boons introduced recently at Knock through the enterprise of Very Rev. J. Canon Grealy, P.P., is an electric lighting plant in the Chapel and grounds—an innovation that is very much appreciated by pilgrims on all-night vigils.



Pilgrims to Knock photographed before leaving Broadstone Station last evening.

Irish Independent FRIDAY, MAY 7, 1943.

MR. PATRICK BYRNE

The death occurred in Castlebar Hospital of Mr. Patrick Byrne, Knock, the last survivor of those who witnessed the apparition of 1879. Deceased, who was unmarried, lived alone and in the same house where he was at the time of the apparition. He was among those to give testimony at a number of tribunals set up to take evidence from those who witnessed it. Deceased, who was born in 1893, was 16 years old when he witnessed the apparition.

FLATLEY (Ballyhaunis)—June 5, 1945. Bridge, ex-N.I., father of Timothy Flatley, Coolahanna, Ballyhaunis, at the residence of his daughter, Mrs. J. Kelly, Coonahilly House, Ballyhaunis; deeply regretted by her sorrowing family. High Mass to-day (Monday) at 11 o'clock in Ballyhaunis Church. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

KENNY (Ballyhaunis)—Jan. 24, 1944. At his residence, Clacash, Ballyhaunis. Michael Kenny, father of Rev. Martin Kenny, S.M.A., Nigeria. R.I.P. Remains will be removed to-day (Thursday) at 4 o'clock to St. Patrick's Church, Ballyhaunis. Solemn Requiem Mass to-morrow (Friday) at 11 o'clock. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

KENNY (Ballyhaunis)—Jan. 24, 1944. Following an accident, P. J. Brodie Kenny, late of Main Street, Ballyhaunis; deeply regretted by his sister, relatives and friends. R.I.P. Requiem High Mass in St. Patrick's Church to-day (Wednesday) at 11 o'clock. Funeral immediately afterwards to New Cemetery.

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NUALA EATON. OB. NOV. 1935.
PHOTO TAKEN. APR. 24-1935.

FEBRUARY 3, 1937.

13th February, 1937.

HAND-LOOM WEAVER

LAST LINK SEVERED WITH MAYO INDUSTRY

The death of John Deacy, farmer, Derrymcong, Ballyhaunis, who died on Saturday at the age of 85, removed the last of a family that carried on the hand-loom weaving industry for many generations in the parishes of Ballyhaunis, Aghamore. His death has severed the last link connecting the West of Ireland with an industry that was centuries old.

He had not engaged in weaving for many years, but the friezes he previously made still continue to be worn by the older men of the farming class. His loom is also in a perfect state of preservation, though it is over 100 years old.

A native Irish speaker, he possessed a fund of tales and poems, and like the professional story-tellers, he met of old he often travelled from place to place entertaining people.

The funeral, which took place to the new cemetery, Ballyhaunis, on Monday, after Requiem Mass at St. Patrick's Parish Church, was largely attended.

FITZMAURICE (Ballyhaunis)—January 27, 1937, at his residence, 29, Canal, Michael Emmott, deeply regretted. Remains removed to Parish Church. High Mass on Friday. Funeral immediately afterwards.

13th February, 1937.

WORK IN BALLYHAUNIS.

Working on the laying of new footpaths in Knox St., Ballyhaunis, commenced last week and is progressing very satisfactorily. The steamrolling of the Ballyhaunis-Brackoon road has also started. A considerable number of men are employed on both jobs.

DEATH OF BALLYHAUNIS EX-SERVICEMAN.

Mr. John Judge, Devlis, Ballyhaunis who died on Saturday following a lengthy illness, was an octogenarian. The late Mr. Judge served for 21 years continuously with the Royal Garrison Artillery. He spent 18 years in India and participated in several fights on the Indian frontier. He was a relative of Mr. Eugene Judge, N.T., Cloon-fallagh, Kiltimagh. There was a large attendance at the funeral to Ballyhaunis on Monday.

OWENS (Ballyhaunis)—February 23, 1937, Richard Owens, Carrowreagh, Ballyhaunis, third son of the late Michael and Mrs. Owens, Loughy, Ballyhaunis; brother of the late Rev. M. J. Owens, C.C., Knock; Sister Mary Bernardine, Convent of Mercy, Westport; nephew of the late Rev. B. Freely, P.P., Bekan; cousin of Thomas Cooney, Ballyhaunis, and the late Rev. T. Owens, C.C., Knock. Funeral to New Cemetery, Ballyhaunis, on Wednesday after Requiem Mass in St. Patrick's Church, Ballyhaunis.

13th March, 1937.

DEATH IN CHICAGO.

Mr. Richard Waldron, who died recently in Chicago, aged 35, was youngest son of Mrs. and the late Patrick Waldron, Abber St., Ballyhaunis. Deceased, who emigrated to America some twelve years ago, took a prominent part in the Sinn Fein and Volunteer movements in South Mayo from 1916 to 1922. A leading member of the Abbey Choral and Dramatic Society, he was also prominently identified with the G.A.A. movement. The late Mr. Waldron was a brother of Mr. John Waldron, a former captain of Mayo Senior football team, and of Lieut. P. Waldron, Free State Army. Intimation of his passing has occasioned widespread regret in Ballyhaunis and district, where he is still remembered.

MALPIN (Ballyhaunis)—Nov. 24, 1936, at his residence, Abbey St., John J. Malpin, in the inexpressible grief of his sorrowing wife, his brother and sisters. R.I.P. Funeral to St. Patrick's Church to-day (Wednesday) at 5.30 o'clock (R.I.P.). Solemn Requiem Mass to-morrow (Thursday) at 11 o'clock (R.I.P.). Funeral immediately afterwards to Abber Cemetery.

GAULFIELD (Claremorris)—March 29, 1937, Agnes, eldest daughter of the late James P. Caulfield, L.L.C., Claremorris. Remains will be removed to St. Patrick's Church, Ballyhaunis, via Tuam, at 2 o'clock today (Friday). Solemn Requiem Mass to-morrow (Wednesday) at 11 o'clock. Funeral immediately afterwards to Old Cemetery, Ballyhaunis.

HUNT (Kinnagee)—December 24, 1936, at Kinnagee, Dublin, Thomas Hunt, late of Derrymcong, Ballyhaunis, aged 84 years; deeply regretted. R.I.P. General after last Mass to-morrow (Sunday) at St. Patrick's, Ballyhaunis, to New Cemetery.

FAHY (Maynooth)—July 18, 1937, at "Taghdoe," Maynooth, Ellen Mary, relict of the late Martin Joseph Fahy, N.T., Ballyhaunis; deeply regretted. R.I.P. Remains will be removed to-day (Saturday) at 8 o'clock to Maynooth Parish Church. Funeral will leave Maynooth for Ballyhaunis via Athlone at 10.30 a.m. to-morrow (Sunday).

DONNELLAN (née Fahy) (Maynooth)—July 18, 1937, at Taghdoe, Maynooth, Mary Josephine, dearly-beloved wife of Thomas Donnellan; deeply regretted. R.I.P. Remains will be removed to Parish Church, Maynooth this (Monday) evening at 8 o'clock. Funeral will leave to-morrow (Tuesday) morning at 10.30 for family burial-ground, Castlereagh.

CLARKE (Ballyhaunis)—October 12, 1937, at the residence of her daughter "Mrs. at Keohane, N.T., Anglin, Ballinacree, Mary, beloved wife of Michael Clarke, Devlis, Ballyhaunis, late of Bekeas Station; deeply regretted. R.I.P. Funeral from home, Ballyhaunis, and Ballinacree, Antrim, via Clonsilla and Ballinacree, arriving at St. Patrick's Church, Ballyhaunis, at 4 o'clock today (Wednesday). Mass at 11 o'clock to-morrow (Thursday). Funeral immediately afterwards to family burial ground.

GILDEA (Tullaghan, Ballyhaunis)—Oct. 18, 1937, William Gildea, to the inexpressible grief of his wife and family. Funeral from Tullaghan to St. Patrick's Church, Ballyhaunis, on Tuesday. High Mass on Wednesday. Funeral immediately afterwards to New Cemetery, Ballyhaunis. American papers, please copy.

TAAFFE (Knock)—November 26, 1937, at his residence, Eden, Knock, John J. Taaffe, Principal Teacher, Knock B.N.S., Co. Mayo; deeply regretted. R.I.P. Funeral to Knock Church on Saturday morning. Solemn Requiem Mass at 11 o'clock. Interment immediately afterwards in family vault in Knock Cemetery.

Letters to the Editor.

"MYSTERY OF THE DOTS"

AMUSING STORY OF LORD RANDOLPH CHURCHILL.

To the Editor "Sunday Independent."
 Sir—The mystery, referred to by Mr. MacDonagh, surrounding Lord Randolph Churchill's sensational resignation of the Chancellorship of the Exchequer, may, in deed, never be satisfactorily cleared up, but the following rather amusing anecdote, which I first heard a good many years ago, may serve, if it accords with historical truth, to throw some light on the matter, and, perhaps, suggest an explanation.—
 When Chancellor Churchill, as he lay

in bed one morning, was being carefully coached by a Treasury official and statistician for his maiden Budget speech (which, by the way, was never delivered), he was overwhelmed by the showers of figures, and completely mystified by the utterances term, "decimal-point."
 In a wild despair and bewilderment, he sat up suddenly in bed, and requested an elucidation of the exact meaning of the "decimal-point."

When the astonished and scandalised official had made the meaning quite clear, his lordship lay back on the pillow with a sigh of relief, murmuring: "I often used to wonder what was the meaning of these damned dots!"

MICHAEL F. WALDRON.

Ballyhaunis.

12th September, 1936.

Ballyhaunis Historical And Archaeological Society.

AN IRISH INSCRIPTION.

While searching recently in the ancient Augustinian cemetery for an historic grave, the exact whereabouts of which is at present unknown, members of the Society were interested to discover on a large flag-stone an inscription in the Irish language, the only example of its kind known to exist in any of the cemeteries in the district.

The inscription is cut in the ancient Irish script, but while the workmanship is quite artistic, it is only too evident that some linguistic difficulties arise, owing to slips or faults introduced into the text by the artist, or ~~possibly~~ by the writer of the copy from which he worked.

It will be observed that the inscription is a quatrain of Irish verse, and runs thus:—

To me sinte a nuidh an 7 cre
 Bhuid me a chaille air an tsaogal mar
 thu
 Guidh oram uois, ar onair De.

Agus no beig me o flathis rig did amur;
 Except that the inscription is in old Gaelic script, and with dots for aspiration marks, the foregoing is an exact transcript, a free translation of which might read:—

Here I lie stretch'd in my bed of clay,
 Who once the world lov'd so well,
 Pray for me now, for God's sake, pray,
 That in bliss I may for ever dwell.

Beneath the Irish inscription is the following:—

Pray for the soul of Anne Lyons alias Fitzmaurice who died in december the 20th: 1837 aged 50 years.

It would be interesting and instructive to know whether there are many inscriptions or epitaphs in the Irish language to be found in the graveyards of the county, older than those that have appeared in the last few years. A collection of such, if more than a century old especially, ought to prove valuable as a supplement to the folk-lore collections now in process of formation. For, after all, may they not be regarded as part of the ancient literature of the county, even though being written in stone instead of paper or parchment?

U.S.A. TOURISTS INTERESTED IN BALLYHAUNIS ANTIQUITIES.

It is satisfactory to find that American tourists and visitors are beginning to show an appreciation of our native antiquities and archaeological remains. The scenic glories and picturesque of our land are obvious to all with an eye for natural beauty and charm, but the remains of bygone civilisations, stretching back in some instances thousands of years before the Christian era, appeal to our minds only to the imaginations of those who have developed the historical faculty to some appreciable extent. Our country is exceptionally rich in remains of all ages from pre-historic times down to quite modern days. And if foreign students of social science and national evolution were not aware only the wealth of material to be found in Mayo illustrative of the various stages of development from age to age, there can be little doubt that annually we would have a large influx of visitors from all over the globe.

In Mayo there are to be seen remains of ancient cultures, as typical and illuminating as any to be found elsewhere in Ireland. A few weeks ago, Mrs. C. G. Wyckoff, of Broad Street, New York City, a student of general antiquities, visited the Ballyhaunis district for the purpose of inspecting objects and places of archaeological interest. The cromlech at Greenwood with the Druid Grove and burial-place beside it, the famous Ogham stone at Island, and other places were visited under the guidance of a member of the Society. She was also keenly interested in the history and description of the souterrains or underground caves at Larginboy and Carrowneenan, and the various dolmens, forts, and duns in the locality. Mrs. Wyckoff was accompanied by her daughter and some friends. She was presented with a series of photographs taken by a member of the Society, relating to the district, including such subjects as the entrance to the Larginboy caves; the Ogham stone; the stone working in Bekan Lough to retrieve an ancient canoe; the Greenwood cromlech; the ancient burial-place at Gralagh; a typical Ballyhaunis colleen; an old-fashioned village, etc. Mrs. Wyckoff expressed delight with all that had been brought under her notice, and expressed her intention of returning some day to make a more minute and intensive study of the district.

It is a pity that such places as the Larginboy and Carrowneenan souterrains would not be made available for visitors, by having the entrances fully opened and the chambers thoroughly cleared out.

FLINT ARROW-HEAD.

Mr. Michael Flanagan, the well-known photographer, has discovered a flint arrow-head in the Cloonfad district. He submitted the object to members of the Society who declared it typical. It is surmised that several similar objects may be found in the place where it was discovered, and a keen look-out for such is being kept.

"ANTIQUARIAN."

Ballyhaunis, Sept. 4th, 1936.

JANUARY 13, 1936.

"SKIBBEREEN EAGLE" AND THE CZAR.

To the Editor "Irish Independent."

Sir—On countless occasions in letters to the Press, newspaper articles, and elsewhere, I have met the hyperbolic phrase about "keeping an eye on the Czar" attributed to the "Skibbereen Eagle" and I have long wondered whether that now celebrated pronouncement really originated in the columns of that organ or not; and, if so, what was the date which it first dazzled the public eye? Perhaps some reader could help.

Was "Father Frost" then plagiarising the "Skibbereen Eagle" when in the third paper of his famous "Reliques," the rollicking "Watergrasshill Carousal" dated May, 1833, he wrote of Jack Montesquieu Bellou:—

"Jack's attention was principally turned to the affairs of the Continent, and he kept an eye on Russia, an eye of vigilant observation, which considerably annoyed the Czar. In vain did Pozzo di Borgo endeavour to silence, or purchase, or intimidate Bellou. He was to the last an uncompromising opponent of the 'miscreant of the North.'"

MICHAEL F. WALDRON (Ballyhaunis).

Mayo Man Writes.

A FORGOTTEN IRISHMAN.

To the Editor "Connaught Telegraph."

Sir,—In these days, when so much worthy and laudable effort is being directed towards commemorating and rescuing an almost obliterated memory of illustrious Irishmen of all types, patriots, warriors, poets, novelists, historians, musicians, reformers, scientists, etc., it seems to me somewhat strange that one never hears a word about John Casey, the greatest Irish mathematical genius of his time—I might even say, without fear of exaggeration, one of the most eminent mathematicians then in the world.

No reference to his life and achievements ever appears in newspaper paragraph, magazine article, or broadcast talk. I wonder if anyone has gone to the trouble of writing his biography; or even a biographical sketch of his career and work? I have no doubt it would prove interesting, instructive, and inspiring; for little or nothing is known about him, and I conjecture that he is well worth knowing something about. Where and when was he born? When did he die? How was he employed between these two dates?

Little Appeal.

One plausible explanation might be advanced to account for the oblivion into which his name has descended, namely, that the labours of a mathematician make little or no appeal to the popular imagination or emotions. He moves neither in the limelight of the lecturer or orator, the rosy radiance of the poet, nor the delicious glamour of the musician.

And, besides, an Irish mathematician is rather unique; a rare avia; a deviation from the normal type. There is something strange, if not unnatural, in associating an Irishman, who in the expected order of things ought to be an impulsive, light-hearted, witty creature, with such a high-brow, unemotional subject as mathematics. Men of action, orators, poets, writers of all kinds, painters, etc., we can find in abundance, but one might search a long summer's day and fail to discover even one mediocre mathematician in our midst—a John Casey, only once in a blue moon!

After Much.

If he had written a book of songs, instead of "A Treatise on the Analytical Geometry of the Point, Line, Circle, and Conic Sections," or a romantic novel, instead of his "Treatise on Spherical Trigonometry, and its Application to Geodesy and Astronomy," we would, doubtless, be made acquainted with all the necessary details of his life. He would be taken to the popular heart, and his name would be held in reverence.

And yet, ought we not be proud of his compatriot who achieved so much in his chosen sphere, and succeeded in reaching these such dazzling heights of greatness? Even foreign countries paid willing tribute to his genius, as we learn from the information given on the title-pages of his published works. For he was Fellow of the Royal University of Ireland, Member of the Council of the Royal Society of London, Member of the Mathematical Academy, Corresponding Member of the Royal Society of Sciences of Liege, Professor of the Higher Mathematics and Mathematical Physics in the Catholic University of Ireland, LL.D., F.R.S., etc.

While we are at it, why not find a niche in the Temple of Fame for John Casey, our greatest mathematician, who, if my memory is not grossly at fault, anticipated some of the alleged mathematical discoveries and theories of the celebrated modern Einstein.

MICHAEL F. WALDRON.

Ballyhaunis.

OCTOBER 5, 1936.

Ballyhaunis—Trees were uprooted and buildings stripped of slates. Floods were feared, roads flooded. There were frequent interruptions of lighting and power. Many people remained out of bed through the night. On children in immediate vicinity were able to attend schools. Farmers' losses are serious.

Ballyhaunis offers Welcome.

MEMORABLE SCENES AT RAILWAY STATION.

(Western People Special).

Scenes of the utmost enthusiasm were witnessed at Ballyhaunis on Monday night, the occasion of the home-coming of the victorious Mayo senior football team.

I arrived in the town of Ballyhaunis early on Monday evening, writes a Western People representative, and I noticed that there was something unusual in the air. In almost every corner of the town I observed groups of men—youth and elderly discussing something. My suspicions that something out of the ordinary was "stirring" proved true when a prominent Gaelic football follower informed me that the Gaels of the first town in Mayo that the team would enter were making arrangements to give a hearty send mile fálle to the team that brought such honour and distinction to Mayo.

On many occasions I have visited Ballyhaunis for the purpose of "covering" different kinds of events, and always I have seen it proved that the people of this "go ahead" town never do a thing in connection with sport but they do it in style. I strolled through the streets. I met hundreds of boys and men, and even a fair share of the fair sex, sporting the colours of the Mayo team. Everywhere I went the cry of "Up, Mayo!" rang in my ears. In the Square a huge bonfire blazed, and around this a large crowd of people had converged. Many of these carried flags which they waved friendly as the song the "West's Awake." It was a never-to-be-forgotten spectacle; but then it was the most important night in the history of the Gaelic Athletic Association in Mayo!

THROUGHED.
At about 11 p.m. I made my way to the railway station, and so great was the crowd that packed the platform that it was with considerable difficulty I managed to reach it. For an autumn night the weather was very cold, and many people with whom I came in contact remarked that if the train were late that the weather would act as a sort of "damper" where the enthusiasm of the crowd was concerned.

An hour after the scheduled time for train to arrive elapsed, and then word went around that the train was leaving Ballinlough. The scene changed. Crowds of people who were strolling on the roads flocked back to the platform. Hundreds of cheers blazed. Flares were lit, and the cheerline commenced. Every person on the platform participated in the cheerline, and as the train approached for signals commenced to explode, and this added considerably to what may be described as the pandemonium. When at last the players drew in to the station the people's enthusiasm knew no bounds. Cheers upon cheers rent the air as they stepped on to the platform, and the scene as the crowd surged round to congratulate them on their victory was unforgettable. **PARISH PRIEST'S WELCOME.**

Rev. G. J. Prendergast, P.P. Ballyhaunis, who was on the platform, and in the course of his remarks said that he had great pleasure in tendering his congratulations and welcome to the team of young men who had brought such honour and distinction to Mayo. "This is the greatest night in the history of G.A.A. in Mayo," continued Father Prendergast, "because for upwards of 50 years our teams have been striving to bring the laurels to Mayo, and now they have succeeded (applause). Let us hope that the beautiful clean game the boys from Mayo have played will redound to the glory of our county (cheers). On my own behalf and on behalf of every single individual I congratulate the victorious team from the bottom of my heart, and hope that in the future they will continue to maintain the high standard they have now attained in the all-Ireland football match yesterday" (applause).

Amidst great burst of applause, Mr. Michael P. Waldron, M.A., LL.D., Ballyhaunis, read the following address of welcome: "Gallant Mayo boys, we are proud of you! Your magnificent play and manly sportsmanship have shed fresh lustre on the G.A.A. You can hold up your heads in pride and say 'we have fought a clean fight and won a glorious victory.' To each and every one of you I offer our most cordial congratulations. We followed the game with absorbing interest, and were thrilled to the heart by your marvellous achievement. We are all in your debt, because you have placed the name of our county upon the highest pinnacle which it was possible for any county to reach. Mayo! Up, Mayo!"

"You have shown the world that the West's awake. You have shown the world that for grit and stamina there were none to beat the boys of Mayo. From end to end of the county, in every town, in every village, in every household there is a deep feeling of gratitude to our splendid team for bringing the honours home to our grand old county. Again and again we say we are proud of you. Your great achievement will live for ever in athletic history. A long, successful and happy life to all boys. Up, Mayo!" (loud applause).

The following list of names was attached to the address of welcome:—Rev. G. J. Prendergast, P.P.; Rev. P. J. Murphy, C.C.; Rev. T. Burke, C.C.; Rev. E. A. Mansfield, O.S.A.; Messrs M. Waldron, L.L.D.; J. Gilmore, Dominick Morin, Jos. C. Smyth, George Delaney, Peter Lynch, Peter Hannon, James Byrne, M. Poudy, Wm. Lyons, M. Curley, M.P.S.I.; John Byrne, John Waldron, Patk. Waldron, Patk. Waldron, jun.; Patk. Harty, Paddy Byrne, James Carrigy, Thomas M. Flatley, John Cunningham, P. A. Waldron, Ed. J. Blesky, M. Greally, A. F. Smyth, M.D.; Niall O'Donnell, P. P. Waldron, John Morley, John Conway, J. J. Halpin, Joseph Cooney, N.T.; Jim Forde, M. Webb, jun.; Ed. O'Malley, Michael Morley, Garda John Moran, P. A. Murphy, Healy and Lyons, Thomas Greene, Thomas C. Thomas Lyons, M. O'Clery, T.D.; Austin J. Crean, solr.; P. Jennings, M. McGreal, Patk. Freely, P. J. McGarry, J. P. Kenny, John Gallagher, Joseph McQuenney, P. P. Smyth, James Waldron, Michael Flatley, J. Dillon-Leetch, solr.; P. J. Caulfield, Thomas Melly, Michael Seamus, Theobald Conway, J. T. Smyth, John Dillon, Thomas Forde, Liam Mulligan, N.T.; Seamus O'Duibir, N.T.

Amongst those on the platform were Rev. E. A. Mansfield, O.S.A., Ballyhaunis; Rev. V. Smyth, do.; Mr. Thomas Forde, Vice-Chairman, Mayo G.A.A. Board; Mr. J. Hanley, manager, National Bank, etc., etc.

A few minutes later the team were on board the train again, and accompanied by the loud cheers and congratulations of the people of Ballyhaunis the train moved out of the platform. Yes, when I think over the whole thing, I must say it was one of the greatest and most sincere receptions I ever had the honour of witnessing. I will never forget it, and I am sure the members of the team appreciated it very much. As the big locomotive forged its way through the darkness of the night I could hear the voices of the people, we were leaving behind raised in jubilation.

SEPTEMBER 23, 1936

Mr. Thomas Gavin (40), of Ballyhaunis, who has died, was formerly well-known as a footballer, playing in several county, provincial and All-Ireland games between 1917 and 1932, when he retired. There was a large attendance at the removal of the remains from Cashebar, Ballyhaunis, to St. Patrick's Church, Ballyhaunis.

JANUARY 18, 1939.

Connaught.

Teachers from all parts of Mayo and Roscommon attended the funeral of Mrs. Sarah Byrne (80), ex-N.T. Coolinajarna, Ballyhaunis, which took place to Looona new cemetery after Requiem Mass in St. Patrick's Church, Ballyhaunis. Chief mourners—Messrs James Dalton, Coolinajarna, Daniel Dalton, N.T., Killrooskey, Co. Roscommon; Patrick Dalton, Tullymaguinness, Co. Wick; Mr. Robert McDonnell, N.T., Tullyhoy, Co. Wicklow; Mrs. Margaret McGuinness, N.T. Buncrana, Co. Donegal; Miss Nuala McCaffery, Wicklow; and Nora McDonnell, Tullyhoy (grandchildren); Rev. J. O'Reilly (nephew); Mrs. T. Flatley, ex-N.T., Coolinajarna.

A Plan for Reading.

For a number of years I kept reading lists. My reading was always done in accordance with a certain plan or method designed to cover as much ground as possible, and to neglect no department entirely. Roughly, but not invariably, my plan was to read in the following order: (1) Essays and Belles Lettres, (2) Poetry, (3) Drama and Opera, (4) History and Biography, (5) Religion and Philosophy, (6) Oratory, (7) Science, (8) Fiction; passing from one division to another when I felt I had quite enough of the kind for the time being. Sometimes my scheme had to be departed from on special occasions, but it remained as a permanent chart for reference amid all vicissitudes and distractions.

I have now discontinued the practice of keeping an annual list of "Books Read." Instead, as per a list of "Books to be Read"—"when time and circumstances permit!"—"WESTERN READER" (Ballyhaunis, Co. Mayo).

AUGUST 15, 1938.

Historians' Discoveries In Ancient Cemetery

INTERESTING discoveries have been made by members of the Ballyhaunis Historical and Archaeological Society who, working for the past two years under the direction of Dr. M. F. Waldron, have been carrying out minute searches in the ancient Augustinian Cemetery (14th century) in this Mayo town with the object of placing on record particulars relating to those interred there.

The work was undertaken when it was found that inscriptions were becoming obliterated and graves over-run by rank growths.

A chart indicating the approximate position of each identified grave has been drawn up, with a complete alphabetical index of family names. Photographs have been taken of the more remarkable tombstones.

Among the more notable discoveries were the burial place of Father Christopher Dillon, O.S.A. (1678); the vault containing the leaden shell of Charles, 12th Viscount Dillon (ob. Nov. 9, 1813), and the tomb of Charles O'Gara (son of the famous Fergal O'Gara, patron of the Four Masters), erected by his son, Bernard, Archbishop of Tuam, in 1739.

Duplicates of the records, for reference in case of future need, have been deposited with the Fathers of the Augustinian Community, Ballyhaunis.

A local fund for the preservation of this historic cemetery has been suggested in the Provincial Press.

18th February, 1939.

STILL ANOTHER MAYO "STAR."

Hubert Glynn, the Mayo heavyweight, made an impressive professional debut when at Scranton, Penn. U.S.A., he knocked out Mike Gormley, the Golden Gloves champion in the fourth round.

Glynn, who went to America a short time ago, is a son of John and Mrs. Glynn, Cloonlara, Ballyhaunis.

MOBLEY (Ballyhaunis)—November 14, 1932, as her residence, Knox St., Roscommon, Ireland, died Mrs. Elizabeth Mary Mobley, nee Flanagan, who was married to her first husband and Ireland, R.I.P. Remains will be removed to St. Patrick's Church in Ballinacorney, at 6 p.m. Solemn Requiem High Mass—Rev. Father Charles H. O'Connell, Co. Wick, officiating. Burial in New Cemetery afterwards. American papers, please copy.

BATTIGAN (Ballyhaunis)—Nov. 5, 1942, Mary Ellen Battigan, Bridge St., Ballyhaunis, General, to-morrow (Sunday) 10 o'clock.

DEATH AND OBSEQUES OF MISS SARAH A. WALDRON, BALLYHAUNIS.

With deep and sincere regret we place on record the death of Miss Sarah A. Waldron, which took place at her residence, Knox St., Ballyhaunis, on the 9th inst. at 8.15 (February 1st), after a long illness. Her several years' duration of illness was a constant source of sorrow throughout, and to the close with true Christian fortitude, patience, and complete resignation and submission to the Divine Will.

As her life had been exemplary and blameless, her death was edifying and pleasing. With fervent prayers and pious ejaculations on her lips to the last, she passed peacefully into life fortified by the rites and consolations of Holy Church, in the 58th year of her age.

During her protracted and painful illness, she was granted, through the infinite mercy of God, ample time and grace to prepare fittingly and worthily for the approaching and inevitable end. And with the ardour of a young girl of a loyal daughter of Holy Church, she availed herself fully of all the means and opportunities placed at her disposal to fortify and prepare her soul for her reception into Eternal Life.

Her beloved and revered Parish Priest, Very Rev. J. Prendergast, regularly ministered to her spiritual needs, and at intervals Rev. Fr. Finn, C.C., Rev. P. Ruane, C.C.; Very Rev. E. A. Mansfield, O.S.A.; Rev. M. Burke, C.C., and Rev. Hugh Curley, C.C., also assisted by her bedside, comforting and encouraging her during her time of patient suffering by their prayers, exhortations and comforting counsel. The other Sisters of Mercy, together with whom she had been so long and intimately associated in the days of her activity and health, paid periodical visits to pray with her and intercede on her behalf. For all such spiritual aid and attention she repeatedly expressed her heartfelt and warmest gratitude, with the realization that the way of suffering was the way of glory, endurable, through the extraordinary kindness and sympathy manifested by her many pious and sincere visitors and friends. Afflicted over ten years ago by an acute attack of rheumatism in its most insidious and virulent form, deceased, on the advice of the local medical officer, Dr. A. F. Smyth, consulted some of the most eminent medical specialists, and underwent the latest scientific treatment, from which apparently she derived considerable benefit, and which appeared to have the effect of checking the further advance and ravages of the dreadful ailment. As years went by, however, the returning symptoms became more and more acute, until finally, about eighteen months ago she became unable to leave her room.

During the final period of her illness, all the resources of medical science were availed of to prolong life and assuage pain. Dr. Smyth was in constant attendance, and his ministrations to her physician, combined with the most tender and careful nursing, helped to comfort her as far as the distressing circumstances would permit. All that was humanly possible was done to avert the fatal end, but Death conquers all, and now claimed one more victim.

A worthy member of one of the oldest and most influential Catholic families in the district, the late Miss Waldron was prominently associated since her girlhood with most of the religious sodalities and societies in the parish. She was one of the first to join the Sacred Heart Sodality when it was originally established by the late Canon Canning, of saintly memory, and at her demise she was still head of one of the guilds. As a modest and faithful member in season and out of season, by regular and constant attendance at all devotions and religious ceremonies, except when prevented by illness or infirmity, she set a headline and example that acted as a stimulus to all others.

She was also one of the first to be admitted a Child of Mary on the advent of the Sisters of Mercy, and also one of the first to join the Pioneers, when that organisation was launched in Ballyhaunis. Indeed all through life, and to the last moment, Religion was the dominating concern of her existence, the only thing that really mattered, all else being of secondary interest and importance. A zealous and active member of the Ladies' Organising Committee, formed in the parish to assist in raising funds

for the building of St. Patrick's Church and the other ambitious projects set on foot by the late canon Canning, deceased, lady rendered valuable and practical help for many years, and through organising entertainments of various kinds helped to raise substantial sums for the laudable and religious work undertaken in the parish. Unflinchingly and unselfishly she did everything in her power to aid the good work carried on in the parish for religion, language or industrial revival.

When a branch of the Gaelic League was established in Ballyhaunis she was one of the first ladies to take up enthusiastically the study of the native language, music, dance and song, and encouraged all her acquaintances to follow her example. And in connection with industrial revival she lost no opportunity of advocating the use of native manufactures and home-made goods of all kinds. She was a constant and regular attendant at all classes, lectures and entertainments held under the auspices of the local branch. Endowed with a keen sense of humour, remarkably witty, kind of heart and charitable in thought and word, the late Miss Waldron was extremely popular, beloved and respected by a wide circle of friends and acquaintances. But only those who knew her intimately were aware of her numerous acts of practical Christian charity performed daily without display or ostentation. Always a firm and loyal friend and neighbour she was, while health remained, ever and at all hours ready to answer the call in the moment of need, no matter at what inconvenience or trouble to herself. Her cheerful and genial presence will long be missed in her domestic circle and her immediate neighbourhood by those who appreciated most and best her many shining and kindly qualities of head and heart. Her loss is deplored not alone by her surviving relatives and immediate friends, but by all who had an opportunity to appreciate the sincerity of her character, her amiable charm, and the deep religious spirit that permeated her whole life and directed her every thought and act. May she rest in peace.

On Tuesday evening (2nd inst.) the remains were removed to St. Patrick's Church, where they were received by Rev. M. Burke, G. J. Prendergast, P.P., and Very Rev. E. A. Mansfield. The cortege was of an exceptionally large and representative proportions.

On Wednesday morning at 11 a.m. Solemn Requiem Mass was celebrated in the presence of a very large congregation. Rev. M. Burke, C.C. was celebrant, Very Rev. E. A. Mansfield, O.S.A. deacon, Rev. Fr. C.J. O.S.A. sub-deacon, and Very Rev. G. J. Prendergast, P.P. master of ceremonies. In the choir were Rev. Francis MacDonnell, F.F. Ballinlough, Rev. P. J. Moore, P.P. Bekan; Rev. P. J. Waldron, P.P. Kilkerrin; Rev. John Greeley, Diocesan Inspector, and Rev. Hugh, Curley, C.C., Turfborough.

After Mass the funeral took place at the family burial plot in the ancient Assinistown Cemetery. In its proportions and representative character the funeral bore eloquent testimony to the esteem and respect in which deceased was held by all classes of the community and the fervent regret felt by all of such a well-known and widely beloved personality from the religious and social life of Ballyhaunis.

The last prayers at the graveside were recited by Very Rev. G. J. Prendergast, P.P., assisted by Rev. Hugh Curley, C.C. after which, amid demonstrations of grief and sorrow, the final rest in the great drama of life and death was brought to a close.

The chief mourners were:—Miss K. J. Waldron (sister); Mr. P. A. Waldron, ex-NT, and Dr. M. F. Waldron, L.L.D. (brothers) Mr. and Mrs. David Fitzmaurice, Miss Nora Fitzmaurice, Messrs P. and W. Waldron, Misses Nora and Sarah A. Waldron, Miss Annie C. Curley, Mrs. P. and T. Hannan, Mrs. Flattery, etc. (cousins).

The surviving sister and brothers of deceased are deeply grateful to all who sympathised with them in their bereavement and attended the obsequies, especially as they travelled from Dublin, Meath and other distant places at great

Personal inconvenience to pay their last tribute of respect to deceased. Telegrams, messages of sympathy and Mass Cards were received from the following:

- Rev. Falter Jarlath, O. Clst., Mount St. Joseph Abbey, Roscrea; Rev. Brother Michael Flattery, Glasnevin; Mr. Martin Nally, St. Colman's; Mr. and Miss Maguire, Lisdooorvarna; Mr. and Miss O'Connell, Tuam; Rev. Mark Curley, C.C. Achill Sound; Mr. and Mrs. Thea Fahy, Drumcondra, Dublin; Guard and Mrs. Murphy, Dublin; Mr. J. and Miss A. Gaultier, Claremorris; Mr. and Mrs. M. Fouldy, Dublin; Mr. W. M. Killen, Dublin; Mrs. M. Bourke, Castlebar; Miss Aileen Graham, Droghda; Mr. M. Clune, and Mr. James O'Doherty, N.T.s. Cross, Galway; Miss Eileen Mannion, Lisdooorvarna; Mrs. K. Glavey, Dublin; Mr. Joseph O'Connor, Ballinastoe; Mr. and Mrs. Michael Carney, Kiltimaging; Mr. Richard Tarpey, ex-NT, Bekan; Miss Maudie O'Doherty, Drumcondra; Mr. Austin Crean, Deputy Sheriff, Ballyhaunis; Mr. Laurence Feenan, ex-NT, John Waldron, Ealing, London; Nurse Anne Gilmore, Woolwich, London; Mrs. Owens, Carrowbegh, Loughlynny; Miss Maudie O'Doherty, Convent, Kiltimaging; Miss Kathleen Carney, Castlerea; District Justice Coyne, Castlebar; Mr. Thos. Waldron, N.T.; Claremorris; Mr. W. O'Dwyer, N.T.; Bekan; Mr. Joseph M. MacBride, Malloy Cottage, Westport; Mrs. M. Curran, Feamore, Ballyhaunis; Mr. Michael J. Walsh, State Solicitor, Ennis; Mrs. Mary E. Morris, Foxford; Master Mical Carney, Kiltimaging; Mr. William P. Prendergast, Galway; Mr. Edward Carney, Kiltimaging; Nurse Waldron, Kingsdown; Mrs. Christy, District Bank House, Glenamaddy; Mr. A. F. Egan, N.T. Aghamore; Mrs. M. K. MacHugh, Stroketstown; Mr. John T. Lyons, Claremorris; Mr. Thomas Mannion, N.T., M.A., L.L.B. Park, Castlebar; Miss Roseleen Carroll, Harcourt St., Dublin; Mr. L. Fitzmaurice, N.T., Clonsilla; Guard J. A. Crogan, Westport; Mr. and Mrs. Swift, Kinnegad; Mr. and Mrs. O'Doherty, Improvement Committee, Ballyhaunis.

FEBRUARY 1, 1938.

WALDRON—In affectionate remembrance of our beloved sister, Sarah A. Waldron, who died at her residence, Knox Street, Ballyhaunis, on February 1, 1937. Masses offered, St. Bridgid, pray for her. Eternal rest give her, O Lord, and let perpetual light shine upon her—inseted by her bereaved sister and brothers.

WALDRON—Second Anniversary—In loving memory of our dear sister, Sarah A. Waldron, who died at her residence, Knox Street, Ballyhaunis, on February 1, 1937. Masses offered, St. Bridgid, pray for her—inseted by her loving sister and brothers.

WALDRON—Third Anniversary—In loving memory of our dear sister, Sarah A. Waldron, who died at her residence, Knox Street, Ballyhaunis, on February 1, 1937. Sacred Heart of Jesus, have mercy on her. St. Bridgid, pray for her. Masses offered, St. Bridgid, pray for her—inseted by her loving sister and brothers.

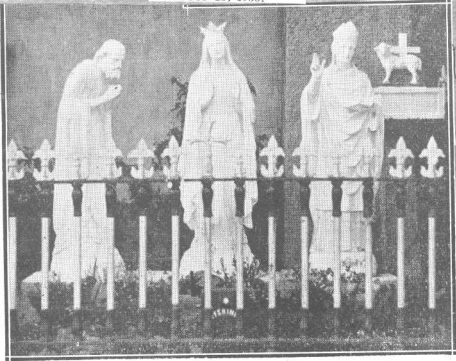
WALDRON—Fourth Anniversary—In loving memory of our dear sister, Sarah A. Waldron, who died at her residence, Knox Street, Ballyhaunis, on February 1, 1937. St. Bridgid, pray for her. Masses offered—inseted by her loving sister and brothers.

WALDRON—In affectionate remembrance of our beloved sister, Sarah A. Waldron, who died at her residence, Knox Street, Ballyhaunis, on February 1, 1937. Masses offered, St. Bridgid, pray for her. Eternal rest give her, O Lord, and let perpetual light shine upon her—inseted by her bereaved sister and brothers.

WALDRON (Ballyhaunis)—Nov. 6, 1942, at her residence, Knox Street, St. A. Waldron, ex-NT, Ballyhaunis, ex-Principal teacher, Ballyhaunis R.N.S. (only brother of Michael P. Waldron, L.L.D.); deeply regretted by all who knew her. Remains were removed to St. Patrick's Church, Turfborough, on Wednesday after Solemn Requiem Mass on Wednesday.

THE LATE MR. P. A. WALDRON, EX-NT., BALLYHAUNIS.

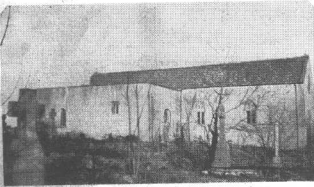
The death occurred at the family residence on Monday night, 9th inst., of Mr. P. A. Waldron, ex-NT, ex-Principal teacher, Ballyhaunis R.N.S. For half a century Mr. Waldron was one of the best-known and most popular members of the scholastic profession in the county, and a frequent contributor to "The Connaught Telegraph" and other journals. He was brother of Mr. M. F. Waldron, L.L.D., ex-NT, ex-Principal teacher, Ballyhaunis, on Tuesday evening, and interment took place in the Assinistown Cemetery on Wednesday after Solemn Requiem Mass.



Knock—Statues at the actual scene of the Apparitions at Knock, Co. Mayo, in 1879. They represent (from the left) St. Joseph, Our Blessed Lady, and St. John the Evangelist. —Irish Independent Photo, (H.).

APRIL 9, 1937.

Ancient Augustinian Establishment



The southern aspect of the ancient Augustinian Church, Ballyhaunis, which was originally founded and endowed by the MacCostellos in 1348. During the Penal times it was on several occasions sacked and partly burnt down and the Friars were dispersed. But the persecutions abated, and the Friars returned to their desolate home and the church was repaired. The projecting portion on the left of the

picture, now Our Lady's Chapel, was reconstructed about 25 years ago by Father Foran, O.S.A., the famous artist Friar, out of portion of the gaunt ruins left standing after the centuries of turmoil, and now Very Rev. Father Mansfield, Prior, has undertaken the extension of the chapel to the entire length of the building, in addition to carrying out other interior and exterior alterations and improvements.

GREGGS (Ballyhaunis)—April 8, 1919, at his residence, Hazelhill, Ballyhaunis, Thomas Cross; deeply regretted by his sorrowing wife, M.P. Remains were removed to Parish Church yesterday (Friday), funeral to New Cemetery after 11 o'clock Mass to-day (Saturday). American and English papers, please copy.

OVER (Ballyhaunis and Castlebar)—Feb. 22, 1950, at County Hospital, Roscommon, Michael A. Over, 63, of 11, Green Street, Castlebar, died of cancer and the late Mrs. A. Over, nee O'Shaughnessy, deeply regretted. Burial in Ballyhaunis Parish Church yesterday (Wednesday). High Mass tomorrow (Thursday) at 11 o'clock. Funeral to Abbey Cemetery at 1.30 o'clock to-day (Friday).

FLYNN (Philadelphia and Ballyhaunis)—Jan. 27, 1950, at his residence, 253 South Broadway Street, Philadelphia, Miss. youngest son of the late Connor Flynn, Main Street, Ballyhaunis; deeply regretted by his sisters and brothers. Burial

GREELY (Ballyhaunis)—April 27, 1950, at his residence, Carragee, Ballinacorney, Catherine Greely, 71, of 11, Ballyhaunis; deeply regretted by her husband, Patrick Greely, and family. Burial in Ballyhaunis Parish Church to-day (Friday) at 11 o'clock. Funeral immediately afterwards to Abbey Cemetery.

GONNELLY (Ballyhaunis)—June 24, 1950, at his residence, Carragee, Ballinacorney, Patrick Gonnelly, 66, of 11, Ballyhaunis; deeply regretted by his wife and family. Burial in Ballyhaunis Parish Church to-day (Friday) at 11 o'clock. Funeral immediately afterwards to Ballyhaunis Cemetery.

O'DONOHUE (Ballyhaunis)—June 24, 1950, at Cork, Rev. Francis O'Donohue, O.S.A., brother of Very Rev. J. J. O'Donohue, O.S.A., 23, Augustine's Hammer, Dublin; deeply regretted by his wife and family. Burial in Ballyhaunis Parish Church to-day (Friday) at 11 o'clock. Office of Requiem Mass at 11 o'clock on to-day (Saturday).

23rd October, 1937.

Clipped from Irish Independent 16th Oct
A LINK WITH THE PAST. *By Donagh Kelly*

Mr. Michael F. Waldron, Ballyhaunis, in a letter to the "Irish Independent," says: "It may be of interest to mention that in the course of the operations in progress in connection with the reconstruction and extension of the ancient Augustinian church (1348) here an opening in one of the side walls disclosed the entrance to a substantially constructed vault containing a leaden casket bearing the following clearly legible inscription:—

Charles,
 12th Viscount Dillon
 ob. 9th Nov., 1813.

The outer wooden case in which the leaden coffin had been originally enclosed had completely crumbled away.

Charles was the son and heir of Lord Henry Dillon, proprietor, by the grace of Louis XV., of the famous and glorious Dillon Regiment. Born in London in November, 1748, he was known as Dillon-Lee from his becoming heir to the Lee or Littlefield estates in England.

His mother was Lady Charlotte Lee. In December, 1767, Charles conformed to the Established Church of England and Ireland.

His younger brother, Arthur, born in September, 1750, at Braywick, in Berkshire, became Colonel-Proprietor of the Irish Regiment of Dillon, and fought, against the English in the American War of Independence. After a brilliant military and administrative career, being suspected of monarchism, he was condemned to death by the Revolutionary Tribunal, and was executed in the Palace de la Revolution of April 14, 1794.

It is related of one of the female victims who were to share his fate that when, after getting out of the vehicle in which she and others were conveyed to the scaffold, she was touched on the shoulder by the executioner and beckoned to ascend the ladder conducting to the guillotine. She shuddered, and, turning to her companion, said, "Oh, M. Dillon, will you go first?" To which, with his customary politeness, he replied, smiling, "Anything to oblige a lady!" and ascended the ladder briskly."



WORK OF RECONSTRUCTION IN PROGRESS,
12th JUNE, 1937.

Connaught Telegraph Saturday, 26th June, 1937.

BURIED HISTORY OF BALLYHAUNIS.

Where Missing Links May Be Found.

INVENTORY OF INSCRIPTIONS IN ANCIENT AUGUSTINIAN CEMETERY.

(By "Antiquarian.")

In the first half of the 13th century, when the Fitzgeralds or Geraldines, Barons of Kildare and Desmond, succeeded the O'Connors (Carrigraige or Kerry), who had themselves previously supplanted the Cruicseas, as lords of Lough-a-Narney (which included the present districts known as Aonagh, Bekan, Mannin, and part of Aghamore), the old name of Lough-a-Narney was changed to Belahannis or Ballyhaunis (Ballyhaunis).

The Geraldines then built a fortified manor house on the hill now known as the Friary Hill. And as it was part of their policy to encourage traders to form towns or villages around their manors, it is a justifiable presumption that the nucleus of the present town of Ballyhaunis appeared in view of, and in close proximity to, the Hill and river, that is, in what is now known as Abbeyquarter.

The country around was then very sparsely populated, and the nearest place of worship was at Hollywell, where there may still be seen the ruins of a 14th century Franciscan foundation, which had been built on the site of a more ancient church, dating back in all probability to the days of St. Patrick, who, as history tells us, visited Hollywell in 444.

From the Fitzgeralds, Ballyhaunis (barony) passed into the hands of Jordan MacCostello, whose English name was Vaugh (originally De Angelo), a chieftain of Norman descent, and a Catholic.

About 1348 a monastery for the hermits of St. Augustine was founded by the MacCostellos (also called Nangles), and was generously endowed. In troubled times, however, the friars had to fly, and the home and church were wrecked. In 1641 the friars rebuilt portions of their ruined institutions, but later on had to fly for their lives once more. In 1642 Father Fulgentius Jordan was dragged from the pulpit and riddled with bullets. In 1827 a ruined wing of the church was roofed by Very Rev. Robert Dore, Prior, afterwards Provincial of the Order.

GRAVES NEAR CHURCHES.

Now, it used to be the universal practice to have a graveyard beside or near a church. Wherever we find the ruins of an ancient church, we usually find also a burial-place not far off. At Kilmoran (Carrowoodlan), Kilmannin, Hollywell, Churchpark, where there are still traces or portions of the ruins of ancient churches, there are "caltrachs" or graveyards to be seen, though now reported to be a rule only for the burial of

still-born or unbaptized children. Who the thousands were that lie sleeping in these abandoned spots, nobody now living knows. No records have been kept to tell who they were, what were their names, when they died, or what families they belonged to. All these secrets lie with them in their graves, concealed beneath an impenetrable pall of oblivion.

In the olden times people did not distinguish the graves of their dead by setting up inscribed tombstones, bearing epitaphs or appropriate details, except, perhaps, in the case of a powerful chieftain or a very distinguished personage. The ordinary people died, were buried, and then forgotten after a little while, and the longest when those who had known them personally during life followed them in the course of nature to the earthly homes of everlasting silence. What an amount of history lies buried in all those disused graveyards throughout the district; what tragedy, romance, heroism, glory or misery, who can tell? Only God alone knows!

And so we may be sure that, shortly after the Augustinians had taken possession of the lands bestowed on them by the bounty of the MacCostellos, and had constructed, in 1348, their thatched church and crude residence, the people of the neighbourhood who formed the congregation began to secure resting-places for their dead near the place of worship. Their native piety would suggest that the most suitable spot for the everlasting rest would be in the shadow of the curia house, where their dear departed would be always near the altar of sacrifice and the sacred temple of perpetual prayer and worship, and the Most Holy Sacrament.

It is conjectured and almost certain that the first graves were made on the north side of the church, and in the course of time the burial-ground extended all round the hill, occupying every available vacant patch of space.

After some time a special plot was marked off and enclosed by high walls in the grounds between the church and the present house of residence. But the graveyard proper did not extend far beyond these limits, north to the west and south. In the course of nearly 600 years countless thousands must have been buried in the grounds adjoining the friary on all sides. There have been no records kept to show us what the actual numbers were, or who the names of the souls were, or who the names of the souls were, or who the names of the souls were. The walls enclosing the old portion of the cemetery have long since been pulled down, and the grounds laid out in flowerbeds, that might tell us something if we could read them, are buried out of sight like the bodies of those whose memories they were intended to commemorate.

But in the old days when this ancient cemetery was first used, and for many a century after, people did not think it necessary to place tombstones over their dead, as they believed that such sacred spots could not possibly be forgotten by posterity. People were very devoted to the place, and were those near it clear to them lay sleeping, they would often visit and pray there, and for centuries it was an established and recognised custom on certain special festivals, such as the Feast of St. Augustine (August 28th), for everyone to visit the graves and pray over their departed to be commended.

When the little cemetery was closed finally for public interments over 50 years ago by order of the Public Health authorities of the day,

Except for a few stones that remain, one would never suspect the spot was used up to time of living memory as a public graveyard. Of all the thousands that have been buried there, in the course of the centuries, that have elapsed since it first began to be used, very few living could name any of them.

WHERE THOUSANDS LIE.

And so with the section of the cemetery on the south side, facing the railway station. The general burial ground had stretched about on all sides until it was considered advisable to limit its extent, so boundary walls were constructed and the avenue leading up from the entrance gates made. But undoubtedly burials had taken place over a much wider area than is now enclosed, and occasionally evidences of this custom come to light.

In the course of the six centuries that have elapsed since the founding of the Friary, hundreds of thousands must have been buried on the historic Hill. It would be impossible to estimate even approximately the total, for the necessary data are missing. Certain it is that a goodly portion of the history of the barony during the last six centuries resides there in sphinx-like silence. For not alone did this ancient Augustinian cemetery accommodate those who died in the Ballyhaunis area proper, but large numbers were also brought in for pious reasons, from the outlying parishes of Bekan, Aghamore, Kneok and Kiltullagh. The number of graves that can be identified, either in the old abandoned portion, or in the section still open for interments, now daily growing more and more congested, is only a paltry fraction of the whole. Doubtless there are large numbers of graves in unsuspected places, under the road and pathways, and beneath the ground. Who would search for these forgotten graves is known only to God and His Recording Angel.

To compile, as far as possible, a list of all the known graves in this ancient cemetery, before yet the ruthless hand of Time has destroyed all the evidence, has long been a project contemplated by the local Historical and Archaeological Society. But the work seemed so beset with difficulties that there was considerable hesitation about undertaking it.

The first and greatest difficulty arose from the fact that the cemetery showed no conceivable design or pattern in its layout. Graves were scattered all over the place, without the slightest regard to order of arrangement, or in conformity with any observable plan.

Taking a bird's-eye view of the site, the cemetery presents the confused appearance of a jumbled and chaotic mass of graves, to locate an individual grave, or to lay out a definite path, would seem to be a difficult problem, in the absence of direct personal knowledge. Indeed, many disputes have actually arisen in the past regarding the proprietorship of particular graves, and some instances of persons being buried in the wrong graves have been mentioned. Such cases, however, which have not been entirely unknown, in the absence of the usual distinguishing features or marks.

To compile a register of those buried in this ancient cemetery, with any pretence to intelligible order, sequence or consistency, would seem not only a difficult, but an impossible project. To make such an inventory complete, under the circumstances, far beyond the bounds of possibility, for there are numerous graves without a single scrap of evidence to indicate who lie buried in them, and there is no one now living to supply the information. Those who might have been able to do so have themselves long since passed away.

Then again, even where there are tombstones, some of them are so covered over by grass and moss and weeds of all sorts, that much labour in scraping and cleaning would be necessary before they would yield up their secret. Some inscriptions are only partly legible; some so obliterated and weather-worn, that they convey nothing definite as to locality, name, age or date of demise.

The young, the old, the rich, the poor; the beautiful, the plain; the clever, the dull; the learned, the illiterate; the devout, the indifferent; the good, the bad; assembled there in common meeting-place, their dust mingling with mother earth. Their names have been once known to many; now there are few left, if any at all, to remember them.

Sometimes there is just a plain slab without even a name, letter or symbol, to identify the deceased tenant or tenants within. Or there is still there is not even a plain slab visible, only just rank grass and haunting, unsightly weeds and briars.

In a few years more almost every grave, with comparatively few exceptions, would become the prey of ravaging time. The moss, the ivy, the ubiquitous weeds, would completely enshroud them, if the weather and storms had not already effected their disintegration. They would become totally unknown and unidentifiable.

PRESERVING RECORDS.

To preserve a record of as many as possible, the local Historical and Archaeological Society have for some time been engaged in compiling a list of all the legible inscriptions, with the belief that in such a list there may be found a certain amount of data relating to the social history of the community, as well as genealogical details. Such a list may, moreover, be one of the helpful means of preserving an unbroken continuity in local history and tradition. From time to time instalments of these lists (with the kind permission of the Editor) will appear in the "Connaught Telegraph," according as they are collected and checked. The numbers in parentheses will indicate the position of the grave as shown on a roughly prepared chart in the possession of members of the Society.

To demonstrate how rapidly Time does its ruthless work, and how, after all, hidden facts are sometimes brought once more to light, as if by mere accident, or is it Fate? a few relevant and highly interesting instances may here be quoted.

As is now well known, Father Mansfield, O.S.A., the present popular and energetic Prior of Ballyhaunis, has set on foot an ambitious and elaborate project for the reconstruction of the old Abbey. A couple of weeks ago, foundations for the new sacristy which he contemplates building were being dug on the north side of the church, close to the site of the old cemetery that has now almost completely disappeared. After digging down some feet the workmen came on a massive rectangular stone, devoid of all names, dates, marks or symbols of any kind.

On the stone being removed, an opening was disclosed to which four or five stone steps led down to the entrance of a vault, finely built of stone and mortar, perfectly arched, with three little recesses in each of the side-walls, and one in the gable. Stretched on the floor were several complete skeletons, while in the wall recesses were skulls and human bones. Nothing was discovered to show whose were the remains enclosed in this dismal underground tomb, and it was evident that the last interment must have been a long time ago.

It was set on foot by the vault which belongs to any local family, but no helpful information was forthcoming in that direction. The site of Lord Dillon's vault is well-known, and so is that of the Burkes of Holywell, and the Burkes of Bekan.

Whose then was this unknown vault? That it must be of ancient construction is evident from the description of the work, as well as from the fact that the Dillon vault is built partly on the ground overhead, suggesting that it is older than the Dillon structure. Various conjectures have been advanced, but so far no final and definite decision has been arrived at.

However, if it be considered that during the 600 years the friars have been in occupation of the Hill, surely some members of the Order must have died there. Where then were the deceased friars buried? Only the location of two graves are known, one with certainty, that of Father Nolan, who died in 1911; the other, with far less certainty, that of Father Christopher Dillon, who died about 1670. It is then quite within the bounds of possibility that the mysterious vault may have been formerly the place of interment for deceased members of the Order, and had been lost sight of and forgotten owing to the length of time that had elapsed since the last interment there. Even the grave of the martyred Father Fulgentius Jordan is still unknown, in spite of all the careful and microscopic searches that have been made during the last few years by the late Father O'Leary, O.S.A., and others to locate it. But perhaps time that hides so many things will eventually throw light on the persons that have arisen and dispel all doubts and settle all conjectures. We must at all events guard against drawing hasty conclusions on insufficient data.

During the digging operations several tombstones with interesting inscriptions were also brought to light. They were found near the vault and close to the boundary wall.

The inscription on one of them was as follows:

1681

Pray for the soul of the
Rev. James Egan who was
Parish Priest of Anagh
and Bekan for 50 years,
Deptd. this life 18th Sept.
1799, aged 80 years.
In faith a rock in knowledge quite refined
In manners gentle with a holy mind.
These were thy virtues, for these thy God
In triumph took thee to his blest abode.
Erected by his neyeh-in-law,
E. Pursell.

Another has the inscription—

EGAN.
O Lord have mercy on the souls
of Patk. Egan who deptd. this
life 81 of Dec, 1788. Aged 71.
And his wife Catherine Egan
alias Barke
Erected by their youngest son
Myles Egan Surgeon.
1800.

A massive limestone slab, elaborately carved and ornamented on top, with an exquisitely carved coat of arms and the motto "Fortitudo et Prudentia" at the bottom, bears the following inscription:—

EGAN.
O Lord have mercy on the soul of
Mrs. Bridget Egan alias Kirwan of
Glann who deptd. this life on the
29th day of April 1833 aged 38
years. As a token of gratitude
and virtuous conduct this stone was
erected by her husband, Dr. Myles
Egan of Tuam, who gave one hundred
pounds to the convent of
Ballyhaunis for a weekly Mass to
be celebrated for him and posterity
for ever. May they rest in peace.
Amen.

A plain slab much worn, and with practically all the lettering obliterated, originally marked the grave of Father Christopher Dillon, O.S.A. The only fragment of the inscription now legible is:—

DILLON.
Pray for the soul of
Cristi Dixon me fecit
1678.

I.H.S.
The symbol of the Order, a heart pierced by an arrow, appears beneath the letters I.H.S.

The grave of Father Nolan in the east corner of the plot is surrounded by a low concrete wall topped with iron railings. At the head is a fine Carrera marble status of St. Bridget, placed on a pedestal of the same material.

The total inscription reads—
NOLAN.
Familia Augustinianorum.
Tolle lege, tolle lege.
Hic In Pace Dormiunt Sequentes
Fratres
Rev. Jacobus D. Nolan,
Obiit 11th Feby, 1919.
R.I.P.

Here it may also be mentioned that in December last (1936), while a grave was being prepared in the other portion of the ancient cemetery, on the south side of the church facing the railway station, for a deceased farmer named Stephen Hamroc, from near Cloonfin, there was dug up the fragment of a stone slab measuring about 2ft. square, on which the following inscription was clearly legible:—

HAMROC.
Pray for the soul of
Par. Stephen Hamroc
who helped to repair
this Chapel.
1762.

Standing quite close to the Dillon vault, and near the boundary wall, was a headstone on which is inscribed—

EATON.
O Lord
Have mercy on the souls of
Alexd. Eaton
of Killeenles
Who died 18th June 1874. Aged 88 years.
And of his wife
Mary Eaton alias Kelly
Who died 16th August 1843. Aged 40 years.
Also their daughter
Marianne Eaton aged 18 years.
R.I.P.

Erected by their sons
Patrick and Malachy Eaton
As a last tribute
of their affection for them.

Of all the thousands who lie mouldering in and all round this spot, and the thousands must have been buried there a down the centuries, the above are the only meagre and scanty scraps of information to be found. The very tombstones, as there must have been many of them, have disappeared. It is scarcely fifty years, according to reliable information, since this old cemetery was "condemned" and closed down. And now the only objective proof we have that such a place ever existed are the few little bits of information mentioned above. All the other thousands upon thousands of once living and tolling humanity, stretching back for nearly 600 years, are unknown and unmentioned. They have left no trace behind them. Their life histories are unremembered, unwritten, and untold. Nor can it even be said of them that—
"Their name, their years, spelt by th' unletter'd Muse.

The place of fame and elegy supply:
And many a holy text around the strews
That teach the rustic moralist to die.

Only fifty short years, and the memory of so many thousands vanishes like a puff of smoke. So much history and tradition gone—gone for evermore.

It is indeed common knowledge that certain local families had burial plots in this quarter, such as the Jordans, Dillons, Prentys, Hannons, Fitzmaurices, Trestones, Smyths, Waldrons, and some few others, but as regards nothing remaining to show that such was the case, and, only very few are aware of what we may now regard as tradition, that the custom of these families burying their dead here, had been carried on from generation to generation. And the thought then naturally arises, with almost the force of a valid logical deduction: Fifty years ago now will the other old cemetery have disappeared, and completely as this one has done? Will all who lie sleeping there be as utterly unknown and forgotten as their brethren on the other side of the church? Will time have wrought such changes that few will be able to tell even that once there was a cemetery there?

The speculation is not so far-fetched as might at first thought appear. Only about 25 or 30 years ago, there could be seen the venerable ruins, double-gabled, ivy-clad, that stood out as a sad reminder of the days of tyranny and persecution, when the little church was sacked and burnt. Within these ruined walls are were numerous graves, many of them vaults. Then Father Moran, O.S.A., the famous architect who held at the time the honoured office of Prior, set about altering and beautifying the entire edifice. Amongst other alterations effected, he converted the historic old ruins into a Lady's Chapel. The vaults and graves were all covered by the flooring, and so another section of the ancient burial place disappeared. From what it is said that of local families, the Fitzmaurices together had a vault within the ruins, the Freelys and Judges of Carrowea also, and many others unknown now had graves here. But there must have been hundreds, possibly thousands, laid to rest in this little enclosure, whose names are now unknown to us. And when Father Mansfield's scheme is completed, a still further section of the old cemetery will have also disappeared off the map. The flooring of the new aisle will conceal for evermore the graves of hundreds at least, if not thousands, of the deceased inhabitants of the district. The tombstones have already been removed to make room for the building operations. With that marked appreciation for antiquity and respect for tradition however that Father Mansfield has invariably displayed, the tombstones will be preserved so that they will continue to contribute their quota to the history of the district, and perpetuate the memory of once respected names.

People may sometimes take little notice of inscriptions or epitaphs on tombstones, but after all are they not often the epitomes of the history of families? often, too, all that is left as a record of them except the meagre details contained in the parish and public registers.

The remnant of the once extensive ancient cemetery still remaining contains many graves that will soon have passed out of sight. The clinging ivy, the rank grass, and prolific weeds are slowly but surely, year after year, hiding them from view. What will the plot be like fifty years from now? How many graves will it be possible to identify? How many of the few inscriptions, still clearly legible, will it be possible to read?

With the object, then, of preserving local

records, as much as can be collected of what is still extant, the local Historical and Archaeological Society have spent much time and gone to much trouble in compiling as complete a list as possible of the inscriptions, and the first instalment is herewith presented. Others will follow in due course as time and circumstances permit.

As you enter the old cemetery, the first object likely to attract your attention is the specimen of ancient sculpture embedded in the right-hand pier of the entrance gate. According to the best authorities, this crude representation of the Crucifixion is several centuries older than the church itself. Some reliable experts affirm that it belongs to the sixth or seventh century; and the tradition is that it was brought originally from the ruins of some one or other of the old churches in the neighbourhood, possibly Churchpark or Holywell or Kilmannin. It is, at all events, as primitive and rude a specimen of the art of sculpture as is to be found anywhere. But it strikes the note of antiquity in harmony with its surroundings, and makes a mute, pathetic appeal to all who visit this sacred and hallowed spot. Its place in the scheme of things is quite appropriate and very effective. With all its crudeness and naive simplicity it represents a sublime truth, symbolises a creed, and points a moral. This work of some poor, unskilful, but sincere artist, who tried his best to express his holy faith in stone, has survived through the centuries, while kingdoms and empires have toppled to the ground, and so many other works of art, with beauty beyond description and value above price, have perished for evermore.

As you enter the cemetery the first inscribed headstone on the right hand, a plain slab, shows the inscription—

(1) **KILLEEN**, (U.S.)
Pray for the soul of
William Killeen
Died 28th March, 1880,
Aged 60 years.
Also his wife,
Mary Killeen,
Died 25th May, 1904,
Aged 70 years.
R.I.P.
Erected by their son,
W. M. Killeen.

Mr. W. M. Killeen was originally on the Ballyhaunis Post Office staff. Transferred on promotion to the General Post Office, Dublin, he was for many years attached to the Surveyor's Department, and retired on a few years ago. His brother, the late Mr. E. A. Killeen, was for many years Postmaster in Ballyhaunis.

A massive horizontal slab is inscribed:

(2) **MCGREAL**, (S.)
Grace Christi Spes Mea.
O Lord have mercy on
the soul of John McGreal
of Ballindrehid
who depld. this life
Jan'y. 1st 1834. Aged 67 years.
Also his wife,
Honorata McGreal
who depld. June 14th, 1844,
Aged 87 years.
May angels guard the sleeping dust,
Till Jesus comes to raise the just.
Erected by their sons
John and Paul McGreal
in 1846.

The McGreals are an old and highly respected country family. For many years a member of the family was Station Master at Sligo until he retired on pension.

One of the stones removed to make room for the building operations now in progress bears the following inscription—
(55) **KILKENNY**, (C.Cr.)
Dormant hic in Christi Pace,
Patricius Kilkenny
Obiit 11 M.A. Maii 1859
et ejus uxor
Maria Kilkenny
Obiit 13tin Febr 1855

Pie Jesu Dona Eis Requiem.
Erexit Eorum Filius Admod
Rev. P. Kilkenny
Canonius S.T.D. Parochus de Killoolman.
Right Revd. Monsignor Kilkenny, as he was lately known, was for many years P.P. of Claremorris, where he erected a splendid new church, also of constructive work and improvement. A great Churchman and a profound scholar, theologian and secularly, he was one of the most noted and popular priests in the Archdiocese.

Almost completely hidden beneath grass and weeds, a plain slab reversed was discovered very near the western boundary wall with the following inscription:

(1) **DWYER** (H.S.)
Lord have mercy on the soul of
Revd. Thomas Dwyer
Who departed this life on the
3rd October, 1842. Aged 31 years.
Also his mother
Anne Dwyer
Who departed this life on the
8th of June 1847,
In the 62 year of her age.
This tribute of parental and
conjugal affection has been
erected by her husband
James Dwyer.
Requiescant in Pace.
So far the additional particulars relative
to Father Dwyer have been found.

Near the boundary wall on the south is a substantial Celtic cross inscribed:

(19) **HEAVEY** (Cel. Cr.)
Pray for the soul of
Patrick J. Heavey
Who died April 18th 1878
Aged 40 years.
And his wife Bridgid
Who died Sept. 30th 1911.
Aged 69 years.

They were both National Teachers in Ballyhaunis, parents of His Grace Archbishop Laurence Heavey, O.S.A., of North Queensland, Australia; the late Father Joseph Heavey, P.P.; Mr. P. J. Heavey of the British Customs Service (retired), and Mrs. James Treston of Cottage, Ballyhaunis; and grandparents of Prof. Hubert J. Treston, M.A., of University College, Cork, and of Lieut.-Col. Dr. Maurice Treston of the Indian Army Medical Service.

Higher up towards the entrance gate, a neat and artistically embellished Celtic cross bears the inscription:

(20) **WALDRON**, (Cel. Cr.)
Sacred Heart of Jesus
Have mercy on the soul of
Thomas Waldron the late
Knox Street, Ballyhaunis,
Who died February 22nd, 1890,
Aged 55 years.
And of his wife, Sarah Waldron,
Who died April 16th, 1913,
Aged 78 years.
R.I.P.

Erected in loving memory by their sons,
Patrick A. Waldron, N.T.,
And Michael F. Waldron, LL.D.
(A side panel will bear the following additional inscription.)
Miss Sarah A. Waldron,
Daughter,
Died 1st February, 1937
(St. Bridgid's Day).
Aged 58 years.
R.I.P.

It may be of interest to remark that the last occasion on which the Augustinian Confraternity of the Holy Cincture marched in a public funeral procession, under the leadership of the Prior of the Order (then the late Very Rev. William Doran, O.S.A.) was at the funeral of the late Mr. Thomas Waldron. It used to be the custom on the death of a member of the Confraternity, for the whole body to march in processional order carrying the remains to the cemetery; and on the Sunday evening following the interment they would solemnly recite the Office for the Dead. But shortly after the date of Mr. Waldron's death, political feelings began to grow bitter, and as time passed on the bitterness increased in volume and intensity. The drastic action subsequently taken by Father Doran left the ranks of the Confraternity very much depleted.

In the rough and ready pathway leading towards the entrance gate is a plain slab with the following inscription:

(26) **DUNN** (H.S.)
O Lord have mercy
on the Soul of
Denis Dunn
Late of Burreis in the Queen's Coy.
Departed this life
Novr. 29, 1790.
Aged 36 years.
monument was erected
by his loving wife
Mary Dunn.

To the eastward of the last mentioned stands out a Celtic cross with the following inscription:

(37) **DALTON** (Cel. Cr.)
Here lie the mortal remains
of
John D'Alton
Who died in Lavalryroe
19th March 1864. Aged 60 years.
Ethen D'Alton (nee Reynolds)
Who died in Dublin
29th Decr. 1900
Aged 77 years.
John F. D'Alton
Died in Grassy Inn Road, London,
25th March, 1879. Aged 22 years.
Joseph P. D'Alton
Died in Claremorris 31st March, 1883.
Aged 31 years.
Peter R. D'Alton, M.D.,
Died in Oranmore, 29th Sept. 1887
Aged 63 years.
May the Lord have mercy on their souls.
Erected by
The Very Rev. Canon D'Alton.
Canon D'Alton is the present P.P. of
Ballinrobe, the famous historian—now designated Right Rev. Monsignor D'Alton, Dean of the Chapter,—ad multos annos.

In one instance all the information afforded is in three words:

(12) **WALDRON** H. S.)
Austin Waldron,
Bracklaghboy,
"ANTIQUARIAN."
June 18th, 1937.

10th July, 1937.

Of the comparatively few tombstones, conspicuous or even visible at all, in the ancient cemetery, one striking feature is certainly their average artistic excellence.

In general they reach a high standard of taste and design, while the execution in some few instances is as fine and finished chisel work as might be found in any cemetery in the land. Best work and undoubtedly that redounds to the credit of the sculptors from whose hands they came.

Indeed it is quite evident that the artists (now in all probability mouldering in their graves themselves) were no mean members of their noble craft; men who put their heart and soul into their work and loved creating masterpieces, regardless of the time and trouble required for their performance. Artists rather than journeymen, one can see at a glance that they took not only pains to reach perfection, but also infinite pleasure in the effort, for the little details are there to tell their own story. And it is in the carving and the delicacy with which they are introduced, that distinguish the sincere artist from the mere journeyman. So that it is an aesthetic pleasure to see such rare and beautiful workmanship, and contemplate it in detail as well as a complete work.

The inscriptions on the older, especially on the older stones, are carved especially on the side of the older horizontal sepulchral slabs, is nothing short of marvellous, betraying the greatest care not only in the cutting out of the individual letters, but also in the accuracy of the spacing and the grouping of the words.

There are indeed inscriptions cut on some older stones, that might actually be models for such difficult art, because of the solid, appropriate style of the lettering employed, and their exquisite finish, as well as a pleasing and satisfying effect as a whole.

One feature especially must strike every observer at visits to the cemetery, and that is the frequency and repetition of certain family names. Waldron, for instance, appears often than any other name, because, I suppose, the Waldrons have been so preponderantly numerous in the district. Almost every second or third inscription relates to an deceased member of that now diffused family. Lyons also occurs very frequently. But of certain names only single instances occur, some of them now entirely unknown among the population of the district.

The Irish language, with one solitary exception, does not appear in the inscriptions, at least in those that are now visible and still legible. There may have been many inscriptions in Irish in times gone by, but if there were, they have disappeared from view now and cannot be found. Perhaps some of them may come to light by accident sometime in the future. A most interesting slab, unfortunately bearing no date that can be seen, but evidently very old, has the following inscription—

(29) WALDRON (H.S.)

O Lord have mercy on the souls of
Patt and Rose Waldron.
Thy sun shall no more go down
Neither shall thy moon withdraw itself
But the Lord shall be thy everlasting light.
Isaiah C. 60. V. 19
Erected by the Revd. Michael Waldron

(31) CURLEY (P.S.)

Loving memory of
Hugh Curley, Aghamore,
Died July 17th, 1920.
Aged 70 years.
And of his sons
John and Thomas
Also his brother Martin.
Erected by his fond son
Hugh Curley, U.S.A.

(34) FOLLARD (P.S.)

Of your Charity
Pray for the repose
Of the souls of
James and Bridget Follard.
And of their son
Michael Follard
Who died on the 31st Decr., 1881,
Aged 50 years.
And who got this tomb erected.

(36) MORLEY (P.S.)

On whose Souls Sweet Jesus have Mercy.
In loving memory
of
David Morley
Who died 15th May, 1901. Aged 72 years.
Also his wife
Anne Morley
Who died 6th September, 1891.
Aged 65 years.
Erected by their affectionate daughters,
Elizabeth and Margaret Coyne.
R.I.P.

David Morley was a well known and
popular hotel proprietor and general mer-
chant. One of his business premises being
in Abbey St., and the other in Bridge St.,
where his grandson, Mr. Thomas Coyne,
still continues the family tradition.

(40) O'MALLEY (P.S. with Ir.r.)

I. H. S.
Of your charity
Pray for the repose of the soul of
Mary Anne O'Malley
Who departed this life
23rd of January, 1887.
Aged 53 years.
R.I.P.
Also her husband
Timothy O'Malley
Died September 8th 1904
Aged 66 years.
Erected by her fond husband
Timothy O'Malley,
Ballyhaunis.

These were the parents of Mrs. John
Farragher of the Dudley Hotel, and grand-
parents of the brilliant member of the
Augustinian Order, Very Rev. John Far-
ragher, O.S.A., Prior, Galway.

(43) MULDOON (H.S. and Cr.)

Owen Muldoon
Annagh.
R.I.P.

(48) LYONS (P.S.)

O Sweet Jesus have mercy
on the soul of
Austin Lyons
Greenwood
Who died July 8th 1900
Aged 72 years.
R.I.P.

Erected by his wife Mary Lyons.

(90) MCGARRY (H.S.)

In
Loving memory of
Stephen McGarry
Cooloughra
Who died 3rd Sept., 1932,
Aged 80 years.
R.I.P.
Erected by his fond wife.

A horizontal slab bears only one word :

(58) LYONS (H.S.)

(73) GREALLY (P.S.)
Lord have mercy on the soul
of James Greally
Aghamore
Died Sept. 16th 1879.
And his wife
Mary
Died Jan'y 7th 1893.
R.I.P.

(38) DEVENY (H.S. Pils.)

I.H.S.
Lord have mercy on
the soul of
Bridget Deveny alias Delaney
Who departed this life
December 14th, 1882,
Aged 23 years.
Erected by her father William Delaney
in
honor of him and posterity.

(49) DELANEY and NEILAN. (P. Mon.)

O Lord
Have mercy on the soul of
Patrick Delaney
Died 10th July 1884
Aged 60 years.
Also his daughter
Nannie
(The beloved wife of
M. J. Neilan)
Died 22nd June 1885
Aged 26 years.
Erected by their loving family.
(On pedestal)
Lord have mercy on the soul of
Ellen P. Delaney
Died February 17th, 1907.
And her beloved son
John Delaney
Died August 31st 1919.
Patrick Delaney was a well-known and
popular business man with premises in
Main St. The business is still continued
by his daughter-in-law, widow of the late
Mr. John Delaney.

(52) REAGAN (P.S.)

O Lord have mercy
On the soul of
Neal Reagan
Who departed this life 1801
Aged 56 years.
R.I.P.

(56) LYONS. (H.S.)

Ta me sinte anuidh san cre
Bhídh me a chaidé air an tsogal mar thu
Guidh oram anois, ar offir De.
Agus na leig me o flaitihs aig dul amn.

Pray for the soul of Anne Lyons
alias Fitzmaurice who died on
December the 29th, 1837. Aged 50 years.
Erected by her son
the Revd. P. Lyons.

(67) KELLY (H.S.)

Pray for the soul of
John Kelly
Island
Died 22 Dec., 1897.
Aged 86 years
R.I.P.

(56) LYONS (Cel. Cr.)

Lord have mercy on
the soul of
Martin Lyons
Who died Feb'y 9th 1908
Aged 86 years.
Also his wife Bridget
Who died March 18th, 1861.
Aged 29 years.
R.I.P.

They were the parents of the late Canon
Lyons, for many years P.P. of Castlebar,
where he built the splendid new Church,
as well as several schools, and carried out
many great and permanent improvements.

(62) WALDRON (H.S.)

O Lord
Have mercy on the soul of
Thomas Waldron (of Crossard)
Who died Sept. 13, 1883. Aged 53 years.
And his wife Mary Waldron
Who died May 30th, 1891. Aged 53 years.
Also their grandson
Michael J. Waldron
Who died June 11th, 1909. Aged 5 years.
Erected by their loving children.

(65) WALDRON (H.S.)

Lord have mercy on the soul of
Walter Waldron
Derrymore
Who died 19th April 1907
Aged 76 years
And of his wife
Mary Waldron
Who died 4th Feb'y 1909
Aged 75 years.
R.I.P.
Erected by their son
John J. Waldron.

(70) PRENDERGAST (H.S.)

Pray for the soul of
John Prendergast, Reisk.
Died 23rd Feb. 1898.
Aged 84 years.
Also his wife Rose
Died 23rd Feb. 1896.
R.I.P.
Erected by their son Michael Prendergast

(10) WALDRON (P.S.)

Erected by
Michael Waldron
in memory of his daughter
Delia
Died 10th of November 1866
Aged 25 years.
R.I.P.

(14) WALDRON (H.S.)

Pray for the soul of
John Waldron Aghamore
Who died on the 2nd day Dec. 1886.
Aged 78 years.
Also his wife Margaret Waldron
Who died 25th day of August 1859
Aged 68 years.
Also
The soul of Andrew Waldron who
Died 2nd August 1899
Aged 80 years
And for the soul of his wife
Mary Waldron
who died 2nd July 1890
Aged 45 years
Requiescent in pace.
(82) FORDE (Ir. Cr.)
Have mercy O Lord
On the soul of
Dan Forde, Larganboy,
Who died Aug. 6th 1906
Aged 77 years.
R.I.P.

(6) MORLEY (P.S.)

O Lord have mercy
On the soul of
Mary Morley
Bargariff
Who died Nov. 20th, 1910
Aged 78 years
And her son Patrick
Who died March 21st. 1908
Aged 42 years
R.I.P.
Erected by her brother James Lyons.

(69) WALDRON (H.S.)

In
Fond Memory
of
Michael Waldron
Reisk
Who died 10th Sep. 1908.
Aged 73 years
R.I.P.
Erected by his sons U.S.A.

(88) BAILEY (P.S. Ir. rl.)

Erected by
T. Bailey, A.D. 1886
In memory of his father
John
And his mother
Bridget
Also his brothers
Patrick and Andrew.

(97) TARPEY (Ir. rl. wd. cr.)

Michael Tarpey, Larganboy,
Died Jan. 29th, 1888
Aged 21 years.
R.I.P.

(99) COX (H.S.)

John Cox
Borgriff

(57) LYONS (H.S.)

I.H.S.
O Lord have mercy on the soul of
Denis Lyons and wife who
de (illegible)
This tomb was erected by him
For them and posterity.
In the grave you are laid
We shall not deplore you
Tho' grief and sad mourning
Encircle your tomb
Your Saviour who died
On the Cross to redeem you
Will guide you forever
With the light of his love

July 1st., 1937. "ANTIQUARIAN."

BURIED HISTORY OF BALLYHAUNIS.

Where Missing Links May Be Found.

INVENTORY OF INSCRIPTIONS IN ANCIENT AUGUSTINIAN CEMETERY.

(By "Antiquarian.")

Looking towards the stained-glass window in the east gable, there may be seen on the left, set rather low down and flush with the wall, a black mural tablet, evidently sepulchral, and partially chipped.

The surface appears like some hard black plaster, and looks as if it had been pressed out of a mould. What its original purpose was, or whose memory it was intended to commemorate, are matters that have not been so far elucidated.

Perhaps—and this perhaps is just a wild guess, unsupported by any known evidence—perhaps there may be a connection between this slab and the mysterious vault recently discovered, the identity of which has up to the present baffled investigators.

Up to quite recently this interesting rural tablet had been almost totally concealed by the stairs leading up to the organ loft. It was only when the stairs were removed that it came fully into view. Previously it had been hidden in a gloomy corner of the old sacristy, that is, before Father Foran removed the High Altar to its present position in the west gable. It is part of Father Mansfield's scheme of reconstruction to have the High Altar once more under the stained-glass window, erected by Father Anderson in 1878.

At the top of the tablet mentioned, is a very crudely executed group of figures, the Crucified in the centre and a figure on either side, representing either angels or the two Marys. Right and left and beneath the figures are the following letters:—

I. N. R. I.
M. I. M. MARA
IHS MRA
ANNO DMN.
1616
W. C.

The use of this tablet and the interpretation of the inscription are matters for enquiry and consideration. The clearly expressed date is irrefutable proof of its antiquity.

In the mound on the north side of the church, formerly included in the old graveyard, a little clearing brought to light the following inscription:—

CASSIDY.

Lord have mercy on the soul of Mary Cassidy who departed this life 29th December 1819.
R.I.P.

Situated within the present sanctuary, quite close to the altar rails, on the epistle side, is a rather massive stone construction whose cloth-covered top now serves the purpose of a table, on which rest crucifixes, candles, statues, or other such objects as it may not be safe or convenient to place elsewhere.

The top section is a heavy, deep flat slab, thickly moulded all round and overhanging the solid square blocks beneath whose ornate face, when closely examined, shows elaborate and intricate sculptured designs. Surrounded by these ornamental flourishes is the following inscription cut in deep letters into the stone:—

O'GARA.

I. N. R. I.
Pray for the soul of
Charis O'Gara and Family
for whom this tomb was
made by
Ber. A. Rb. of Tuam
An. Dm. 1739.

Originally this object was set up in the old ruins, before they were moved into Our Lady's Chapel by Father Foran. To make room for the extension he had this

mound, as well as several others cleared away, and the floor of Our Lady's Chapel made over the graves. That is how this monument came to be in its present position, and torn away from the grave at whose head it formerly was. This monument is of the greatest interest, historically and culturally, and deserves a passing note. "Ber. A.R.b. of Tuam," is an abbreviation of "Bernard Archbishop of Tuam." He had been parish priest of Knock and Aughamore, but in 1723 the Pope appointed him Archbishop of Tuam. As the Penal Laws were at the time rigorously enforced, he had to be secretly consecrated, afterwards leading a hidden life with the bloodhounds on his track. He was a grandson of the Noble Ferghal (Farrell) O'Gara mentioned in the following:—

(Extract from letter signed on the 10th August, 1636, by Bernardinus O'Clery, Guardianus, Dungallensis, and Brother Maurice Dunleavy, etc., etc.)

The Fathers of the Franciscan Order, subscribers hereunto, do certify that Ferral O'Gara was the nobleman who prevailed on Brother Michael O'Clery to bring together the antiquarians and chronologers, who compiled the following Annals (such as it was in their power to collect) and that Ferral O'Gara aforesaid rewarded them liberally for their labour.

"In proof of what we here we set forth we have hereunto annexed our manual signatures, in the Convent of Dunagall, August the 10th, 1636.

(Signed) Bernardinus O'Clery,
Guardianus, Dungallensis;
Brother Maurice Dunleavy,
etc., etc.;"

O'Clery dedicates the Annals to his patron, "Fergal O'Gara, Lord of Moygara and Coolavin," to whom he gives all credit for the vast undertaking. Two autograph copies of the Annals were made, one for O'Gara and the other for Louvain. On the death of Bernard, his brother Michael succeeded as Archbishop in 1740 and ruled to 1749. They were uncles of the O'Connor of Bealanaigara.

Considering then that Ferral is a son of Farrell O'Gara, the patron of the Four Masters, as well as other descendants and relatives, buried on the Friary Hill, though their graves are now unknown, an interesting link between Ballyhaunis and one of the most famous Irishmen in history is clearly established, and adds additional prestige to the ancient Augustinian Cemetery.

CORRECTIONS.

(29) Erected by the Revd. Michl. Waldron (omitted).
(50) Who died Feby 6th 1908. (6th indistinct).
(10) Died 10th of November 1886. (109th in mistake for 10th.)

(33) WALDRON (P.S.)

Erected by Michael M. Waldron In memory of his beloved Father Michael Who departed this life July 10th, 1847 Aged 43 years Also his beloved son Edward M. Who died March 26th., 1872 Aged 4 years Also his mother Honoria Waldron Died 6th February 1899 Aged 86 years And of his beloved son John J. Waldron Who died 1st Novr. 1916 Aged 38 years R.I.P.

Michael M. Waldron Died 6th March, 1902 Aged 63 years Sarah Waldron Died 15th May 1931

Michael M. Waldron established a flourishing business in No. 2, Main St. One of the most respected and influential residents of Ballyhaunis in his day, a member of the Poor Law Guardians, and subsequently of the District and Co. Councils, he helped to bring about many improvements and reforms in Ballyhaunis. He was chiefly instrumental in establishing in 1866 the annual Steeplechase Races over the Old Teerace Course. He took a leading part in supporting the local Brass

Band; in improving the fairs and markets; in providing a Reading Room for the town; and in having a public lighting system introduced before the possibility of gas or electricity could be availed of locally. He built many houses which he let at a low rent to the poor, and helped to extend and enlarge the town. A deeply religious man, he supported the Church with a free and generous hand, and was an unfailing friend to the poor and needy. His son, the late John J. Waldron, was also a popular representative for a number of years, displaying many of the best and most admirable traits of his esteemed father. The surviving children of Michael M. include Rev. P. J. Waldron, P.P., Kilkerrin; Mrs. D. Morris, Foxford; Mrs. Coyne and Miss Martha Waldron, Devlin, Ballyhaunis; Mr. Peter P. Waldron, Chemist, Bridge St., and two daughters in religion, who are worthily upholding the family tradition.

(98) MCGREAL (H.S.)

Pray for the soul of Cailin McGreal alias Finn Who died on the 17th September 1813 And for Patrick McGreal who caused this stone to be fixed on her grave as a memorial of his sincere regret at the loss of her. R.I.P.

(73) HOPKINS (H.S.)

Pray for the soul of Patrick Hopkins Larginboy Died 31st Oct. 187— Aged — years.

(4) HOPKINS (P.S.)

Labor Unions Vincit. 212056. Private A. Hopkins Labour Corps. 1st June 1919.

(99) DRUDY (H.S.)

May the Lord have mercy On the soul of Matthew Drudy who departed this life on the 21st day of November 1863 aged 82 years. Erected by his beloved wife Anne Drudy for him and Posterity. May his soul rest in peace. Amen.

(15) WALDRON (C.Cr.)

Ace Cruz Spes Mea. Jesus have mercy on the soul of Michael Waldron of Carton Who died 9th October 1896 Aged 73 years.

Also his sons William who died October 1873 Aged 29 years and John who died 1892, Aged 32 years. And also his daughter Anne who died 1861, Aged 13 years. May their souls rest in Peace. Amen. Erected by Timothy Waldron As a memento of his affection. Mr. Timothy Waldron is a well-known and popular Tuam merchant.

(75) SLOYAN (P.C.)

THY WILL be done. Lord have mercy on the soul of Denis Sloyan of Brackdoun who died May 9th 1840. Aged 83 years. R.I.P.

(42) KILKENNY (P.S.)

H. O'Lord have mercy Owen Kilkenny of Drumbrane Who died 4th Jan 1885. Aged 82 years. Also on the soul of His beloved wife Honoria Kilkenny who died 1st April 1882 Aged 67 years. Erected by their Children.

(44) CAULFIELD (Wd.Cr.)

I. H. S. Martin Caulfield Died Dec. 6th 1897 Pray for him R.I.P.

BURIED HISTORY OF BALLYHAUNIS.

Where Missing Links May Be Found.

INVENTORY OF INSCRIPTIONS IN ANCIENT AUGUSTINIAN CEMETERY.

(By "Antiquarian.")

As in everything else, fashions and designs in the order of sepulchral monuments have gradually changed in the course of time.

The oldest and most characteristic type of tombstone was the inscribed horizontal slab of local freestone or limestone, some of them so very massive and heavy that it required the application of great strength and power to remove them, whenever the grave over which they were placed had to be re-opened for subsequent burials.

As, however, the horizontal slab had a great drawback of being in danger of becoming totally forgotten and concealed from sight in the course of comparatively few years, through being trodden upon by people passing to and fro, and becoming covered by weeds, lichens, briars, ivy, etc., it was superseded, by the present-day headstone with suitable inscription. Later on the Celtic Cross pattern of native limestone grew in popularity and vogue. The iron railings, too, used in connection with the horizontal slabs made way for the introduction of limestone 'surrounds' or kerbing.

In addition to local, or at least native, freestone and limestone, imported marble, granite, and even concrete, have also been used as materials in the construction of memorials of different types. But it is obvious that white marble at least does not resist discolouration and weathering to the same extent as the more resistant and durable native limestone.

Funeral customs and observances also have been considerably altered and modified within living memory, chiefly through the enforcement of Church regulations, but partly through the improvement in the general standard of living.

This improvement in the social standard of the community might be indicated by the fact that it is not so very many years since the people, being too poor to hire a hearse, or even a side-sadd, convey the dead to the cemetery, used to carry the coffin either on their shoulders or slung from the hands on twisted sheets, if there was not a cart of some kind to be got.

When conveyed on a cart, the female "coaroinn" (keepers) sat on the coffin, and continued the "caoim" during the whole melancholy journey, from the home of the deceased to the cemetery, and until the burial was completed. The coffin used to be made as a rule of white deal and covered with this black shrouding. The price averaged 12/6 or 15/-. If a fairly well-to-do resident died and a hearse was required, it had to be ordered from Castlereagh. In such cases hat-bands or armlets of straw were supplied to sympathisers. That custom, surviving up to only a few years ago, has become by now entirely obsolete, just as the distribution of clay pipes and tobacco, once a universal practice, seems to have almost completely disappeared, even in the rural districts, where it lingered longest. A pious custom. The person presented with a pipe and tobacco at the corpse-house was expected to offer up prayers for the happy repose of the soul of the deceased and to smoke ever "three blasts" in memoriam.

It used to be the custom to "wake" a deceased person for two and sometimes three nights before burial. These wakes as generally carried on, so far from showing due respect and reverence for the dead, degenerated to such a terrible extent that they became regular exhibitions of contempt and disrespect towards the deceased. They were the unworthy successors of the ancient Pagan funeral games, whose origin goes back into the misty twilight of human history. But they gave rise to so many and such grave abuses that the Church was constrained to interpose its authority, and, by insisting on compliance with certain rules and regulations, eliminated the more objectionable features of these functions.



FATHER NOLAN'S GRAVE

(54) GROGAN (P.S.)

I. H. S.

In loving memory of

Owen Grogan

Kilgarraiff

who died 17th Feb. 1903

And his wife Anne

who died 2nd July 1907.

(76) WALDRON (H.S.)

O Lord have mercy on the

soul of Thoms. Waldron who

Deptd. this life June 30, 1890

Aged 48 years

This monument was erected

by his orders for him and

Posterity

(100) CARNEY (Cel. Cr.)

Lord have mercy

on the souls of

Bridget Carney, died

8th Sept. 1885 aged 64 years.

Anthony Carney died

5th May 1899 aged 92 years.

and of their son

Thomas Carney died

8th May 1898 aged 54 years

R. I. P.

(94) CAULFIELD (Cel. Cr. Ir. I.)

In loving memory

Sacred Heart of Jesus

Have mercy

On the soul of

Michael Caulfield

Patternsark

who died 27th February. 1900

Aged 58 years.

And of his wife Margaret

who died 11th Oct. 1918

Aged 71 years.

R. I. P.

Erected by their family.

(17) McCONVILLE (Cl. Cr.)

In loving memory of

Bernard McConville

who died August 10th. 1878.

Also his wife

Dorinda McConville

who died April 27th. 1910.

Aged 65 years.

R. I. P.

These were the parents of the late Harry

McConville for many years assistant teacher

in the Ballyhaunis Boys' School.

(16) SWIFT (Cel. Cr. H.S.)

In memory of John Swift

who died 19th Oct. 1865

and his wife

Bridget

who died 19th Oct. 1872

May they rest in peace. Amen.

Erected by

Their affectionate son

Patrick J. Swift

of Boston U.S. America

1st August 1885.

(47) LYONS (P.S.)

In loving memory of

Patrick Lyons Greenwood

who died 18th July 1922

Aged 81 years

Also his son Austin Lyons

Died 5th September 1906

Aged 26 years.

R. I. P.

(18) WALDRON (P.S.)

I. H. S.

In loving memory

of James Waldron

Carton South who

died 20th January 1922

Aged 72 years.

Erected by his loving wife

Bridget Waldron

(85) MEATH (H.S.)

Gloria In Excelsis Deo

I. H. S.

Lord have mercy on the soul of

Bridget Meath

of Ballyhaunis

who departed this life the

25th March 1896.

Aged 19 years.

(Space left for further inscriptions.)

Erected by her beloved father

William Meath.

Requiescant in Peace.

William Meath was a licensed trader and merchant whose premises occupied portion of the site on which the National Bank is now built. Afterwards Pat Lavan, who suffered some years imprisonment in consequence of political activities, occupied the same premises until he emigrated with his family to America, when he was succeeded by Ned Fitzmaurice as a tenant.



VIEWING OLD TOMBSTONES, JUNE 2nd, 1927.

Traditional ceremonial and superstitious observances and practices have given way before religious considerations, and the thoughtless rudeness that so often and so long characterized ordinary wakes has been softened and softened in the presence of Death by the attitude and teachings inculcated by the Church. So that a corpse, be it young or old, rich or poor, is no longer an object to jest with or peer at, as used to be the case in the wakes of yesterday, but a forcible reminder to all spectators of the fate that is surely overtaking every one of them, and stealthily approaching nearer and nearer with each beat of the heart and each tick of the clock.

One of the most beautiful and salutary rules ever enforced in this district was that which insisted on having the deceased brought to the Parish Church the evening before burial, so that the last night on earth might be spent in the House of God and in the presence of the Blessed Sacrament, watched over by Christ and His angels, instead of being the focus of attraction of home perhaps for a crowd of irreverent bores, who might have done a snip of their fingers about him (or her), and for whom the wake would be only an opportunity for a night's distraction and diversion, as an alternative to the cinema or dance-hall.

There was one sensational scene associated in my youthful mind with the ancient Augustinian cemetery that might be worth recalling here.

The cemetery, as we passed in or from the local National School, was within view, and whenever we saw a funeral taking place here, the schoolboys made it a point to be present. Such is the morbid curiosity of youth. (Have you ever noticed the irrepressible attractions funerals and corpses have for youngsters?) One dreary afternoon, as we were returning home from school with our books under our arms, we noticed a funeral in the cemetery, and made a hasty rush to the scene, scrambling over the boundary walls, it got there before the burial had taken place.

An appressed bearer it became apparent that something unusual was occurring. Women were screaming frantically, men in a panic rushing about wildly excited, some exclaiming, "Why they never come!" as they gazed impatiently and pointed towards the public road below, "Oh, why don't they hurry up!"

Soon we learned that the local doctor and the police had been sent for and were anxiously expected, but we could not get any explanation of the reason why they were so urgently needed, and could observe only the intervention of either doctor or police. But the excitement was intense, and without knowing why we became infected as well.

At length a side-car was observed by the on-eyed watchers coming over the bridge, a horse galloping at a furious rate.

"Oh, here's the doctor, at last!" they shouted, as the horse and car dashed up the hill! "And the police are rushing to see!" said others. Curiosity had now reached the highest pitch of tension.

Breathless with excitement, the doctor the late Dr. Crean) jumped from his car, shouting as he rushed forward with all possible haste: "Break open the coffin at once!"

Some of the men present seized spades, and in a jiffy the coffin-lid was prised open and the corpse exposed. The order was given to "Clear these lads away, and we are temporarily closed off to a distance. The doctor knelt beside the open coffin,

applied his stethoscope and minutely examined the remains before him, applying various tests, while the crowd around in a death-like silence of suspense and expectancy awaited his verdict.

"The man is now dead," said the doctor in a subdued tone as he stood up; "he has expired only within the last half-hour. You may nail down the coffin-lid and proceed with the burial."

From what we could overhear those present saying, it would appear that while the bearers were carrying the coffin on their shoulders up the avenue, a jolting was felt, and one began to blame another for not keeping the burthen steady. As they approached the graveyard the jolting became more and more violent; and when at length they laid the coffin beside the open grave, everyone noticed the spasmodic movements. Then, instead of doing the right and obvious thing, all present became alarmed and lost their heads. Messengers were dispatched pell-mell for the doctor and police, women screamed and fainted, and men became terrified and alarmed to such an extent that the man in the coffin, who had been hitherto only in a cataleptic trance resembling death, now really died through asphyxiation, while his friends and neighbours, paralysed with fear and terror, in the presence of a unique and to them incredible experience, rushed helplessly about as if frenzied and frantic. Even now, after such a long interval, I could roughly indicate the whereabouts of the scene of the sensational occurrence narrated above.

Enclosed by an iron railing is a heavy, thick, horizontal slab, showing signs of age. Almost completely concealed by a heavy covering of weeds, thorns and decayed vegetation, it required considerable rubbing and cleaning before the inscription could be fully made out. The lettering is beautifully executed, revealing splendid craftsmanship and artistic finish:—

(78) WALDRON. (H.S. Ir. sl.)

Lord have mercy on the soul of Mark Waldron of Cave, who departed this life the 20th of March 1829, aged 73. Erected by his son Revd. Edmd. Waldron, for him and Posterity. Also for the soul of Bridget Waldron, alias Egan, his beloved wife, who died March the 7th, 1830, aged 76. And also James, Bridget and Mary Waldron.

Rev. E. Waldron was P.P. the Neale, Ballinrobe. He bequeathed £1,000 towards the erection of a new church for Ballyhaunis. He was uncle of Canon Waldron (ob. Dec. 18, 1892), P.P., Annagh, Ballyhaunis.

(5) MARK. (P.S.)

O Lord Have mercy on the soul of Margaret Mark (Gurteen) Who died August 31st, 1912. Aged 75 years.

R. I. P. Erected by her fond husband Robert Mark.

(83) COLEMAN (Cel. Cr.)

On the soul of Thomas Coleman of Congue Who died 1st February 1801 Aged 50 years Sweet Jesus have mercy. R. I. P.

(92) MOONEY (Cel. Cr.)

Lord have mercy. In loving memory of John Mooney, Caru, Aughamore, Who died Feby 1st, 1887, Aged 50 years. And his wife, Bridget, Who died June 14th 1915, Aged 78 years. Also their daughter, Lizzie, Who died Dec. 1st, 1914, Aged 30 years. R. I. P.

(7) FORDE (H.S.)

O Lord have mercy on the soul of John Forde, who depltd. this life Jan. 3rd, 1808, aged 34 years. Also his wife Margaret, who depltd. this life April 25th, 1836, aged 55 years. This is erected by their son, Patrick Forde of Ballyhaunis, For them and Posterity.

(96) WALDRON (H.S.)

I.H.S. Lord have mercy on the soul of Anne Waldron of Currane, who died December 26th 1863 Aged 36 years. Erected by her affectionate mother Honoria Lyons.

(51) BIESTY. (P.S.)

In memory of Thomas Biesty Died 7th July 1875 Aged 22 years. Also his sister Maria Biesty Died 10th March 1871 Aged 17 years. R. I. P.

Erected by their loving family.

On both sides Also their father John Biesty who died March 8th, 1901, Aged 75 years. And his wife, Margaret Biesty Died November 12th, 1910, Aged 79 years.

(46) HACKET. (P.S.)

I.H.S. Lord have mercy on the soul of Ellen Hacket who died on the 11th March 1896 Aged 55 years. Erected by her fond husband Peter Hacket.

*Peter Hacket was a butcher residing in the premises now occupied by Mr. L. Kilroy, Main St.

A vault erected by the north wall of the cemetery bears an inscription of, only one

word—

(45) MORAN'S.

(21) CRUISE AND GANNON. (Cel. Cr.) *Jesus Have Mercy.* Pray for the souls of John Cruise Who died 26th July 1919. Aged 80 years. Died 22 Feb. 1918. Aged 60 years. John Gannon Died 22 Oct. 1927. Aged 31 years. R. I. P.

(25) MENAMARA. (P.S.)

In loving memory of Austin Menamara, Annagh, who died June 9th, 1920, Aged 77 years. Also his wife Elizabeth who died 15th Oct. 1902 Aged 50 years. R. I. P. Erected by their loving daughter Agnes.

(30) LYONS (Pl. Cr.)

In loving memory. O Lord have mercy on the souls of Patrick Lyons (Skeward) who died April 27th 1892 And Kate Lyons Died Feb. 27th, 1928. Also Ellen Lyons, who died 3rd July, 1932.

Lord have mercy on the soul of John Murphy, Lecarrow, Also his daughter Katie Murphy, And his son Patrick Murphy. R. I. P.

(33) FOLLARD. (P.S.) Thy Will be done.

O Lord Have mercy on the soul of Thomas Follard who died July 9, 1903 Aged 86 years And his wife Bridget Follard who died Nov. 17th, 1915. Aged 85 years. And their son Thomas Follard who died Jan'y 8th, 1909. Aged 41 years. R. I. P. Erected by their sons.

(39) KENNY (H.S.)

In loving memory of Thomas Kenny who died April 30, 1916 Aged 73 years. Also his wife Ellen Kenny Died Nov. 4th, 1915 Aged 68 years. R. I. P. Erected by their nephew Thomas Sweeney.

(61) FIT MAURICE (P.S.)

Your prayers are requested for the eternal repose of the soul of Patrick and Bridget Fitzmaurice Tavnaghmore. R. I. P. Erected by their loving children.

(22) HIGGINS. (P.S.)

In loving memory of Thomas Higgins Knockbrack, Ballyhaunis, who died Novr 22nd 1915 Aged 61 years. Holy Mary pray for him. R. I. P. Erected by his loving wife Nora Higgins.

(23) FOLLARD (P.S.)

Sacred Heart of Jesus have mercy on the soul of John Follard (Coolnash) Who died Nov. 10th, 1920 Aged 87 years. And of his wife Mary Follard who died August 12th, 1924 Aged 66 years. R. I. P. Erected by their fond children.

(71) FORD (P.S.)

In loving memory of Thomas Ford, Reisk, who died 7th Jan. 1871. Aged 51 years. And his wife Bridget who died 25th Feb. 1915. Aged 86 years. R. I. P. Erected by their children.

(83) MURPHY (P.S.)

Sacred Heart of Jesus have mercy on the soul of William Murphy, Larigan, who died Aug 30th, 1919. Aged 73 years. Also his sons James died July 11th, 1917. Aged 34 years, and Joseph died April 8th, 1919. Aged 25 years. R. I. P. Erected by his loving wife and children. **ANTQUARIAN.** July 28th, 1937.

Rev. G. J. Prendergast, P.P., preaching on neglected Irish cemeteries in St. Patrick's Church, Ballyhaunis (Daily Press reports, November 4, 1935), exhorted the people to do something towards improving the sad condition of things to be seen in the graveyards of the country. The neglected graves of this country, he said, were nothing short of a national disgrace. He appealed strongly to the young men to spend even one half-hour in cleaning and clearing up the graves of their departed ancestors, relatives and friends. They could spend the time very much worse. For fifteen years, he had been referring to this subject from the pulpit with, apparently, very little practical results. People ought to be ashamed of the neglected appearance of the graves in our public cemeteries. To his mind there was something inconsistent in professing respect and affection

for the memory of the dead, and at the same time allowing their resting-places to become eyesores, overrun with weeds and nettles and refuse of all kinds.

Such a deplorable condition of affairs was an insult to the dead. It was sad to think that it would require an Act of Parliament to compel people to do what their religion and natural affection told them should be a labour of love and pious devotion.

Father Mansfield O.S.A., preaching in St. Mary's Abbey, Ballyhaunis (Daily Press reports, May 15, 1934), on the subject of vandalism in cemeteries, referred to the want in the youth of to-day of those civic virtues which engendered in the mind a due respect for private and public property. They had, he said, painful experience of this in connection with the Abbey Cemetery, where acts almost amounting to vandalism had been perpetrated.

Notwithstanding previous warnings by him, which it had pained him very much to have had occasion to give, graves had been injured recently, and robbed of the flowers and shrubs planted upon them as mementoes of love and affection by the friends of the departed. He trusted it would not be necessary to refer to acts of pilfering or injuring graves again.

There is no need here to stress further the points so forcibly dealt with by Father Prendergast, or to underline the warning given by Father Mansfield; suffice it to say, that no self-respecting person would wantonly injure a grave or maliciously despoil it of its few flowers or ornamental shrubs.

(8) LYONS (P.S.)

Pray for The repose of the soul of George Lyons who died Jan. 6th, 1882 And his wife Mary Ann Lyons Who died Feb. 2nd, 1898 And their children Thomas Lyons Who died aged 1 year And Bernard Lyons Who died Jan. 21st, 1918. And Bridget Lyons Who died Feby. 6th 1891 And their grand-child George Who died in 1889. Aged 1 year. May they rest in peace. This monument is erected In loving memory of them by Mary Ann Lyons.

(At base of above is a horizontal slab with the following inscription:)

(9) LYON (H.S.)

O Lord have mercy on the soul of Thos Lyons who departed this live Novr the 3rd 1839 Aged 73 years. Also Mary Lyons alias Fitzgerald who departed this life Jan'y 23rd 1856. Beneath this tomb lies a virtuous wife Cut away in her prime of life. At the age of 35. This tomb was erected by her Bereaved husband Thos. Lyons of Tooraree for them and Posterity.

(23) FOLLARD (P.S.)

Sacred Heart of Jesus Have mercy on the soul of John Follard (Coolnash) who died Nov. 10th. 1920. Aged 78 years. And his wife Mary Follard Who died August 12th 1924 Aged 66 years. R.I.P. Erected by their fond children.

(24) MURPHY (H.S.)

O Lord Have mercy on the soul of Patrick Murphy Ballyhaunis, who departed this life May 29th 1871. Aged 43 years. R.I.P. Erected by his afflicted wife and family as a tribute of their affection.

(28) HUNT (H.S.)

I.H.S. O Lord have mercy on the soul of Bridget Hunt, who died 30th Novr. 1855 Aged 66 years. The beloved wife of Thomas Hunt of Derrynacong. William Hunt Derrynacong. Died 3rd. Erected by their son Michael Hunt.

(41) CONROY (A vault) 19
1st panel — (Surname spelled "Conroy") Erected by John M. Conroy J.P. Ballyhaunis To the memory of his daughter Mary Kate 195
Who died in 1885. Aged 3 years. And his wife Kate Ellen Who died 1891. Aged 38 years. Eternal rest grant them O Lord.
2nd panel — (Surname spelled "Conroy") O Lord have mercy On the soul of John M. Conroy Who died 8th Sept., 1929 Aged 78 years. R.I.P.

(John M. Conroy was a well-known merchant with extensive business premises in Bridge St. and Main St., occupied at present by Mrs. O'Connell (Bridge St.).

Mr. P. J. McGarry (Main St.) and Mrs. O'Higgins (the Corner Bar). His son, Very Rev. James F. Canon Conroy, M.A., is a versatile writer and a contributor to a number of religious journals, as well as being an accomplished classical scholar and a linguist. The marble pulpit in St. Patrick's Church was presented by John M. Conroy. He also generously subscribed to the New Church Building Fund, and was an active and earnest member of the New Church Committee presided over by Canon Canning, P.P. (ob. March 4th, 1921)).

(58) NOLAN (P.S.)

O Lord Have mercy on the soul of Patrick Nolan Died March 25th 1900 Aged 70 years Also his wife Bridget Died April 22nd 1879 Aged 65 years. And their daughter Bridget Died February 21st 1893 Aged 18 years. And their son James Died July 5th 1895 Aged 27 years. Erected by their loving son and brother Patrick Nolan.

(63) LYONS (P.S.)

I.H.S. In loving memory of Patrick Lyons, Reisk, Who died Octr 23rd 1928. Aged 74 years. Also his wife Nora Lyons Died Jan 6th. 1909. Aged 41 years. And their son John Died Novr. 26th 1901. Aged 19 years. R.I.P. Erected by their children.

(64) JUDGE (P.St.)

O Lord Jesus Christ Grant Eternal rest To the soul of John Judge of Clooncrin (Co. Roscommon) Who departed this life On the 3rd February 1899 In the 85th year of his age Amen. Also his wife Mary Judge Who died June 5th 1911 Aged 76 years. Amen.

R.I.P.

(65) HEALY (H.S.)

May the Lord have mercy on the soul of Honoria Healy who died 29 June 1893 And Bryan Healy who died 29 January 1900.

(66) JORDAN (H.S.)

O Lord have mercy on the soul of David Jordan of Cummer who dept. this life December 24th 1897. Aged 85 years. Erected by his beloved wife Bridget Jordan alias Murphy who departed this life March 29th 1850 Aged 78 years.

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(72) MURPHY (P.Mon.)

Lord have mercy on the souls of Thomas, Murphy Coolougher Who died February 1st 1886 Aged 50 years And his wife Celia Murphy Died September 8th. 1924. Aged 86 years. R.I.P. Erected by their son Patrick Murphy.

(74) MORAN (P.Col.)

Pray for the soul of Patrick Moran who died May 29, 1883. Aged 48 years. R.I.P. (on panel—) Pray for the soul of Mrs. Bridget Jordan Who died Nov. 5, 1904 Aged 82 years And her daughter Mollie Jordan Who died May 19th, 1904. Aged 41 years.

(77) TIGHE (P.Gr.S.)

Lord have mercy on the soul of Patrick Tighe who died March 17th, 1924. Aged 80 years And his wife Bridget Tighe Died November 1901. Aged 48 years. Their son Austin died July 1893. Aged 21 years. R.I.P. Erected by their Family.

(80) FORD (P.S.L.)

In loving memory of Our daughter Julia Ford Island Died 11th Feby. 1915. Aged 25 years.

(81) MULKEEN (P.S.L.)

Sacred Hearth of Jesusa Have mercy on the soul of Patrick Mulkeen Who died June 6th 1906 Aged 61 years R.I.P. Erected by his family.

(82) FORDE (Ir.Cr.)

Have mercy O Lord On the soul of Dan Forde, Laganbor. Who died Aug 6th 1926 Aged 77 years. R.I.P.

(85) CRIBBIN (C.Cr.)

(On South panel—) In loving memory of Thomas Cribbin of Togher Died 19th March 1877. Aged 62 years. And his wife Mary Cribbin Died 29th May 1894 Aged 61 years. R.I.P.

(86) CRIBBIN (C.Cr.)

Have mercy on the soul of John Cribbin, Moneymore. Died June 16th 1911. Aged 91 years. His wife Ann died Jan. 27th. 1911. Aged 82 years. Their daughter Mary Died April 27th 1897 Aged 33 years. Their daughter Annie died Jan. 14th. 1902. Aged 29 years. R.I.P. Erected by their Family

(87) BRENNAN (Ir.r.p.S.L.)

Pray for the soul of John Brennan died 1896. Aged 50 years. Thomas Brennan died 1896 Aged 64 years. Sarah Ann aged 11 years also John Brennan Died 1924. Aged 33 R.I.P.

(89) BOLAND (H.S. and Cel.Cr.)

Lord have mercy on the soul of Patrick Boland Who died 23th Feb. 1925 Aged 65 years And his parents William Boland died 8th May 1900 Aged 78 years And Bridget Boland died 31st. Dec. 1906 Aged 82 years. R.I.P.

(90) MORAN (H.S.)

I.H.S.E. Pray for the soul of John Moran who departed this life April 12th 1856 Aged 72 years. Also in remembrance of his beloved son Thomas Moran who departed this life December the 15th 1854 Aged 35 years. Also for the soul of his wife Margaret Moran who years Erected by his beloved son John Moran, Coolnafarne. For them and Posterity.

(91) MCGIVERN (Cel.Cr.)

In loving memory of the Thomas McGivern, Arlerg, who died in 1917. Aged 87 years. And his wife Mary McGivern Who died in 1877. aged 49 years R.I.P. Erected by their son John McGivern.

OTHER DETAILS.

Although careful and thorough searches have been made for inscriptions, it is possible that there may still remain some concealed beneath coverings of weeds, moss and grass, that may come to light later on. Should any others be discovered, they will, with the Editor's kind permission, be published in due course, so that the compilation may be as complete and full as it is possible to make it under the difficult circumstances existing at present. In the meantime, several complete sets of the instalments already published shall be kept amongst the permanent records of the Ballyhaunis Historical and Archaeological Society for reference in case of future need.

The number in parenthesis refers to position indicated in the Chart of the Cemetery. The letters "A.C." refer to the abandoned portion of the Cemetery on the north side of the Church.

- Bailey, John, Bridget, Patrick, and Andrew, (86).
- Bicaty, Thomas, Maria, John and Margaret, (61).
- Boland, Patrick, William and Bridget, (89).
- Brennan, John, Thomas and Sarah Ann, (87).
- Carney, Bridget, Anthony and Thomas, (101).
- Cassidy, Mary, (A.C.)
- Caulfield, Martin, (44).
- Caulfield, Michael and Margaret, (94).
- Coleman, Thomas, (93).
- Conry (Conroy), Mary, Kate, John M. Conry, John, (99).
- Cribbin, Thomas, Marie, Bridget, Patrick and Michael, (85).
- Cribbin, John, Anne, Mary and Annie, (86).
- Cruise, John, (21).
- Curley, Hugh, John, Thomas and Martin, (31).
- D'Alton, John, Ellen, Joseph and Peter, (27).
- Delaney, Patrick, Ellen and John, (49).
- Deveney, Bridget, (38).
- Dillon, Father Cristi, (A.C.)
- Dillon, Lord (Craut, A.C.)
- Dillon, Patrick, (37).
- Drudy, Matthew, (100).
- Dunn, Denis, (36).
- Dugger, Rev. Thomas, Anne, (11).
- Eaton, Alexd., Mary, Marianne, (A.C.)
- Egan, Rev. James, (A.C.)
- Egan, Patrick and Catherine, (A.C.)
- Egan, Bridget, (A.C.)

- Pittsmaurice, Patrick and Bridget, (61).
- Folliard, John and Mary, (83).
- Folliard, Thomas, Bridget and Thomas, (33).
- Folliard, James, Bridget and Michael, (34).
- Folliard, Mary, (35).
- Ford, Thomas and Bridget, (71).
- Forde, Julia, (80).
- Forde, Dan, (82).
- Forde, John and Margaret, (7).
- Forde, Thomas and Bridget, (71).
- Freeley, Thomas, Julia and Kate, (13).
- Freeley, M. (70).
- Freeley, John and Mary, (in Church).

- Gannon, Peter and John, (21).
- Giblin, Dominick and Anne, (37).
- Grealley, James and Mary, (73).
- Grogan, Oweyn and Anne, (54).
- Hackett, Ellen, (46).
- Hamroo, Far, Stephen, (103).
- Healy, Honoria, and Bryan, (65).
- Heavey, Patrick and Bridget, (19).
- Higgins, Thomas, (23).
- Hopkins, Patrick, (3).
- Hopkins, Private A. (4).
- Hunt, Bridget and William, (28).
- Jordan, David and Bridget, (66).
- Judge, John and Mary, (64).

- Kelly, John, (67).
- Kenney, Thomas and Ellen, (39).
- Kilkenney, Patricius and Maria, (55).
- Kilkenney, Owen and Honoria, (42).
- Kilteas, William and Mary, (1).

- Lyons, George, Mary Anne, Thomas, Bernard, George, (8).
- Lyons, Thomas and Mary, (9).
- Dennis, (57)
- Lyons, (56).
- Lyons, Patrick, Kate and Ellen, (30).
- Lyons, Martin and Bridget, (51).
- Lyons, Patrick and Austin, (47).

- Lyons, Austin, (48)
- Lyons, Patrick, Nora and John, (63).

- Maré, Margaret, (5).
- McConville, Bernard and Dorinda, (17).
- McGarry, Stephen, (60).
- McGivern, Thomas and Mary, (91).
- McGreal, John and Honoria, (2).
- McGreal, Cathin and Patrick, (98).
- McNamara, Austin and Elizabeth, (25).
- Meath, Bridget, (95).
- Mooney, John, Bridget and Lizzie, (92).
- Moran, (vault 45).
- Moran, Patrick, Bridget and Mollie, (74).
- Moran, John, Thomas and Margaret, (90).
- Morley, Mary and Patrick, (6).
- Morley, David and Anne, (36).
- Muldron, Owen, (43).
- Mulkeen, Patrick, (81).
- Murphy, Thomas and Celia, (72).
- Murphy, William, James and Joseph, (83).
- Murphy, Patrick, (24).
- Murphy, John, Katie and Patrick, (32).

- Neilan, Nannie, (49).
- Nolan, Rev. Jacobus D., (A.C.)
- Nolan, Patrick, Bridget and James, (59).
- O'Gara, Charis and Family, (in Church).
- O'Malley, Anne and Timothy, (40).
- Prendergast, John and Rose, (70).
- Regan, Neal, (52).
- Stogun, Denis, (75).
- Swift, John and Bridget, (16).

- Tighe, Patrick, Bridget and Austin, (77).
- Tarpey, Michael, (97).
- Waldron, Michael, William, John, Anne, (15).
- Waldron, James, (18).
- Waldron, Mark, Bridget, James and Mary, (78).
- Waldron, Anne, (96).
- Waldron, John, Margaret, Andrew and Mary, (14).
- Waldron, Pat and Rose, (29).
- Waldron, Thomas and Sarah, (20).
- Waldron, Thomas, (76).
- Waldron, Delia, (10).
- Waldron, Walter and Mary, (68).
- Waldron, Austin, (12).
- Waldron, Michael, Edward, Honoria, Michael M., John J., and Sarah, (53).
- Waldron, Thomas, Mary, Michael J., (62).
- Waldron, Michael, (60).

"ANTIQUARIAN." August 16th, 1937.

BALLYHAUNIS HISTORICAL AND ARCHAEOLOGICAL SOCIETY.

Review Of Season's Activities.

LINKS WITH THE PAST.

FROM BRONZE AGE TO THE PRESENT DAY.

(By "Antiquarian.")

Though the season now drawing to a close has not been remarkable for any discovery in the district of a really sensational character, still it has not been entirely barren of results, and considerable progress has been made in accumulating material which the future historian of the district may find interesting and useful.

It has been a recognised rule in the past to estimate the success of a season's activities by the number of objects submitted for inspection to the National Museum and accepted for one or other of the different collections of that institution. But although the number of such acceptances this year has not been as high numerically as in some years past, still, though fewer in number, they may possess a weight of archaeological value as concrete evidence of bygone social and economic conditions.

It is satisfactory to note that, generally speaking, the people of the district are waking up to the advisability of preserving for inspection and examination all objects discovered in the course of mining or farming operations, and that, even in the semblance or even suspicion of antiquity. It would be little short of disastrous if objects, seemingly useless and worthless, but really of great historical and archaeological value, should be cast aside or destroyed through ignorance or indifference on the part of the finder.

Undoubtedly it has happened too often in the past that antiques of the highest artistic and archaeological interest have been irretrievably lost to the nation through ignorance of their value or apathetic indifference. Almost every day we hear of objects that have been pitched aside as useless or even broken up into smithereens, simply because the finders were not aware that the things were of any value whatever, either to themselves, or to the nation.

The National Museum is a great and vital educational institution, whose primary object is to reconstruct and illustrate by concrete testimony the history of our people from the earliest times to the present day, and to indicate the stages of progress in every sphere of national life from century to century. Every little bit of evidence that might help to fill up a gap in our knowledge is treasured and fitted into its own place in the elaborate scheme of things, according to the designs laid down by those experts in charge of the noble work. That work is always extending, spreading out towards wider horizons, and delving deeper into the past. It will go on as long as there is a generation, and never really end. For as soon as one objective is reached, others loom up into view. No sooner is one difficult problem mastered than another still more difficult bobs up clamouring for solution.

It is the obvious duty of everyone, when the opportunity is offered to contribute wholeheartedly with the workers and researchers at headquarters in their efforts to build up on scientific lines the history, cultural and social, of our people, and their development and progress from age to age.

The Ballyhaunis district is only a very tiny fraction of the field to be cultivated, and one not particularly rich in historical associations. Unlike other parts of the country, it does not appear to have been the centre of great activity in very ancient times. And yet, notwithstanding all that, there are many directions in which useful work of the kind indicated can be carried out, and the means and facilities at hand

for undertaking operations and investigations. There is, indeed, a vast field to be tilled, but the workers are few, and the reasons for this are not far to seek. No many nowadays believe in devoting either time or energy, mental or physical, to any pursuit or enterprise that does not give promise of immediate monetary returns. Enthusiastic voluntary effort, irrespective of the prospect of immediate and substantial remuneration, is not so common a thing as it used to be once upon a time. Perhaps that attitude is the correct one for the generation.

BOG FINDS.

There were not many wooden objects found in the bogs this season, although there were the usual expectations that during the turf-cutting operations many long-buried antiques would come to light. Such as were reported were not considered worth forwarding for inspection, being either of a type that is now quite common, or so badly damaged that to cost the construction of a bog would be justified either by their beauty or educational value. In one case, however, there was a rather unique bog find that would probably appeal to the experts of the Natural History Department, but the finder, from sheer negligence, allowed it to become worthless through drying up and crumbling away into dust. It cannot be too often emphasised that wooden objects or animal remains found in bogs ought to be kept in the peat water, so that they might preserve their original forms. If left to dry they are liable to crack up, and, perhaps, through drying, to be crumbling away into water. It may be remarked, has wonderful preservative properties.

VISITS.

Visits were paid during the season to a number of places in the vicinity of known historical interest, or likely to yield results on judging from the surrounding features and visible symptoms. Some of these visits were paid by special invitation of the owners of the lands and bogs concerned. Owing, however, to unfavourable weather conditions exploratory expeditions were not so numerous or extensive as they might have been under more favourable circumstances.

LOCAL RECORDS.

The compilation of local records referring to Ballyhaunis and its environs has been considerably augmented by the addition of numerous letters dealing with local activities of different kinds, thus reflecting contemporary life in all its varied phases, and providing the raw material out of which history is manufactured. The older such records grow, the more interesting, naturally, they become,

since they help to recall the past and to set up a criterion whereby any one period might be compared with a previous one. What was the state of things then, twenty, thirty or more years ago, as contrasted with those of to-day? Local records furnish the data on which to base judgment. Were they better or worse? Have we progressed or regressed? Read and judge for yourself. The local records are records of facts, not fictions, of things attempted, things done. Words, pictures and photographs tell the tale and preserve the reality of things and events as they pass.

A CURIOUS HUNTING HORN.

On behalf of Mr. James O'Doherty, N.T., Gortnadeve, Creggs, Co. Roscommon, the Society presented a curious and interesting hunting horn, unfortunately rather damaged, to the Museum. The remarkable feature of the object was an elaborate inscription, carefully and artistically carved, presumably by the owner. The date on the horn was 1894. In a communication, Mr. Liam S. Grogan, M.A., Keeper of Irish Antiquities, returning thanks for the gift of this horn to the Museum, Section wrote: "It is a pity so much of the cortex is broken away as it would have been an interesting personal memento of *The Mas* (or *Lon* or *Dron*)." Mr. O'Doherty found the horn buried beneath a heap of rubbish and debris in an old house at Creggs.

PHOTOGRAPHS.

During the season a number of photographs were taken of places, objects and groups, relating to the work on hands, and added to the already extensive photographic collection. Some of these were reproduced in the magazine pages of the

NUMISMATICS.

Several old coins, commemorative medals and metal counters were submitted for appraisal, but in the majority of cases were found devoid of rarity value or artistic interest. It is a mistake to suppose that simply because a coin or medal is old it must necessarily be valuable. Other factors have to be taken into account, uniqueness, for instance, intrinsic worth, design, historical significance, and so forth. Only a very small percentage of the objects presented were considered worth submitting to the experts for an opinion.

QUERNS.

The location of a number of quern stones in the district was reported from time to time, but these discoveries were not considered in the circumstances of any great importance. Such objects are by no means uncommon. They are pretty plentifully distributed throughout the district, and may be no longer regarded as curiosities. It would seem that the Museum has quite as many samples of these utensils as can be conveniently fitted into the appropriate collections. But the quern stone discovered by Master Joe Keenan, in the soil at White Lake with traces of the corn still adhering to it, might indicate the possibility of other more important discoveries at or about the same place.

BRONZE AXE.

In the early weeks of June, Mr. Thomas O'Connor, Carrickmacross, Tulraghan, while cutting turf in his bog bank at Carrowmacintire discovered a fine bronze axe-head. The National Museum acquired the object through the Society, and generously rewarded Mr. O'Connor for his trouble. The sequel to this transaction was a visit to the bog by Dr. O'Leary, D.Ph., an expert in Botany, attached to the Natural History Section of the Museum. Dr. O'Leary took away for analysis hundreds of specimens of the peat strata, as well as an extensive collection of the flora to be found in the district. She was assisted in her work by Miss O'Leary, the daughter. A full report on the find and its implications will doubtless be issued in due time. When the bogs yield up their secrets many a problem will be solved that now baffles explanation.

R.I.C. DOCUMENTS.

Found in a former R.I.C. Barracks in the neighbourhood has been submitted for consideration and selection, with a view to finding out whether it included anything of historical value that might be of sufficient interest to have it included in the Section devoted to the movement of the National Independence. A cursory examination of the parcel, which consisted mostly of old forms, photographs, post and picture cards, revealed nothing really worth while, with the exception, perhaps, of the key to the cipher code used by the R.I.C. in the memorable year 1877. This, however, throws a rather vivid light on the methods adopted by the R.I.C. to thwart and frustrate the activities of the forces struggling to throw off the yoke of alien bondage.

HIGH CROSS AND PILLAR STONE.

Adjoining and overlooking from a slight eminence, the cemetery of Adergole, Dunmore, Co. Galway, is a massive stone object, artistically fashioned out of a huge boulder. On the face is a plain cross carved in high relief, and though substantial portions of the object are broken or worn off, the complete design is quite evident from what remains. A photograph by Mr. John A. Gilmore, whose business takes him from time to time to different parts of the country, on being submitted to Dr. Adolf Mahr, Director National Museum, elicited the tentative suggestion that the object, a High Cross, but until personally inspected and examined no final and definite opinion could be registered. The photo was placed in the archives of the Museum for further consideration by research students, should they desire to consult it.

Another object of interest is a Pillar Stone, the base almost of the old cemetery at Louisburgh, adjacent to the slate quarries. The portion of the stone above ground measures 8 ft. 9 ins. in height, 2 ft. 8 ins. in the widest part of the face; 2 ft. at top, and 16 ins. in thickness. After scraping away a thick coating of lichen,

Mr. Gilmore discovered two concentric circles about 3 ft. diameter surrounding a rustic, four-leaved ornament, all deeply and clearly incised into the face of the stone, which inclines at an angle of approximately 45 degrees with the horizon. No marks, symbols or inscriptions of any kind were to be observed, with the exception of the rustic pattern and surrounding circles. Not having his camera with him at the time, Mr. Gilmore made a pencil sketch of the object and noted the measurements. This sketch has also been included in the Museum archives.

INSCRIPTIONS IN CEMETERY.

A long-contemplated project of making as complete as possible an inventory of all the inscriptions to be found in the ancient Augustinian cemetery, was undertaken in the early months of the year, before the rank growth of weeds, nettles and lichens had totally concealed almost all the graves and tombstones. And after considerable labour and research the work was completed in a few weeks. It was no easy or pleasant job. Some of the inscriptions were hidden beneath thick coverings of grass and decayed weeds; others were concealed beneath heavy coats of lichen. A vast amount of scraping, cleansing and rubbing had to be got through before progress could be made with the work. It was feared that if the project were much longer delayed, many of the inscriptions, which are virtually brief biographies of local families, would be lost for ever. Careful and minute searches were made in every hole and corner for inscriptions or even parts of them, for in some cases the original lettering was obliterated or eroded to a great extent by time and weather. It is a rather remarkable fact that in all this old cemetery only one inscription in the Irish language was to be found, and that was a quatrain of pious Irish verse. The essential details, however, followed in English. Two inscriptions were entirely in Latin, and one, dating back to 1678, was partly in Latin and partly in English, as far as it was legible at all. An altar tomb within the sanctuary which was originally placed in the ruins of the old Abbey before they were reconstructed by Father Faran, O.S.A., about 25 years ago, established a link between the Friary and the Four Masters, for it commemorates the son of Farrell O'Gara, the patron of the Four Masters, who suggested the great work and defrayed all expenses involved in carrying it to completion. This interesting and historically important inscription is as follows:

I.N.R.I.
I.H.S.

Pray for the souls of
Charles O'Gara and Family
for whom this tomb was
made by his
Ber. Arb. of Tuam
An. D.M. 1739.

Prior to becoming Archbishop of Tuam, Bernard was parish priest of Knock and Aughmore. Dying in 1740, he was succeeded by his brother Michael. The extensive clearing and digging, incidental to the great work of reconstruction undertaken by Father Mansfield, the present popular and energetic Prior, brought to light some highly important inscriptions that, in all probability, would otherwise have never been heard of, or even beyond doubt the last resting-place of some very important personages in the locality.

LORD DILLON VAULT.

While operating on the old walls of the church an opening to the Lord Dillon vault was disclosed.

This structure had long been an object of enmity and speculation. The local legend was to the effect that it was the place of sepulture of the last Lord Dillon who had died a Catholic, and that when his lordship's remains were deposited in the vault, the iron door, locked by a golden key which was then thrown into the stream that meanders at the foot of the hill. If it really was the burial place of the last Lord Dillon who had died a Catholic, then, on historical grounds, it was concluded that the structure must be very ancient indeed, possibly 300 years or even older. The discovery of a vault that ran partly under the Dillon vault, wherein were found no inscriptions of any kind, or the slightest evidence to indicate ownership, started a problem that has not yet been satisfactorily disposed of. But the conjecture has been thrown out that there is some connection however slender between the mystery vault and the Dillon vault. Both are outside the church wall, one beneath, and the other, or Dillon

vault, above the level of the surrounding grounds. When the Dillon vault was entered it was found, contrary to expectation, to be a less ancient structure than would lead one to believe. It contained but a single tenant. The leaden shell bore the brief inscription:

Charles
12th Viscount Dillon
12th of Nov. 1818.

The outer wooden casket had completely decayed and fallen into pieces. But Charles had conformed in 1767 to the Established Church of England and Ireland, in order to save the family estates. If he had not died in the Faith, how came it about that the vault was entered in 1818, and egressed to the wall of the Augustinian Friary? A subtle and intriguing problem projects into view here, and various theories have been advanced and discussed without finality being reached up to the present. Before the vault was sealed up once more and the entrance concreted, it was thoroughly examined and inspected on the morning of the 27th September last by the Very Rev. E. A. Mansfield, O.S.A., Prior; Rev. Thomas Carr, O.S.A.; Dr. Andrew Smyth, M.O.; Dr. Michael F. Waldron, LL.D.; Messrs. James Waldron, John F. Smyth; Peter P. Waldron, and G. Dillon. The leaden shell, the flagged floor, the pieces of the wooden coffin, the walls, were all thoroughly searched for any inscription, sign or symbol that might furnish a clue to the puzzling problems presented for solution. Did Charles and his wife, Dillon actually die a Catholic notwithstanding his politic conformity in 1767? Where did he die, at Loughlynn or Ballaghaderreen? Why was Ballyhaunis selected as the place of sepulture? Had any one of his ancestors been buried previously in the Ballyhaunis Augustinian cemetery, that he might have a valid claim to a resting-place there? Are there any existing records of such burials? These are queries that await answers. Tradition in the district is silent on the points raised. The few people who might be able to give assistance have all passed away long ago. And no documentary evidence is forthcoming to point the way. Anyhow, recent investigations have resulted in establishing definite links between Ballyhaunis and the Four Masters as well as the Irish Brigades.

READING MATTER.

Through the kindness and courtesy of Dr. Adolf Mabir and the National Museum authorities a large amount of reading matter has been supplied for the perusal, information and guidance of members of the club of the numbers are more gripping and thrilling than the most exciting detective tales of fiction. They leave the best works of Conan Doyle, Edgar Allen Poe, Stevenson, Edgar Wallace, Philip Macdonald, Agatha Christie, or Bentley, far behind. The pieces of recent research and scientific sleuth work. Sherlock Holmes could trace a criminal by the quality of the cigarette ash found after him. These scientists can do better, far better than Sherlock Holmes at his best. They take up an object buried for 700 or 1,000 years and trace it to its place of origin, maybe Norway, and their patience seems to be inexhaustible; their knowledge uncanny; their reasoning methods subtle and exciting; and their conclusions watertight and inevitable. Once a start is made on one of these publications, it is next to impossible to lay it down until the end is reached. The interest grows and accumulates with each succeeding page until the reader is carried away into the realms of speculation by sheer force of the exposition and the magnetism of the subject.

The following are amongst the titles and offprints so far received—
"The Irish Naturalists Journal" (Quarterly Research Number). An exceptionally brilliant contribution to the lore of Irish birds and their possibilities of research work. The various articles are written by eminent scientists, each treating the subject from his own special standpoint. The birds hold the secrets of the ages.
"Christian Architecture in Ireland to the Twelfth Century." An introductory treatment of the subject pointing out the leading principles involved and the distinguishing features characteristic of ecclesiastical work in the early centuries. An illuminating exposition.
"Ballyhaunis Crannog No. I." By H. O'Neill Hencken, M.A., Ph.D., F.S.A., with sections by Gwyneth Harrington, H. L. Movius, Jr., A. M.; A. W. Stefofs, M.R.I.A.; and Geraldine Roche, M.Sc. (Reprinted from the Proceedings of the Royal Irish Academy). This is an epic

performance that ought to rank as a classic. A veritable masterpiece truly. I start to finish it unfolds wonder after wonder that leaves one almost gasping and breathless. It knocks spots out of fiction. What might be considered fantastic creations of the imagination are here described and illustrated in all their stark reality and beauty by a master hand.

"Recent Acquisitions from the County Donegal in the National Museum." Stone, Bronze and Silver Finds." By Sean P. O'Riordan. (Reprinted from the Proceedings of the Royal Irish Academy).

"Kilgreany Cave, County Waterford." By Hallam L. Movius of the Royal Society of Antiquities of Ireland. (Vol. LXV.).

"The Paleolithic Question in Ireland." By C. Blake Whelan. (From Report of XVI. International Geological Congress, Washington, 1933.)

"Studies in the Significance of the Irish Stone Age. The Campignian Question." By C. Blake Whelan. (Reprinted from the Proceedings of the Royal Irish Academy).

"The Cemetery-Cairn of Knockeast." By H. O'Neill Hencken, M.A., Ph.D., F.S.A., and Hallam L. Movius, Jr., A.M. (Proceedings of the Royal Irish Academy, Vol. XLII, Section C, No. 11).

"Excavations at Aghnaskeagh, County Louth, Cairn A." By E. Satyn Evans, M.A., F.S.A. (Reprinted from the County Louth Archaeological Journal, 1930).

"The Ages of Stone and Bronze in County Wicklow." By Liam Price. (Reprinted from the Proceedings of the Royal Irish Academy).

"Report of the National Museum of Ireland." (1934-1935).

"The Viking Gaming Board found in Ballinderry Cranog." (Reprinted from "Acta Archaeologica," Copenhagen).

"The Bronze Hanging Lamp found in Ballinderry Cranog," etc., etc.

The collection is in the course of circulation amongst members and others interested in the various subjects dealt with in the different numbers.

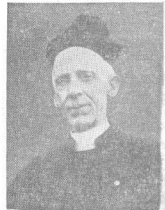
Warmest thanks are extended to Dr. Adolf Mabir, M.R.I.A., Director of the Museum; Mr. Liam S. Grogan, M.A., Keeper of Irish Antiquities; Dr. Mary O'Leary, M.Sc., of the History Section, for their unflinching courtesy, helpful suggestions and learned opinions on objects submitted for inspection during the season.

Ballyhaunis. "ANTIQUARIAN."
October 27th, 1937.

THE WESTERN PEOPLE.

NOVEMBER 27, 1937.

BALLYHAUNIS P.P.



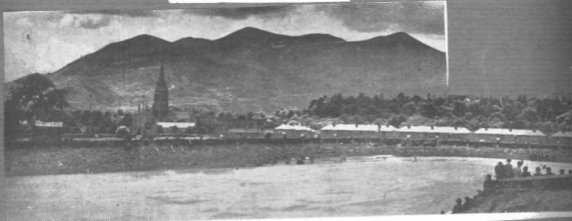
Very Rev. Geoffrey Prendergast, P.P., Ballyhaunis who for many years has interested himself in Vocational Education, and who is Chairman of the County Mayo Committee, "The Irish Church," as he is affectionately known, is also a pioneer in the Catholic Boy Scout movement.

—W.P. Photo (B.).

MOHAN (Ballyhaunis)—May 31, 1947. All the children of Ballyhaunis, Michael Heenan, deeply regretted his death. He was a very good man. His remains were removed to St. Peter's R.I. Burial ground (Monday) High Mass 10-day afterwards. (From Central Headquarters of the...)

Fitzgerald Stadium, Killarney, with the Kerry Mountains and St. Mary's Cathedral Spire in the distance

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Connaught Telegraph, 10th July, 1937.

BY KILLARNEY'S LAKES.

BALLYHAUNIS CONTINGENT PRESENT AT CATHOLIC TRUTH SOCIETY CONGRESS.

REV. G. J. PRENDERGAST, P.P., THANKED BY PARISHIONERS FOR SUCCESS OF PILGRIMAGE.

(By "Arbutus.")

There are very few, if any, Irish-born people, at home or abroad, who have not at some time or other during their lives, ardently wished and lovingly longed to have the opportunity of visiting, even for one brief hour, Killarney—famed throughout the whole world, and all down the ages, as one of the leading beauty spots of earth—a real masterpiece of bounteous Nature's best and most lavish creative efforts.

Almost since the moment they left the cradle and began to toddle and lisp, they have been hearing about Killarney, its wondrous beauty, magic glamour, and marvellous scenic charms.

In their school-books they read of its glories, in haunting verse that stirred the imagination to ecstasies of delight, and vivid masterpieces of poetic prose that stuck so tenaciously in the young memory as never to be totally forgotten.

And later on, in the course of Life's ever flowing stream, they still heard, even more eloquently and insistently, the siren voice calling, and saw the beckoning finger appealing to them, through the medium of seductive music and song, that thrilled through every fibre, and made the heart's blood course faster, to come to Killarney, where—

Angels fold their wings and rest,
In that Eden of the West;
Beauty's home—Killarney,
Heaven's reflex—Killarney.

Poets and lyricists have essayed to express the emotions brought into being by the contemplation of the marvellous and haunting beauty and historical associations that cling round Killarney. But when they had put forth their best and highest efforts they had one and all to admit that their greatest attempts of descriptive word-painting fell far short of the elusive meaning conveyed by the reality of the picture; that the resources of language were inadequate to express the feelings and sentiments aroused in the soul. They would tell you that Killarney begs description. That it is truly indescribable, and that the only way to realise its sublimity and beauty is to go there and gaze upon it, with appreciative vision and become a willing captive to its spell.

The very word itself is a concentrated poem and a song to the ear. Only pronounce it, and the musical heart wants to burst forth at once into the rapture of song. For does it not suggest song and beauty, joy and peace, to the tired and troubled heart and soul?

Lord Tennyson, for instance, on a visit to Killarney only heard a bugle blown, and upon this slender hint wrote in a fine frenzy—

The splendour falls on castle walls
And snowy summits old in story;
The long light shakes across the lakes,
And the wild cataract leaps in glory.
Blow, bugle, blow, set the wild echoes
Ringing;
Blow, bugle, answer, echoes, dying, dying,
Dying.

O hark, O hear! how thin and clear,
And thinner, clearer, farther going!
O sweet and far from cliff and scar
The horns of Elfland faintly blowing!
Blow, let us hear the purple gheins reply-
ing;
Blow, bugle, answer, echoes, dying, dying,
Dying.
O love, they die in you rich sky,
They faint on hill or field or river;
Our echoes roll from soul to soul,
And grow for ever and for ever.

Blow, bugle, blow, set the wild echoes
Ringing;
And answer, echoes, answer, dying, dying,
Dying.

PREPARING FOR TRIP.

Thomas Moore, Fitzjames O'Brien, and many others, more or less eminent in the realm of song, have found inspiration here for lovely and ecstatic verse. It is easy to understand why a spot that has never failed to impress the visitor or tourist, wherever he may have come from or what ever his nationality or creed, should have a very special attraction for the native-born. The worship of natural beauty is a common creed which all might share without distinction of race, colour or origin.

And so it happened, that shortly before the opening of the great Catholic Truth Society Congress in Killarney on 25th of last month, it was suggested that it would be a splendid, as well as a highly meritorious adventure, to organise a party from Ballyhaunis parish to be present at the concluding ceremonies and functions of the Congress on Sunday 27th.

The suggestion when first mooted appeared to many as being rather too ambitious to be feasible. Like Hy Brazil, the Isle of the Blest, Killarney seemed so far, far away from Ballyhaunis (180 miles more or less), that the prospect of carrying out the venture with any reasonable hope of success looked to most as being very remote if not altogether unattainable. It would not such a long and tiresome journey by road be too much of a strain, too fatiguing, too physically exhausting for the

average person? The spirit, of course, would be willing as it generally is indeed, especially where no extra burdens or discomforts are to be imposed on the intricacies of the flesh. Would it be possible to whip up a sufficient number to provide a load even for one bus? After all, not every parishioner of Ballyhaunis is a weakling, afraid of undergoing some slight physical hardships, in addition to the normal trials and troubles of life.

At length, after much interweaving and explaining, a sufficient number had consented to justify the chartering of a single bus. When it became known, however, that the energetic P.P. was enthusiastically and whole-heartedly in favour of the undertaking, the list of intending ticket-payers grew with phenomenal rapidity. So much so, indeed, that now two buses could be chartered with confidence and certainty. With a few additional days to take the thing better known throughout the parish, and it is likely that at least three or four buses would be required to accommodate the full contingent. Many last-minute applicants for seats had to be regretfully refused and felt disappointed in consequence. Here was a glorious chance maybe of a lifetime and 'twould be little short of a calamity to let it slip.

As there could not be an absolute certainty of reaching Killarney in time for

the Pontifical High Mass, timed to begin at 1 p.m., it was arranged that intending pilgrims would assist at Mass in St. Patrick's Church at 4.45 a.m., on Sunday morning. A rather eerie hour for people who are not noted for habitual early rising. However, at the appointed hour they put in an appearance, and punctually to the minute Father Prendergast began the celebration of the Holy Sacrifice.

WEATHER CONDITIONS.

The hour of departure was timed for 6 a.m., and within a few minutes of the hour, two buses with their load of 80 pilgrims set out on their long trek under the leadership of Father Prendergast, P.P., assisted by Rev. **Koms** Carr, O.S.A., the Priory.

The weather conditions were all that could be desired; a calm, beautiful, balmy morning. And as the heavily freighted vehicles sped along in the soft glow of the new-born day, past hedges and trees that seemed to be madly rushing by in the opposite direction; past drowsy hamlets and habitations not yet aroused from their slumbers; past tilled fields clothed in the verdure of the springing, ripening, young crops, and tracts of pasture land where the drowsy cattle grazed and turned their heads in dumb-eyed wonder, at the flying cars that broke the peaceful stillness of the morning, and kicked up clouds of dust; past barren hills and fertile valleys shimmering in the early dawn; purling streams and majestically flowing rivers; gault-stored ruins, historic spots, desolate homesteads and once-proud castles now crumbling in decay; a picture of gorgeous beauty, bathed in the golden light of the

WELLNIA IS CONSCIENT

expensive sun, unfolded itself before the eye and impressed itself on the imagination as if one were sitting in a vast cinema watching an interminable film being displayed on the screen.

On past ancient, Dunmore the buses buzzed on airy wings; past historic Tuam the archiepiscopal seat of our beloved Archbishop; took a fleeting glimpse at the outskirts of Galway; on by Gramine and Gort into the picturesque town of Ennis; away then in hot haste across the lordly Shannon and into the fair city of Limerick. Racing against time we had now done well and could afford to rest and refresh ourselves with a cup of tea. This done, the buses were boarded once more and off again to the south-west, heading of Killarney.

The day was now in all the fulness and freshness of its glory. A rare and wonderful experience! The vehicles glided along the smooth surfaced roads with the ease and gentleness almost of an express train, devouring distance greedily mile by mile; the occupants jolly and light-hearted, chaffing and joking, now pointing out conspicuous features of interest in the landscape and making inquiries; a ruin, a church, an old castle hoary and grim; the engines humming in reassuring rhythm, and the man at the wheel, eager, alert, and watchful.

On by St. Patrick's Well into the fairy-land immortalized in verse by Gerald Griffin, the Sweet Adare, lovely vale, soft retreat of sylvan splendour. The exquisite picture flashed by us all too rapidly, in its verdant woodland setting of quaint old-worldness, a fleeting vision of restfulness and soothing calm. Down into Rathkeale and by Abbeydale, revealing panoramas on all sides of flourishing countryside; valleys and hills, flowers and fruits; rivers, streams, lakes, mirroring the sunshine; and birds melodiously chourising in the thick green leafage of the bordering trees and thickets and woods. Down into Castle Island, where the outlines of the mountains purple against the sky could be clearly discerned; then on to Farcitore with the magnificently rocks overlooking Killarney ahead of us. A final spurt of nine miles and our trustworthy drivers land us at our destination. Ballyhaunis has arrived at Killarney, fit and fresh.

THE CEREMONIES.

There are crowds of people everywhere all moving towards one objective—the Fitzgerald Stadium. Pontifical High Mass has not yet begun. We have even a few minutes to wait and glance about us, and gaze about in awe and wonder and admiration at the sublime spectacle that envelops us on all sides. A white cloud, like a turban, garlands the head of a distant mountain peak. Never since creation's hour have vunder mountain tops looked down on such a solemn scene. The Stadium, on the flat and away up on the sloping tiers, is one solid mass of reverent humanity, all eyes directed towards the High Altar.

Musical floats on the air over the heads of the hushed multitudes. Mass has begun. The solemn moment of Consecration is announced by a fanfare of trumpets. There is a stillness as if of death. Mass concluded, a beautiful and eloquent sermon is preached by Rev. Hugo Kerr. The subject is "Christ in the Blessed Sacrament—The Prince of Peace." As the preacher concludes, a strange and unusual thing happens—the congregation bursts into round after round of applause. Procession of the Blessed Sacrament follows. Our accompanying priests, Father Prendergast and

FR. PRENDERGAST.

Father Carr, take part in it, looking fresh and vigorous. We have witnessed one of the most solemn and beautiful ceremonies of the Church in a setting that could not be rivalled the world over. Killarney's lakes, and dells and mountains and monastic ruins are still there, and will remain there for all time, but the Congress is no more. The high dignitaries of the Church the Papal Nuncio, the prelates and clergy have departed. The vast congregation has dispersed. The stadium is empty, lonely. It has seen its greatest day of spiritual triumph. A day that will remain unique in its history.

What a lovely little town is Killarney! To-day it is at its best, a mass of flowers and lilies and decorations. Music of hands is to be heard on all sides. Its public institutions and churches are conspicuous features. St. Mary's Cathedral is a magnificent edifice, of Early English Gothic style of architecture, designed by the famous Pugin, it was consecrated in 1885, and the final touches of completeness added during the years 1908-1912.

After a pleasant day the Ballyhaunis contingent faced for home about 6 p.m. Reaching Ennis a halt for tea was made at the Old Ground Hotel, where the catering was superb.

At the conclusion of the meal, Dr. M. F. Waldron said they should not allow the occasion to pass without thanking their good P.P. for the great and happy day they had spent in Killarney. Without its approval, support and co-operation, the expedition could not be organised, and Ballyhaunis may well thank him for being so strongly represented at the Congress. It was a big undertaking and a great responsibility to transport so many such a long distance, but everything had passed off so far without a hitch. It was a day that would never be forgotten by them. In proposing the sincere thanks of the company to Father Prendergast, he would also wish to couple the name of Father Carr, O.S.A., who was in charge of one of the buses.

The motion was carried by acclamation.

FR. PRENDERGAST.

Father Prendergast, in replying, said that the vote of thanks was quite unexpected by him, but he appreciated the kindly spirit that prompted it. He was very pleased to know they had all enjoyed their trip to Killarney. Judging by what he had heard and seen, he did not think a single one of their number had regretted having embarked on the pilgrimage. They had, he said, all stood up to the test wonderfully well, and he felt proud of his loyal parishioners. That day would live in their memories for evermore. They could never forget it, and in future years they would recall it with pleasure. Killarney would henceforth be associated in their minds with the sublime event of the Congress, its out-religious ceremonies, and the grand, its pouring and manifestation of Faith of which they were witnesses as well as participants. It was a high privilege and blessed honour to be in a position to take part, in however humble a capacity, in the concluding proceedings of the Congress, to assist at Pontifical High Mass, to receive the benediction, and to be present at the Blessed Sacrament. The occasion was in many ways unique, and he was delighted that so many of his good parishioners availed themselves of the opportunity. Many others were discouraged by the thought of the long and fatiguing journey by road, but, thank God, they had come safe

so far, and he hoped they would complete the journey in safety, and reach home none the worse, but much the better and happier for their venture. They had come through some of the most beautiful parts of Ireland, picturesque scenery, historic places, and many spots that were landmarks in the ecclesiastical history of their country. He would always look back on that day with feelings of pleasure, and he had no doubt they, too, would do the same—a bright and happy day of their lives spent amid surroundings of enchanting beauty and religious fervour. He thanked the proposer of the motion, and he thanked them all for accepting and adopting it with such spirited and emphatic enthusiasm. After all, they made his part of the work of organising and conducting the pilgrimage very light and easy indeed, and he thanked Miss Mullen for the trouble she went to in helping the work of organising and carrying out the programme.

Father Prendergast's remarks concluded amid loud and general applause.

The return home from Ennis was remarkable from the fact that it offered an opportunity for sacred and national musical programmes that were most enjoyable, and helped to while away the time. Amongst those who contributed were Father Prendergast, Rev. Charles Carr, O.S.A.; Mr. O'Donnell, Mrs. Waldron, Mrs. McLean, Mr. J. T. Smyth (who sang about 30 national songs in fine style), Mr. T. Murphy, Misses O'Malley, Misses Byrne, Mr. Coffey, Misses O'Doherty, Mr. J. A. Gilmore, Miss E. Mullen, Master Jarlath Waldron, Master P. Jennings, etc., etc.

Mr. James Waldron and Mr. Michael McGinnis, also rendered valuable assistance as stewards and superintendents.

Ballyhaunis was reached about 2 a.m. A well-deserved tribute of praise was extended to the two drivers of the buses, whose efficiency, prudence and courtesy could not be too highly rated and commended.

The names of those who travelled by bus from Ballyhaunis to Killarney on Sunday, June 27th, for the concluding ceremonies of the great Congress, included—Rev. G. J. Prendergast, P.P.; Rev. Charles Carr, O.S.A.; Dr. M. F. Waldron; Mr. James and Master Jarlath Waldron; Guard McLoughlin; Mr. and Mrs. James Byrne and Misses Maria, Bridget and Lily Byrne; Mr. J. T. Smyth; Messrs. J. Taffe and J. Jennings; Mr. Michael O'Malley; Mess. Austin Cressa; Misses M. and C. O'Malley; Miss Delta Greally; Mrs. P. J. Caulfield; Miss Bridgid M. Caulfield; Mrs. P. P. Waldron; Nurse Whiteside; Mr. and Mrs. D. McGinnis; Mr. John A. Gilmore; Misses Madge and Chris O'Doherty; Mrs. P. Smyth; Miss Nellie Mullen; Mrs. N. O'Donnell; Miss Brenda Fitzgerald; Miss Tessie Gibbons; Miss Katie Morley; Mr. Willie Morley; Mr. Thomas Murphy; Mr. Michael McGreal; Mr. and Mrs. Patrick Tarpey; Mr. Austin Jordan; Mr. and Mrs. Michael Curley; Mrs. McClean; Mrs. Thomas Lyons; Mrs. Kathleen Connolly; Mr. J. O'Dwyer; Miss B. Mullarkey; Mr. Owen Lyons; Mrs. Patrick O'Brien; Mr. Thomas Connamon; Mrs. Thomas Cunningham; Mrs. Michael O'Connell; Mr. C. Grogan; Mr. J. Mulligan; Mrs. D. Morley; Mr. A. Madden; Miss K. Phibbin; Miss M. Griffin; Miss D. Dillon; Misses Dreda Walsh; Mrs. B. Byrne; Miss A. Muldoon; Miss M. Muldoon; Mrs. Edwood, Miss B. Bannon; Miss M. Cole; Mr. Joe Regan; Miss McLoughlin; Mr. P. Griffin; Mr. M. Coffey; Mrs. M. McDonnell; Mrs. Muligan; Mr. P. Killeen; Miss B. Johnston; Mr. O. Faby; Miss Miss Faly, N.T., and three friends.

Ballyhaunis, July 6th, 1937.

"ARBUTUS."
BALLYHAUNIS SPORTS

BALLYHAUNIS CYCLING AND ATHLETIC Sports, revived yesterday after many years, attracted a large attendance. **100 Yards—1.** J. Clarke; **2.** M. Griffin; **3.** T. O'Connell; **4.** M. Griffin; **5.** W. Rose. **200 Yards—1.** P. Morley; **2.** E. Patten. **300 Yards—1.** T. O'Malley; **2.** M. Griffin; **2.** T. Hunt. **400 Yards—1.** E. Egan; **2.** P. Morley; **3.** D. Healy. **500 Yards—1.** T. Hunt; **2.** M. Griffin; **3.** D. Healy. **100 Yards Open—1.** M. Griffin; **2.** P. Morley; **3.** O'Malley. **Three Mile Cycle Open—1.** M. Flannery; **2.** E. Patten; **3.** W. Rosegood. **High Jump—**Won by J. Brett, Maycabber, at 3ft. 4ins.

Pre-historic Find Near Ballyhaunis

On Saturday, 12th June last, while engaged in cutting turf on the bog at Carrowmacantire, Mr. Thomas O'Connor, Carrickacat, Tuilraghan, Ballyhaunis, discovered a bronze battle-axe head in an excellent state of preservation.

The site of the find is approximately four and a half miles south east of Ballyhaunis, and is in the centre of an extensive tract of bog, which stretches away towards all points of the compass.

The object was found at a depth of about twenty feet beneath the original surface of the turf bank. The axe-head belongs to the type generically known as "celts," and is of the earlier or narrow form, called by way of distinction a "sparra" or "sparh," to differentiate it from the broad variety used by the gallowglasses, and is the more ancient form of weapon.

When it is remembered that the Bronze Age extends from, say, 2,000 B.C. to 300 B.C., roughly speaking, the venerable antiquity of the object may be estimated. And considering its great age, one cannot help marvelling at the excellence and finish manifested in the workmanship.

DOUBLE INTEREST.

A double interest attaches to this particular "find," firstly because of the antique itself and its age, and, secondly, because it is the first object in bronze that has been discovered and reported to in this district up to the present.

There is just the possibility though that similar objects have been found before now, but being considered by the finders of no value, either commercially or aesthetically, have been thrown aside as being worthless from any practical or useful point of view.



BRONZE BATTLE-AXE (RECONSTRUCTED).

In fact, the finder of the antique under consideration has declared that in the past several objects have been discovered in the same section of bog, amongst other things being "something in the shape of a large knife" (probably or possibly a bronze sword), but the finder thought so little of it that he pitched it into a deep bog-hole. A flint arrow-head has also been found near the spot, as well as some wooden vessels which were thrown aside as worthless, being considered of no intrinsic value or obvious utility or beauty.

Mr. O'Connor reported his find to the Ballyhaunis Historical and Archaeological Society, and the object was in due course forwarded to the National Museum for inspection and appraisal.

FOR THE NATIONAL COLLECTION.

Having satisfied himself of the genuineness and educational value of the find, Dr. A. Mahr, Director and Keeper of Irish Antiquities, entered into negotiations with the finder, and ultimately acquired it for the national collection.

ON CARROWMACANTIRE BOG
JUNE 30, 1937.



As a sequel to the "find," an expert, Dr. Mary O'Leary, D.Ph., of the Botanical Section of the National Museum, was dispatched to carry out geological and paleo-botanical investigation on the bog.

Dr. O'Leary arrived in Ballyhaunis on her scientific mission on Tuesday evening last (29th ult.), and on Wednesday morning set out to identify the exact spot where the axe-head was discovered, under the guidance of the finder.

In addition to making borings in the bog and securing samples of the different strata of the turf banks, from the lowest to the highest known levels, she also collected numerous specimens of the local flora found growing in the neighbourhood. A strenuous day's work carried out in very unfavourable meteorological conditions did not conclude until an advanced hour in the afternoon.

All the peat samples and specimens of the local flora are being taken by Dr. O'Leary to the Museum for analysis and classification, and there is a possibility that she has secured some interesting varieties to be added to the extensive collection already acquired in various parts of Ireland by the Museum.

RELICS.

On the journey out to Carrowmacantire, Dr. O'Leary halted to pay a brief visit to St. Patrick's Well at Holywell, and take a passing glimpse at the nearby ruins of the old Franciscan foundation, dating back to the 14th century. It gave her the highest pleasure to think that she stood on the spot hallowed by the footsteps of St. Patrick sixteen hundred years ago, and to see the well dred years ago, and to see the well where he baptised our pagan ancestors. She made minute inquiries as to the traditions associated with the spot, the date of the annual pattern, and whether it continued to be still observed; the method and procedure adopted in "making Stations" at the holy well, and whether they were still made by the people or had they become obsolete?

Dr. O'Leary expressed the deepest regret that, owing to the amount of work she had to do within the limited time allowed her by the authorities at headquarters, she could not avail herself on the present occasion of the opportunity of inspecting the sites of other bog "finds" in the neighbourhood, such as the Annagh bog where the ancient wooden tray was discovered by Mr. John Maguire; the Togher bog where Mr. M. Hannon found the mether; the Holywell bog where the ancient milking-pail was dug out by Mr. Thomas Lyons; the Derrycackna bog where the remains of the giant red deer were discovered by Mr. P. Henry; the Pollnacroagh bog where Mr. P. G. Glavey found the fine bog-butter vessel, and so forth. Nor could time be found to view the famous Ogham Stones at Island and Ballybeg, the Cromlech (locally known as the "resting place of Diarmuid and Grainne"), at Greenwood, or Bekan Lake, in whose bottom the ancient "dug out" or primitive canoe is firmly embedded; or several other places and objects of historical or antiquarian interest, Mannin, Rath, Feamore, etc. the souterrains (underground dwellings) at Larginboy, Carrowneddan, Aghamore, etc., or the beautiful ecclesiastical ruins of the Dominican foundation at Orjar.

Dr. O'Leary left on Thursday morning to carry out similar investigations on Moate (Co. Wick) bog.

During her brief sojourn in Ballyhaunis, the distinguished lady scientist had been a guest at the Central Hotel, where the courteous and amiable proprietress, Miss Aggie Waldron, entertained her in the usual first class style.

In addition to the special object for which she came into the district, Dr. O'Leary, who had not been previously in Mayo expressed a desire to visit some of the more interesting and historic places in and around Ballyhaunis, as many at least as the limited time at her disposal would permit.

The historic and antiquarian associations of the ancient Augustinian Abbey and the adjoining cemetery particularly interested her, and in the course of conversation with her guide it transpired that she had already heard and learned a great deal about the ancient institution, by reason of the fact that her uncle, the late mainly Father O'Leary, O.S.A., had filled the high office of Prior in Ballyhaunis for a number of years.

With the characteristic courtesy and hospitality for which he is famous, Rev. G. J. Prendergast, P.P., showed Dr. O'Leary over St. Patrick's Church, summarising its history, and pointing out and explaining its different features of interest, the magnificence of its construction, and the beauty and value of its sacred and artistic treasures.

25th February, 1939.

COMING LIBRARY CONGRESS IN CASTLEBAR.

At the meeting of the above Committee on Tuesday past arrangements were discussed in connection with the forthcoming Library Congress to be held in Castlebar next May. It was decided to ask some prominent Mayo man, such as Dr. M. F. Waldron, Ballyhaunis, to read a paper to the Congress.

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DR. O'LEARY AT THE HOLY WELL
HOLYWELL—JUNE 30th. 1937.

JULY 18, 1937

SUNDAY INDEPENDENT

Secret History of 1903 Land Act

WHY WM. O'BRIEN LAUNCHED A SUDDEN AGITATION

Wyndham's Friendly Hint

To the Editor, "Sunday Independent,"

SIR—There are, I believe, very few, if any, still surviving who happen to be aware of the circumstances that led up to the enactment of Wyndham's famous Land Act of 1903; the most drastic and revolutionary of all the seventy odd Acts passed on the Statute Book by the British Parliament in its efforts to settle once and for all time the bothersome land question.

Under political pressure, sometimes characterised by acts of violence, different British Governments had been nibbling, rather reluctantly and timorously, since 1870, at the fortress of landlordism, but it was not until 1881, that the very foundations of the old feudal system were undermined, and the hoary institution came toppling down with a thunderous crash, freeing the Irish peasant for ever from the shackles and bondage of the vilest and most demoralising serfdom then on earth.

DRASTIC MEASURE.

How it came to pass that a cast-iron Tory Government, with Mr. Jaffour (the notorious coercivist and "bloody Halfour" of the early Land League days) at its head as Prime Minister, accepted responsibility for passing the drastic measure fathered by Mr. George Wyndham, makes an interesting story, which incidentally introduces an element of comic relief into the more lurid methods of political warfare, as stage managed from behind the scenes.

It was while conversing on the terrace of the House of Commons in the Autumn of 1906 with a member (since deceased, E.I.P.J) of the then Irish Party, that I got a glimpse into the methods employed and learned at first hand from one in the know how the Wyndham Act came into being.

My informant had been in his day a noted "agitator," and the trusted lieutenant of William O'Brien himself, for long the real power behind the throne of the mild and meek, plausible, nominal leader, John Redmond.

AN UNWITTING VICTIM.

He had taken an active and prominent part in working up the preliminary agitation throughout the country, and had done his three long months "in jail" as a

consequence; a willing, though unwitting victim of

the conspiracy tacitly hatched by his fiery leader, William O'Brien, and the urbane and well-meaning Chief Secretary.

Released from prison, he lost no time in hastening to the House of Commons, exploding with wrath and indignation at the treatment he had received, and created a "scene" by rushing across the floor and flourishing his clenched fist in the face of the somnolent Prime Minister, as he sprawled on the Treasury benches with hands deep in his trouser pockets and his long legs crossed and extended to their fullest length.

Languidly the Prime Minister gazed at the fists dancing a Highland fling within an inch of his nose, but his philosophic calm remained unruffled.

RELISHED THE FUN.

Quietly laughing up his sleeve, the gentle George thoroughly relished the fun,

and went on with his study of Shakespeare's Sonnets until the time would be ripe for action.

My friend laughed heartily as he recalled such incidents and remembered how he and many others had quite unconsciously been used as pawns in the game, and went to jail for the one and special purpose of furnishing the Chief Secretary with the necessary pretext for the introduction of the contemplated land legislation.

In 1902 when the cultured George Wyndham was appointed Irish Chief Secretary with a seat in the Cabinet, the nation, exhausted by the fierce internal dissensions and strifes of the previous decade, seemed an easy problem for the strong and determined Tory Government in power, with Mr. Balfour at the helm.

Politically the country was calm, and everything seemed lovely in the garden, as viewed from across the water. From a national standpoint the outlook was rather gloomy and pessimistic.

THE U.I.L.

William O'Brien was doing his utmost to popularise and extend the United Irish League, which he had founded, but the intelligentsia shunned it, and the old Castle and landlord camp-followers sneered at it, as a new and needless fonsource of discord.

William O'Brien, however, impelled by a determination to bring about as quickly as possible a settlement of the thorny land question, obtained a personal interview and intimate heart-to-heart talk with the courteous and urbane Chief Secretary.

There was solid ground for believing that the Chief Secretary was very friendly disposed towards Ireland.

Had he not often professed his love, though only a Tory politician, for the Irish people, and made a boast that the blood of the patriotic Geraldines coursed through his veins? So far as Ireland was concerned, his political record was as yet clean and unspilled.

O'BRIEN'S PLEA.

O'Brien, with all the force and eloquence at his command, showed him the almost illimitable opportunities he now had as Chief Secretary for improving Irish affairs, particularly stressing the urgency for totally abolishing the iniquitous system of landlordism, and thus promoting more friendly relations and a better understanding between the two estranged countries and peoples.

Wyndham, pointing to the relatively peaceful and contented condition of Ireland, and the uselessness of agitators or disturbances, replied in effect that if in the face of such a condition of affairs, he were to suggest to the Cabinet that further land legislation should be adopted, he himself would be accused of needlessly opening up old sores, and fomenting strife and discontent.

The upshot would be that he would have to resign to make room for someone more amenable to Tory ideas.

But if vigorous agitation in Ireland forced his willing hand,

and compelled him to do what he could not do in the absence of the moral and political compulsion that would arise from a general upheaval, the matter would have to be viewed in a different light.

"However," he added with a twinkle in his eye, "such a contingency must be ruled out, as I am sure you, being a man of peace, Mr. O'Brien, and finally disposed towards the present Chief Secretary, would not be guilty of adding to the difficulties of his situation by stirring up the country, and it would be painful and heart-breaking to be compelled to imprison people for illegalities, such as illegal

assemblies, sedition, incitements to breaches of the peace, boycotting, and so forth.

"No, Mr. O'Brien," he concluded, "what you ask cannot be done just yet. Later on, perhaps . . ."

Grasping the situation in all its bearings, O'Brien crossed over to Ireland, and a monster public meeting under the auspices of the United Irish League was announced to be held in Aghamore, a few miles from Ballyhaunis.

THE CAMPAIGN OPENS.

Here O'Brien opened the campaign by making one of the fiercest speeches of his all-hoctic career, denouncing the Government and landlordism in all moods and tones.

The speech, reported verbatim as was then the custom, filled an entire page of next day's "Freeman's Journal," and overflowed into the following day's issue to the extent of a couple of columns.

This stupendous oratorical and rhetorical effort caused consternation in Government circles. The Chief Secretary was bombarded with questions in the House wanting to know whether he had read the speech in whole or in part, and what was he going to do about it? Would he order a prosecution of the speaker?

TONGUE IN HIS CHEEK.

Mr. Wyndham, with his tongue in his cheek, replied that a prosecution would be futile, as, not expecting any such outburst of violence, no official note-taker had been sent to the meeting, although great numbers of police had been present to preserve the peace. Yes, he would see to it that official note-takers would be present at all such meetings in future, and prosecutions would follow whenever the justification arose for setting the legal machinery in motion.

O'Brien's lieutenants and supporters took up the cue given by their leader, and in a short time the courts were busy, and the jails providing accommodation for his unexpected influx of guests.

John Redmond in utter bewilderment looked on helplessly, puzzled to know what tricks O'Brien was up to.

When the thing had developed to the desired extent Wyndham, wringing his hands in despair, presented his proposals to the Cabinet, who were now in a more reasonable frame of mind to argue with, and in due course the Wyndham Act of 1903 found its way to the Statute Book.

A JOURNALISTIC FEAT.

Were it not for the late William Doris, then editor and proprietor of the "Mayo News" (Westport), O'Brien's historic speech would have been lost. Only the "Mayo News" and the "Freeman's Journal" were represented at the meeting, but shortly after it had opened the "Freeman" reporter got suddenly ill and had to retire.

I had an appointment to meet Mr. Doris that night, but when I called to the hotel he came out with a notebook in his hand, explaining that he had to dictate his report to the "Freeman" representative, and was now slowly recovered, for telegraphing to his paper.

I considered Mr. Doris's work, when I read the whole thing next day in the "Freeman," a splendid feat of journalism.

MICHAEL F. WALDRON.

Knox St. Ballyhaunis.

MEMBER 27, 1937.

THE LORD DILLON VAULT IN BALLYHAUNIS CEMETERY

The recent discovery of the burial place in the ancient Augustinian cemetery Ballyhaunis, of Charles, 12th Viscount Dillon, gave rise to a vast amount of speculation and surmise.

Investigation revealed that Charles, the eldest of the three sons of Lord Henri Dillon, had conformed to the established church of England and Ireland in the year 1767, at the age of 22. Lord Henri his father, was Colonel-Proprietor of the famous Dillon Brigade in the service of France. Through marriage with Lady Charlotte Lee he had acquired the Lee-Litchfield estate at Ditchley, England.

Known as Dillon-Lee, Charles was born in London in November, 1745. He died Loughlyn House (Co. Roscommon) on November 9th, 1813. It seemed very strange that it came to pass that his Lordship, who had abandoned the Catholic Faith, found a last resting-place under the shadow of the ancient Augustinian Priory of Ballyhaunis, where none but Catholics were buried. Even though it be admitted that



CHURCH PARK RUINS - JULY 21, 1937.

his conformity was only a formal and external procedure, adopted, not as a matter of conviction, but merely as a conventional arrangement to save his patrimony from alienation or confiscation, still there remained other problems to be faced and explained.

"Through the kindness and courtesy of Miss Alice Dease, the well-known and gifted Irish Catholic writer, herself a great great grandniece of Lord Dillon, a good deal of light has been thrown on the problems that have arisen.

In the "Jerningham Letters," written by Lady Jerningham, a sister of the 13th Viscount Dillon, and Miss Dease's great grandmother, Lady Jerningham writes:—"My brother (Charles) died at Loughlyn House after a few days' illness. I have no other detail of this sad event, for such it really is, and I fear that all consolatory circumstances have not been in use. He had been in better health and spirits lately, enjoyed being in his own territory and was zealous in supporting the Catholic cause."

Loughlyn House (Co. Roscommon), about nine miles from Ballyhaunis, was the family seat in Ireland. Burnt down about 40 years ago and later on rebuilt, it is now occupied by the Franciscan nuns, who carry on various industries there.

Lake Charles, the 12th Viscount, his sister, Lady Jerningham, was an ardent supporter of the Catholics. Indeed, she was nicknamed "her Catholic Majesty," because of the fact that French refugees flocked to her for shelter and protection. Her husband, Sir William Jerningham, was a descendant of the old Countess of Salisbury, of whom she herself was also a descendant.

It may be of interest to mention that the Dillon estate extended from Ballyhaunis to Ballaghaderreen, being approximately 13 miles in length and roughly 6 miles broad. During the historic Land War some fierce struggles took place on this territory. Lord Dillon sold out shortly before the famous Wyndham Act came into operation.

M. F. WALDRON.

Ballyhaunis 15/11/37.

JANUARY 4, 1938.

HORN RECALLS GALLOPING GHOSTS Rare Find For Museum

Long over 134 years ago, over the steep stone walls of the hard-riding West of Ireland, in the days of storied fox-hunting gentry who have long since gone to join the galloping ghosts of John Peel and others, a horn, a recent acquisition of the National Museum, sounded.

Of almost archaeological interest, the hunting horn is profusely inscribed. It was found at Creggs, Co. Roscommon, and was presented by the finder, Mr. James O'Doherty, N.T., through the mediation of the well-known Western antiquary, Dr. Michael F. Waldron, Ballyhaunis. The horn belonged to a Thomas Conlon or Condon, and bears the date 1804. It now enriches the National Collection of Musical Instruments at the Museum.

Other recent acquisitions were a 100-years-old set of bagpipes and another Perry violin.



TABLET IN EAST GABLE - Augustinian Cemetery

Wm. O'Brien Never Met Geo. Wyndham Privately

THE GREAT LAND ACT OF 1903

Some time ago, in a letter to the "Sunday Independent," Mr. M. F. Waldron, Ballyhaunis, related a story told to him years ago by a member of the Irish Party suggesting that the Land Act of 1903 owed its origin to a friendly hint given by the then Chief Secretary, Mr. George Wyndham, to Mr. William O'Brien, who had sought an intimate heart-to-heart talk with Wyndham. Mr. O'Brien's widow, in the letter below, denies the story:—

To the Editor "Sunday Independent."
SIR—I wish to state in the name of historic truth that at no time did my husband, William O'Brien, meet Mr. Wyndham. They had no private understanding of any kind.

My husband attacked him in the House of Commons and in the country, as long as he carried out the bad cruel methods of his early political career.

WYNDHAM'S LETTER.

But in September, 1902, Captain Shawe Taylor published in the Irish newspapers a letter appealing to the representatives of landlords and tenants to meet and settle the land question. He was an unknown Army Captain. The letter would have been long ago forgotten, only for the fact that Mr. Wyndham wrote in the Irish papers a letter stating that if the representatives of landlords and tenants came to an understanding on the Agrarian problem, the English Government would see that it was carried into practice.

The Irish Party met, approved of the suggestion, and the Nationalist M.P.s named by Captain Shawe Taylor—John Redmond, William O'Brien and Tim Harrington—were, with the full approval

of the Irish Party, sent to meet the representatives of the landlords.

In "An Olive Branch in Ireland," William O'Brien told the story.

LOYAL TO HIS PROMISE.

All through the negotiations that followed the two letters, and all through the Land Conference and the National Convention that adopted Wyndham's proposal of the 1903 Land Act, and the debates in Parliament,

my husband never met Wyndham privately. John Redmond was present at the meetings that preceded the Land Bill.

Redmond and my husband were in thorough accord as to that great measure. Wyndham proved loyal to the promise he had made. The Land Bill of 1903 is a great date in Irish history.

SOPHIE O'BRIEN.

Eplester Par Patx. Tammé, France.

THE 1903 LAND ACT

To the Editor "Sunday Independent."

Sir With reference to the letter of Mr. M. F. Waldron, and Mrs. Sophie O'Brien's comment in which she stated that her husband, William O'Brien, never met Mr. George Wyndham at any time privately in connection with the Land Act of 1903, the following extracts from the "Cork Examiner" of March 11, 1907, may help to clear the matter.

The details are taken from a report of the case of William O'Brien against the "Freeman's Journal," tried at Limerick before Mr. Justice Johnson and a special jury, for articles and speeches alleged to have reflected on the character of Mr. O'Brien as a public representative.

The following, inter alia, came out in the direct examination of Mr. O'Brien by Mr. Tim Healy, K.C., one of the leading counsel of Mr. O'Brien:—

Mr. Healy:—Had you, directly or indirectly, anything to say to Lord Dunraven putting forward these Devolution proposals?

Mr. O'Brien:—Nothing whatever. From the time of my re-election I had no communication from Lord Dunraven, Mr. Wyndham, or Sir Anthony McDonnell, directly or indirectly.

Mr. Healy:—You say you never met Mr. Wyndham?

Mr. O'Brien:—Never exchanged a word with him.

Mr. Healy:—Nor the other gentleman?

Mr. O'Brien:—Never.

JAMES D. HARRITT, Abbeyfeale.



JANUARY 9, 1938

THE WYNDHAM LAND ACT

Michael F. Waldron, Ballyhaunis, in the course of a letter, writes:—

With reference to the letter in the "Sunday Independent" of January 2, commenting on mine of July 15, I should like to emphasise the following facts:—

The M.P. who volunteered the story was an old personal friend and political colleague, whose veracity I have never had any reason to doubt. He could have had no adequate reason or motive that I can see for inventing such a story. Bred in the hard school of experience, he was a straightforward gentleman, who had to deal all his life with the stern realities that confronted him hourly in his struggle for a career.

NOT A ROMANCER.

He was not a romancer, prone to exploit the creations of his own imagination either for the purpose of exaggerating his political importance or impressing his listener with the extent of his stores of mysterious information.

Occupying a high and responsible position in the National Organisation of the day, as well as being the trusted and trustworthy political confidant and right-hand man of Mr. O'Brien, he had unique opportunities for becoming conversant with what passed behind the scenes.

In all probability, the Wyndham Act would never have seen the light were it not for the frank declaration of war on landlordism, promulgated by Mr. O'Brien at Auzhamore, and the desperate

measures that were afterwards adopted by my informant and some of his Parliamentary colleagues to carry on the fight.

THE REQUIRED PRETEXT.

The agitation furnished Wyndham with the pretext and argument he required; the abuse showered on him and on the Government methods he inherited as a legacy from his predecessors in office only invigorated and braced him the more for the discharge of his self-imposed duties.

A descendant of Lord Edward, he had a warm corner in his heart for Ireland although politically attached to the Tory Party.

Was it not possible that a confidential interview, such as my informant described, could have taken place in the House of Commons unknown to one who lived at the time 400 or 500 miles away?

To say that Mr. O'Brien attacked and abused the Chief Secretary proves nothing. If the Angel Gabriel were a Tory Chief Secretary it would be the duty of the Irish Party in those days to "go for him baldheaded." In politics, or, if you will, politics, there are, and always will be, wheels within wheels, as the saying is.

Mr. O'Brien was too discreet and honourable a gentleman to give publicity to anything entrusted to him in confidence.

"All things considered, I must accept the truth of my informant's story, until positive and convincing testimony to the contrary is forthcoming."

JUNE 14, 1939.

Unique Quern Found In Mayo

Officials of the National Museum are interested in a quern found near Ballyhaunis by Mr. William Lyons, Carrowneenan, because of a floral design springing from a central ring engraved on the upper stone.

Dr. Rafferty, of the National Museum, told an IRISH PRESS reporter that floral carving on a quern was unknown in this country and that the quern, in all probability, was a ninth or tenth century production.

Our Ballyhaunis correspondent says: The upper stone is about 24 inches in diameter, and has two holes perforated near the edge for the working of the instrument by both hands or two operators simultaneously. The axis hole is 7 inches in diameter.

The upper surface is elaborately ornamented with a deeply incised floral pattern of seven petals springing from a central ring. This historic object will be on view in the antiquarian section now being organized as the nucleus of a local museum.

PAROCHIAL HALL FOR BALLYHAUNIS

A meeting of Ballyhaunis parishioners, called by Rev. G. J. Prendergast, P.P., who presided, unanimously decided that the building of a parochial hall be undertaken with the least possible delay. Officers and a representative committee, with Father Prendergast as President, were appointed.

The chairman said he had received several promises of generous subscriptions. He felt sure that the exiled children of the parish would, as in the past, be delighted to help in the undertaking.

FEBRUARY 2, 1938.

BALLYHAUNIS TO HAVE A HALL

Pastor Confident

That the building of a parochial hall be proceeded with without delay was the unanimous decision of a public meeting of the parishioners of Ballyhaunis.

Rev. G. J. Prendergast, P.P., who presided, said that for a long time past the community badly needed such a centre for social, cultural and recreational purposes to supplement the work of the Church and schools. He had already obtained the sanction and approval of His Grace the Archbishop.

The exiles, he felt sure, could still be relied on, as in the past, to do what lay in their power to enable their friends at home to carry to completion this necessary work, more necessary now than ever before, when there were so many subtle and insidious dangers threatening on all sides their Faith, and the morality of the youth of the country. He had received several promises of generous subscriptions.

Officers and a representative Committee, with Father Prendergast as President, were appointed.

MARCH 15, 1938

C.Y.M.S. IN MAYO

Rev. G. P. Prendergast, P.P., presided at a large meeting at Ballyhaunis (Mayo) when a branch of the Catholic Young Men's Society, the first in the parish, was formed.

The aims of the Society were explained by the Chairman and Dr. M. F. Waldron.

Father Prendergast was appointed Spiritual Director, and the following officers were elected:—

President, Dr. Waldron; Vice-President, Mr. Joseph Cooney, N.T.; Executive-Messrs. J. A. Gilmore, A. Madden, P. Phillips and J. Freely.

Study Circle—President, Dr. Waldron; Vice-President, Mr. V. Hyland; Hon. Secretary, Mr. P. J. Gill; Hon. Treasurer, Mr. Michael McGreal.

5th November, 1938.

The Ballyhaunis C.Y.M.S. opened its winter study circle on Friday night in the Boys' School. Dr. M. F. Waldron, President, reviewed the work done during last year. Rev. Fr. Prendergast, P.P., also addressed the members. There was a large attendance present.

12th November, 1938.

There was a large attendance of members present at the C.Y.M.S. winter Study Circle which was held in the Boys' School, Ballyhaunis, on Friday night last. Dr. M. F. Waldron, President, and Rev. Father Prendergast, P.P., addressed the members, and a very interesting paper on "The question of the advantages of the Radio" was read by Brother Herr.

C.Y.M.S. Established In Ballyhaunis

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ENTHUSIASTIC CROWD ATTENDS INAUGURAL MEETING

ELOQUENT ADDRESSES BY PARISH PRIEST AND DR. WALDRON

AIMS AND OBJECTS OF SOCIETY

("Western People" Reporter).

"Any work for the Church is your work If a priest is attacked you are attacked, and the Church is attacked; if a bishop is attacked Jesus Christ is attacked"

"The purpose of the C.Y.M.S. is to make, individually and collectively, an assault upon vice and error, upon false principles and unsound morals, until they render this country 'a holy and acceptable people' in the sight of the Lord."

These are extracts from a very able and important address delivered by Rev. G. J. Prendergast, P.P., Ballyhaunis, at a most enthusiastic meeting held in the local schoolhouse last Sunday, when a branch of the C.Y.M.S. was established in the town.

FOUNDED IN 1849.

Rev. G. J. Prendergast, who presided at the meeting, said the C.Y.M.S. was founded by Dean O'Brien, of Limerick in the year 1849. In his address, which was published in 1865, and issued to the Brotherhood in Ireland, he points out that the members are banded together for the simple purpose of makin, individually and collectively, an assault upon vice and error, upon false principles and unsound morals, until they render this country "a holy and acceptable people" in the sight of the Lord.

ENEMY OF RELIGION.

"The Society seems to have flourished where opposition to religion was greatest and more highly organised, for we find it flourishing in the big towns and cities," continued the Rev. Chairman. "At the present time," he added, "it seeks to establish itself in every district. Do we wonder why? Well, a possible explanation is, that the Enemy of Religion, and by Religion I mean the Catholic belief and practice, the only Religion, has now extended his field of operation, and a reading generation has given him a foothold in Catholic homes and in Catholic minds."

"DOUBTFUL MORAL VALUE."

"I say this," he went on, "because I know that the reading material supplied to us has been, and is for the most part, of doubtful moral value, and is for the greater part definitely immoral and sometimes irreligious."

"All this is the work of an organised enemy, and it has led to laxity and looseness in thinking in regard to social questions that are also primarily moral questions. For instance, in regard to the fundamental social unit, the family, the way thinking as to the duties of parents and children; as to the duties of master and servant; as to the duties and corresponding rights of employers and employees, and the result we witness every day in actions and formation of habits that are opposed to the moral law."

"If we ask the reason why this is so, we are told that public opinion sanctions such a state of affairs."

"Yes," he went on, "the public opinion that is moulded by the literature I have already spoken of, the doubtful, immoral and irreligious literature that has found its way into our Catholic homes and into the boxes that substitute brains in many of us."

"IS IT RIGHT?"

"Stand back and examine the position. Is it right that a Catholic man or a Catholic community should take as his standard the viewpoint of his enemy? Certainly not."



VERY REV. G. J. PRENDERGAST, P.P.

"And now tell me," he continued, "who are better fitted to correct these false principles in the philosophy and morals of life than a body of men taken from the ranks, a body of men who know the mind of their brother rankers? Such a body is the C.Y.M.S. You are formed to create a true public opinion. We are all social beings, and public opinion must mould the prejudices or principles of most of us."

"A GLORIOUS TRADITION."

Continuing, the Rev. Chairman said, "Now is it not definitely up to us, a great Catholic people with a glorious tradition, to see that our public opinion is based on the principles laid down by Our Holy Father in his several Encyclicals. I said above, 'create' a public opinion, but perhaps I should have said 'restore,' for to you has been handed down the proud record and priceless heritage of your forefathers—that of 'putting a proper value on things.' Would not that phrase be a good definition of what public opinion means among a Catholic people? Do you put the same value on things as they did? If not, then restore their values, for they were right; restore their values and you will make public service and public resources in this country the handmaid of goodness and justice and truth. You will be enacting the Counsel of the Master when He said: 'Seek ye first the Kingdom of God and His Justice'"

HOW TO ACHIEVE IT.

"How are you to do this: how are you to get the great results that must certainly crown the efforts of a body like the C.Y.M.S.? This is how: (1) keep always in mind that you are of a great army called by God through our Holy Father to the work of Catholic action. It is the lay apostolate whereby Christ reaches the hearts of men. He wishes to save and whom He could not reach through the priest. This is the reason why: for the federation of the C.Y.M.S. organised in 1927 and approved by the Bishops of Ireland in 1934."

THINGS NECESSARY.

For success you require three things: (1) Personal formation—that is, each person for himself must get a good grasp of the principles that underlie Catholic belief and conduct. Speaking on Catholic

N.U.I. CONVOCATION.

To the Editor "Irish Independent."

Sir—May I ask as a matter of public interest, what has become of the N.U.I. Convocation? Has it ever been held to order, or is it still functioning in some unobtrusive way, unknown to those who are concerned as well as the outside world?

As far as I am aware, no regular meeting of this body has been held for the past couple of years at least; a fact which would indicate a lamentable subsidence of interest in the activities of the N.U.I.

GRADUATE.

Action: Pope Pius X says: "All who are called to direct or take part in the Catholic movement should be Catholics of tried vision, convinced of their faith, and who should be men of real piety, of manly virtue, of purity, of spotless life, so as to be a good example to all."

SCIENTIFIC FORMATION.

"And now we come to the second point for success. It is—there must be scientific formation."

"Catholic Action," he went on, "must be scientific Catholic action. The man who has proved in himself the personal and spiritual requirements must be ready for further preparation. His mental outlook on life and his application of moral principles to his daily intercourse with men and problems must have order in it."

THIRD POINT.

"Still, the members of the C.Y.M.S. must be more than that, and so we come to the third point. He must be, and feel himself to be, a member of a team. Personal scientific formation and individual enthusiasm are all very well, but for the crossing seas we must have team work. Then we will have organized work, organized action of the group as against the action of an individual, and from this organized group action, it is easy to see how public opinion will spring a Catholic public opinion."

HEALTHY BODY—HEALTHY SOUL.

"And now, a last word," went on the Rev. Chairman. "A healthy body is the best guarantee to a healthy soul, and while the C.Y.M.S. is first and foremost spiritual in its aims, acting, as I have said before, on the Counsel of its Master, it does not neglect the social and physical uplift of its members. We will be coming nearer home when I tell you that the C.Y.M.S. will cater for the amusements of its members."

DRAMATIC SOCIETY.

"We will have a dramatic society to cater for our people, and give them a cleaner and more enjoyable evening's amusements than the pictures they are now thronging to can give them; we will give them pictures that will be worth going to see, and in addition we will have athletic and football clubs. The C.Y.M.S. won't change anything for you as far as games or other amusements for your ordinary run of life are concerned. It will only secure that instead of the enemy catering for you your own brothers in the great lay army of Christ will supply all your needs, and you will be brought to sing the words of an Australian Mother—

"Rejoice, our hearts are Thine,
"Purges in Fide" shall we stand
Facing Thy foes on either hand;
By Thy dear grace our faith shall shine
Even as this altar lamp of Thine.
Mary, our Mother, thine aid
And bless our youthful ranks arrayed.
Thy every day and hour shall bring
New virtues for Christ Our King."

FALSE LITERATURE.

"We have a false Catholic community here, thank God," continued the Rev. Chairman. "But it is not enough for yourselves to be good; you must inculcate that goodness in others by meeting here and by discussing things, by knowing Catholic principles and by discussing them with economic principles."

"This Society," he emphasised, "is not to be an ornament. You are good men here; you are in the Sodality, but evidently the time has come when that is not enough; you must combat false literature and false opinions."

OPEN ENEMY.

"There was none in anybody saying

that this was for the priests, and that everything was all right, every one made everything was alright, everything would indeed be all wrong. We want to be on our guard at the present time more than any other time in our history. Our forefathers fought an open enemy at the Altar Rock, and everywhere, dying rather than give in to their faith, their gentleness, it is not an open enemy we have to fight. Subterranean work has been flowing inward to the rank and file of our people. Sometimes we hear stories of our boys and girls in England which are not very creditable. They are not able to stand up for their faith whenever it is assailed, because they do not know the fundamental principles of their faith. After leaving the primary school, our boys and girls unfortunately have no opportunity of learning true Catholic principles, the principles that direct our belief and morals.

DO WE KNOW?

"How many of us," he asked, "know of the rights of parents and the duty of children to their parents; of the question of divorce which at the present time is flouted in other countries; of the question of descent and just claims for all things; the fundamental Catholic principles which we should know. If our young people go away and into an atmosphere where their religion is attacked, or something detrimental to their religion is thrown in their face, they will be unable to stand up for their faith; they will be like dumb dogs. They are unable to give an account of the faith in which they were baptised, and very often they renounce it themselves."

A BEAUTIFUL PARISH.

"It is, I know, not absolutely necessary for a beautiful parish like Ballyhannis to have a branch of the C.Y.M.S., but still there are papers coming in that are immoral. There are papers read by people who see no harm in them. These papers sometimes get into the hands of youngsters, and the glamour of that story will lead the young man away."

A FALSE STATEMENT.

"It has often been said, especially by the young people, that work such as this was purely work for the Church." "That is a most false statement," declared the Rev. Chairman. "Any work for the Church is your work. If a priest is attacked, you are attacked, and the Church is attacked, and if the Church is attacked a bishop is attacked. If a bishop is attacked Jesus Christ is attacked."

THE MASTER'S FORT.

"There is nothing required to be a member of the C.Y.M.S. except to be a good Catholic. I want the youth especially the young men of the parish, to be up and doing. Spiritually the outlook of the Society is to guard the Master's fort. In doing that you are also catering for your own monthly exercises."

BRANCH FORMED.

This concluded the Rev. Chairman's address, and on the proposition of Mr. Joseph Cooney, N.T., seconded by Mr. T. Coyne, it was decided to establish a branch of the C.Y.M.S. in the town, with Father Prendergast as Spiritual Director.

The following officers were elected:—President, Dr. M. P. Waldron, Vice-President, P. J. Cooney, N.T.; Sec. Mr. Seamus Dwyer, N.T.; Treas. Mr. W. J. Mulligan; Committee: Messrs A. Madden, M. P. Freely, P. Phillips, J. Gilmore.

STUDY CIRCLE FORMED.

It was also agreed to form a study circle, which will meet once a week and informally discuss matters relating to economic and social questions. The following were elected on the Study Circle:—Leader, Dr. M. P. Waldron; Vice-

leader, Mr. V. Hyland; Sec. Mr. P. Gill; Treas. Mr. M. McGreal. In addition to the above, the circle is open to those desirous of entering and taking part in the various discussions at the meeting.

The Rev. Chairman described the Study Circle as "the most interesting part of the evening."

DR. WALDRON'S THANKS.

In expressing thanks and gratitude for the honour conferred upon him in electing him as first President of the Ballyhannis C.Y.M.S., Dr. M. P. Waldron said that he would be glad to carry out the work as set before them by the Rev. Chairman.

ADVANTAGES.

If they considered the advantages to be got by being a member of the Society, it would occur to them, that the advantages would be a spiritual one. By being a member of the Society they would be bound more closely to the Church and to the priests; it will make

them more loyal and steadfast Catholics; they will be proud of their religion because our own apostles (the four sons of a Great Army). Intellectually, they will become enriched through the scheme of the Study Circle. "Unfortunately," he went on, "people don't think enough for themselves and they don't ask the great questions that agitate the world at the present time. They allow one or two who have certain definite, and very often selfish, aims to dominate their lives. In the Study Circle no question could arise in the public life that will not be discussed in a reasonable and to some extent, a change of ideas amongst people who don't see eye to eye is very often useful, and helps to enlarge our ideas; or vision of life will be clarified. They will see things in a new light and from a Catholic angle, and they will become a unit in the country which has spread over the country. There are secret societies, the objects of which are known only to the members themselves. For a long time some of these Societies have been working in a very hostile spirit towards the Church. There are also open societies that anybody can join, and such was the Society that had established to-day."

Concluding, Dr. Waldron defined each word forming the name of the Society, and in support of his statements quoted the famous Protestant writer, McCauley: "and so."

Leaders may rise and fall,
But to be a Catholic is ALL."

The Rev. Chairman thanked Dr. Waldron for his very interesting address, and again asked all present to put their hearts into the work before them. "I never felt so touched as I have never done it before. I therefore appeal to the young men here to recruit every young boy into this Society. Don't be leaving it to the priests; get them into the Society and get them to wear the emblems which will be available."

ARRANGEMENTS.

It was arranged to enrol members and to distribute C.Y.M.S. emblems at the

next monthly Communion day for the men.

The President (or in his absence the Vice-President) and the Secretary were appointed representatives on the Diocesan Council.

It was agreed that the Study Circle should meet every Wednesday night from 8 p.m. to 9 p.m., commencing Wednesday, the 23rd March.

PAROCHIAL HALL.

Referring to the proposed parochial hall, the Rev. Chairman said there would not be much difficulty in getting it built. He had gone a good deal farther in this direction than the people knew. When it was erected there would be ample accommodation to provide indoor amusements for members of the Society. "I hope," he added, "that God will bless this work, and that you, gentlemen, will give every possible assistance to make the branch a success. It is for your own benefit, and for the advancement of our religion, and it will count before the Master when you go for judgment."

The meeting concluded with the C.Y.M.S. prayer.

30th July, 1938.

GIFT TO NATIONAL MUSEUM.

Through the medium of the Ballyhannis Historical and Archaeological Society, Mr. James O'Doherty, N.T., Gortnavee, Cregga, Co. Roscommon, has presented to the Folk Collection of the National Museum a very old and primitive vegetable chopper recently discovered by him in the thatch of a dilapidated country house. Dr. Mahr, Director of the Museum, has written thanking the donor for the interesting gift, and commending his interest in the work of preserving and collecting our native antiquities; they be lost for all time to the nation.

This is the second gift presented recently by Mr. O'Doherty. Only last year a unique hunting-horn, elaborately inscribed, and over a century old, was donated by him for the Musical Collection of the Museum.

Now is the time to keep a sharp lookout for all things pertaining to the ancient customs and social development of our people. Their historical and educational significance and importance it would be difficult to exaggerate. We trust there are very many others throughout the country who share Mr. O'Doherty's interest in the subject.



BY T. P. DONNEGAN.

Communications to be addressed to Chess Editor, "Saturday Herald," 39 Middle Abbey St., Dublin.

A Masterpiece.

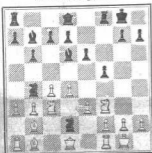
Rhymed by Dr. M. F. Waldron, Ballyhanna.
(Reproduced by special request, from an "Evening Herald" of a decade ago.)
Come, set up the Chessmen in proper array

And quickly we'll be in the thick of the fray.
My colour is White, you'll operate Black.
The Game, I'm sure, no interest will lack.
Pawn to Queen 4, is my opening you see,
With P-KB4 you reply courteously,
To Queen's Bishop 4 my Pawn I advance,
While at King's Bishop 3 your Knight
does a prance!
Have at him, my Knight, jump to King's
Bishop 3;
To King 3 a sable Pawn bounces in glee!
To Queen Bishop's 3 my other Knight
goes.
A B at King 3 faces Black's foes,
A Pawn to King 3 I venture to send,
Black Castles (KR) his cause to defend.
To King 2 a Bishop at once I dispatch,
Black Pawn to Queen's Knight 3 gingers
the match.

For safety I Castle, on the side of King's
Rook.
By B to Queen's Knight 2 a strong blow
is struck.
Now I pause to consider what move I'll
next make;
Pawn to Queen's Knight 3 is the best I
can take.
Black whips up his courage and looks all
alive
As he pushes his Knight on to King's
square 5.
Good Bishop, proceed to Queen's Knight
3.
And show your Black rival what you can
do!
Hol at Queen's Rook 3 Black fixes a
Knight,
At Queen 2, my Bishop hastens to fight.
Black Knight to Queen's Knight 5 now
hurries away;
Then to Queen's Knight's square, a
Bishop I play,
Black moves on his Bishop to Queen's
square 3,
The Pawn to Queen's Rook 3 seems best
for me.
Determinedly fighting to make the odds
even.
Black shoves on his Knight to Queen's
square 7.

(To be Continued.)

A Masterpiece.



Dr. Waldron's rhymed game continued.
The diagram shows position reached last Saturday.

In real earnest now fierce waxes the
fight.
As first blood I capture a Knight with
Black Bishop then comes with a neat
little peck,
And, taking my King's Rook's Pawn,
gives check!
With my King I now capture his Bishop
alive.
But check'd I'm again—Queen at King's
Rook 5.
My King I must post upon the Knight's
5 square,
B captures my King's Knight's Pawn
quite fair!
Not having moved this small piece
before,
My Pawn I advance to King's Bishop's
4.
Black Bishop now waits to King's
Rook 5.

But I'm on the alert for his slim little
tricks.
White Queen I next place at King's
Bishop 3,
And at King's Bishop 3 Black Rook you
may see.
I collar Queen's Rook with the Queen,
giving check.
But little indeed does Black of that reck.
The King he adroitly moves to B 2,
Leaving me doubting what's best to do.
Determined to win, by hook or by crook,
To King's Bishop 2 I shove on my Rook.
His Pawn Black advances to Queen's
Bishop 3,
And beaming with smiles he gazes on
me!
At King 4 my Bishop I hasten to fix,
Then quickly Black gallops his Knight
to Queen 6.
Now, bothered and moidhered, what
shall I do?
My Rook I'll move over to King's Rook 2,
At King's Knight 3 Black's Rook gives
me check.
How now can I save my poor King from
the wreck?
The gouty old King must crawl to
Rook's square.
But small is the shelter or safety there!
Relentless, Black's Knight checks at
KB7.
My Rook captures Knight, not making
things even.
Double check! now the Bishop's at
KK17.
The clouds darken o'er me, to despair
I'm driven!
My King I now hasten to King's
Knight's square,
And leave him forsaken and stranded
there.
Black Queen, like a hawk, swoops to
King's Rook 8,
And see! there's a neat and complete
checkmate!
On the field lies my King broken and
beat.
But some future day he'll retrieve that
defeat!

MARCH 26, 1938.

Short and Sweet.

Another rhymed game by Dr. M. F. Waldron.
Now, here's a simple game
That will not take us long;
To King's square 4 a Pawn
White briskly sends along.
With Pawn to King's square 4
Black properly replies;
And B at QB4
White then adroitly tries.
A Pawn to Queen's square 3
Is next rolled out by Black;
White Knight to KB3
Now hurries to attack.
On QB3 a Knight
Black posts to stem the rush;
Then on to QB3
White Knight will bravely push.
The King's Knight 5, QB,
On scenting danger real,
Black summons to defend,
And man the Bearn Baoghla.

White Knight gets on the move,
And whisks off Black King's Pawn;
Black Bishop captures Queen—
Her Majesty's withdrawn.

King's Bishop Pawn is lost
To White B, and there's a check!
Black King to King's square 2,
Must waddle on a trek.

White Knight to Queen's square 5
Will now peregrinate,
And Black cannot escape
A watertight checkmate!

THE MUSICAL NEWSBOY



TOMMY GAVIN (age 14)

THE MUSICAL NEWSBOY.



TOMMY GAVIN. (age 14)

PHOTO TAKEN. MONDAY
NOVEMBER 3rd. 1941



ALL SOULS DAY (1941). FR. OSULLIVAN ROSA PRAYING

PHOTO TAKEN. NOVEMBER 3rd (Monday
ALL SOULS DAY) - 1946

No. 88

15 May 1938

FUNERAL OF NOTED
AUGUSTINIAN

Received from Dr. M. F. Waldron

LIMERICK REQUIEM

the sum of _____ Pounds

five Shillings and _____ Pence

Donation Irish Chalice Congress Fund

£ 5/-

J. G. Cronston

Very many thanks

Hon. Sec.

NOVEMBER 17 1938.

A SEVENTEENTH
CENTURY RELICHistoric Chalice Restored to
Mayo Abbey

(Special to the "Irish Catholic.")

BY courtesy of Very Rev. E. A. Mansfield, O.S.A., Prior of the Augustinian Community, St. Mary's Abbey, Ballyhaunis, the writer was permitted during the week to inspect a chalice, now reposing at the Friary, which, because of its remarkable history, must be one of very few of its kind extant to-day.

The chalice dates back to the year 1641, when it was specially caused to be made for the Convent of St. Augustine at Dunmore, Co. Galway, by the then Lord Archbishop of Tuam. Most Rev. Dr. Malachi Qualey. At that time the Prior of the Dunmore House was Very Rev. Thady O'Connell, O.S.A., and under his Priorship the chalice was put into sacred use for the first time.

As the Augustinian Community and church buildings withstood the repeated assaults of alien persecutors and incendiaries in the years following, so the chalice escaped the sacrilegious work of the despoilers. Towards the close of the 17th century, however, when the reign of persecution and spoliation reached its height, the Austin Friars were obliged to abandon their charge at Dunmore and seek refuge in the surrounding hills and valleys. It was then, for the first time, that the chalice, so greatly treasured, was discovered to have disappeared from the keeping of the Fathers. Notwithstanding the most exhaustive inquiry and prolonged search over a wide field, no trace of it could be found.

Found On Dublin Quays

When all hope of its ever being traced had been definitely abandoned, one day, over 170 years later, Very Rev. Father Reville, O.S.A., while strolling along the Dublin Quays, had his attention attracted by what appeared to be a sacred vessel displayed for sale at one of

the stalls with which the place abounded. To his agreeable surprise he found, on closer examination, the article to be the long-lost chalice. Father Reville, who later became Bishop of Sandhurst, Australia, purchased the chalice and took it to the house of the Austin Friars at Hoxton, London, where it reposed up to a few weeks ago, when it was brought to the Augustinian House at Ballyhaunis.

Restored to Ballyhaunis

Its translation to Ballyhaunis was brought about in the following manner: Some years ago the present Prior of the Ballyhaunis Centre, Very Rev. E. A. Mansfield, was a member of the Hoxton Community which held the chalice. On his election in 1930 by the Irish Augustinian province as Prior of the Ballyhaunis Community, he considered it would be only right and proper, and in keeping with Catholic desire and sentiment, that the chalice should be restored to the Austin House in the Archdiocese with which it had such historic affiliation. With this object in view, he started negotiations through the correct channels, and those negotiations have now resulted in the chalice being entrusted to the care of the Augustinian Community in Ballyhaunis which is the only surviving one in Tuam Archdiocese.

The chalice, which stands ten inches high, with a base six and a quarter inches in diameter at the widest point, has the following inscription in Latin encircling the base:—

"MALACHIUS QUAELEUS
ARCHIEPS TUAMEN. ME FIERI
FECIT PRO CONVENTU ST.
AUG. DE DUNMORE TEMPORE
PRIORATUS PATRIS THADEI
CONALDI 1641."

("Malachi Qualey, Archbishop of Tuam, caused this chalice to be made for the Convent of St. Augustine of Dunmore, during the Priorship of Father Thady O'Connell, 1641.")



Very Rev. E. A. Foran, O.S.A.

LINKED WITH BALLYHAUNIS.

Rev. E. Foran, O.S.A., who died in Limerick during the week, was Prior of Hyde, Kent, and about 30 years ago was Prior of the Augustine Abbey, Ballyhaunis. During his time in Ballyhaunis he was responsible for the renovating of portions of the roofless abbey. The present Stations of the Cross and other beautiful pictures at present in the church were the productions of Fr. Foran, who was a talented artist. Speaking after Mass on Sunday, Rev. E. A. Mansfield paid tribute to the memory of the deceased and his association with the abbey.

Beautifully Wrought

Encircling the cup rim of the chalice, which is a beautiful product of the silversmith's craft, is the following Latin inscription:—

"QUAM PRAECLARUS EST.
CALIX MEUS INIBRIANS."

The late Archbishop Qualey, Rev. Thady O'Connell, O.S.A., and Rev. Augustine Higgins, O.S.A., who were slain at the Battle of Sligo on October 25, 1645, are among the number of Irish martyrs whose Cause for Beatification is presently in Rome.

Very Rev. E. A. Mansfield, O.S.A., and the Augustinian Community at Ballyhaunis, which will be the future home of the chalice, are deeply grateful to the Prior and Community at Hoxton, London, for the courteous manner in which the representations for its return were received and so favourably entertained.

25th February, 1939.

REQUIEM MASS IN BALLYHAUNIS.

Solemn Requiem High Mass was celebrated in St. Patrick's Church, Ballyhaunis, on last Saturday for the repose of the soul of the late Pope Pius XI. The officiating clergy were: Rev. Fr. Burke, C.C.; Rev. Fr. Curley, C.C.; Rev. Fr. Vincent Smith, A.M.; Rev. Fr. Prendergast, P.P.; Rev. Fr. Kenny, A.M. The church was overcrowded for the ceremony.

WALDRON (Woodpark, Ballyhaunis)—February 8, 1942. A Dublin hospital, Patrick (Paddy) Waldron, Woodpark, Ballyhaunis, beloved husband of Katie Waldron, to the inexpressible grief of his wife, family and a wide circle of friends. R.I.P. Requiem services: Ballyhaunis, on this (Friday) morning Solemn Requiem High Mass today (Friday) at 11 o'clock (O.T.) in St. Patrick's Parish Church. Funeral immediately afterwards to family burial ground, New Cemetery, Ballyhaunis. American papers, please copy.

VESVUVIUS.

ARCHBISHOP MacHALE'S DESCRIPTION

To the Editor "Irish Independent."

Sir—The Pope's beautiful and vivid description of Vesuvius embodied in today's (Sept. 21st) instalment of Mr. Morgan's enthralling series of articles, reminds me of a similar description written also by a great genius and Churchman, Archbishop MacHale.

A comparison of these two descriptions ought to prove highly interesting. Dr. MacHale's account of his ascent of Vesuvius is included in Volume I. of his Letters, No. LIX., from which the following is an extract:—

"Naples, May 30, 1832.

"On the evening of the 1st of May, after visiting the subterranean ruins of Herculaneum, buried under the streets of Portici, we proceeded to ascend Vesuvius, and reached the hermitage at the base of its conical summit exactly as the sun was going down. Having stopped there until twelve o'clock, we again returned, with our mules, guides and torches, the romantic excursion. The mules, however, were obliged soon to abandon.

"After a toilsome ascent over a deep surface of pulverized lava, which, like sand, was constantly receding from under us, we reached the top, where we were suddenly struck with a vast surface of the burning mountain that glared before us. We paused a few moments to contemplate a scene which not only made us think, but talk, with the utmost seriousness, of that which which never goes out, and viewed the fountain from which issued this flood of lava, whose slow and silent, massy, fiery course, apparently presenting the same volume as it rolled by, exhibited also an emblem of the continuous sensibility of those torments of which the elements of the place naturally reminded us. We next steered our course to the east towards the northern side, which was sending forth at the intervals of every five or six minutes masses of fiery smoke, which appeared still more terrific from the distance.

THE FIRE BREATH.

"Our way was over huge and broken masses of lava, through the openings of which we saw the fire beneath, whilst we felt its heat upon the surface, so that, by walking slowly, the place became intolerable, and, by quickening our pace, we were in danger of falling into the burning fissures beneath, and having our feet torn by the sharp edges encountered in the fall. However, we went on, with fearless and steady steps, and advanced so near the mouth of the crater that the red fire which it discharged were shot to a greater distance than the spot on which we stood. Our position, however, as well as our apology for the guilt of rashness, lay in our being stationed on the sheltered side, whereas, if the wind suddenly veered, we should run the risk of being exposed to one of those fiery showers that were blown in the opposite direction. For near an hour we looked on the awful scene, with feelings such as nothing but the sight of such a scene could inspire.

"The hollow rumblings of the cavern—the peal and less fiery body of smoke, exhibiting alternate black and white volumes, rising over the margin of the crater as a harbinger of the vivid and terrific sheets of light that succeeded, and then the sudden explosion of a mass of flame from its deepest recesses, attesting, by the loudness of its roar, as well as the tremendous height of its projecting power, the vengeful spirit of the volcano which it heralded, the sensible shocks of earthquake, which inspired even our guide with fear, and brought the fact of that which succeeded, left such an impression on my mind as to be fully content with one exhibition of the sublime object of Vesuvius. After ascending the highest peak, from which we witnessed the coyous sight of the smoking and the dusky chain of the Abruzzi, which revealed to us once more the city of Naples, the bay that lay at the base of the mountain, and the variety of olive, vine and mulberry trees, to which it gave life and freshness—a prospect as fine as ever gladdened the eyes of mortals—we returned, rejoicing that we were no longer in the subject of darkness, of earthquakes, and terrors.

MARK TWAIN.

Perhaps it would savour somewhat of irreverence in this connection to recall also Mark Twain's facetious description of his ascent of Vesuvius, given in "The Innocents Abroad," a work unimpeachably reeking with bitter criticism of Catholicity. In extenuation, however, of his hostility to the Catholic Church, its doctrines and practices, he pleads in the "Yankee Pilgrims' Progress" (Chapter XXIV):—

"He has been educated to enmity towards everything that is Catholic, and sometimes, in consequence of this, find it much easier to discover Catholic faults than Catholic merits."

MICHAEL F. WALDRON.

Ballyhaunis.



TAKEN - AUG., 1936. JOHN DEASY (Seanachie, Derry-na-coong) died 27th JANUARY, 1937.

NOVEMBER 8, 1938.

COUSINS CONTEST WILL EXECUTOR WINS CASE OVER MAYO BACHELOR'S ESTATE

ON the findings of the jury, Mr. Justice Hanna, in the High Court, yesterday, decreed probate in solemn form of the will, dated April 24, 1937, of Patrick McGreal, farmer, late of Ballydrehid, Ballyhaunis, who died on November 24, 1937, a bachelor, aged 89 years, leaving an estate value between £3,000 and £4,000.

Costs were given against John Freeley, of Hazelhill, Ballyhaunis, a first cousin of testator, who had opposed the will of April 24, 1937, on the usual grounds and sought to establish a will of April 21, 1937. An action to establish the will of April 24 was brought as executor by Thomas Freeley, Ballydrehid, a first cousin, once removed, of testator.

By the will of April 21, all the testator's property was left to John Freeley, and by the will of April 24 there was a bequest of £500 between the three priests of Ballyhaunis for Masses, and the residue went to Thomas Freeley. The last will was drawn by Mr. Michael O'Cleirigh, T.D., solicitor, on testator's instructions.

JUDGE'S COMMENT.

Mr. Justice Hanna, when granting an application on behalf of Thomas Freeley for costs against John Freeley, said he thought that it was a very unsatisfactory piece of litigation, and it was due to John Freeley's attitude.

Mr. Seumas P. Keely, for Thomas Freeley, said that Mr. O'Cleirigh had been approached by John Freeley and asked to get Patrick McGreal to make a will in John's favour. Mr. O'Cleirigh had refused because he was told by John Freeley that he had no instructions from Patrick McGreal to go to him, and because he felt that there was something wrong and something unprofessional about the matter.

Mr. Justice Hanna, in summing up, said that evidence had been given that in January or February, 1937, John Freeley came to Mr. O'Cleirigh and asked him to come out and make the old man's will. John said that he wanted him to make the will in his favour and that it would be worth £700 or more to Mr. O'Cleirigh. Mr. O'Cleirigh quite properly let his conversation go on, and asked if there were any instructions from Patrick McGreal.

"He was told 'no,'" proceeded Mr. Justice Hanna, "and he did the only thing for a responsible solicitor to do—he refused. He could not do anything unless he got instructions from the testator."

With Mr. Keely was Mr. Martin Maguire, K.C. instructed by Messrs. Cream and O'Cleirigh for Thomas Freeley, and Mr. Fitzgerald-Kennedy, K.C. and Mr. Pringle instructed by Mr. C. Harvey for John Freeley.

FITZMAURICE (Ballyhaunis, Co. Roscommon)—Jan. 1, 1932, at her brother's residence, 147, Dart St., Pimmaricoi, Ballyhaunis, Mrs. Nora T. Pimmaricoi (E.D.M.), aged 62, and deservedly grieved, R.I.P. Remains were removed to Ballyhaunis Church last evening. High Mass to be said at 11 o'clock. Funerals afterwards to Ballyhaunis.

LETTER-BOX

The Editor welcomes letters on topics of general interest. They should be brief, and the name and address of the writer (not necessarily for publication) must be enclosed.

FEBRUARY 18, 1925

The Impossible Chinese Language

Sir,—The highly interesting article, "You Can't Learn Chinese" (January 7th) brought to mind a letter I received in June, 1921, from a missionary father stationed at Shak Chin, Kaying, Swatow:—

"The spoken language is frightfully difficult. As you may know (which I didn't, by the way), everything depends on the tone of voice in which a word is spoken. Up here where I am we have six tones, and if we don't know how to use the appropriate one in pronouncing a word we might as well be talking to the Blarney Stone. For example, there are scores of Chinese words pronounced Gow. I give eight of them with their approximate tones in tonic sol-fa:—

- Doh-gow—high, pole, unite, teach, etc.
- Te-gow—glue, hinges, etc.
- Lah-gow—play, etc.
- Soh-gow—excite, etc.
- Fah-gow—biscuits, etc.
- Me-gow—clever, etc.
- Ray-gow—compare, etc.
- Doh-gow—yeast, etc.

I sent my clerk to town one day for hinges and he brought me back biscuits. I used the *Fan* tone instead of the *Te*.

I cannot adequately explain how difficult this lingo is. To make matters worse, if we don't keep constantly practising it, especially the written language, we forget it as quickly as we learn it. Fancy a backward people like the Chinese having such a complex and difficult language!

The writer was born and reared on a little farm on the Western seaboard, near Westport, and had only an elementary education. Although arriving in China without a phrase or word of the language, he acquired, after a few years' persistent application, a knowledge sufficient for ordinary purposes; and, notwithstanding the above extract, a fluency that enabled him to converse with and instruct the natives, and even to preach in it.

There are other instances of English speakers who did not allow themselves to be beaten by Chinese. T. P. O'Connor records that Dr. Jeremiah Curtin once made him an interesting offer. "I suppose," I said to him, "you have had a run through the Chinese classics?" The question was almost ironical in spirit; but I got the astounding reply that he had just had a dash through most of the Chinese classics. "If you give me a quarter of an hour some day, I will teach you all the rudiments of the Chinese language," he said. But I never got this quarter of an hour's lesson."

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

SIR.—A favourite Irish complimentary phrase is:—

"May you never die till I come to kill you."

And if your correspondent would like an uncomplimentary one, here it is:—

"May the money buy candles to wake you."

This is at least forty years old and I heard it used by a cattle-drover in Dublin.

Wimbleton. MAT. C. BYRNE.

SIR.—I suggest the following: "May the Devil fly with the roof of the house where you and I aren't welcome."

Belfast. W. H. BRANDON.

GAULFIELD (Ballyhaunis)—May 19, 1949. Remotely beloved son of Mrs. M. O'Connell, Church, May, 1929, and the late Thomas M. Gaulfield, Begg Bush, deceased, respected by his many brothers and sisters. R.I.P. Remains were removed to Poplar, Co. Wick, on Thursday (Wednesday) at 7 a.m. Burial in Rosary Mass at 11 a.m. today (Thursday). Funeral afterwards in New Cemetery.

BONNELAN (Ballyhaunis)—Feb. 15, 1949. Beloved son of Mrs. Clara Street, Ballyhaunis, May, 1901, and of Patrick Bonnelan, deceased, residing in his late sorrowing daughter, Mrs. M. J. Street, and grand-daughter, Mrs. M. J. Street, and was buried in St. Patrick's Church, Ballyhaunis, this (Wednesday) evening at 7 a.m. Funeral at 11 a.m. Mass in morning at 9 a.m. Burial in New Cemetery.

COYNE (Ballyhaunis)—Dec. 5, 1948. At his residence, The Square, Ballyhaunis, Thomas Coyne, dearly beloved husband of Anna Coyne, nee O'Connell, and eldest son of the late Rev. J. Coyne, O.C., Clabane, to the irrepressible grief of his heart-broken wife and family. Remains were removed yesterday (Monday) evening to Parish Church, Slough, Mass. to-morrow (Tuesday) at 11 a.m. Burial in New Cemetery afterwards at 11 a.m. Funeral at 11 a.m. afterwards at 11 a.m.

COYNE (Ballyhaunis)—Jan. 11, 1949. At St. Columba, Drogheda, parish, of Rev. P. Coyne, Bridge Street, and eldest of the Very Rev. P. J. Waldron, P.P., Kiltorrish, Co. Wick, today (Thursday) at 11 a.m. in St. Patrick's Church, Ballyhaunis, this (Wednesday) evening at 7 a.m. Burial in New Cemetery immediately afterwards to New Cemetery.

The Irishman has a pretty way of paying compliments. On page 873 you will find a selection from the many examples quoted by readers in answer to a correspondent who asked recently for a list of such phrases.

THE IRISH WAY OF SAYING IT!

SIR,—Your Ontario correspondent (February 11th) might be interested in the following complimentary phrases, similar in type to those he quotes:—

May your shadow never grow less.
May you never die till a gooseberry skin makes a night-cap for you.

May the Lord spare your eyesight.
May the Lord increase your store.
May the Lord strengthen your arm.
May the Lord love you as I do.

May the mill that grinds your corn never want water to drive it.
May all your troubles be behind you and all good fortune before you.

May the tree not yet be planted that'll make a coffin for you.
Good luck before you, had luck behind you, and the grace of God to guard and guide you.

You weren't behind the door when they were dealing out the brains.
The sight of you would be a cure for sore eyes.

Your shadow on my threshold is like sunshine or the grace of God.
May you never know the heart-scauld of an empty purse.

May you never know the want of a pound or a penny.
May your hearth never grow cold nor your roof leaky.

Fair weather before you though snow to your heels.
And here is an old toast:—

*Health and long life to you,
Wine and a wife to you,
Land without rent to you,
Wealth without stint to you.*

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

SIR,—The sweetest saying I ever heard was addressed to a newly-born baby:—

"May he hear the angels' wings rustle, the Little Heart of Corn."

I think this was original.
Carlisle. LILIAN FINNEY.

SIR,—My father was fond of speaking of an Irish friend, whose favourite wish was: "May ye live long, die happy, never grow ragged nor squat!"

Irish "bulls" are, of course, innumerable. Many will recall the answer made in Parliament by an Irish Secretary of State, to the effect that he was attending to the matter in question, but that he couldn't be in two places at once—like a bird!

Slough, Bucks. R. K.

SIR,—My late uncle, a doctor in Poplar, was once greeted by one of his patients, an old Irish woman, with these words: "Och I doctor, may every hair in your head be a candle to light ye to glory!"

London, N.6. A. G. G.

SIR,—I can add one old phrase which was in common use when I was young—some thirty or forty years ago—and no doubt still is. An Irish lady on greeting an intimate friend after a long interval will say: "My dear, I haven't seen you since the last time."

Kent. A. B.

GREENE (Ballyhaunis)—Nov. 12, 1948. At his residence, Main Street, Ballyhaunis, Alexander Greene, deeply respected by his sorrowing wife and family. R.I.P. High Mass to-morrow at 11 a.m. Funeral immediately afterwards to New Cemetery.

REIDY (Ballin)—March 4, 1938, Very Rev. Canon Reidy, P.P., Ballin, High Mass to-day (Saturday) at Ballin. Funeral after last Mass to-morrow (Sunday).

P.P. WHO BUILT THREE CHURCHES

MARCH 6, 1938
PASSING OF CANON REIDY

NOTED ARCHAEOLOGIST

THE passing of Very Rev. Thomas Canon Reidy, P.P., Ballin, removes from the West one of its most outstanding figures, with a record unique in the Archdiocese of Tuam.

Born at Ballyhauns 70 years ago, he was educated at St. Jarlath's College, Tuam, and St. Patrick's College, Maynooth.

He was an ardent archaeologist and when a young curate in Carnacon he restored the Royal Abbey Church of Ballintubber, founded by Cathal O'Connor, King of Connaught.

Appointed Pastor of Moore, he replaced the Rural Dean's church with a modern structure, making the interesting departure by assisting with it one of the only Round Towers built in modern times.

CROWNING WORK.

His crowning work was the erection of the church at Ballin, the main entrance of which is a replica of the great doorway of the old cathedral of Clonfert. He had installed a four-ton bell, originally cast for the G.P.O., Dublin, and his last public appearance was at the opening of the new schools.

He was a member of the Royal Irish Academy and the Archaeological Society.

His death took place at his nephew's residence at Moore. The remains were removed to Ballin, where Office and Requiem Mass were celebrated yesterday.

Most Rev. Dr. Walsh, Auxiliary Bishop of Tuam, presiding.

The chaplains were Right Rev. Msgr. D'Alton, Ballinrobe, and Ven. Archdeacon Fallon, Castlebar.

The celebration of the Mass was by Rev. E. Doolan, C.C., Ballin, deacon, Rev. J. Gibbons, C.C., Castlebar, and sub-deacon, Rev. J. Grealy, C.C. The chanters were Rev. Curley, C.C., Thurrough, and Rev. P. Kelly, C.C., Claremorris. The master of ceremonies was Rev. J. S. Fogus, Archdiocese's secretary.

SCHOLAR AND ARCHAEOLOGIST

The death, at the residence of his nephew, at Moore, Ballinacoe, of Very Rev. Thomas Canon Reidy, P.P., of Ballin, caused general grief in Ballin as well as in the other parishes where he had previously laboured, and in which he had earned the general esteem of all.

Born in Ballyhauns, 70 years ago, Canon Reidy was educated at St. Jarlath's College, Tuam, and later at Maynooth. He was always a keen archaeologist, and while still a curate in Carnacon succeeded in restoring the old Royal Abbey Church at Ballintubber, originally founded by Cathal O'Connor, King of Connaught.

In 1906 he was appointed Parish Priest of Moore, where his efforts were again concentrated on building, and he replaced the

ancient structure with a gill modern church, to which he added what probably the only modern built Round Tower.

Transferred to Ballin in 1913, he continued the good work, and long before his death had the happiness of completing there a magnificent new church. The main entrance to this Church is a replica of the great doorway of the old Cathedral of Clonfert.

Canon Reidy was a man of splendid scholarly attainments, and took a keen interest in archaeology. He was a member of the Royal Irish Academy and of the Archaeological Society.

MARCH 25, 1938.

HE ESCAPED DEATH BY INCHES IN "TAN" WAR

CO. GALWAY M.O. DIES

Dr. Patrick J. Mullins, M.O., of Moycullen, Co. Galway, whose death occurred in Galway after a short illness, was a well-known figure in the fight for freedom. He took part in the Anglo-Irish and Civil Wars.

A native of Ballyhauns, he studied at St. Jarlath's College, Tuam, and graduated at N.U.I. in 1927.

When Joe Houlwey, of Oranmore, was fatally wounded by British forces after leaving the night train at the Brandon Station, Dublin, late in 1920, the man who accompanied him, and who had a remarkable escape, was believed to be Dr. Mullins, then a student.

Several bullets, it was stated, pierced his clothing but he escaped injury. Dr. Mullins—who practised for a period in England—was very popular at Moycullen, where he had been M.O. for the past few years.

He was about to take up residence in a new house overlooking Loch Corrib.

MARCH 26, 1938.

Galway M.O. Dies



Dr. Patrick J. Mullins, M.O., of Moycullen, Co. Galway, whose death has been announced in the *Irish Independent*.

CRIBBEN (Ballyhauns)—April 5, 1938, at his residence, Menemore, Ballyhauns, John Cribben, deeply regretted by his wife and children. Funeral from his home on Wednesday evening to St. Patrick's Church, Ballyhauns. High Mass. Funeral immediately afterwards.

CONRY (Bry)—April 10, 1938, at her residence, Meath Hooge, Bry, Kathleen Conry, widow of the late J.M. Conry, Ballyhauns, Co. Mayo, and sister of the late Canon Bry, P.P., Foxrock, very dear. R.I.P. Funeral private. No flowers. Masses instead. Remains will be removed at 8 o'clock (this Tuesday) evening to St. Patrick's Church. Funeral to-morrow (Wednesday) after 10 o'clock Mass.

BYRNE (Ballyhauns)—April 24, 1938, at his residence, Bridge Street, Edward Byrne, son of late Patrick Byrne, and brother of J. J. Byrne, late Post Office, deeply regretted by his sorrowing wife and family. R.I.P. Remains will be removed to St. Patrick's Parish Church this (Monday) evening, 6 o'clock. High Mass, 11 o'clock to-morrow (Tuesday). Funeral to St. Patrick's Church, Ballyhauns, at 11 o'clock to New Cemetery.

CLARKE (Ballinacorney)—May 1, 1938, at her residence, 6th Fl., daughter, Mrs. Kathleen, N.T., Aughrim, Ballinacorney, Michael Clarke, late Bessan Station, Co. Mayo, deeply regretted. R.I.P. Remains will be removed from Aughrim to-day (Thursday) at 4 o'clock for Ballyhauns by road, via Ballinacorney, Requiem Mass, St. Patrick's Church, Ballyhauns, 11 o'clock to-morrow (Friday). Funeral immediately afterwards to family burial ground. American papers, please copy.

GLAVEY (Ballyhauns)—May 26, 1938, at her residence, Knox Street, Ballyhauns, Co. Mayo, Bridget Glavey, deeply regretted. R.I.P. Remains removed to Parish Church on Friday evening. High Mass on Saturday. Funeral to New Cemetery immediately after.

GILMORE (Ballyhauns)—July 9, 1938, at her residence, Knox Street, Ballyhauns, Julia Gilmore, relict of the late John Gilmore, mother of Mr. John A. Gilmore, Ballyhauns, and Mrs. O'Doherty, N.T., Greys, Co. Roscommon, deeply and widely regretted. R.I.P. Remains will be removed to St. Patrick's Church, 6 p.m. to-day (Sunday). Requiem High Mass to-morrow (Monday) at 11 o'clock. Funeral to New Cemetery immediately afterwards. American papers, please copy.

LYONS (Skethard, Ballyhauns)—August 13, 1938, John Lyons (rate collector), uncle of Rev. T. Higgins, Ballyhauns, Castlebar, R.I.P. Remains will be removed to parish church at 6 o'clock to-day (Sunday). High Mass on Tuesday, August 16, at New Cemetery immediately afterwards. American papers, please copy.

AUGUST 23, 1938.

A HENRY CANON LADY TO REST

TRIBUTE BY ARCHBISHOP

MOST REV. DR. GILMARTIN, Archbishop of Tuam, paid a warm tribute to the memory of Very Rev. M. J. Canon Conroy, P.P., V.F., Athenry, at the obsequies in the Church of the Assumption at Athenry yesterday.

The late Canon Conroy, who was in his 75th year, was a native of Claddagdun, and was educated at St. Jarlath's College and St. Patrick's College, Maynooth. He was ordained in 1888. Since his advent to Athenry he had the church and schools much improved.

His Grace the Archbishop of Tuam presided at the Office and Solemn Requiem Mass, and Most Rev. Dr. Browne, Bishop of Galway, was also present.

Most Rev. Dr. Gilmartin, in the name of the clergy and in his own name, sympathized with the people and people of Athenry parish on the loss of their good shepherd. The late Canon Conroy, his Grace said, was 40 years a priest, and spent the greater part of his life in the grades of a good missionary's life. He was a curate in different parts of the diocese, professor and president of St. Jarlath's College, parish priest and member of the Chapter.

GREAT ABILITY.

He was a man of great intellectual ability which he exercised to the utmost extent for the salvation of souls and the promotion of the Church of God. He was a man of advanced age, and during the troubled times he proved that courage as they were all well aware.

After the Absolution was pronounced by His Grace the remains were borne in solemn procession to the grave within the church grounds.

The Athenry Pipers played the Dead March as the procession moved to the graveyard. His Grace the Archbishop and Most Rev. Dr. Browne officiated. A guard of honour was formed by members of the Canton Memorial Hall Club under Mr. S. Jordan, ex-T.D.

O'LOUGHLIN (Ballyhauns)—September 4, 1938, Annie O'Loughlin, Dublin, Ballyhauns, at her residence, 10, Dublin, Parish Church at 6 p.m. to-day (Monday). Funeral after High Mass to-morrow (Tuesday) at 11 o'clock to New Cemetery, Ballyhauns.

McGIVERN (Ballyhauns)—September 5, 1938, at his residence, Bedford, Ballyhauns, John McGivern, deeply regretted. Remains removed to Parish Church yesterday (Tuesday) at 6 o'clock, for High Mass at 7 o'clock to-day (Wednesday). Funeral immediately afterwards to family burial ground. American papers, please copy.

BURIED HISTORY OF BALLYHAUNIS.

INSCRIPTIONS IN ANCIENT AUGUSTINIAN CEMETERY.

(BY "ANTIQUARIAN.")

The last instalment of inscriptions appeared in the issue of the "Connaught Telegraph" dated August 21st, 1937, and it was then pointed out that the compilation ought not to be considered a fully completed and exhaustive one, inasmuch as there was a probability that others might be brought to light, should a cleaning-up process take place subsequently, or new tombstones be erected.

As a matter of fact a few new memorials have been added, and a thorough cleaning-up of the entire cemetery has resulted in bringing to light some inscriptions that have been hitherto buried beneath thick coverings of lichen, weeds and rubbish.

To Father Mansfield, the energetic Prior, great credit is due for having carried out on his own initiative a commendable and very necessary work. Over and over again, both Father Prendergast, the esteemed and respected P.P., and Father Mansfield, as well as others of the clergy secular and regular, have appealed with all the vigour and eloquence in their power on behalf of neglected cemeteries, earnestly exhorting the living friends and relatives to do something towards making the last resting-places of their Dead worthy of their high and holy purpose.

To a very great extent these appeals have fallen on deaf ears. With comparatively few exceptions, the graves have remained neglected and forgotten, even by the nearest and dearest of those who sleep beneath. Once the last shovelful of clay is thrown on the coffin, the grave is forgotten for evermore. The nettles and thistles and weeds may spring up and flourish there, for no hand or finger of a friend ever comes to challenge their intrusion, or to show the slightest mark of respect and affection to the relative or friend sleeping silently and peacefully within, awaiting the trumpet-call of the Resurrection Day.

EVERYBODY'S INTEREST.

And, after all, if everyone interested in those graves did their little bit just once in a while, the clergy would not have such good grounds for complaint, nor would the cemeteries present such an unsightly and neglected appearance. An odd half-hour or even ten minutes, off and on, would have a very noticeable effect in keeping the cemeteries in proper and presentable order. Surely no one ought to grudge this trifle of trouble on behalf of the homes of the Dead.

Within the past few weeks, Father Mansfield took on himself the responsibility of having the old cemetery thoroughly cleared and tidied up. And a very fine job he has had of it, considering the difficult conditions under which the laborious work had to be carried out. There is now scarcely an existing slab that has not been exposed to view, although some of them have not seen the light of day for many a long year. Of course there are numerous graves in this old cemetery that no one living could now identify. Hundreds of slabs bear no inscriptions or marks whatever, to indicate who rest beneath them. Only God alone knows now. There is no one left to take an interest in them. And this applies to a large

proportion of the total number of graves, possibly more than one half.

If Father Mansfield had not done the work, the overwhelming balance of probability is that it would never be done at all. Things would be left drift on until the cemetery would become in the course of time an almost impenetrable jungle, where the high fainting weeds, the crawling briars, and uprooting young trees and lichens would eventually cover and obscure even the largest and most substantial memorial erected there.

But why should such work be left entirely to an already overworked Prior? Must his piety, charity and devotion to the Dead suffice for all concerned? That would scarcely be fair. It would not be playing the game, to make the Friars solely responsible for improving and keeping the cemetery in order. I do not suppose that this old cemetery has got such a thorough cleaning and tidying-up as Father Mansfield has recently given it, in all the long centuries of its existence. But it would be necessary to have this process carried out at least three or four times every year, in order to check rank growths that spring up so mysteriously and flourish so abundantly in every hole and corner that neglect provides for them.

To carry out this work, however, would mean an annual expenditure, and it would be manifestly unjust and unfair to expect that the poor Friars should pay for the labour required. Father Mansfield has generously done his part already and given the lead. It is for others interested now to do theirs, and show their appreciation, as well as Christian charity, by co-operating with him in the laudable work.

FUND REQUIRED.

If the cemetery then is to be improved, or even kept in the condition in which it is at present, and not allowed to fall away once more into neglect and unsightliness, something must be done; and the only scheme I can conceive at the moment is that a special fund for the purpose be opened as soon as possible.

If everyone interested in the matter would contribute a little every year, it would help to pay for the labour necessary to keep the cemetery in fairly decent order. There are very few residents within a radius of at least five miles of Ballyhaunis who have not some relative or friend, near or distant, reposing here. It might be only a great-grandparent, an uncle, aunt, or even a dear departed acquaintance whose memory still lingers on, and would it be too much to expect the sacrifice of even the price of a packet of cigarettes, as a contribution towards keeping their last homes free at least from offensive intrusions in the shape of foul weeds, briars, nettles, thistles and young trees? A very modest contribution from all interested would go a long way towards remedying a condition of affairs that has been the subject of bitter comment from the pulpit for many years.

Even for the honour and credit of the town and the Augustinian Abbey itself, this ancient and historic cemetery deserves special consideration and attention. It is highly probable that it contains the bones and dust of saints and martyrs, holy clerics, patriots and distinguished laity. Their graves may not now be known, but they sleep on there in this temple of reconciliation, and their last resting-places ought to be tended, honoured and cherished, instead of being, as heretofore, neglected and contemned.

There can be no doubt whatever this old cemetery is one of the most historically interesting features in the district; perhaps I might venture further and state, even at

the risk of being accused of parochial exaggeration, that it is one of the most historic and celebrated in all Ireland. And there are sound and substantial reasons, derivable from national and ecclesiastical history, as well as local documentary records, for advancing the claim.

Its proper upkeep then is a matter that ought to have a widespread appeal. And to that end, the most practicable step to my mind would be the inauguration and perpetuation of an

ANCIENT CEMETERY FUND

for this purpose. A little contribution from each would go a long way in carrying out a most deserving, charitable and meritorious work. It would be too much to expect that Father Mansfield or his successors in office should be saddled for all time with the expense and responsibility of a work that ought to be borne by the families and descendants of all who are buried in this hallowed spot. Such is my humble suggestion, but whether those interested in the subject will act on it, time will tell.

The following additional inscriptions have been discovered recently, some appearing on new tombstones erected since the publication of the last instalment, and others having come to light owing to the clearing effected by Father Mansfield:—

(102) LOFTUS (H.S.)

I.H.S.

Lord have mercy on the soul of Michael Loftus, who departed this life April 12th, 1812, Aged 86 years.

Also his sons,

the Revd. James and Thomas.

Erected by his son Michael for him and Posterity.

(103) SLOYAN (H.S.)

I.H.S.

Lord have mercy on the soul of Thomas Sloyan, who departed this life Octr. 28th, 1836, Aged 78 years.

(104) FYNN. (H.S. broken).

Lord have mercy on the soul of Catherine Fynn alias Hunt who departed this life Jany. 28th, 1845 Aged 42 years.

(105) GROGAN. (P.S.)

I.H.S.

In loving memory of

Thomas Grogan

Cloonbullig

who died 27th Nov 1935

Aged 63 years

On whose soul sweet Jesus

have mercy.

Erected by his wife and family.

(106) FITZMAURICE (H.S.)

Gloria in excelsis Deo.

O Lord have mercy on the soul of Patrick Fitzmaurice of Ballyhaunis who departed this life the 28th day of December 1871 Aged 35 years.

May he rest in peace Ames.

Erected by his beloved son John Fitzmaurice.

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(107) FITZGERALD, H.S. (r.l.)
O Lord have mercy on the soul of
Michael Fitzgerald
who departed this life
on the 29th day of January 1836
Aged — years.
Also on his wife
Rose Fitzgerald alias Lyons
who departed this life on the
23rd day of March 1847.
Erected by their son James.

(108) HEALY, (H.S.)
May the Lord have mercy
on the soul of
Honoria Healy
who died 29th June 1883
also Bryan Healy
who died 29th Jan'y, 1900.

(100) CLIFFORD, (H.S.)
Sabina Clifford
Thomas Clifford
Patrick Clifford
Coogue.
R.I.P.

(110) MALONEY, (H.S.)
Pray for the soul of
Timothy Maloney
of Kilgariff
who died August 16th 1910
Aged 85 years
also Margaret Maloney
died March 10th 1914
Aged 68 years
R.I.P.
Erected by their children.

(111) CAULFIELD, (C.C.)
In loving memory of
James P. Caulfield
Claremorris
who died 30th April 1934
And of his wife Mary
who died 11th April 1933
Also their son Thomas
who died May 12th 1933
And their daughter
Mary Agnes
Who died 29th March 1937.
R.I.P.

(on panel)
Pray for the soul of
Annie J. Caulfield
who died 13th Aug. 1908.

(James P. Caulfield, a native of Carrow-
keel; for many years a prominent trader
and resident of Ballyhaunis; took a leading
part in the political, social and commercial
life of the town. A fluent Irish speaker, he
was closely associated with the Gaelic
League movement in its early days; was one
of the most finished step-dancers in the
West, and an ardent lover of traditional
music and song. An accomplished amateur
actor, he took part in the first dramatic
experiments staged in Ballyhaunis, and was
an energetic member of the Old Toorares
Race Committee).

(112) ANSBORY P.S.)
Bologae
Erected by Catherine Ansbory.

(113) HORAN (P.S.)
O Lord have mercy on the soul of
Mary Anne Horan
who died June 23rd 1881
aged 15 years.
R.I.P.

With the helpful assistance and sugges-
tions of Mr. John T. Smyth, Knox St., the
above have been collected and added to the
compilation already recorded.

The following is an arrangement of the
inscriptions according to the numbers ap-
pearing on the chart. The other unnum-
bered inscriptions that have already been
published refer to burials elsewhere in the
Friary grounds, as in vaults, within the
church walls, or in the abandoned cemetery
on the north side of the church:—

- 1—Killean, William and Mary.
- 2—McGreal, John and Honoria.
- 3—Hopkins, Patrick.
- 4—Hopkins, Patrick.
- 5—Mark, Margaret.
- 6—Morley, Mary and Patrick.
- 7—Forde, John and Margaret.
- 8—Lyons, George, Mary Anne, Thomas,
Bernard, George.
- 9—Lyons, Thomas and Mary.
- 10—Waldron, Delia.
- 11—Dwyer, Rev. Thomas and Anne.
- 12—Waldron, Agstin.
- 13—Freeley, Thomas, Julia and Kate.
- 14—Waldron, John, Margaret, Andrew
and Mary.
- 15—Waldron, Michael, William, John and
Anne.
- 16—Swift, John and Bridget.
- 17—McConville, Bernard and Durinda.
- 18—Waldron, James.
- 19—Heavey, Patrick and Bridget
- 20—Waldron, Thomas and Sarah.
- 21—Cruise, John; Gannon, Peter and
John.
- 22—Higgins, Thomas.
- 23—Folliard, John and Mary.
- 24—Murphy, Patrick.
- 25—McNamara, Austin and Elizabeth.
- 26—Dunn, Denis.
- 27—D'Alton, John, Ellen, Joseph and
Peter.
- 28—Hunt, Bridget and William.
- 29—Waldron, Pat and Rose.
- 30—Lyons, Patrick, Kate and Ellen.
- 31—Curley, Hugh, John, Thomas and
Martin.
- 32—Murphy, John, Katie and Patrick.
- 33—Folliard, Thomas, Bridget and Thomas.
- 34—Folliard, James, Bridget and Michael.
- 35—Folliard, Mary.
- 36—Morley, David and Anne.
- 37—Giblin, Dominick and Anne; Dilan,
Patrick.
- 38—Deveney, Bridget.
- 39—Kenny, Thomas and Ellen.
- 40—O'Malley, Anne and Timothy.
- 41—Conry (also Conroy), Mary, Kate
John M.
- 42—Kilkenny, Owen and Honoria.
- 43—Muldoon, Owen.
- 44—Caulfield, Martin.
- 45—Moran, (vaunt).
- 46—Hackett, Ellen.
- 47—Lyons, Patrick and Austin.
- 48—Lyons, Austin.
- 49—Delaney, Patrick, Ellen and John;
Neulan, Nannie.
- 50—Lyons, Martin and Bridget.
- 51—Biesty, Thomas, Maria, John and
Margaret.
- 52—Reagan, Neal.
- 53—Waldron, Michael, Edward, Honoria,
Michael M., John J., and Sarah.
- 54—Grogan, Owen and Anne.
- 55—Kilkenny, Patrick and Maria.
- 56—Lyons (only).
- 57—Lyons, Denis.
- 58—Lyons (only surname given).
- 59—Nolan, Patrick, Bridget and James.
- 60—McGarry, Stephen.
- 61—Fitzmaurice, Patrick and Bridget.
- 62—Waldron, Thomas, Mary, Michael J.
- 63—Lyons, Patrick, Nora and John.
- 64—Judge, John and Mary.
- 65—Healy, Honoria and Bryan.
- 66—Jordan, David and Bridget.
- 67—Kelly, John.
- 68—Waldron, Walter and Mary.
- 69—Waldron, Michael.
- 70—Prendergast, John and Rose.
- 71—Ford, Thomas and Bridget.
- 72—Murphy, Thomas and Celia.
- 73—Grealy, James and Mary.
- 74—Moran, Patrick, Bridget and Mollie.
- 75—Sloyan, Denis.
- 76—Waldron, Thomas.
- 77—Tighe, Patrick, Bridget and Austin.
- 78—Waldron, Mark, Bridget, James and
Mary.
- 79—Freeley, M.
- 80—Ford, Julia.

- 81—Mulkeen, Patrick.
- 82—Ford, Dan.
- 83—Murphy, William, James and Joseph.
- 84—(See No. 23).
- 85—Cribbin, Thomas, Marie, Bridget,
Patrick and Michael.
- 86—Cribbin, John, Anne, Mary and Annie.
- 87—Brennan, John, Thomas and Sarah
Ann.
- 88—Baley, John, Bridget, Patrick and
Andrew.
- 89—Boland, Patrick, William and Bridget.
- 90—Moran, John, Thomas and Margaret.
- 91—McGovern, Thomas and Mary.
- 92—Mooney, John, Bridget and Lizzie.
- 93—Coleman, Thomas.
- 94—Caulfield, Michael and Margaret.
- 95—Meath, Bridget.
- 96—Waldron, Anne.
- 97—Tarpey, Michael.
- 98—McGreal, Caitlin and Patrick.
- 99—Cox, John.
- 100—Freeley, John and Mary (within
church).
- 101—Carney, Bridget, Anthony and Thomas.
- 102—Loftus, Michael, Revd. James and
Thomas.
- 103—Sloyan, Thomas.
- 104—Fynn, Catherine.
- 105—Grogan, Thomas.
- 106—Fitzmaurice, Patrick.
- 107—Fitzgerald, Michael and Rose.
- 108—Healy, Honoria and Bryan.
- 109—Clifford, Sabina, Thomas and Patrick.
- 110—Maloney, Timothy and Margaret.
- 111—Caulfield, James P., Mary, Thomas,
Mary Agnes and Annie J.
- 112—Ansbory (only surname given).
- 113—Horan, Anne.

R.I.P.

"ANTIQUARIAN"

March 9th, 1938.

30th July, 1938.

FATHER ANDERSON'S SCRAP-BOOKS.

This week's instalment concludes the
series of extracts from the Scrap-Books
industriously compiled by Rev. James A.
Anderson, O.S.A., over a period of nearly
forty years—beginning about 1863 and
ending only shortly before his death in
1909: a period of intense political activity
as well as vigorous literary effort.

Warmest thanks are extended to the
Ballyhaunis Augustinian community for
the loan of the Scrap-Books, to assist the
local Historical and Archaeological Society
in the work of accumulating evidence and
data, relative to local development and
personalities who have helped in the past
to shape and mould the course of events,
secular and ecclesiastical.

Many of the extracts bear eloquent
testimony to the manly and unselfish part
played by Father Anderson in those dark
days, when the profession of nationalistic
principles was neither popular nor profit-
able, but on the contrary involved a large
element of danger, and much opposition
and inconvenience. May he rest in peace.

Ballyhaunis, 22/7/38.

(From the "Connaught Telegraph,"
12th February, 1910).

"FOR IRELAND'S HONOUR."

A few Sundays ago the young ladies and
gentlemen of Callow, Frenchpark district,
staged "For Ireland's Honour," by Mr.
Waldron, Ballyhaunis. The young girls and
boys are anxious to have an opportunity to
study and learn Irish, and hail the project
of having an Irish teacher working in their
district. Great credit is due to Rev. Fr.
Lennon and to Proineas O'Huaidhig, who
have by their energy, perseverance and ap-
plication installed the movement into the
district, and consequently making life more
cheerful and more educational for the in-
habitants.

Arrangements are made for employing an
Irish teacher for the Callow district. The
Rev. Father Lennon and Mr. Swift are at
the head of affairs in this district. Though
the people of Callow are not by any means
the most prosperous in Roscommon, they
have by the energy and enthusiasm of the
leaders of the movement, promised their co-
operation and financial assistance.

CASTLEBAR AND '98 REBELLION.

LECTURE BY WELL-KNOWN AUTHOR.

DR. RICHARD HAYES REVIEWS FAMOUS BATTLE.

TRIBUTES PAID TO LECTURER.

Proposal To Commemorate Franco-Irish Victory.

Erecting a Memorial to Father Conroy.

ST. PATRICK'S NIGHT ENTERTAINMENT IN CASTLEBAR.

THERE WAS A LARGE ATTENDANCE AT THE LECTURE AND CONCERT IN THE MILITARY BARRACKS, CASTLEBAR, ON ST. PATRICK'S NIGHT. THE LECTURE, WHICH WAS DELIVERED BY DR. R. HAYES, AUTHOR OF "THE LAST INVASION OF IRELAND," CREATED A GOOD DEAL OF INTEREST, AND THE LECTURER WAS LOUDLY PRAISED AND APPLAUDED FOR HIS REVIEW OF THE HISTORIC REBELLION OF '98 AND THE PART PLAYED IN THAT STRUGGLE BY CASTLEBAR.

At the conclusion of the lecture a number of vocal and musical items were supplied by some well-known artistes.

Introducing Dr. Hayes, Rev. J. Gibbons, C.C., Castlebar, said that Dr. Hayes was a great friend of Mayo, a man who had delved into the history of Mayo at a time when that history was almost lost. (Applause.)

When he came forward to speak Dr. Hayes was greeted with loud applause. In the course of his address, he said:—

"I confess I feel a little embarrassed at coming here to speak before you to-night. I do not know why I should be asked to do so, unless it be that five or six months ago I inflicted on the public a book that had as one of its chapters an account of a battle that took place here in 1798. However, Father Gibbons asked me to come here, and my friend, Mr. Patrick O'Donnell of Newport, did likewise, and I could not refuse their request, and having consented, I had to make up my mind as to what I should talk about. After some thinking, I came to the conclusion that I would try to give an account of the battle that has made the name of Castlebar famous in the history of more than one country. For some reasons I thought it would be fitting that I should do so. Firstly, because the little festival in this hall to-night is, I believe, inaugurating a movement of commemoration of those who fell in the fighting here; and, secondly, because the battle was the most gallant episode of an Insurrection which, apart from its immediate object of achieving political freedom, had equally the object of restoring the ancient religion of the nation which was then outlawed by the Planters' parliament in Dublin. And if there was any Irish spirit where men would when the opportunity offered, rise up and die for the proscribed national creed, it was surely in the county of Mayo, which was bound by so many links, while he was alive, with Ireland's patron saint. And, to-day being his festival day, one's thoughts run on him and on all that he has meant to Ireland throughout the ages. Apart from being the first evangelist here of the Christian gospel, he was in a sense the first evangelist too of the gospel of Irish nationalism. You remember how at the end of his forty days' fast on the summit of the Holy mountain of Mayo, to which he gave his name, he saw in a vision the angel Victor appear before him there. Patrick thereupon asked him for several favours for the men of Ireland, and they were granted to him."

"Is there any other favour that thou wouldst demand?" saith the angel to Patrick.

"There is," saith Patrick, "it is that the Saxons shall not dwell in Ireland either by consent or by force so long as I abide in Paradise."

"Thou shalt have thy favour," saith the angel.

That was fifteen hundred years ago, and to-day it looks as if, after many tribulations, we were at last to see the angel's promise more than fulfilled in our own time.

But to get on to the subject about which I have come to talk. All during the year 1798 and before it—a French force was expected to come to Ireland to help the patriot cause. And although in the Summer of that year that cause was broken in Wexford and the East, expectation still ran high that help would come. A Munster Gaelic poet of those days expressed in verse the exalted hopes that animated the young men of the countryside—

Like a blackbird on a green bough singing
Would be my heart if the French should come;
Oh! the broken ranks and the trumpets ringing
On the sunny side of Sliabh-na-mban.

THANKS TO DR. HAYES.

MR. WALDRON'S REVIEW.

Proposing a vote of thanks to Dr. Hayes, Mr. F. Waldron, L.L.B., Ballyhannis, said that he was thankful to the lecturer for the very vivid and graphic description he had given them of the battle of '98 in Castlebar. Dr. Hayes had placed Mayo under a deep debt of gratitude for having brought the county into the limelight by his book, "The Last Invasion of Ireland," which should be read by every Irishman. The writing of history was a grind as they all should know and it generally consisted of dogmatic statements as dry as dust and not very digestible. Yet Dr. Hayes had given them a history as a history ought to be, because he had handled his subject in the spirit of the artist as well as the scholar, so much so that in future years the student of Irish history would have reason to praise the name of Dr. Hayes for having brought real life and personality into the dry facts and bones of Mayo's history. Dr. Hayes had made history live and brought realism into an old but interesting subject. They should all express gratitude to Dr. Hayes for the great deal of research and work he had carried out and all the labour he went to in order to compile this great history. The history had revived so much interest in the struggle of '98 that it was proposed to hold a commemoration in honour of those who had lost their lives in that struggle, and that little function was being held with the same object in view. He understood, moreover, that it was proposed to erect a monument to Father Conroy, the priest who had played such a prominent part in the battle of '98. It was one of the surprises of to-day that some tangible move had not been made before now to carry out such work, but he supposed there were cogent and explicable reasons for that omission. It

was pleasing to know, all the same, that this present generation was prepared to take on the work of perpetuating the memory of a man who gave his life for Ireland in 1798. In Labridane that great old Fenian, Michael Timoney, had erected a monument to the memory of Father Conroy, and for that he deserved credit. (Applause.) It was of local interest to mention, too, that the Ven. Archdeacon Fallon, P.P., Castlebar, when parish priest of Knock, inaugurated a movement for the erection of a monument in memory of the local people who took part in the Rebellion of '98, and was over 30 years ago since the Archdeacon erected that monument, himself. (Applause.) The people of Castlebar had now an opportunity of redempting their name by co-operating in this plan for the erection of a suitable monument to the memory of Father Conroy and to the great cause in which he fell. (Applause.) It was appropriate, went on the speaker, to hold such a concert on that night of St. Patrick the great Evangelist, because Patrick worked in Mayo and his work was still reflected in the county. There were a few reasons why that night of St. Patrick should be selected for the inauguration of such a movement as the one proposed. It was out of the woods of Mayo that St. Patrick first heard the Voice which called him across the sea, and from the summit of Crough Patrick his spirit still watched over the people of Ireland and his voice reached out to every child of Ireland, from the Arctic wastes to the torrid zone, a voice telling them to be true to the lessons that he once inculcated in the Irish people. St. Patrick was a great saint, a patriot and apostle, but above all he was a great missionary and a vigorous Irishman. If they wanted to realise the extent of his vigour they had only to try and climb Crough Patrick. It was a long and difficult climb up that mountain, but the task was only symbolic of the struggle of the Irish race throughout the centuries. They had to battle a hard and difficult way, but the way to the summit of success for Ireland had always been hard and difficult, and he would be a wise profit who would say that the future pilgrimage of the Irish race would not be as difficult, trying and testing as it had been in the past. But if that struggle always proved long and difficult, the Irish race had survived the test. It was indeed likely that the Irish race would have been wiped out long ago had it not been compelled to face hardships and conquer them. (Applause.) That old barracks, said Mr. Waldron, was a most appropriate place to hold such a meeting, for it showed that bit by bit they were regaining control of their own territory. (Applause.) The barracks was once one of the English garrison's strongest strongholds, but its fall came about by the men who went before the present generation, and they should thank those patriots who had gone before for the fact that they were all able to assemble that evening in Castlebar old military barracks and listen to a lecture by Dr. Hayes. (Applause.) If there had been no '98, said Mr. Waldron, there would have been no lecture or concert that night, and the agents of a foreign country would be in our land still. But, due to the men of '98 and those patriots who followed, the Irish people had freedom to-day and they could arrange their own destiny. (Applause.) Admittedly it would take a good prophet to say what new struggles they would have to undertake before they achieved their final objective. As to the struggle of '98 itself, it was remarkable that the rebellion was so successful against such heavy odds. It was an historic fact that where the Irish or French forces were successful they treated their opponents with respect, but on the other hand the English invariably descended to barbarities when they achieved any kind of a success, and these same barbarities the English repeated in 1916. It might be asked why they should rake up "old sores," but after all, the Irish had something which was worth remembering, and it was convenient for their opponents to forget. (Applause.)

Gardai Swoop on Ballyhaunis

ALL GUNS IN TROUBLED AREA COLLECTED

ADDITIONAL FORCES ARRIVING

Doctor's Appointment

A sensational swoop by armed detectives and Guards was made throughout the entire troubled area in Ballyhaunis, early this week, when all guns of various types were seized and taken over by the authorities.

"When I called at the local barracks," writes our South Mayo representative, "I was informed that no statements could be given in connection with the raid, but the action of the police in this matter is regarded—to be connected with the land trouble in the district."

STRAINED ATMOSPHERE.

As regards the disturbed area at Ballyhaunis, no fresh trouble has broken out there. The lands are, of course, still there, and police protection, and though there is a strained atmosphere over the place, the residents have more or less laid low.

SEARCH OF LABOUR.

I.L.C. gangers visited the district during the week in an endeavour to enlist labour for the erection of the fences.

NOT ACCEPTED.

It is rumoured in the locality that a number of tenants who were given holdings at the recent distribution of the Carrowshoney (Ballyvaue) farm, have surrendered their allotments owing to the troubled condition of the area. I failed to get confirmation of this, but it is generally accepted as true.

Extra Guards and detectives are still arriving in the town, and seldom has such police activity been witnessed by the people.

REPORTER'S EXPERIENCE.

"I had an amusing experience last week," writes our reporter. "I had just arrived on the scene after the Guards had arrested 15 women (whose names appeared in last week's issue). The women were put into motor cars and taken to Ballyhaunis, while I followed some distance behind. On the way to Ballyhaunis young boys and girls gathered at crossroads and jeered and booed me with the full force of their youthful lungs. One young girl came from a nearby house. In her hand she held a jam-jar. I passed just in time to hear her saying, 'It's a pity the so-and-so had come to kill I had given him this.' No, she didn't mean the jam. I heard the jar crash behind me, and I was thankful. They thought I was a 'tec.'"

FEBRUARY 25, 1939.

ACTION AGAINST BALLYHAUNIS RACE COMMITTEE?

Musical items, alleged to have been rendered at a recent dance of the Ballyhaunis Race Committee, are the subject of a letter from Mr. David H. Charles, J.L.B., Dublin, to Mr. P. Byrne, Ballyhaunis, hon. secretary of the Race Committee. In the letter Mr. Charles claims, on behalf of his client, that the Committee infringed on his client's copyright, and unless a satisfactory explanation is forthcoming, hints at legal proceedings against the Committee.

BALLYHAUNIS SQUARE FLOODED.

Floods in the Square, Ballyhaunis, occasioned much inconvenience to people attending the local market on Tuesday. The water in some places was over a foot deep.

FITZMAURICE (Ballyhaunis)—Jan. 4, 1939, at Bolton; Rev. (retired), Lancashire, (followed by an accident), Michael J. Fitzmaurice, Dublin, Ballyhaunis, father of Fitzmaurice, Dublin, Ballyhaunis, O.S.A. R.I.P. at Bolton. Arriving Ballyhaunis station at 11.30 a.m. on Monday, 27th Feb. 1939. 1.30 p.m. on Monday, 27th Feb. 1939. Arriving Ballyhaunis station at 11.30 a.m. on Monday, 27th Feb. 1939. Arriving Ballyhaunis station at 11.30 a.m. on Monday, 27th Feb. 1939.

FATHER ANDERSON'S SCRAP-BOOKS.

Famous Augustinian Patriot

INTIMATE FRIEND OF JOHN BOYLE O'REILLY.

A FENIAN SYMPATHISER.

(BY "ANTIQUARIAN.")

THE opening years of the latter half of the nineteenth century found Ireland, deeper than ever before in all her chequered history, sunk in the slough of misery, squalor, wretchedness and poverty. And with tear-dimmed eyes, she scanned in vain the horizon for aid and assistance in her helpless plight. Her palsied limbs hung limp and lifeless, like the withered boughs of a fallen tree.

Never had the national morale dropped to such a low level. Never had the outlook seemed so ominous and starkly dismal.

A spiritless, poverty-stricken people, bullied and bludgeoned into insensibility by a tyrannical Government, and trampled in the mire by an insouciant ascendancy gang, and a voracious, plundering, stony-hearted landlord system, groaned piteously in their helplessness, discerning no break in the dark murky clouds that lowered around them, nor even the tiniest ray of hope to relieve the thick impenetrable darkness of the prospect that lay ahead.

A bright new month that dawned meant but a fresh day of lingering bitterness and misery. The callous cruelty and unreddeemed viciousness of the ruling classes had nullified the goodness and bounty of Providence; had robbed humanity of its native dignity; and made the wretch more wretched still.

The cold, insulting sneer of the privileged, purse-proud aristocrat was met by the angry (though hidden) scowl of the crawling, starved, shivering peasant, whose home was a hovel, and whose dreary life was a cold and sordid slavery that froze the very marrow of the bones.

Only their religion, which they clung to through thick and thin in spite of all bribery, blandishments, threats or lordships, warmed the heart and inspired and consoled the drooping spirit of a people, crusad and bent double beneath their heavy burthen of misfortune and distress.

The first half of the century had bequeathed a heritage of national degradation and disintegration as a sequel to famines, betrayals, defeated attempts to cast off the galling yoke of oppression, and deadly epidemics that raged throughout the land killing the people like flies by thousands and thousands; calamities to be repeated with redoubled violence and fatality in later years.

Such a sad and forlorn condition of affairs seemed apparently without chance or prospect of amelioration, in view of the fact that most of the leading lights of the race were either in hiding beyond the seas, conspiring under cover at home, or enduring sentences of transportation in far-off penal colonies beneath the Southern Cross.

And so it was that a leaderless, broken, disorganised nation, without a settled plan of action or a fixed policy to attract general allegiance, became an easy prey to Castle supremacy and domination, whose eternal motto, "divide and conquer," appeared at last to have found its full and complete achievement in the prevailing conditions, with the classes figuratively kicking and battering the masses to death, while the amongst themselves, as invariably happens when a high-spirited people are overthrown, and humiliated beyond endurance.

"TACKLED THE STRONGHOLDS."

Into the tragic and squalid hurly-burly of national confusion and disintegration, when our country's fortunes were in their worst plight, a young and impetuous Augustinian friar, named Father James A. Agnew, flung himself with gusto and verve, blazing with righteous indignation at the treatment meted out to his countrymen; aflame with patriotic enthusiasm combined with religious zeal and devotion. Lashing and slashing about him with all the vigour

at his command, he tackled with furious energy and persistence the strongholds of the iniquitous ascendancy, little recking the consequences to himself so long as he made the vile and venal tools of tyranny and injustice feel the smart of his castigations. Convinced of the justice of the cause he championed, he knew neither pain, nor fear, nor moral weakness. When he felt his hat hard, but first made sure that his quarry wanted his strong chin badly, and was worth the trouble. When cowards slunk away before the frown of a big man armed with power, and more timorous people counselled prudence and diplomacy, Father Anderson would go after his man tooth and nail, and hammer him with the cudgel of practical Christianity. No mealy-mouthed, high-gloved style of contest for him, when the destiny of his country and the fate of his countrymen were at stake. Do the right thing first; then wrangle and argue about the ethical and moral aspect of the performance afterwards if you feel so disposed, seemed to be the guiding principle of this lion-hearted son of St. Augustine. Consider the consequences to yourself after you have completed the job, not before you do it. If your conscience is clear, it does not matter what your shirt gets a bit spattered with the scuffle.

The young friar was of medium height, broad-chested and square-shouldered; his gait and carriage manly, free and independent. Active and sturdy built, his keen blue eyes beamed with intelligence, benevolence and penetration. Round, soft features; complexion sallow; face slightly marked; a rather stout nose somewhat tip-tilted; strong chin square jaw; and a well-cut, firm mouth, denoting determination and courage in emergencies; voice mellow, kindly and resonant; a quick pungent wit, combined with a ready command of language, and a natural eloquence that flowed in soft gentle cadences, or at times bubbled forth in foaming spate when occasion required. Such were some of the more salient features in the complex make-up of Father Anderson.

As an alternative to national supineness and passivity in suffering, the Fenian policy of action and physical force appealed strongly to him and attracted his sympathetic admiration. One blow struck in Freeman's cause was to his mind better than

a whole century of whining and ignoble submission to wrong and injustice. A man of action himself, of deeds rather than words, action, strong, vigorous, determined action, appeared to him the quickest and most potent remedy for righting old wrongs. A nationalist of the most extreme type, his sympathies for the very last were with the advanced thinkers in the Nationalist ranks. He was one of the first also to see and appreciate the significance in national effort of the Gaelic League, and so he took a prominent part in the early days in all its activities and proceedings.

In such an age, and under such conditions as obtained during the latter half of the nineteenth century, it is not difficult to understand why a cleric of Father Anderson's type should have been regarded as a source of embarrassment to his superiors, who could not see eye to eye with him in his interpretation of the events of the day, and whose milder dispositions could not endorse his more vehement political creed or approve his political acts. And it is nothing to be wondered at that the ecclesiastical extinguisher had to be gently applied in his case as a curb to his activities and as a means of discipline. As a sincere churchman and a distinguished, cultured son of St. Augustine he was above reproach and beyond suspicion. It was only his too vigorous patriotic manifestations, and his too frequent indulgence in public political wrangles, that made the Church authorities and the superiors of the Order sit up and take notice. But there was not a Fenian or an advanced Nationalist in all Ireland who did not know Father James Anderson; and willingly would they lay down their lives for him, if the sacrifice were deemed necessary. Even those to whom he was personally unknown were as familiar with his name as if he were their next-door neighbour. Wherever he pitched his camp under orders from his superiors, there was bound to be trouble for the old gang and England's faithful garrison. As soon as he got his footing secure and acquired a reliable knowledge of local conditions, the political fireworks started, often to the intense embarrassment and annoyance of the Order, who wished to maintain their dignity and aloofness from political turmoil, and preserve their prestige at all

His popularity with the old shon-ney element and the Celtic hangers-on was immense, and immense as it was, it was standard. As soon as he had thoroughly cultivated unpopularity in one locality he was shifted to another. Changed about from place to place as frequently as the rules of the Order permitted, he carried with him to the next about the scalp of his victims and a renewed force of red-hot frenzy and enthusiasm. South, East or West, it did not matter a jot. Neither change of environment nor atmosphere had the slightest effect in modifying his tactics or moderating his political aggressiveness. So long as there was a tyrant in the land to be fought and conquered, or a wrong to be redressed, this restless spirit could not be kept silent and inactive.

RETURNS TO IRELAND.

Born in 1830 at Dowth, near Drogheda, Father Anderson was a youthful friend of the famous John Boyle O'Reilly, who was also an old boy of Castleknock and one of the ties of friendship and common interests formed in early youth between these two remarkable Irishmen lasted throughout life and were snapped only by death. Perhaps it may not be superfluous to suggest here that the fact of John Boyle O'Reilly's death being a National school teacher would, to some extent at least, tend to obscure the origin of his well-known poem, "The Old School Clock," which he wrote many years after he had left the pleasant banks of the Boyne, and while he was undergoing imprisonment as a Fenian suspect.

Father Anderson was a nephew of Very Rev. Father Henry, O.S.A., and was a member of the New Ross community for many years. Transferred to Drogheda from New Ross in the early forties, Father Kelly became prominently associated with Very Rev. Francis Doyle, O.S.A., in building the church and house of residence there. A life-long portrait of Father Kelly is to be seen in the refectory in Drogheda.

Having completed in 1860 his novitiate in Callan, Father Anderson as a professed religious was sent to Bresciano, the Italian Province, and in the year '62 or '63 was ordained priest by the then Archbishop of Perugia, Joachim Pecci, afterwards (1878) Pope Leo XIII.

Returning to Ireland in 1864, Father Anderson was sent to Dunganran to be trained under the famous Father Toomey, who was prior there, and one of the most remarkable living members of the Order. It was Father Toomey, by the way, who built the splendid tower of the Burren in Dunganran on the lines of the old tower in Abbey side (Dunganran)—"Dun na Mainistir." A typical Augustinian tower, it was dedicated to the Blessed Virgin under the title of the Immaculate Conception, being completed in 1858, four years after the completion of the Burren. The inscription on the tower reads—*Hanc Turrim Beatae Mariae sine labe conceptae devotam Patricius Toomey Prior dedicavit atque dicavit die Gaudem in Coelum Assumptae. 1858.* Like Father Anderson in after years, Father Toomey had spent some time as a member of the community in Ballyhaunis. And his association with Father Anderson and the old institution on the Friary Hill lend special interest to his name. A great and noted linguist, Father Toomey spoke six languages fluently, viz.: Irish, English, French, Italian, Spanish and German, in addition to being, of course, thoroughly familiar with Latin, Greek and intimately conversant with the ancient classics of these languages.

Father Toomey dying in 1866, Father Anderson was appointed Vicar Prior in his stead, at the early age of 27. He had already given ample evidence of his strong theological leanings, notwithstanding the restraining hand of his late superior. Prior; but now that he had assumed full control of the establishment, he felt that a greater freedom of speech and act was part of his privileges as local head of the community.

In 1868 a vacancy occurred in the Borough of Dunganran and Charles B. Barry, Q.C., who had been Attorney-General in the Attorney-General in consequence of his success as a Crown Prosecutor, was in the field. As an anti-Fenian and the official prosecutor of Fenians and suspected Fenians, the name of Barry stank in the nostrils of every honest nationalist. John O'Connell, who had recently departed, had said "that miserable man Barry, the moral assassin." Father Anderson was early in the thick of the fray, rallying all available forces in opposition to this instrument of Castle tyranny.

Henry Mathews, Q.C., of London, having Parliamentary ambitions, and hearing of "a fiery young Augustinian" who was violently opposed to Barry and all that he represented, communicated with Father Anderson,

expressing his intention to become a candidate if he could count on local support. Father Anderson, seeing in Mathews a cudgel with which to beat the odious Barry, extended encouragement and invited Mathews to come along. The prospective candidate asked if he should make a public declaration of his political principles, but Father Anderson tersely replied: "Don't mind principles. Beat Barry."

When Mathews was definitely in the field, Father Anderson composed an election address which was printed and distributed far and wide. The heading ran:—

DUNGARVAN ELECTION!

Clear the Way! Barry's "Avenger" is Coming!
The Saviour of the Borough is at hand. And it concluded thus:
"All who believe Barry spoke truly when he called his countrymen assassins, let them stay at home on Sunday, and hide their heads for shame. To those who believe Barry to be a liar, and a Whig place-beggar, I say go forth with me on Sunday, and let us meet Henry Mathews your deliverer."
'Back-neck-slave that faints or falters! On, true hearts that never alters, Strike! that stroke is many a day due. Aid yourselves and God will aid you.

God Save Dunganran!"
This address, which appeared in the "Electer," but it was an open secret who was the author, and the proof is now clear in Father Anderson's own handwriting. In the columns of the Press he conducted a terrific onslaught of correspondence against Barry, "because Barry branded those noble fellows (Fenians), while in the dock in Cannon Street, and all the rest of the hood in their persons, as assassins, infidels and socialists, and said that they intended to kill even the priests."

His whole power and influence was thrown into the fight against Barry. It didn't matter a straw who got in so long as the notorious Barry was put out.

"We've passed through the darkness, we're nearing the sunshine; From prison and fresside arise but one shout—

Barry, reviler, stands pale on our Secretary's shield;

In the name of the Lord, kick him out! kick him out!"

was another of the poetic bombs hurled into the opponent's ranks.

After a tough fight Barry was put out, and Mathews in, and as a sequel a heated controversy followed in the Press in which the P. O. of the Burren, Father Anderson, who had been a vigorous supporter of Barry, in company with the Duke of Devonshire and all the true-blue Whigs, was brought over the coals by Father Anderson, for some things he had said with reference to the manner in which the election was conducted and the P. O. of the Burren, Father Anderson.

When securely seated in office, however, Mathews came out in his true colours as a dyed-in-the-grain Tory. He became in the course of time Sir Henry Mathews, and later on Lord Llandaff. In the administration of Lord Salisbury he filled the post of Home Secretary for some years. He remained, however, a personal friend of Father Anderson and never quite forgot the leg-up given him in Dunganran, so that when Father Anderson's Fenian friends were in trouble, Mathews was often helpful with his advice and influence behind the scenes. When Father Anderson, for instance, pleaded on behalf of John Daly of Lintrick (uncle of Mrs. Tom Clarke), it was Mathews who secured his release from prison. And numerous other instances of similar beneficent intervention might be quoted if the full facts leading to that troublesome epoch could be brought to light.

In 1868 the Chapter of the Order, possibly in the interests of peace and order, decided to send Father Anderson to Cork. From Cork he was later transferred to Galway, where the Bishop, Most Rev. Dr. MacEvilly (afterwards Archbishop of Tuam) refused to grant him the usual faculties. This surprised no one cognizant of the conservative and ultra-conservative ecclesiastics concerned; the Bishop, conservative, diplomatic, loyal and prudent; the Prior, revolutionary in sympathies, outspoken, pugnacious, impetuous and actively patriotic. The Bishop of Waterford, Dr. O'Brien, in a communication dated from Waterford, Nov. 18, 1868, had previously withdrawn all faculties and approbations within the limits of the diocese of Waterford and Lismore.

On February 17th, 1874, Father Anderson was transferred from Galway to Ballyhaunis, as Vicar-Prior to Father Hendrick, who had moved there, again in 1871.

The following notes in the handwriting of Father Anderson appear in the House-Book

of the Ballyhaunis community:—

"Exit Fr. Page. Father Hendrick enters but leaves no trace behind him in the way of accounts, not having here or elsewhere ever kept any. Dirt, misery, decay and poverty was all his successor introduced."

"The Augustinian Convent, Ballyhaunis. Very Rev. F. A. Doyle, O.S.A., Provincial. Very Rev. James A. Anderson appointed to the charge of this Establishment, Feb. 17th, 1874. N.B.—At the time of my appointment, the church and convent presented a lamentable appearance, both having been denuded of almost everything. At the exit of Fr. Hendrick there wasn't as much as one penny left in the Corbana. No horse, no cow, no pig, not even a chicken. A neglected, empty, dirty church, and still more empty, filthy, woebegone house, was my only inheritance."

March 1874. J. A. Anderson."

Having applied to Dr. MacHale, Archbishop of Tuam, for restoration of the faculties withheld by Dr. MacEvilly in Galway, Father Anderson's request was granted, of course, without question, the church and the "Lion of the Field." Dr. MacHale was not the type of prelate to think any the worse of an Irish priest because he happened to be a little extreme and exceptional in his patriotic fervour. Father Anderson, as a matter of course, duly notified Fr. MacEvilly that the faculties he withheld in Galway had been graciously and cordially granted by the Great Metropolitan of the West, "John of Tuam."

With the advent of Father Anderson affairs at the ancient Ballyhaunis Friary took on a brighter and more hopeful outlook. Shortly after his arrival, the collections, which had been practically abandoned almost to vanishing point, began mounting steadily until they reached eight or nine shillings and often more, as the following entries in the House-Book disclose:—

1874. Feb. Came too late to make a

Regular quest.—J. A. Anderson, V.P.

Expenditure for Feb., Mar., April, May,

shows a credit balance of £17 0s. 9d.

July 5th (Sun.). Away in Cork at J.

Moore's funeral. Collection 2s.

Sept. 4th (Fine). Sun. coll. 13s. 14d.

Sept. 11th (Very Wet). Sun. coll. 10s. 6d.

Sept. 27th. Sun. (absent collecting), 3s.

Oct. 4th. Sun. (absent collecting), 3s.

Oct. 18th. Sun. coll. 10s. 1d. (wet and stormy).

Oct. 25th. Sun. coll. 10s. 4d. (wind and rain).

Nov. 1st (Feast of All Saints), 17s. 10d.

Nov. 2nd. All Souls, Mass offering (V.W.)

£1 5s. 14d.

Nov. 8th (Collection for Tuam College

£2 11s.), Sun. coll. 17s. 3d.

Nov. 15th. Sun., coll. (very wet) 13s. 1d.

Nov. 22nd (very wet and windy), 10s. 6d.

Nov. 29th (Sun. coll. (very wet and windy), 12s. 2d.

Dec. 6th. Sun. coll. (cold and wet), 18s. 6d.

Dec. 8th. Feast of the Immaculate Conception. No collection.

Dec. 20th. Sun. coll. (very cold and wet)

10s. 7d.

Dec. 25th. Xmas Day (For the first time

Music and Choir in Church), £21.

Dec. 27th. Price of pig killed for use of

house, 4s.

The last day of the year was fearfully cold,

the night pitch dark, with storm and rain.

The first morning of the New Year was

nothing but storm and rain.

Income since Feb.—£126 16s. 11d.

Expenses since Feb.—£113 11s. 8d.

Balance on hands—£13 4s. 34d.

J. A. Anderson, O.S.A."

The following note is rather interesting:—

"N.B.—When I was about replacing the rotten old seats in our church by new gothic ones, certain parties protested against the removal of the former and claimed as a right not only the right to sit on a particular place in the church. In consequence of this invasion on our right, I publicly declared from the altar last June that henceforth such nonsense should cease to exist; that the pews and their place in the church belonged to the Order; that they were thrown open to all, but that no one, whether in town or country should have any right to any pew or to any particular place in a pew. It would be 'first come first served.' After a short opposition the new system was acquiesced in by all. Let my successor take care that this abuse won't creep in again. The new pews cost over £62.—J. A. Anderson."

Another entry reads:—"On Dec. 15th the new lamp was suspended before the High Altar by Mr. Mead. The task was a difficult one!"

This year was ushered in with a fearful storm and torrents of rain.

- Jan. 1st, Feast of Circumcision (weather 45, 56, 84).
- Jan. 3rd, Sun. coll. (fine) £1 4s.
- Jan. 6th, Feast of Epiphany (wet), 9s. 10d.
- Jan. 10th, Sun. coll. (Erection of the Stations), £12 4s. Note:—On this day the Stations of the Cross were solemnly blessed and erected. High Mass at 12 o'clock by the Rev. Dr. O'Mahony, O.S.A., Dublin.
- Jan. 17th, Sun. coll. (very wet), £1 2s. 10d.
- Jan. 24th, Sun. coll. (constant downpour of rain and very stormy), 13s.
- Jan. 31st, Sun. coll. (wet and cold), 18s. 10d.

The story as recorded in the House-books shows gradual improvement under the leadership of Father Anderson. Looking back to 1863 we find "the Sunday collection never rose above tenpence, and was generally nearer threepence. During the month of December the total of the collections was tenpence. Dec. 25, only a few pennies during the month. Xmas collection, 25 12s. 0d. Total receipts since Chapter, 25 19s. 0d."

As early as 1869 there must have been some music in the church, for under 26th June of that year there appears an entry:—"Concertina, 12s.; Higgins attending choir, 21." On January 7th, 1870, the concertina was repaired at a cost of 2s., and under date June 1st following there is another entry:—"Repairing concertina and carrying 4s 8d." When Father Anderson set about reorganising the church choir, he increased the number of concertinas and added a few fiddles, but after a short while he was able to purchase a harmonium. In addition to much needed improvements in both the interior and exterior of the church he reorganised the Confraternity of the Holy Sacrament, established a St. Nicholas of Tolentine Temperance Society with a Brass Band, and splendid silk banner (still in existence) for use at all public functions. He organised the first big picnic ever held in Ballyhaunis, and erected the magnificent stained-glass window still to be seen in the east wall of the church, of the new altar just installed by Father Mansfield. During his term in Ballyhaunis he laboured like a giant, and has left permanent monuments there to his religious zeal and devotion, as well as having won for himself an abiding place in the hearts of the people.

On July 18th, 1879, Very Rev. William O'Sullivan, O.S.A., assumed office as Prior in Ballyhaunis, and Father Anderson departed on July 21st for Drogheda, in the capacity of Prior there. Judging from leading articles of the "Drogheda Conservative," he had some hair flying in his fresh scenes of labour as soon as he settled down to his work of National rejuvenation. Himself and the "Conservative" went at it hammer and tongs, and he soon, from Drogheda to Fethard and Prior, but in 1887 he was back again in Drogheda, where he laboured for four more years. He attended the great Gaelic Athletic Association Convention held at Thurles about 1887, to establish the G.A.A. as the National Athletic Organisation for Ireland.

While in Fethard, Rev. Nicholas Lundy served him well, but their relations became strained, and Father Sullivan (Vicar-Provincial 1885-1887; Regular Provincial 1887-1891) had to intervene in the interests of peace and domestic harmony. Settling out from Fethard to Cork, where Provincial Sullivan resided, Father Anderson quitted the road on both sides as he went his journey. The Provincial had to use intense irony in referring to Father Sullivan, who was a model of respectability and decorum, in a deplorable and bespattered condition. His political activities were brought to a close when Provincial Sullivan forbade by statute the attending of political meetings by members of the Augustinian Order.

FATHER ANDERSON IN BALLYHAUNIS
The reception accorded to the Very Rev. A. Anderson, O.S.A., on the occasion of

his visit to Ballyhaunis, was one of those pleasing incidents which show the inalienable attachment of the Gael to his sogaarth roon and his appreciation of a sterling worker in the cause of Faith and Fatherland. The thirteen years which have elapsed since Father Anderson was removed from Ballyhaunis (1879) have done very little to mitigate the affection with which he was here regarded. His name amongst the Ballyhaunis people remains still a magic name. He who strenuously identified himself

with the aspirations of a sympathiser then, with feelings which he tells us himself that "time and distance have not dimmed nor dulled," is still recognized as the intrepid champion of right—the same patriot who animated Dungarvan in the days of the poet "Leo." It can also be said with confidence that he obtained the desire of the patriot—a foremost place in the hearts of the people.

Father Anderson arrived in Ballyhaunis on Saturday, 13th inst. On Sunday evening the Brass Band (of which he was founder), under the conductorship of Mr. M. Waldron, paraded the streets accompanied by crowds of people who frequently cheered for the distinguished and patriotic priest. It being understood that he was then visiting Mr. M. Waldron, the band halted outside Mr. Waldron's establishment, where it played "God Save the King" and "Auld Lang Syne." In a short time Father Anderson appeared and was greeted with tumultuous cheering. He said that this reception had taken him utterly by surprise. When he asked Mr. Waldron what was the object of the band's playing, and was told that it was to honour him, he could scarcely believe that he was the object of such a mark of respect. (Numerous voices: "You are, you are.") He was delighted on entering Ballyhaunis to notice its progress and the spirit of enterprise which that progress indicated. Thirteen years ago he had heard the strains of the band, and its music that night called up old days and old memories. Since then he had travelled many lands, but neither time nor distance could dim or dull the affection he held for Ballyhaunis. (Cheers.) Ballyhaunis had always a foremost place in his heart. In Drogheda they had fought many a tough and sturdy battle, and he could assure them that they didn't come off second best. (Cheers.) Well, when the town was gained he was removed from Drogheda. That looked remarkably like "locking the stable door when the horse was stolen." (Laughter.) He was now a Tipperary man—(cheers for Tipperary)—and he was proud of it. The people were fighting manfully in Tipperary; but he could assure them that there are now as good and truer in Mayo as ever they were. (Cheers.) He could not see their faces that dark night, nor could he visit the whole of his Ballyhaunis friends. All he could do was to give them his blessing. If he had been left in Ballyhaunis he would have done his best to forward their interests, but he was glad that it has become one of the first towns in Connaught. He was older now in years than the stationer in Ballyhaunis, but, thank God, he was never weaker in health; and when Ireland wants her battles fought she would find in him a true and faithful soldier. (Renewed cheering.)

From 1891 to 1895 Father Anderson was Prior in Limerick, and from '95 to '99 Sub-Prior in Dublin, and Manager of National Schools of St. John's Lane. It is worthy of mention that he was the very first school manager to put the Irish language on the programme. He was a keen and earnest student of the language himself.

On July 19th, 1903, Father Anderson died of blood poisoning and gangrene, contracted by taking a pinch of snuff from the General of the Order, who happened to be suffering from a septic finger. His funeral was held on a day described as "the wettest day that ever came out of the heavens." The President of the funeral office was Canon McManus, P.P., V.G., of Meath St. Over a hundred priests attended, and all the leading Nationalist figures in the city marched in the procession. Mrs. Maud Gosse wept bitterly as she walked at the head of the coffin. All the advanced Nationalist bodies were strongly represented.

Father Anderson died at the age of 64, and was buried in the Augustinian plot in Glasnevin Cemetery.

One of his harmless hobbies was the making of scrap-books out of Press cuttings, pictures, cartoons, etc. Some of these old scrap-books have just come to light, and are of great historical and literary interest. With the kind permission of the Editor of the "Connaught Telegraph," selections from them will be published from time to time as circumstances permit.

Ballyhaunis, April 15th, 1938.

DECEMBER 11, 1935.
MAYO MAN DIES AGED 108

Mr. Thomas Keane has died at Carrwokeel, Ballyhaunis, at the age of 108. He enjoyed robust health practically all his life.

14th May, 1938.

C.Y.M.S.

BALLYHAUNIS BRANCH STUDY CIRCLE.

REVISION QUESTIONS.

- 1—When, by whom, and for what purpose was the C.Y.M.S. founded?
- 2—What does the word "Study" imply, and what are the necessary conditions for the successful study of any subject?
- 3—What is a Society? Distinguish between necessary and voluntary societies.
- 4—What is a Perfect Society? How many Perfect Societies are there? Name them.
- 5—How do the Church and State differ as to (a) origin, and (b) ultimate ends?
- 6—"If one cannot find Unity, Truth, Light and Guidance within the pale of the Catholic Church, in vain will one look for them elsewhere." Discuss this statement.
- 7—What is meant by the Natural Law? Does the Natural Law operate among savage or primitive races?
- 8—Explain briefly what is meant by Papal Infallibility.
- 9—Give a short description of the Parish of Anagh, including such details as population, economic conditions, and cost of living.
- 10—What minimum wage does the Pope say an ordinary, unskilled workman ought to get?
- 11—Does the Pope mean that a fixed scale of wages should operate uniformly over a whole area or country?
- 12—How is the normal level of population in the parish maintained? Distinguish between the fixed or permanent, and the floating or temporary elements of population.
- 13—Give a concise account of the town of Ballyhaunis, mentioning its more prominent features and public amenities, and roughly classifying its residents.
- 14—What useful purpose would a Parochial Hall serve?
- 15—State what direct links the parish has with St. Patrick, his contemporaries or immediate successors. What spot is intimately associated with his name and activities?
- 16—About what year did St. Patrick visit this parish? Where may the remains of ancient ecclesiastical buildings be seen within the parish?
- 17—Draw a map or rough sketch of the town of Ballyhaunis, indicating the location of (a) St. Patrick's Church; (b) Convent of Mercy; (c) Augustinian Priory; (d) Railway Station; (e) Post Office; (f) National Bank.
- 18—When and by whom was St. Patrick's Church built? What other religious and cultural institutions did he provide for the parish? When did he die?
- 19—How does the present standard of living in this parish compare with that of, say, forty years ago or earlier? Is the cost of living now higher or lower than then?
- 20—Outline the history of the Augustinian Order in Ballyhaunis. On what date is the feast of St. Augustine observed?
- 21—Mention some arts or crafts that were formerly practised in this district but have now disappeared.
- 22—Why is the townland of Holywell so called?

Approved,
G. J. PRENDERGAST, P.P.,
Spiritual Director.
April 27th, 1938.

5th November, 1938.

Mr. Patrick Boyle who died in Chicago, U.S.A., on October 29, was for many years manager of Messrs M. M. Waldron, Main St., Ballyhaunis. A native of Carrara, Ballyhaunis, he was brother of the late Mr. James Boyle, Carrara and cousin of Mr. James Boyle, Marley, Carrara, and had known Parnell, Davitt, Redmond, and Dillon.

DECEMBER 5, 1938.
Mayo Centenary Dies.
Mr. John Waldron, who died at his residence, Knock, Ballyhaunis, aged 100 was connected with the band, League and United Irish League, and had known Parnell, Davitt, Redmond, and Dillon.

SPECIAL DRAW.

TO AID IN DEPRAYING DEBT ON
PAROCHIAL PROPERTY,
BALLYHAUNIS.

Name.....

Address.....

Sold by.....

Blocks and Cash to be returned to any
of the following on or before October 17th
DR. M. F. WALDRON,
MR. J. E. DYNES,
MR. A. MADDEN,
MR. P. G. GILL,
Organising Hon. Secs.,
Ballyhaunis, Co. Mayo.

AUGUST 26, 1938.

"Puss In Boots"



A new pair of Ballyhaunis kittens recall on old story.

New Triumph For Augustinian Order

YESTERDAY, the Feast of St. Augustine, the reconstructed Augustinian Abbey of St. Mary, Ballyhaunis, was dedicated by the Father Provincial, Very Rev. T. Cooney, O.S.A. The congregation was representative of Mayo and adjoining counties.

Founded 590 years ago—in 1348—the Abbey has survived all the vicissitudes of alien persecution. In the Cromwellian days, the Venerable Fulgentius Jordan, Prior, was taken from the pulpit by the soldiery and hanged on a near-by tree.

For the first time since its destruction—it was twice wrecked—the Abbey is now restored to original dimensions with the addition of new Sacristy, Marble Altars and Internal Seating. Old landmarks have been preserved.

SPECIAL DRAW FOR Twelve Hospital Sweepstake Tickets AT BALLYHAUNIS.

In aid of a very deserving Parochial Charity.
A **CESAREWITCH TICKET** (Octr. 26th, 1938) for each
of **First Twelve Names Drawn**.
Only a limited number of Special Draw Tickets issued.

BOOKS OF TICKETS
supplied solely to prospective subscribers whose charity and
generosity can be confidently relied on.

Draw will take place on Friday, October 21st.

Results published in "Independent" and "Irish Press" October 24th.

This Ticket is a receipt for One Shilling.

DR. M. F. WALDRON, MR. J. E. DYNES, MR. A. MADDEN, MR. P. G. GILL,
Organising Hon. Secs., Ballyhaunis, Co. Mayo.

SEPTEMBER 24, 1938.

DEATH OF MR. J. O'NEIL DONNELLAN

Prominent Dublin Figure

Mr. John O'Neill Donnellan, of Windsor, Monkstown, Dublin, whose death has occurred, after a short illness, was the only son of a well-known business man at Ballinrobe.

He married Lily Henry, daughter of the late Richard Henry, Ballyhaunis, by whom he had two daughters and one son, Sir Joseph Glynn is married to a sister.

Mr. O'Neill Donnellan made many friends in and around Dublin, where he was well known. He was a familiar figure both on the golf links and the racecourse.

He is survived by his wife, two daughters and his son.

OCTOBER 7, 1938.

A WINDFALL! Mayo Man's Find

WHEN a large tree, uprooted by the storm, wrecked the roof of a byre in which were eight cattle, the owner, Mr. Thomas Healey, Bekan, Ballyhaunis, thought he was out of luck.

Instead, he found:—

- (1) £48 in gold;
- (2) £50 in notes; and
- (3) His cattle were uninjured.

The money had been secreted in the rafters of the wrecked roof. When, or by whom, the money was placed there is a mystery.

PHILLIPS (Ballyhaunis) — March 20, 1938. At his parents' residence, Main St., Ballyhaunis, Patrick (Paddy), second son of John and Hanna Phillips, very dear, received by his sorrowing parents, sister and brothers, solemn Requiem Mass at 11 O'Clock in Parish Church, Uarda (Monday). Funeral immediately afterwards to New Cemetery.



URLARE ABBEY.

OUTLINE OF ITS HISTORY.

PROFESSOR BUTLER VISITS THE RUINS.

In Grose's "Antiquities of Ireland" (1791), the following particulars accompany an old woodcut of the ruins:—

"One of the family of the Nangles built this abbey about 1430 for the Dominicans. Barks informs us that it was provided by canonical regulations that none of the mendicant Orders should erect a religious house without the special licence of the Apostolic See; but the Dominicans, forgetful of the injunction, founded Urlare for novices. However, on 18th March, 1434, they obtained the necessary licence from Pope Eugene IV., who, on the petition of William de Angulo, or Nangle, and Thomas Igragan, or O'Grogan, Dominicans, issued his Bull directed to Murchadh O'Hara, Bishop of Achoury, to legalise their establishment.

"The place being surrounded by rivers, and consequently solitary, was judged proper to be the house of novitiates for Connaught, though others from different parts of the kingdom resorted to it. The monastery is situated on the north side of a lake of the same name. The walls are entire. The eastern window is very fine, and under it are the remains of an altar. On the fourth wall of the chapel is the following inscription:—

Pray For the Soul
Of Patrick Duffy and Cate his Wife,
And the Father and Cass Duffy, R.
And their Family
Who made this in the Year
Of Our Lord, 1719.

"On the dissolution of the religious houses, Urlare was granted to Lord Dillon. Here are the graves of many principal families in these parts, such as the Nangles, Lords MacCostello, Philipps, McDonnells of Slienuew, Gradys, Fitzgeralds of Loghin, McJordans of Kerriagher, etc."

"Father Coleman in his scholarly work, "Irish Dominicans," has the following reference to Urlare:—

Situated about eight miles to the north of Ballyhaunis, in the County Mayo, by the shore of a lake of the same name. The Abbey was founded a short time before 1434, with the help of a member of the Nangle family. This foundation, however, being irregular, owing to the fact that no permission had been obtained from the Holy See, a brief of foundation was sought for afterwards and obtained from Eugene IV., dated March 18, 1434, which is given at length in the "Hib. Dom." p. 210.

Owing to its retired situation, Urlare escaped suppression till the seventeenth century, serving in the meantime as a place of refuge for the fathers, during the reigns of Henry VIII., Edward VI., and Elizabeth. By an Inquisition, taken on May 12, 1608, the prior was found to be in possession of the site, etc., and of twelve acres of arable land, with the tithes, etc. And in another Inquisition taken on May 24, 1610, the prior was found to be in possession of twenty-four acres of land in the barony of Ballyhaunis.

1612, March 12.—Grant from the King to Sir Edward Fisher, knight, of the site of the late religious house of Urlare and twelve acres thereto belonging, etc.—Flants, Jas. I. The site was shortly afterwards granted to Lord Dillon, and, owing probably to the fact that this family remained Catholic, the fathers seem to have been able to remain in possession of the Abbey; for Father Mageoghagan, the Provincial, in his report, written in 1682, states that Father Stephen Lynch and another father were living there and were devoting themselves to the instruction of novices who were being received every day, and he adds that the locality was most suitable for this purpose, being out of reach of the persecuting heretics. In 1629, there were five fathers there and four or five clerics.

Under the Cromwellian regime, the abbey was one of the last to be deserted, if it ever was so, for we find that in 1654 eleven fathers were able to meet here and hold the provincial chapter (intermediate). After the Restoration, a large community was formed here again and a novitiate was established. The general exile in 1688 drove the fathers away for only a short time, for, when Father Ambrose O'Connor, the Provincial, made his visitation in 1703, he found five fathers here, and in 1756, there were six fathers here, and seven in 1767, of whom one was parish priest.

The last father mentioned in the obits, in connection with Urlare, is Father Luke Leyden, who died shortly after 1835. Four years after his death, Father Patrick Sharkey came and remained here till his death in 1846. Father Sharkey rented the site of the ruins and some of the adjoining land, on which he built a small cottage. After his death, this all passed into the hands of his brother Nicholas, whose widow continued as occupier and possessor under the Congested Districts Board as purchasers of the Dillon estate.

On the Feast of St. Dominick (Aug. 4), an annual Pattern is held near the ruins, athletic events and boat racing on the lake being features of the day's programme.

A granite slab erected in front of the MacCostello vault bears the following inscription:—

In loving memory of Arthur
Robert George Costello
Last Deputy
and Baron De Anglo
Who Died
31st January, 1891.

PROFESSOR BUTLER VISITS CELE.

On April 9th last, Professor R. M. Butler, A.R.H.A., F.R.I.E.A., the famous architect, visited Urlare, for the purpose of inspecting the ruins, and was very much impressed by them, taking photos of the more prominent architectural features to be seen both in the interior as well as the exterior. He was particularly interested in the fine window of the east gable, and the double piscinae on the interior of the south wall. The following are some extracts from his communication on the subject:—

"Urlare is a very interesting old abbey. I have looked up my copy of Fr. Colman's 'Irish Dominicans' and find Urlare (as he spells it) marked on a map of Ireland showing the Irish Dominican foundations, also a note in the letterpress of which I enclose a copy. He mentions that Urlare escaped suppression until the 17th century, which is interesting; that it was revived after the Restoration, and seems to have survived until 1846, which is certainly rather exceptional, if not unique. I enjoyed my visit there very much.

"I think it is a pity that Urlare is not better conserved. It should be under the care of the Board of Works. The new Advisory Committee on Ancient Monuments, of which I was a member for two or three years, has the power of recommending the taking over of such old monuments. It is a pity to see the walls overrun with ivy which, although exceedingly picturesque, is terribly destructive.

"The photos turned out very well."

"It would appear that, within the past few years, some exquisitely sculptured stone with symbolical designs consisting of fish, fishes, beasts, foliage, etc., have mysteriously disappeared. Such acts of wanton vandalism are simply deplorable. Instead of being injured in any way, these old ruins, every stick and stone of them, ought to be respected and venerated as relics of a past history; links that unite to-day to the glories that once were ours—sancti-learning, patriotism."

Ballyhaunis, May 9th, 1938.

OCTOBER 3, 1938.

TO PRESERVE MAYO ABBEY

Consequent on the recent discovery of the unauthorised removal of a number of artistically carved stones from the ruins of the 15th century Urlare (Co. Mayo) Dominican Priory, a proposal was laid before the National Monuments Advisory Council to have the ruins declared a national monument, with a view to preserving what remains from further injury.

The Advisory Council have placed the matter before Mayo County Board of Health and the Commissioners of Public Works.

FEB. 5, 1943.

MR. R. M. BUTLER

The death occurred at his residence, 78 Alesbury Road, Dublin, of Mr. Roderic M. Butler, M.Arch., F.F.A.I., F.R.I.E.A., R.H.A., who was one of the most prominent architects of his time. He was Professor of Architecture in U.C.D. from 1924 until his retirement in 1937. He was a man whose name was often mentioned in connection with the profession.

For 47 years he practised in this country and Britain. He designed many churches, schools, libraries and public buildings, including the University College, Dublin. He was a most successful teacher of the profession. His name was often mentioned in connection with the profession. He was "Irish Builder and Engineer" for about 30 years.

BUTLER (Dublin)—Feb. 3, 1943, at his residence, 78 Alesbury Road, Dublin, Roderic Maximilian architect, R.H.A., service to-morrow (Friday), the 5th inst., at 9.40 a.m. at St. Mary's Parish Church, Donnybrook. Funeral afterwards at Mount Jerome Cemetery.



PROF. BUTLER INSPECTING URLAR RUINS APRIL 9th 1938

Connaught Telegraph, Saturday, 25th June, 1938.

Ballyhaunis Historical And Archaeological Society.

SOME RECENT FINDS.

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KILMANNIN OGHAM STONE INSCRIPTION.

THE IRISH FOR "BALLYHAUNIS."

(BY "ANTIQUARIAN.")

NUMISMATICS.

During the past few months a number of old coins and medals discovered in the district have been submitted for inspection and appraisal, including about a dozen silver coins of different denominations belonging to the reigns of Henry VIII. and Elizabeth. Though remarkably well preserved and historically interesting, unfortunately for the finder, they have no great rarity value, as specimens of such objects are rather plentiful. An individual collector, of course, who might want them to fill up gaps in a series, would possibly pay a good price to secure them, provided such a customer were to be found. But there are few people in our midst who could afford to indulge in a hobby of this kind, even if they had cultivated the necessary taste and enjoyed that ample leisure and opportunities for carrying out such activities. As has been frequently pointed out, age is not enough in itself to determine the value of a coin. A coin may be many centuries old, and yet have no greater value than that of the very metal of which it is composed, which may be only very trifling indeed if it be merely copper, bronze, or silver. Gold is always precious and valuable, needless to say. If an old coin is so rare or unique, that there would be demand for it either by private collectors or museums, then indeed it would be eagerly sought after and might fetch something worth a note. But most of the specimens have by now completed their collections, and assembled sufficient specimens of the different epochs, from the earliest times to the present day, and the probability of an old coin being valuable in at present rather remote and unlikely. We have numerous specimens of old coins, medals and counters on hands, ranging in age from 700 years to half-a-century, but apart from their historical and artistic interest and associations, they possess very little intrinsic value.

A rather interesting old medal has turned up. The obverse carries an effigy and the inscription: "Charles S. Parrell, M.P." The reverse has a harp with wreaths of shamrock at bottom with a detached leaf above, and the words "H-O-M-E R-U-L-E" appearing amidst radiating lines. The object is approximately the size of a shilling and made of brass. A hole pierced at the top signifies that at one time it had been worn by somebody attached to a chain, as the visible symbol of a political creed—the belief in Ireland's right to self-government. It would appear that at one time these Home-Rule medals were worn by almost every Nationalist throughout Ireland, and even in America and elsewhere, by Irish exiles with nationalist sympathies. At the very least, such things, apparently trifling and unimportant, are objective evidence and reminders of racial activity, milestones along the broad and rugged highway of national progress and advancement; confirmation strong of the spirit and determination of the Irish people in their century-old struggle towards freedom and independence.

PHOTOGRAPHS.

During the past months inquiries dealing with various matters relating to local antiquities, historical associations, and genealogical links have been received from various quarters, and answered as far as was possible from the data at hand. With our present limited resources and files of reference, it would be unreasonable to suppose that all the information relating to every conceivable question is to be found on the spot, but every effort has been made to put correspondents on the right track where it has not been possible to supply complete details.

PHOTOGRAPHS.

Many additional photographs have been added to the extensive collection already accumulated. It is hoped that when the series is completed, it will furnish a pretty accurate pictorial record of the activities of the Society during the years of its existence.

THE ANCIENT AUGUSTINIAN CEMETERY.

The list of existing inscriptions in the ancient Augustinian Cemetery has been now completed, and the chart brought up to date. Notwithstanding the splendid job Father Mansfield made in the early part of the year of clearing up and improving the appearance of this hallowed old spot, the unsightly weeds and other noxious growths are again asserting themselves and disfiguring the grounds. In a few weeks many graves will be again overrun and concealed from view. It is a pity that the operation of clearing and cleansing could not be carried out at least four or five times annually. To be really effective in keeping the weeds under control that would be necessary. It is up to those with a quasi proprietary interest in the sacred institution to lend a hand in

improving the present condition of things. It would be too much to expect that the friars should shoulder the burden of the work for all time. The people interested directly ought to do their part in keeping the sleeping places of their dead in decent order. A little from each would go a long way in bringing about the desired result. This old cemetery is undoubtedly one of the grandest and most historic features in the entire district, and ought to be an object of general veneration and care to every man, woman and child in the entire parish, more particularly to those who have relatives and friends interred there.

FLINT ARROW-HEADS.

A flint arrow-head found by Mr. Patrick Freely, Scrigge, was purchased by Mr. John T. Smyth, Knox Street, and presented to the National Museum.

Another flint arrow-head discovered at Laurelea, Aughamore, was presented to the Museum by Mr. John P. Jordan, N.T., Aughamore.

Dr. Adolf Mahr, Director, acknowledging the gifts on behalf of the Museum, thanked the donors warmly and commended their public spirit in contributing so generously to the national collections.

GIANT RED DEER.

While cleaning a drain on the mearing between Scrigge and Kiltibo, Mr. Patrick Freely discovered a few bones which, on being submitted to Dr. Patrick O'Connor, Keeper of the Natural History Division of the Museum, were pronounced to be those of a Giant Red Deer. Dr. O'Connor instructed that all the bones possible should be recovered and forwarded. Mr. Freely and a few assistants carried out a thorough search on the spot, and recovered all the available fossils, which were in due course forwarded to the Museum. A reward was granted to Mr. Freely for his meritorious work in reporting the find, and securing the missing parts for educational purposes in the Museum.

INSCRIPTION ON KILMANNIN OGHAM STONE.

In the *Journal of the Society of Antiquaries*, Vol. XXXVII., page 61, the Ogham Stone found some years ago near the ruins of the ancient church and the caltrec at Kilmannin hill is described by Sir John Ryves. The location of the find is only about three-quarters of a mile from Ballyhaunis, overlooking the road to Aughamore, and on the lands now in possession of Mr. John Greene, Cave.

Not having a copy of the *Journal*, I thought it advisable some weeks ago, while paying a brief visit to the Museum, to have a look at our old friend and take a copy of the inscription, which, being deciphered, runs as follows:—

Dési Moagu Sela
Lupadhon Mongti Lugedee.

The provisional translation supplied by Sir John Ryves reads:—

"Below (are) the kin of Ligaid."
Of Lugaid, Mughla and Ligaid."
A fine specimen of Ogham Stone still in situ might be seen on the lands of Mr. Freely, Island, about a mile and a half west of Ballyhaunis. This is known as the Bracklaghby Stone and was visited some year ago by Sir John Rhys and other interested scholars. It was also described in the Journal of the Society, and drawings of it reproduced.

THE IRISH OF BALLYHAUNIS.

Over thirty years ago, when the local branch of the Gaelic League was established, a search was made for the Irish equivalent for "Ballyhaunis," and the form Beal-ath-a-Annha was ultimately adopted, on the authority of Dr. P. W. Joyce, the learned author of many works dealing with Irish place names, history, antiquities, music, etc. "Ballyhaunis," Beal-ath-a-Annha, meaning the 'mouth of the ford of the combat or plundering.'

After some time, however, the accuracy and applicability of this version was subjected to close questioning, and several Irish scholars maintained that Dr. Joyce was in error, and that there was neither historical nor traditional evidence pointing to any combat or plundering that would distinguish the place.

O'Donovan, writing on 16th August, 1838, says: "In this parish is the village of Ballyhaunis, and close to the end of it stands the ruins of the abbey of the same name—Bealath-a-Annha." But he does not give a translation of the name.

Here then were two of the most profound Irish scholars of their time supplying different forms—Bealath-a-Annha and Ballyhaunis (O'Donovan). Other variations and suggestions came along in due course, until at last there have mounted up quite a variety to select from. For instance:

"The mouth of the ford of the two rivers";

"The mouth of the ford of the sandy bottom";

"The mouth of the ford of the standing river";

"The mouth of the ford of the treaty";

"The mouth of the ford of the combat" (Joyce), and possibly several others that cannot be recalled just at the moment.

And here are some of the ancient spellings of Ballyhaunis to be found in records:

Beleahawnes (1567).

Beleahawnes (1600).

Beleathahannis (1608).

Beulathahannis, Beulathahannis, Beulathahannis (1800); also Bealathahannis, Belehawnes, Belehawnes, Belehawnes, Bealathahannis, Ballyhawnes, Belehawnes, Ballyhaunis, and so on.

But there is no mention of such a place name as Ballyhaunis before the 13th century. It is therefore of comparatively modern vintage. Before the 13th century the district and barony as a unit was known as Lochanarney—Loch-na-Nairne or Lochan-Arney, "the lake of the sloes." "In

according to an old record, "Thomas Fitzmaurice of Desmond complained that the Priory of Loughanore of Belehawnes was worth considerable money." (The Fitzmaurices, by the way, are still very numerous in the district, descendants obviously of the Desmonds).

Now, why was the name of the district changed in the 13th century from Loughanarney, its ancient designation, to Ballyhaunis or Ballyhaunis? Simply because the term *annha* would just suit the requirements of the aspect of the country as viewed from the present Friary Hill, when in the 13th century the Fitzgeralds built their manor house and fortifications there. As the new occupants of the Hill calmly survey the landscape before and around them, some term descriptive of the natural features of the locality would rise to their lips. The term *annha* would just suit the requirements of the situation and be most appropriate. *Beile-annha* (Ballyavness, Ballyavness, as the older generations used to pronounce it) would be more appropriate than the ancient name, *Loughanarney*, or *Loch-na-Nairne*. No need to be worrying for the "mouth" that isn't there) of a "ford" (not to be found), or for "combats" or "plunderings" (of which history or tradition knows nothing).

On the other hand the translation of *Beile-annha* is simple. "Annha" is an old Irish word. According to Dr. Hogan, S.J., "annha" means a rough, irregularly, if not literally, and is applied to persons and things."
No genuine old Irish *annha*. ("Muir-timcheall Erenn Uile," III., 14, and glossary).

The meaning of *Beile-annha* (Ballyavness, Bally-avness, Ballyhaunis) is then *annha*, full of meaning and

This is the Irish form (*Bally-annha*) now after its consideration, except as correct, and in its original or permanent records as a place name. In the interests of accuracy, we trust that educational, postal and all other, public authorities will also adopt it as soon as possible and practicable. At least it can be explained and justified, without doing violence to etymology, geography, history or tradition. And it obviates the necessity of inventing fictions to fit theories. So that's that, after long years of discussion and confused searching along the wrong lines.

"ANTIQUARIAN."

Ballyhaunis, June 20th, 1938.

JUNE 30, 1938.

ANCIENT MONUMENTS.

To the Editor, "Irish Independent."

Sir—Though existing legislation relating to ancient monuments is valuable as far as it goes, still it must be evident to anyone who takes any interest in the subject that much more than the present limited and restricted measures are required if our precious and priceless national assets are to be saved from the rapid and senseless destruction which they are threatened, not only by natural disintegration, but even more so by acts of wanton vandalism and desecration.

Even within the past few weeks in this district alone cases have been reported where several beautiful and artistic specimens of ancient sculptured stones have been ruthlessly torn from the walls, and the stone remains of an ancient Dominican foundation of the 14th century, and have been carried off, possibly to make lintels or coigns for a cow house or pigsty, or maybe to fill a gap in a stone wall fence, as I have known to be done with primitive baptismal fonts taken from nearby ancient church ruins dating back nearly to the days of the Patriarchs.

A still more glaring case in this neighbourhood is where the remains of an ancient church associated with the name of an early Patriarch saint are being actively demolished and carried away for building purposes. I have no doubt, similar discredit and unpatriotic, not to say irreverent, things are taking place in every other district throughout the whole State.

It is high time that measures should be taken to prevent or minimise the destruction of so much concrete and objective evidence of our native history, tradition, religion, and culture. The longer this matter is postponed, the greater and more irreparable will be the volume of the national loss.

It would not be difficult to suggest a remedy for the deplorable condition of affairs alluded to. Public opinion, even if it could be sufficiently interested and educated, is not enough, and neither is voluntary effort. A thorough and comprehensive scheme is urgently required to meet the necessities of the situation. A broad and far-reaching policy of action, such as has been adopted in other countries, under State auspices, is the only feasible means of preserving our ancient monuments.

Why not revive Larcom's splendid conception of a national survey which for a brief period accomplished such valuable work topographical, archaeological and historical, through the researches and activities of such giants as Petrie, O'Donovan, O'Curry, O'Connor, and other profound scholars and zealous workers, until a violent and unprovoked alarm and hurriedly closed down the enterprise lest further investigations might lead to embarrassing revelations. Under present conditions it might not be impossible to take up the work of the survey anew and carry it out to completion even with judicious modifications in the terms of reference.

One of the leading objects of the topographical survey was to ascertain, record, and classify existing remains. A proper and scientific system of classification is the first and most vital need of the day. Without this any scheme of operations would prove unsatisfactory and inconclusive.

It is generally conceded that Ireland possesses an immense number of ancient and prehistoric remains of the most interesting character.

GOTHIC REMAINS.

In medieval remains, Ireland is poor in comparison with such countries as France and England, which are full of the very best memorials of the middle ages, but Ireland has, nevertheless, a very great number of highly interesting Gothic remains.

It is in the earlier periods, from the Bronze Age, to the decline of the Celtic race into Ireland, that this country is richest in its remains, some of which are of exceptional and peculiar interest.

and value to archeologists and students in clearing up the history and development of the country.

It would be safe to say that no other country possesses anything like the

wealth of national and historic monuments that our country does, devoted to the care and attention to the subject. For a long period France, Germany, Great Britain, Italy, Holland, Belgium, Spain, Portugal, Norway, and Sweden have been carefully and minutely taking stock of their national assets and adopting suitable measures for their preservation. Why can't we follow the good example?

MICHAEL F. WALDRON.

Ballyhaunis, June 26, 1938.

JULY 9, 1938.

ANCIENT MONUMENTS.

To the Editor "Irish Independent."

Sir—I wish to re-inform Mr. Waldron's letter on the above subject. The antiquaries which are privileged to pay to the torfs, raths, tombsones, etc., in Co. Wicklow recently, emphasised the need in that county for what Mr. Waldron urges. There are thousands of examples of our ancient monuments to be found there unprotected. They can be destroyed with impunity.

Yet the remedy is very easy of accomplishment. If these ancient monuments throughout Ireland are scheduled by Order to be made by the Office of Public Works—the Minister is Mr. MacEntee, the Parliamentary Secretary is Mr. Henry Finlay, and the Chairman Mr. Connolly—the monuments cannot be interfered with and will be safeguarded pending further decision.

Why are they not scheduled? The answer appears to be that the work is left to be performed by one architect, one civil servant and one typical Surrey a ridiculously inadequate staff to deal with our ancient monuments.

The appointment of our President is stated to indicate a new interest in, and a new care for Irish culture. Here is one sphere in which the demand is urgent, the need is great, the occasion worthy, and the attention of all concerned should be called to it. County Councils, Boards of Health, the learned bodies, e.g., Royal Irish Academy, Society of Antiquaries, should be invited to the Office of Public Works the monuments they know of and demand that an adequate staff be found to schedule them immediately. Further, the staff should be better care can then be considered carefully. At present it is a question of life or death with many of them.

TOM'S UJA MURDHADA.

St. Joseph's, 81 Booterstown Avenue, Booterstown, Co. Dublin.

JULY 12, 1938.

ANCIENT MONUMENTS.

(To the Editor "Irish Independent.")

Sir—I have read Mr. Waldron's letter on the above subject in your issue June 30 and I am in thorough agreement with him in his patriotic and earnest appeal for the preservation of our country's National Monuments, even to the crude stone in them. He is, as a thinking people, possessing culture and Christianity, are careless and indifferent about the historic ruins of our country and allow their wisest destruction to be carried on, as Mr. Waldron points out, we prove ourselves to be unworthy of those venerable places which are the precious and historic links that bind us to the past.

In my own district, in the heart of the premier county, I know of beautifully carved lintels gouged out from their beds with a crowbar and carried off to form a garden surface. I know of the ancient Baptismal Font alluded to in Mr. Waldron's letter. It is a horrible and low thing for any person to injure or destroy the slightest damage to be done to any of our venerated ruins or monuments.

To end this ignorant and thoughtless vandalism which I am informed is spreading more than some know in this country, strong and effective measures should be enforced by the Government department responsible for the preservation of the historic and ancient monuments of Ireland.

FRANCIS PHILLIPS, P.C. (Cashel).

To the Editor "Irish Independent."

Sir—Apropos of the restoration of the famous Cathedral of Rheims, would it not be appropriate that the King Cormac's Chapel on the Rock of Cashel, to be restored by the Irish people and dedicated for Divine worship. Leading

Interesting Co. Armagh Finds



Mr. J. W. Roch, Castle Forbes House, North Wall, Dublin, writes:—
During a recent visit to Co. Armagh, I noticed some hens drinking from the strange stone, with a cross engraved on it, as seen in the upper photograph.
On inquiry I learned of a little church demolished some years ago—

this was the water font, and the window in the cow shed (in lower picture), with its Geometric design, was from the same church.
My object in sending the prints is to bring to the notice of holiday makers in the country how important links in our history may be hidden in odd places.

architects would, I am sure, give their services willingly in such a great national work and the restoration could follow the period of its original construction.
I am certain that no obstacle, either religious or national, will come in the way, and as France has pointed the way to us, we hope that this—the greatest religious monument in Ireland—will be more opened for Divine worship and put in charge of one of the religious Orders by the Archbishop of Cashel. I understand the Dean of Cashel (Right Rev. Innocent Ryan) is very keen on having this great work brought forward to completion, and it only remains for the people to express their fullest accord.

RISTEARD O'N-ANNRACHAIN.

BODY RECOVERED NEAR BALLY LIGHTHOUSE

A body, which is believed to be that of a man, was recovered from the sea about two miles north-east of the Bally Lighthouse on Tuesday.
Patrick McNewe, Lurgan, Briskens, nephew of deceased, and had a military pension—he had been a comrade in the I.R.A. during the War of Independence. Witness last saw him about two months ago.
Mr. P. W. Carroll, Ranelagh Park, master of Hopper No. 2, gave evidence of finding the body, which was very decomposed.
Sergeant J. Hegarty, Store St., said it had been established that deceased had stayed in a Dublin hotel on May 26 and 27, 1937.

AUGUST 26, 1938.

OUR ANTIQUITIES.

To the Editor "Irish Independent."

Sir—Notwithstanding the series of beautiful and informative articles that have recently appeared in the *Irish Independent* from the able pen of Rev. Professor Power, and the many appeals and protests that have, from time to time, been voiced through the public Press generally, it is distressing to learn on reliable information received from various quarters, that the deplorable work of wanton vandalism still continues unabated, and that almost every day some priceless vestiges of our ancient history and civilisation are being mutilated or destroyed for evermore.

Can nothing really effective be done to stay the hand of the cold-blooded despoilers and preserve our precious national heritage—sacred ruins, ancient monuments and historic and pre-historic remains—from further injury and destruction?

Unfortunately, only comparatively few, scarcely one in every 10,000 of the population, I conjecture, take a serious or even superficial interest in the subject. The vast majority, I suspect, wouldn't give a thought or spend one sigh of regret if all the sacred and storied ruins of our land were ground to-morrow morning into grit for the making of roads, or if all our antiquities were wiped for ever off the face of the earth.

Ballyhaunis. MICHAEL F. WALDRON.

ANCIENT MONUMENTS.

To the Editor, "Irish Independent."

Sir—The following extracts from a lengthy and very informative communication I have received from an esteemed Co. Kerry correspondent may prove both interesting and instructive:—

"I read your excellent letter in the *Irish Independent* on Ancient Monuments, and I must heartily endorse every word you wrote. The whole subject of local archaeology is one in which I take a very deep interest.

"I have watched with sorrow and shame the tragic destruction going on in Kerry. Three years ago I settled in my old home here. I have since taken up the work of saving monuments, and the story of my efforts (so far) may be of interest to you.

The first thing which jumped to my attention was the fact that protests against vandalism are usually made after the damage has been done. In very large number of local cases the farmer was quite unaware of the fact that the monument had any special interest. So I decided that the first things to do were: (a) To try and discover what remains actually exist; (b) To record the fact of their existence; (c) To tell the farmers just why they should not destroy the monuments on their land.

My scheme had for its basis the formation of a "Townland Card-Index" for the whole of Kerry. To start this work was essential to get individual farmers interested, and the only way to do this effectively was by an intensive Press campaign. My idea was to visit as many as possible and to write up their features, as a kind of "report" for the local paper.

The idea was a success from the very start, and offers of help came rolling in.

I have sent all "finds" to the University Museum, Cork, to form a special collection there. We have no subscription, nor do we get any subsidy from any source whatever.

Field-work is confined largely to the Summer months, and the Winter is devoted to bringing the O.S. maps and index cards up to date.

Next Winter I hope to start a series of "Lantern Talks." My personal experience is that the younger generation are waiting for leadership in these and kindred matters.

I quote these extracts as they may prove helpful and encouraging to other students of the subject scattered throughout the country.

MICHAEL F. WALDRON.

DECEMBER 5, 1938.

MUSEUM FOR CO. MAYO?

To the Editor "Irish Independent."

Sir—Owing to the existing congested condition of the National Museum, and the consequent reluctance of the authorities to accept any additional antiquities, except they be of a very rare type or specially important from their historical or antiquarian significance, it has become more and more evident of late that if future local "finds" are to be preserved from certain loss or destruction the provision of a museum for Co. Mayo is urgently required.

I throw out the suggestion, in the hope and expectation that it will be considered by responsible and representative individuals in the county, possessing the initiative and enthusiasm to undertake the project. Indeed, if I do not see why every county in Eire should not have its own local museum, that would serve the purpose, not only of a repository for antiquities, illustrative of past social and historical conditions, but might also be a storehouse for documents and manuscripts dealing with literary and historical developments, as well as being an Art and Photographic Gallery. The educational value of such an institution need not be stressed here.

MICHAEL F. WALDRON.

KENNY (Ballyhaunis)—P. Kenny, Clockwork, Ballyhaunis, Bally Comed, Army 1913-1922. Buried in National Army Funeral from Dublin to Turin on 4/17/37, after 20 years.

BIESEY (Ballyhaunis)—March 9, 1947. At his residence, Carrowkeel, Market Street, Dublin. He was the son of the late James Gabriel, and Master of the Assumption, Ballyhaunis. He was a member of the Ballyhaunis Family. Remains buried in the Ballyhaunis Family Graveyard. Buried in the Ballyhaunis Family Graveyard at 4 o'clock on 11/11/37.

IRISH GRAVES IN FOREIGN LANDS.

To the Editor "Irish Independent."
 Sir—It may be of public interest to mention that the "Cité Universitaire" of Paris, on the personal initiative of the President of that institution, Senator André Honnorat, is making a collection of records of graves of distinguished French people in other countries; information relating to this is being sought for by Mr. Edward Egan, Secretary, Institut Français, Queensberry Place, South Kensington, London, S.W.7. And I wonder whether a similar patriotic scheme could be adopted by, say, our own National University so that a complete record of our distinguished countrymen, buried outside Ireland, might be compiled. Undoubtedly there is much of the history of Ireland buried in foreign lands. As J. Kells Ingram poignantly observes:—

Some on the shores of distant lands
 Their weary hearts have laid,
 And by the stranger's heedless hands
 Their lonely graves were made.

How many could tell of-hand where
 Strafford, Crattan, Moore, Goldsmith,
 D'Arcy McGee, Arthur Dillon, or
 hundreds of other famous Irishmen are buried?

MICHAEL F. WALDRON.
 Ballyhaunis, August 6, 1938.

AUGUST 10, 1938.

FAMOUS IRISHMEN WHO HAVE DIED ABROAD

GRAVES RECORD NEEDED

The need for a record of the graves of famous Irishmen who have died abroad was urged by several noted historians in discussing with an Irish Independent representative a letter in Monday's issue, which suggested the introduction of a scheme on similar lines to that begun by the Cité Universitaire of Paris to collect the records of the graves of distinguished French people in other countries.

A single individual could not possibly undertake such a work, it was pointed out, as it would involve extensive historical research.

It was suggested that the best results would follow from the establishment of a committee or society for the purpose, preferably under the auspices of the universities, and working in conjunction with similar bodies in other countries.

A work containing a complete record of the famous Irishmen who had died in other countries, leaving their mark in history, would be a great source of national pride.

It was a matter for regret that the graves of many distinguished Irishmen who died on the Continent were in many instances almost unknown.

FEBRUARY

If You Watch To-day

THOUGH February's ice-armed spearmen will again rally for a last stand against the disciplined hosts of Spring, every child of the waste knows of their rout, and passes the news with cabalistic signs in cove and grove there are silver, snow-white and purple catkins; green buds that are like pellucid rain drops ready to melt and flow into streams of coloured light; glowing bark that miraculously has rejuvenated itself; hum of insect and trill of singing bird.

Where late, the purple Saxifrage wags a stain upon the snow, Wind-flowers are gathering the blossom, the little feathers of Agrimony wave in the ground-winds, and the pink stalks of

Pennycroal are showing amid the succulent leaves.

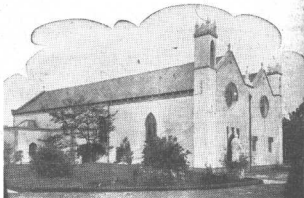
Like the conventional fleur-de-lis, the smooth foliage of Meadow Saffron stands in stiff rows, and the darker, spotted leaves of the Orchis fall backward in their first curve.

The common field Daisies that are multiplying with such speed are diffusing a faint pink amidst the white, though the blue eyes of Speedwell are still lacking their full colouring and Coltsfoot's gaudy blossoms still scarce.

From the golden Gorse that shrills the whitening way, the Yellowhammer, in pollen-dusted coat, practises his early song, and the Goldfinch's voice is, as the Gael proclaimed it, a flame of the wind.

—FIELDMAN.

Ancient Mayo Abbey Restored



St. Mary's Abbey, Ballyhaunis, Co. Mayo.

ONE hundred years of effort by successive priors of the Augustinian Order will be crowned on Sunday—the feast of St. Augustine—when the reconstructed Abbey of St. Mary at Ballyhaunis, Co. Mayo, will be blessed and dedicated by Very Rev. T. Cooney, Irish Provincial.

The ceremonies will commence with the blessing of the exterior, the opening of the new main entrance, the dedication of the building proper, and the blessing of the altars and other sacred objects.

Solemn High Mass will then be celebrated, followed by a special sermon by Rev. C. O'Driscoll, O.S.A.

In the afternoon a reception will be held in Ballyhaunis.

SEPTEMBER 3, 1938.

IRISH PATRIOT GRAVES.

Dr. T. Woulfe, Grove House, Bruff, in the course of a letter, writes:—

With much interest and sympathy I have lately read in the *Irish Independent* of proposals to locate and, I presume, honour the graves of Irish patriots who died in exile. Those proposals bring to my mind a very interesting circumstance connected with the grave of one who died at home. The farm which includes the grave of Tone at Bodenstown is owned by Mr. John Byrne, whose wife, Mrs. Rose Byrne, takes descent from a sister of Henry and John Sheares, the martyred brothers of 1798. It is a remarkable coincidence that the grave of Tone should be of special interest to all who claim the blood of Sheares.

FIVE CENTURIES AGO.

Founded 500 years ago, the abbey, after two centuries of peace and prayer, became in the penal days a refuge for hunted priests, the Friars, despite persecution, clinging all the while to their ruined monastery.

There at least two Archbishops of Tuam, grandsons of the great Peralg O'Gara, Patron of the Four Masters, lived out their lives. At the abbey in their keeping, as eldest scions of that princely family, for long years rested the long lost copy of the famous Annals. There also Charles O'Gara, their father, is buried, as well as many martyrs of the penal days, who are buried in the vault of the Old Friars beneath the abbey.

SEPTEMBER 6, 1938.

WOMEN WHO GO TO CHURCH HATLESS

GRAVE LAPSE, PRIEST SAYS

If women saw men attend Church with their hats on, they would be shocked beyond measure, but when they, themselves, offended in this respect they seemed to make light of their very grave lapse from one of the most ancient teachings and practices of the Church, said Rev. L. C. J. Carr, O.S.A., St. Mary's Augustinian Abbey, Ballyhaunis.

To permit a continuance of this serious omission on the part of women, he said, would leave the orator in charge, his sacristian, or both, open to suspension, which would mean that he, or they, could not celebrate Mass, hear Confession, or engage in other priestly duties while such suspension remained in force.

25th February, 1939.

BALLYHAUNIS MARRIAGES.

The wedding took place at St. Patrick's Church, Ballyhaunis, on Saturday last, of Mr. Patrick Mulkeen, Riesk, Ballyhaunis, and Miss Delia Grogan, Hollywell, Ballyhaunis. Mr. Thomas Cunnane, Greenwood, was best man, and Mrs. Tim Robinson, was bridesmaid. Rev. Fr. Prendergast, P.P., performed the ceremony.

In the same church on Monday last, Mr. John Grealy, Drumbane, Ballyhaunis, was married to Miss Maí Duffy, Annagh, do. Mr. Patrick Healy, manager, Forde's, Ballyhaunis, was best man and Miss Bridie Jordan, Annagh, was bridesmaid. Rev. G. J. Prendergast, P.P. officiated.

CONWAY (Ballyhaunis)—Dec. 6, 1942. At her residence, Bridge Street, Rose W. (widow) of John Conway, Merchant, deeply regretted by her loving husband, died (aged 80 years) on Monday, 5th inst. Burial in St. Mary's Church, yesterday. (Sunday) Solemn Requiem Mass at 11 o'clock to-day. (Monday) Funeral to St. Ann's Cemetery immediately afterwards.

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ANCIENT WESTERN CHURCH

REV. MAURICE FOLEY, O.S.A., who died with tragic suddenness at the Augustinian Priory, Limerick, yesterday, was a son of Mr. and Mrs. T. Foley, Dungarvan. He was aged only 28.

He was apparently in his usual good health on Sunday, having celebrated Mass, and in the evening officiated at Benediction. Early yesterday morning he was taken ill and died.

He was educated at Mount Mellery Seminary and in the Augustinian Novitiate, Rathfarnham.

He was ordained in Rome in 1934, at St. Patrick's College, having entered the Novitiate there in 1927. When he came to Ireland he was for some time in Ballyhaunis Abbey, and at the Chapter of Arden, in 1936, was transferred to Limerick.

During his time in Limerick he was popular with all classes. He took an active part in the preparations for the building of the new Augustinian Church.

His brother, Rev. P. Foley, O.S.A., was ordained last year, and left on mission work for Australia on Saturday, but will return to Ireland from Marseilles.

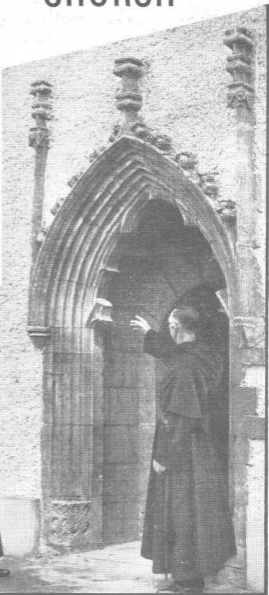
A sister is a nun at Ferrybank Convent, Waterford.

Many people called on Very Rev. A. Mansfield, O.S.A., Prior, Ballyhaunis, and members of the Community to tender sympathy.

The remains will be removed to the Augustinian Church, Limerick, this evening, and following Requiem Mass tomorrow, the interment will take place at Mount St. Laurence Cemetery.



Late Rev. M. Foley, O.S.A.



Very Rev. E. A. Mansfield, O.S.A. (right), Prior, St. Mary's Abbey, Ballyhaunis, Co. Mayo, indicating to Very Rev. Thomas Cooney, O.S.A. (Provincial), points of interest in the original 14th century Gothic door now incorporated in the reconstructed Abbey Church, which was opened yesterday.

-Irish Independent Photo (McM.).

FOURIE in Ballyhaunis—Nov. 13, 1943. A letter from the Parish of St. Patrick, Ballyhaunis, Co. Mayo, has been received from the Rev. R. P. O'Sullivan, O.S.A., Prior, Ballyhaunis, who has been appointed Prior at St. Monica's, Hoxton Square, London. During his nine years in Ballyhaunis Father Mansfield completely reconstructed the 700-year-old abbey. He is succeeded by Very Rev. M. O'Sullivan, O.S.A., from Hoxton Square.

JULY 21, 1939.

Ballyhaunis Send-Off to Prior.

Touching scenes were witnessed at Ballyhaunis when a large number of friends assembled in the Abbey grounds to give a send-off to Very Rev. E. A. Mansfield, O.S.A., Prior, who has been appointed Prior at St. Monica's, Hoxton Square, London. During his nine years in Ballyhaunis Father Mansfield completely reconstructed the 700-year-old abbey. He is succeeded by Very Rev. M. O'Sullivan, O.S.A., from Hoxton Square.

(The Hogan O.S.A. dies at Carno Queensland, Feb. 5, 1943)

PINNIGAN (nee Vicky) (Kilburren, Ballyhaunis)—Nov. 2, 1943. Anne, beloved wife of John Pinnigan, deeply regretted by her sorrowing husband and friends. Requiem will be sung to St. Patrick's Church, today (Wednesday) at 8.30 o'clock. Solemn High Mass to-morrow (Thursday) at 11 o'clock. Funeral immediately afterwards to New Cemetery.

CAULFIELD (Castlereagh)—Feb. 8, 1944. at his residence, Thomas J. Caulfield, 222 at his residence, Thomas J. Caulfield, 222 Merchant's Castlereagh, deeply regretted by his sorrowing wife and family. R.I.P. High Mass to-day (Wednesday) at 11 o'clock. Solemn High Mass to-morrow (Thursday) at 11 o'clock. Funeral immediately afterwards to New Cemetery.

Historic Abbey Church Ceremony



Re-opening ceremony at the renovated 600-years-old Abbey Church, Ballyhaunis. Very Rev. S. Roche, O.S.A., Prior, Orlagh, Rathfarnham, Co. Dublin (deacon); Rev. L. Carr, O.S.A. (celebrant); Rev. T. Burke, C.C., Ballyhaunis (sub-deacon), and Rev. C. O'Driscoll, O.S.A., preacher at the High Mass.

—Irish Independent Photo (McM.).

SEPTEMBER 9, 1938.



Golden Jubilee Celebrations at St. Gerald's College (De La Salle Order), Mistlebar, Co. Mayo, yesterday—some of the past pupils who

attended, viz., from the left, in front: Rev. M. MacEvilly, C.C. (Carramore); Rev. T. Egan, C.C. (Spiddal); Very Rev. J. J. Frendergast, P.P., Ballyhaunis (a founda-

tion pupil, who preached); Rev. John Burke, C.C. (Athenry). Standing—Left: Rev. F. Convey, A.M. (Liberia); Rev. F. T. Higgins, Cleveland, Ohio, U.S.A.

—Irish Independent Photo (McM.).

DOERMOTT (Ballylough)—September 7, 1938, at Parochial House, Mary Lane (McDermott); deeply regretted. R.I.P. Requiem High Mass in Ballylough Church—morrow (Wednesday) at 11 o'clock. Burial immediately after to family burial ground, Ballyhaunis.

HYESIDE (Scottstown, Co. Monaghan)—September 21, 1938, at a Dublin hospital, Teresa Whiteside, late of Ballyhaunis, deeply regretted. Remains leave Dublin at 1 p.m. to-day (Thursday), passing through Monaghan at 3 p.m. approx. on way to St. Mary's Church, Co.stown. Funeral to-morrow (Friday) at family burial ground after 11 o'clock Mass. No flowers. Masses instead.

DDY (Ballyhaunis)—October 16, 1938, Castlebar Hospital, Annie Mary Ddy, Knox Street, Ballyhaunis, R.I.P. Remains were removed to Aughamore Church yesterday (Sunday). Requiem Mass at 11 o'clock to-day (Monday), burial immediately afterwards to Aughamore Cemetery.

BELL (Ballyhaunis)—November 16, 1938, at her residence, Anagh House, Ballyhaunis, Myriam, eldest daughter of the late Thomas Francis Curran Tyrrell, Solihull, was removed yesterday (Wednesday) evening to St. Patrick's Church, Dublin, after Requiem Mass to-day (Thursday), to New Cemetery, American papers, please copy.

MORAN (Ballyhaunis)—November 29, 1938, Thomas F. Moran, Ballyhaunis, late Home Assistance Officer, aged 85; to the inexpressible grief of his family and large circle of friends. Funeral took place to St. Patrick's Church at 5 o'clock yesterday (Wednesday), High Mass to-day (Thursday) at 11 o'clock. Funeral to Old Cemetery immediately afterwards. American and English papers, please copy.

FREELEY (nee Morley) (Moate, Ballyhaunis)—December 6, 1938, Margaret, wife of Michael Freeley, deeply regretted by her sorrowing husband, sisters and brothers. Funeral from Logboy Church at 10.30 to-day (Thursday) after High Mass.

KENNY (Ballyhaunis)—December 9, 1938, at his residence, Clare Street, John Kenny, Draper, deeply regretted by his family and friends. R.I.P. Funeral this (Saturday) evening at 8 o'clock to Parish Church, High Mass, Monday, at 11 o'clock. Funeral immediately afterwards to New Cemetery. American papers, please copy.

CROGAN (Ballyhaunis)—February 6, 1939, at his residence, Coolaharna, Arthur Crogan, Remains will be removed to parish church at 3 o'clock to-day (Tuesday). Requiem Mass at 11 o'clock to-morrow (Wednesday). Funeral immediately afterwards to family burial ground.

JANUARY 7, 1939.

THE LATE MRS. M. EATON, BALLYHAUNIS.

The death took place in a nursing home in Galway of Mrs. Maud Eaton, Lavally, Ballyhaunis. She was widow of Patrick Eaton, and sister of Mrs. T. Cunningham, Abbey St., Ballyhaunis, and sister-in-law of Rev. B. Eaton, P.P., Kilmenna, Westport, and the late Rev. Malachy Eaton, Dean, Maynooth College, and of Very Rev. A. Canon Eaton, President, St. Jariath's College, Tuam. The funeral, which took place after Mass on Tuesday, was large and was attended by clergy from the Archdiocese.

MORLEY (Ballyhaunis)—January 18, 1939, at Private Nursing Home, Dublin, Katie, youngest daughter of the late Anthony and Barbara Morley, Knox Street, Ballyhaunis. Remains will leave Dublin by road at 12 o'clock to-day (Thursday), via Athlone, arriving at Ballyhaunis about 9 o'clock. High Mass at Ballyhaunis Parish Church, 11 o'clock to-morrow (Friday). Funeral immediately afterwards. American papers, please copy.

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LT. (Brackloon South, Ballyhaunis)—January 31, 1939, at her residence, Mary Street, Ballyhaunis. R.I.P. Remains were deeply reinterred. R.I.P. Remains removed on Wednesday to Ballyhaunis Parish Church, High Mass on Thursday. Funeral immediately afterwards.

FREELY (Ballyhaunis)—January 30, 1939, at her residence, Island, Catherine, removed to Parish Church, Ballyhaunis, on Friday evening. High Mass on Saturday. Funeral immediately afterwards. R.I.P.

4th February, 1939.

THE LATE MR. WM. KERRANE.

Mr. William Kerrane, who died at Clonbolton, Bekan, Ballyhaunis, on last Friday, aged 93 years, attended the first meeting of the Local League where it was launched at Inishmore by Michael Davitt. He was in Manchester when Allen, Larkin and O'Brien were executed, and also knew Parnell. His remains were removed to Bekan Parish Church on Friday evening and High Mass was offered up on Saturday morning. The following clergy were Rev. Fr. O'Reilly, C.C., Bekan; Rev. Fr. Hoaner, C.C., Logbury; Rev. Fr. Carney, P.P., Aughamore; and Rev. P. J. Moane, P.P., Bekan, master of ceremonies. The funeral took place afterwards to Bekan cemetery.

FEBRUARY 11, 1939.

DIED AT 100 YEARS.
 Michael Russel Larkin, who died on Saturday, was 100 years of age. He was a man of much knowledge, and took a keen interest in all national affairs. On Sunday morning the remains were taken to the church, and on Monday, after Mass, the funeral took place to the family grave **KILLEN** (Ballyhaunis)—February 11, 1939, at the residence, John Killen, Low, Ballyhaunis, to the inexpressible grief of wife and family. Remains removed to Parish Church, Ballyhaunis, today (Monday) 3 p.m. High Mass to-morrow (Tuesday) 11 a.m. Funeral immediately afterwards to New Cemetery. American papers, please copy.

FEBRUARY 21, 1939.

FUNERAL OF MAYO MAN

Comrades of deceased attended the funeral from St. Patrick's Church, Ballyhaunis, to the new cemetery, of Mr. James Brennan, 127, Curlew St., Ballyhaunis, well known in the Flanna Fall organisation in South Mayo. Deceased had played a prominent part in all the activities of the organisation.

The priests at the Requiem Mass included Very Rev. G. J. Prendergast, P.P., Aughamore; Rev. C. Burke, C.C., Ballyhaunis; Rev. C. Curley, C.C., Very Rev. E. A. Mansfield, O.S.A., Prior, G.S.; Rev. V. F. Morris, O.Carm., Dublin.

Chief mourners included—Mr. James and Mrs. Susan Brennan (parents); Mr. Patrick B. Loan (nephew).

SNEK (Ballyhaunis)—February 23, 1939, at his residence, Care Street, Ballyhaunis. Mrs. Katie Snek, 73, deeply reinterred by her husband, and remains removed to Parish Church this (Wednesday) evening at 6 o'clock. High Mass to-morrow (Thursday) at 11 o'clock. Funeral immediately afterwards to New Cemetery.

4th March, 1939.

The death took place at Linn, Ballyhaunis, on Tuesday of Miss Maria Fitzmaurice. Remains were removed to St. Patrick's Church on Friday and High Mass was offered up on Saturday morning. Funeral took place afterwards. Deceased was 75 years of age.

The death occurred at Brackloon, Ballyhaunis on Tuesday of Mr. John Morley. The deceased was 40 years of age and for many years was treasurer to Brackloon Flanna Fall Club. On Wednesday evening remains were removed to St. Patrick's Church, and High Mass was offered up on Thursday morning by Rev. Fr. Prendergast, P.P., assisted by Rev. Fr. Burke, C.C., Very Rev. Fr. Curley. At a special meeting of Brackloon Flanna Fall Club on Sunday, a resolution of sympathy was passed with the relatives of the deceased on the motion of Mr. Regan, seconded by Mr. Sloyan.

HUNT (Ballyhaunis)—September 19, 1938, at the residence of Mrs. Derryn Hunt, R.I.P. Funeral to New Cemetery after Requiem Requiescat in Parish Church, Ballyhaunis, 11 o'clock, to-morrow.



TOMBSTONES REMOVED FROM SIDE TO GABLE DURING RECONSTRUCTION WORK.
 Photo. taken Nov. 1st, 1938.

APRIL 17, 1939.

LYONS (Ballyhaunis)—Mrs. Michael Lyons (Senior), at her residence, Annagh, Ballyhaunis, deeply reinterred. R.I.P. Funeral to Parish Church this (Monday) evening at 5 o'clock. High Mass to-morrow (Tuesday). Funeral immediately afterwards. American papers please copy.

DOONEY (Ballyhaunis)—April 23, 1939, at Upper Main St., Thomas Cooney, R.I.P. Remains will be removed to St. Patrick's Church to-day (Monday), p.m. High Mass to-morrow (Tuesday), 10 a.m. Funeral immediately afterwards to New Cemetery.

Mr. Thomas Cooney (60), who has died at his residence in Upper Main St., Ballyhaunis, was the only son of the late William and Mrs. Cooney, Clare St., Ballyhaunis. He spent a number of years in America, where he studied law, and later took up journalism. He joined the British Army in 1914 and served throughout the war.

HUNT (Ballyhaunis)—April 23, 1939, at Bridge House, John Hunt, ex-S.I.C., late of Logbury. R.I.P. Remains will be removed to Parish Church this (Monday) evening, 8 o'clock. High Mass to-morrow (Tuesday), 11 o'clock. Funeral immediately afterwards to New Cemetery.

MAY 11, 1939.

MAYO WOMAN'S FUNERAL

Counties Mayo, Roscommon and Galway were represented at the funeral of Mrs. Anne Grealy, Drimbane, Ballyhaunis.

Deceased was a sister of the late Very Rev. Michael Waldron, P.P., Chicago, U.S.A., and of Dr. Patrick Waldron, of the same city.

She was a niece of the late Very Rev. D. Waldron, P.P., of Cong, who was responsible for the preservation of the Cross of Cong, and of the late Very Rev. Peter Waldron, P.P., Annaghdown.

Solemn Requiem Mass was celebrated in Ballyhaunis Parish Church.

Chief mourners included: Messrs. John, Thomas and Patrick Grealy (sons); Mrs. E. Phillips, Fochill, Ballyhaunis (daughter); Mr. Peter Waldron, Ballyhaunis (brother); Mrs. P. Clancy, Clonbolton, Ballyhaunis (sister); Mr. Edward Phillips (nephew); Mrs. J. Curley, Annaghmore; Mrs. Della Kearns, Knock; Messrs. Patrick Clancy, Clonbolton; Michael Gordon, Edmond Waldron, Galway; Mrs. Bridget Hopkins, Kong.

O'MALLEY (Ballyhaunis)—July 3, 1939, at his residence, Knox Street, Ballyhaunis. Edward O'Malley, 60, remains removed to Parish Church at 2.30 o'clock yesterday (Monday) evening. Solemn High Mass today (Tuesday) at 11.30 o'clock. Funeral to New Cemetery immediately afterwards.

12th August, 1939.

SUDDEN DEATH NEAR BALLYHAUNIS.

Patrick Kenny, aged 75, an old age pensioner residing alone at Crossard, Aughamore, Ballyhaunis, dropped dead on Tuesday morning last. His remains were removed to Aughamore Parish Church on Tuesday evening, and the funeral took place afterwards to the local cemetery.

MAY 6, 1939.

REGRETTED BALLYHAUNIS DEATHS

Many deaths occurred in Ballyhaunis and district during the week. On one occasion no fewer than three coffins were laid by side in the local church. The deceased people were:—

MR. AUSTIN KELLY, HOLLYWELL.
 Deceased was an old and respected resident of the locality and was one of the best known figures in the district. His death took place on Saturday. On Sunday evening the remains were taken to the church, and on Monday, after Mass, the funeral took place to the family grave. The deceased was about 75 years of age. **MR. THOMAS COONEY, BALLYHAUNIS.**

The death of Thomas Cooney, which occurred at his home, Upper Main Street, Ballyhaunis, on Sunday, removes from the town a man of many high attainments. The deceased, who was about 60 years of age, spent much time in America, where he studied law. He was of a literary turn of mind, and contributed many articles to the columns of this and other papers. The deceased joined the British forces in 1914 and served throughout the World War. There was a large attendance at the funeral, which took place to the family grave after Requiem Mass in the parish church on Tuesday.

MR. JOHN HUNT, BALLYHAUNIS.
 An ex-sergeant of the R.I.C., Mr. John Hunt died at his home, Bridge House, Ballyhaunis, during the week. The deceased was over 70 years of age and served in many parts of this and adjoining counties. He was father-in-law of Mr. O'Connell, National School Inspector, and of Mr. Naughton, merchant, Galway. On Monday evening the remains were taken to the local church, and on Tuesday, after Mass, were laid to rest in the family grave.

MR. MALACHY TARPEY, LECARROW.
 There was a large attendance at the funeral of the late Mr. Malachy Tarpey, Lecarrow, when the burial took place at the family grave on Tuesday, after Mass. The deceased was over 80 years of age, and up to the time of his death took a keen interest in all matters of National interest.

12th August, 1939.

BALLYHAUNIS DEATHS.

The death took place at his residence, Lakehill, Knock, on Friday of Mrs. Patrick Finn (Senior). His remains were removed to Bekan Parish Church on Saturday evening, and the funeral took place to Bekan cemetery after Mass on Sunday.

The death took place at the Co. Hospital, Castlebar, on Monday, 7th inst. of Mrs. Sarah Collins (44), a native of Chapel St., Ballyhaunis. The remains were removed to St. Patrick's Church, Ballyhaunis, on Monday, and the funeral took place to the new cemetery after Mass on Tuesday.

Ballyhaunis Historical And Archaeological Society.

SUGGESTED PROJECTS.

DEATH OF W. B. YEATS.

Dan O'Connell's Visit To Ballyhaunis.

(BY "ANTIQUARIAN.")

A COUNTY MUSEUM.

In connection with the suggestion recently put forward in the public Press, that the time has come when Mayo ought to seriously consider the feasibility of providing a suitable and adequate local Museum, some very interesting and encouraging correspondence has been received from prominent residents in the county, as well as natives of the county now resident elsewhere but still interested in all movements and developments tending to enhance the prestige and honour of the historic old spot. Things have come to such a pass that, if a Museum is not established in the very near future, there is every probability that some valuable historic relics and antiquities will be lost for ever. It is up to this generation to do its part in preserving and conserving every available scrap of evidence bearing on or illustrative of the social and economic progress of the county and the manners, customs and modes of livelihood of the people from the earliest times down to the present day. Any observant person will notice that, day by day, changes are taking place; old trades and customs are disappearing fast, and innovations of all kinds and descriptions creep in gradually and almost imperceptibly in some cases, but nonetheless surely thus altering the direction and trend of the stream of tradition. A Museum is needed in Mayo as an indispensable aid to the effective teaching of History in all its bearings and aspects. History cannot be properly understood or remembered without such an institution. We cannot realise how far we have progressed in this our day, or to what extent we have regressed, unless we actually see with our own eyes concrete examples of the work and methods of past generations. It is all very well to acquire a knowledge of History, social or political, through the written word, and to study the accompanying illustrations, but, in order to fix the lessons permanently in the mind there is needed the concrete evidence presented through the eye. A visit to an historic ruin, for instance will convey a clearer conception of its plan and characteristics than the most detailed and elaborate description could accomplish no matter how lucidly and accurately presented it might be. Seeing a picture of a person and seeing the same person in the flesh are two vastly different experiences. Objective impressions, received through the eye linger longer in the memory and are more easily recalled by the imagination, particularly when they consist of concrete manifestations of the external world, than impressions engendered by mere study. When a famous artist was once asked by some of his students to suggest subjects for pictures, he smilingly told them to go out into the sunshine and by simply looking about, above and around them, they could observe more real beauty in a day than would suffice for the longest lifetime. A good Museum, too, is a veritable storehouse of beauty, as well as a thesaurus of history and the poetry of human life and struggle. A Museum would serve as a natural and logical focus for all the varied cultural activities operating in the county. Until such an institution is provided, the cultural equipment of the county cannot be considered complete. The longer the delay in providing it, the greater the danger of valuable antiquities being lost, for it is almost certain that scattered here and there throughout the length and breadth of Mayo

are antiquities and documents awaiting the garnering of a future day. The project, however, is a rather elaborate and ambitious one, for the whole scheme includes not only a Museum, but also an Art and Photographic Gallery as well as a Library and Archival Division, so that it will take some time to work out all the essential details. Correspondence on the subject has received so far has been carefully filed for reference and suggestions noted for adoption when time and circumstances permit. To all who have taken the trouble to write in support of the project, and who have submitted thoughtful and practical suggestions, sincere thanks are tendered. Though progress may be slow, as the idea has first to strike root and extend, still there is every prospect that the number of sympathisers and helpers will grow in the course of time, once the importance of the enterprise is recognised and acknowledged.

MEMORIAL TO ST. PATRICK.

The suggested memorial to St. Patrick at Holywell has been the subject of discussion on many occasions during the past year. Numerous inquiries relative to the project have been received from time to time, and in reply to these it has been intimated that, so far, the favoured design for such a memorial would be an immense Round Tower, say, over 100 feet in height, having an observatory on top, surrounded by a gallery and cross fitted up for possible illumination on special occasions. Lower floors would be utilised for ecclesiastical and secular exhibits of an historical character, together with scientific specimens and written records. As the scheme is such a large and ambitious one, it will require a considerable time to work out the necessary details and estimate the volume of sympathy and support essential for carrying to completion such a vast work as that in contemplation. But the idea will not die, though its complete realisation is at present far beyond the resources available. But, with God's help, a day may come when things might be more favourable and the auspicious more propitious than at the moment; even so, at that time may yet be apparently far off. Let us not forget, however, that though it may be possible to bomb a warship or blow up a building, it is not possible to bomb, blow up or annihilate an idea worthy in itself and having in it the germ of life.

PRESERVATION OF RUINS.

The Society continues to manifest interest in the care and preservation of all historic and sacred ruins in the district. And apropos of this it may be worth while recalling that there is an association in France, *Les Amis des Oratoires*, whose mission is to preserve all the ancient shrines from destruction. Many of these, in the form of chapels, single shrines and crosses, are found in the old roads where in times past pilgrims made their way to different famous churches in France. Last year this Association was instrumental in the preservation for the nation of the seven oratories of the forest of Sainte-Baume, in the form of the forest of Sainte-Baume, on the road leading from Saint Maximin to Sainte-Baume. The greater part of the ancient shrines are to be found in Provence, Languedoc and Roussillon. A number are still to be seen on the mountains behind the Riviera, sometimes built all round a shrine, sometimes with a cross and image of the Blessed Virgin inside, and there are never without flowers. Before them is a low step where the passerby may kneel to pray. The oratory of Notre Dame, close to Ais-en-Provence, dating from 1730 is the latest of the shrines to be bought by this Association, aided by the Touring Club de France.

CAVES EXPLORED.

Many of the caves or souterrains in the area have been visited from time to time and their interiors carefully explored and investigated. In some instances these underground structures had not been previously entered within living memory. It would be difficult to estimate precisely the total number of these ancient underground dwellings in this district alone. They are undoubtedly a source of wonder to all who go to the trouble of examining them. In view of possible eventualities, dwellings of this type are being looked up in continental countries for purposes of refuge or shelter in the case of war. For this reason, a census of the kind and underground refuges has been taken in the north and east of France as part of the anti-aircraft precautions. The number of such caves and underground refuges is extraordinary, but what is also extraordinary is the fact that in affording protection—should ever the unfortunate occasion arise—they will be

fulfilling the purpose for which they were originally constructed. Most of the caves explored date from the early Middle Ages and are equipped with rooms and other places for hiding cattle. At a time when invasion was frequent every village had to look-out, who would signal the approach of a warrior band, soldiers, or other invaders gathered up their most precious belongings and hurried to the caves, driving their cattle before them. In most cases the entrance to the cave was carefully hidden or so difficult to approach as to be dangerous to attack. There the villagers would wait until their partisans arrived and the marauders moved on elsewhere. Among the most famous of these caverns is the "underground city" of Naours, twelve miles north of Amiens. It attracts thousands of visitors every year. It contains a number of rooms so arranged that their entrances do not face each other, thus ensuring privacy for the families obliged to seek shelter underground. It has a common room where all could meet together and there are distinct traces that part was used as a chapel, with a niche for an altar. The caves of Naours were well known to the Australian soldiers during the war, as the village was one of the resting places behind the front at Villers-Bretonneux, and on the chalk walls of the caves, almost as fresh as when pencilled twenty years ago, there are hundreds of names of soldiers from Australia, with their regimental numbers and home towns, occasionally a drawing of their regimental badge or a more ambitious effort.

LOCAL RECORDS.

The compiling of the local records continues to receive attention, and additional photographs relating to contemporary activities have been added to the large and varied collection already accumulated.

THE LATE W. B. YEATS.

A telegram was dispatched on behalf of the Society to Mr. Higgins, Director of the Abbey Theatre, Dublin, regarding the death of Dr. W. B. Yeats, Ireland's famous poet-laureate, and expressing sympathy with his bereaved relatives and colleagues. The late W. B. Yeats worked hard and earnestly to stir up an intelligent interest in the heroic history and folklore of his native land.

WHEN DAN O'CONNELL VISITED BALLYHAUNIS.

Though there is no known record of Daniel O'Connell having visited Ballyhaunis, still there is an assurance from two traditional sources that, during the Repeal agitation, the immortal Liberator addressed a monster meeting here; and a rather amusing anecdote is told relative to his sojourn at the local hostelry or inn, a thatched publichouse situated in the Main Street near the present Central Hotel, and owned by a man named Follard. A note has been made of the anecdote, and the other oral evidence bearing on Dan's experiences in Ballyhaunis.

(By "ANTIQUARIAN.")
Ballyhaunis, Feb'y 4th, 1939.

FEBRUARY 11, 1939.

BALLYHAUNIS SACRED HEART SODALTY.

Rev. Fr. Curley enrolled a large number of members in the Ballyhaunis Sacred Heart Sodality on Sunday. He expressed himself pleased with the strength of the branch and hoped that others in the parish would follow this example. A similar function will take place on Sunday, when Father Burke, Spiritual Director of the women's branch, will enrol members. Rev. G. J. Prendergast, P.P., has, on several occasions, expressed the hope that the young people of the parish would join the respective sodalities, and it is pleasing to note that his words have not fallen on deaf ears.

BALLYHAUNIS CARNIVAL "CALLED OFF.

Much disappointment was occasioned in Ballyhaunis when it became known that the carnival organised to assist the Abbey Restoration Fund had been postponed indefinitely. "I was informed," writes our Claremorris representative, "that an unexpected crux had arisen locally. In connection with the matter the people held a meeting on Monday night, but those present considered it more prudent not to give any statement to the Press. In the meantime, it is hoped that a big attendance will be present at the carnival, due to be held in McQuerry's hall on Sunday night."

DECEMBER 31, 1938.

Suggested Museum For Mayo.

Dr. Michael F. Waldron, Ballyhaunis, a distinguished Gaelic scholar and a noted antiquarian, has become to the people of the county of Mayo a master which concerns everyone who has an interest in this historic county. Dr. Waldron points out that owing to the congested condition of the National Museum and the consequent reluctance of the authorities to accept any additional antiquaries, except they are of a very rare type or specially important for their historical or antiquarian significance, it has become more and more evident that if future local "amateurs" are to be preserved from certain loss or destruction the provision of a museum for County Mayo is urgently required. Dr. Waldron expresses the hope that responsible and responsible people in the county possessing initiative and enthusiasm for such a project will consider the matter before it is too late; he does not see why each county should not have its own local museum that would serve not only as a repository for antiquaries and objects of the past social and historical significance, but might also be a storehouse for documents and manuscripts dealing with literary and historical developments, as well as being an art and photographic gallery.

Dr. Waldron is to be commended for his timely advice to the people of Mayo. No man in this county has done more to rescue from oblivion many important historical events, and side by side with him stands Mr. Pat O'Donnell, of Newport. With two such workers to give a hand, it would be quite possible to launch the project suggested by Dr. Waldron himself. A little over a year ago when the Mayo County Library Committee expected to secure Burligh House, Castlebar, as its headquarters, the librarian, Miss Ronaldson, had in view such a museum. As a matter of fact she had canvassed and obtained the support of quite a number of persons who were keenly interested, and who, better still, were prepared to contribute articles or rare historical and antiquarian interest.

County Library.

The future home of the County Library is, so to speak, "in the lap of the gods." The old County Infirmary was suggested, but the County Council has decided to demolish it and erect a suite of offices for their staff and the staffs of some of the subsidiary bodies. It is known when this building will be ready for occupation and, meanwhile, valuable time will have been lost. A move to establish a county museum should be taken up at once, and Dr. Waldron can count on the enthusiastic support of many responsible and representative persons in the county.

4th March, 1939.

Lecture

A large and interested audience filled Waldron's Hall in Ballyhaunis on Monday evening, February 20th, to hear a lecture entitled "A Plan For Co-operation" delivered by Mr. Liam O'Busachalla, Professor of Economics in Galway University, member of the Senate of the National University, and a well-known Gael. The lecture was one of the Barrington series and was given under the auspices of the Mayo Vocational Education Committee.

On the platform in the hall were: Rev. G. J. Prendergast, P.P., Ballyhaunis, Chairman of the Mayo Vocational Committee; Rev. M. J. Carney, P.P., Aughamore; Mr. M. Waldron, LL.D.

WELL-KNOWN SINGER ENTERTAINS.

At the conclusion of the lecture, Professor Buckley's wife, who, as Maire Scully, is well known as a concert and broadcast artiste, sang a number of songs in her inimitable traditional style. Her delightful renderings of "Aghadoo," "The Bold Fenian Men," "Eibhlin a Ruin," and "The Foggy Dew" were much appreciated. A vote of thanks to the Professor was proposed by Dr. Waldron, seconded by Fe. Carney, and passed with acclamation.



With Transatlantic Air Mail Contemplated for the present year, this envelope is of interest. It was sent to Mr. Michael

Murphy from New York by air in 1936 via the Hindenburg, the ill-fated German airship.



BLIZZARD IN KNOX STREET, EARLY MORNING, JANUARY 25th, 1939.



THE BALL ALLEY. PROPOSED SITE FOR PAROCHIAL HALL. Photo. taken, Nov. 1st, 1938.

ay, 18th February, 1939.

PIUS PAPA UNDECIMUS.
DORMIVIT. 10.3.39.

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Rock-hard-Adamantine
Knis-Rigor of Love inexorable
Steeld Mercy of the Surgeon's Sgian,
Fittully-Cruelly keen—
Clean Bright Knife of Christ!

Lin of the Heart of God—
Wrath-scattering,
Proud Dark-paths he trod,
Slaking sharp Darts unbowed—
Shieldless Chief of the Wold.

Ever the timored Wraith of His Voice
Pitched with Eerazny,
Troubling the Deeps and Pinnacles
Sheeping 'twixt crannies of hearts,
Pleading threefully—
Wooing and Wooing; luting and sooth-
ing:

Foiled but reseeking wistfully
Rupturing a jagged crag agape
Lapping in crevices
Grieving in threadlike rigs—
Carking Waters,
'Sieging the Wastes of God,—
Great, Tireless, Flood!

He had no Peer or Price to His Name.
His Trimmed Light He held high.
He was Captain of His Brood—
Sliocht of the Line of God.

And so did launch command
And Quelling Utterance:
Curbed the Storm's snarl
And sped His Wrath with it,
Shatter-Blasts to the Keeps of Hate
And the-Forts of Lucifer.

Grappled the brink with Death's grey
Kiss
But it tortured the face of Him
Wheat-Gold Face-of-Our Champion
Lately Withering,
The Ever Husk of Thy Crushed Heart
Rests meekly whispering.

—GUILLELMUS CONTEXUIT
Beul-Ath-'h-Ambhas, 10-2-39.



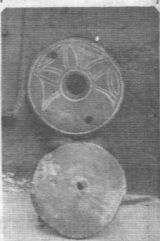
DYSERT BIPART (OR TOM FLANNAGHAN'S
LAND (CROSSARD). Photo. taken
MAR. 5th. 1939. FR. CARR. O.S.A. in mid distance.



DYSERT BIPART—REPUTED
DOMINICAN REMAINS. OLD FONT
IN FOREGROUND. Photo. Mar. 5th 1939.

JUNE 24, 1939.

Unique Quern Stone



Unique Quern Stone, found by Mr. William Lyons, Barroweddan, Ballyhaunis. Believed to belong to the 6th or 7th century. The floral design originally consisted of seven "tongues," but several incisions, owing to weathering, are scarcely discernible. The seven-tongued design symbolised the form of the Host, as used in the early Celtic Church and typified the Seven Gifts of the Holy Ghost.

JULY 11, 1939.

Quern Stone Found in Mayo.

While working in an uncultivated plot, Mr. John Forkan, Aghastharn, Aghamore, Ballyhaunis, found the upper stone of a quern, measuring 10 ins. in diameter, the axis-hole being 4 1/2 ins. and the handle-hole 2 ins.

A BALLYHAUNIS SPIDER.

Mr. Michl. Curley, Clare St., Ballyhaunis, recently captured in his shop an interesting specimen of the insect tribe which aroused considerable local interest. Entomologists consulted, tentatively classified the creature as belonging to the spider species, but whether indigenous or exotic hesitated to say owing to its comparatively immense dimensions. Ultimately it was decided to submit the capture for inspection to the Natural History Section of the National Museum, Dublin. In due course the deputy-keeper of the Natural History Division sent the following interesting and informative reply:—

"11th Sept. 1939.
"Dear Sir—I am returning your specimen in spirit. It is an exceptionally large female of the "Epeira Diademata" (Garden Spider). I think if you examine the sheltered banks or hedges or waste places or brambles in or along the edges of woods you will have no trouble in finding further specimens at this season of the year, for their large webs, often stretched many feet from tree to tree, can be easily identified. Normally the spider sits in the centre of the web, but if scared will retire into a hidden recess nearby. These spiders vary greatly in colour and size (yours is the maximum size), and occur in all parts of the country where shelter is to be found. We are always glad to answer inquiries, if possible.



DYSERT BIPART
PHOTO
MARCH, 5th, 1939

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Important Conference For Castlebar

LIBRARY ASSOCIATION OF IRELAND.

The seventh Annual Conference of the Library Association of Ireland will be held in Castlebar from the 19th to 23rd May, inclusive.

Prominent public representatives, as well as librarians, county and municipal, from all over Ireland are expected to attend. This is a great honour for Mayo as well as the Town of the Races, as up to the present these conferences have been held in the bigger centres such as Cork, Limerick, Dublin, Galway, etc.

As time draws near, those in charge of the preparations are becoming more active and it is hoped that no stone will be left unturned to ensure that the delegates will enjoy their stay as well if not much better than they have done at other venues, and that from every point of view the Conference will be as successful if not more so than any of the previous ones. Some delegates have never been to Castlebar, but we hope that after the Conference they will be anxious to come back.

SOME OF THE PAPERS TO BE READ.

Rev. Stephen Browne, S.J., well-known for his contributions to literature and bibliography, will read a paper dealing with reading matter for juvenile readers. This, from so able a writer as Fr. Browne, will be of great interest to all members of the public but more especially to teachers who are in such close touch with every phase of the education of the young. As well as being a writer, Fr. Browne has considerable experience of lecturing in all parts of Ireland, but it will be his first appearance in Castlebar. There is no doubt that the discussion which will follow his paper will also be very interesting, as a number of teachers and others interested in educational matters will contribute. All sessions will be open to those interested, and the Association will welcome their opinions.

DR. MICHAEL F. WALDRON'S PAPER
Another paper of special appeal, the title of which is "The Traditional Culture of Mayo," will be read by Dr. Michael F. Waldron, B.A. LL.D., Ballyhaunis. Readers need no introduction to Dr. Waldron, whose interest in the public and cultural life of his native county is widely known. There is no doubt that the attendance at the reading of this paper will be very representative.

IRISH LANGUAGE.

A paper in the Irish language, the title of which is not yet available, will be read at one session of the Conference. As there are a number of Irish-speakers to give their views in their own language, there will be no dearth of speakers to this paper.

In addition a number of other papers will be read, the titles of which will be published with the full programme of the Conference, at a later date.

On Sunday, 20th May, the delegates propose to visit some of the places of scenic and other interest throughout the county. A bus excursion has been arranged by Westport, Old Head, Newport, Mulranny (with interval for lunch at the G.S.R. Hotel, Mulranny) to Achill Island.

A trip on some other evening will take in Foxford, Pontoon, Lahardane, and the entry round Loughs Conn and Cullin.

On Tuesday night the delegates will hold their annual dinner and social in the Imperial Hotel, Castlebar. This has been a very enjoyable function at all previous Conferences, and, under the able management of Mrs. Pelly and her staff, it promises to be a very big event on this occasion also.

Librarians Meet in Castlebar

SUCCESSFUL FOUR-DAY CONGRESS

Some very interesting papers were read and discussed at the various sessions of the Library Association of Ireland Congress, which opened in St. Gerald's Schools, Castlebar, on Saturday last. There was a large attendance of delegates, including County Librarians and representatives of various library committees and public bodies from all over the country.

At the opening session, the delegates were welcomed to Castlebar by Rev. G. J. Prendergast on behalf of the Mayo County Library Committee, who apologised for the absence of his Lordship, the Bishop of Killis, who was to have been present to present this pleasant duty, but was unavoidably prevented by some important diocesan appointments.

"Traditional Culture of Mayo"

A paper on this subject which was read by Mr. M. F. Waldron, LL.D., Ballyhaunis, was generally regarded as one of the most interesting contributions of the week. A full report of this paper in which Mr. Waldron dealt in his usual masterly fashion with a subject on which he is a recognised authority.

As the subject is one of great local interest we propose to give an extended report of this paper in our next issue.

The Annual Dinner

Professor Howley, President of the Association, presided at a dinner in the Imperia Hotel on Tuesday night, at which over 70 (members and guests) attended.

The toast of Eire having been duly honoured, Miss V. Carey (Leitrim) in a very original and witty speech, proposed the toast of "Our Guests." She also expressed her thanks and those of her fellow-members of the Association to the Mayo Library Committee and the people of Castlebar for the wholehearted way in which they had welcomed the Association's members and the pains they had taken to ensure that the visitors had an enjoyable time. She mentioned particularly Miss Ronaldson, the County Librarian, who had organised such an attractive programme for them, and Mr. Hamrock, the Assistant Librarian, who, she said, had that almost impossible characteristic of being everywhere he was wanted just when he was wanted.

Replying on behalf of the guests, Dr. Waldron referred to the fact that Miss Carey had earlier rebuked him for his omission of any reference in his paper that day to the part played by women in Mayo's cultural development. He was not animated by any feeling of animosity towards the fair sex, and even if he had been before, his experience that evening would have ended it.

The presence of so many lady librarians, brilliant, charming and up-to-date, was totally subversive of the general idea of librarians, a term usually associated with dusty tomes, antiquies and antiquities. In addition, he had had the pleasure of being placed beside a young lady whose charm, good-sense and persuasiveness it would be difficult to surpass. If he might be permitted to introduce a serious note he would like to refer to the necessity for better accommodation for the local County Librarian. The present quarters were, to say the least of it, totally inadequate and unsuitable, and he was sure that with better accommodation Miss Ronaldson could achieve very much better results. On his own behalf, and on behalf of the other guests, he thanked the Library Association and all who had helped to organise that very enjoyable function, for the splendid entertainment that had been provided, and for the very nice remarks of Miss

Carey in proposing the toast. He concluded, amidst laughter, by remarking that he hoped he had not this time been guilty of any omission for which he might be hauled over the coals again.

Rev. G. J. Prendergast, P.P., in proposing the toast of "The Library Association of Ireland," referred to their former conferences at various other centres, and the continuous growth of the association. Apart from the social aspect of these annual gatherings, which was good in itself as leading to the exchange of views between librarians and various public representatives from all over the country, the knowledge gained from the various papers had also been productive of good results. He was sure the very interesting papers read at their Castlebar gathering would also have a beneficial effect, and imbue them with a greater sense of the great responsibility of their positions. On behalf of the Mayo Co. Library Committee, he expressed the hope that they would all carry away pleasant memories of their stay in the county.

Mr. Denis Long (Co. Librarian, Cavan), replied on behalf of the Association and thanked the proposer of the toast for his complimentary remarks. He thought he could assure Father Prendergast and the local Committee that every one of the visitors had thoroughly enjoyed their stay and would be sorry when the time came to leave Castlebar.

Professor Howley said that there was no other toast which was not on the list, but which he thought it was only right to propose should be honoured—that was the toast of the De La Salle Brothers, Castlebar, who had contributed so much to the success of the Congress by placing their school at the disposal of the Association for their meetings.

The toast was duly honoured and a member of the De La Salle Brothers, Castlebar, who reply, said the community owed a great deal to the Librarian in Castlebar for the facilities she placed at the disposal of their pupils, and they would always be glad to do what little they could to help the Association.

An enjoyable social followed to which Mr. P. O'Lochlain, G.R.O., Castlebar; Mr. Long (Cavan) and others contributed, after which the party adjourned to join in dancing and bridge, which brought a most enjoyable night's gathering to a close.

THE IRISH PRESS,

JUNE 27, 1939.

Aeridheacht "Politics" Rumour Denial

VIGOROUS denial of a rumour, stated to be circulated locally, that there was a political motive behind the Aeridheacht, which will be opened at Ballyhaunis on Thursday by Tomás O Deirg, Aire an Oideachais, was given in the course of a sermon at St. Mary's Augustinian Abbey, there yesterday, by the Prior, Rev. E. A. Mansfield.

Such an unfounded rumour was evilly conceived and was propagated in order to detract from the aeridheacht. Father Mansfield said, adding that those who circulated it would "not succeed in their unpatriotic object."

"The aeridheacht is simply an open-air concert, entirely national in character, at which the youth from many parts will give of their best to entertain patrons," the Prior said.

"It is as far removed from politics as is my appeal to all to give it their fullest support."

The organising committee represented all classes and every shade of politics, Father Mansfield said.

BALLYHAUNIS AERIDHEACHT

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Mr. Derrig's Plan to Aid Irish

An appeal for the organisation in Mayo Gailltacht areas of Aeridheachtanna, Feseanna, and musical and drama festivals at which the Irish-speaking people in these districts would meet Gaelic speakers from outside, to their mutual advantage and to the great benefit of the language, was made by Mr. T. Derrig, Minister for Education, when he officially opened Ballyhaunis Aeridheacht yesterday.

The statistics for Mayo said Mr. Derrig, showed that the position was very serious, and unless a really earnest effort could be made to increase the number of Irish-speaking households in the Irish-speaking districts, the small Gailltacht areas there would be in a very parlous condition indeed.

TRIBUTE TO CLERGY.

Paying tribute to Very Rev. G. J. Prendergast, P.P., Ballyhaunis, who presided, the Minister said

that the tradition of Irish among the Clergy was a very proud heritage in the West. The name of Archbishop John MacHale was a household word throughout Mayo.

Fr. Prendergast had, he said, done a great amount of work for Vocational Education in the country. During his term as chairman vocational educational conditions in Mayo had improved considerably.

Mr. Derrig said he was glad to see such large numbers of young people present, because it was upon them they had to depend for the future safety of the language.

Very Rev. G. Prendergast, P.P., welcomed Mr. Derrig on his first official visit to Ballyhaunis.

Very Rev. E. A. Mansfield, O.S.A., also spoke.

MANY EXHIBITS.

The many exhibits in the Art, Historical and Archeological section attracted hundreds of visitors.

On the platform were—Rev. M. Carney, C.C. Aghamore; Rev. M. Funn, C.C. Ballyhaunis; Rev. T. Burke, C.C. do; J. O'Reilly, C.C. Bessan; Mr. W. Redmond, Divisional depot Inspector, Chairman, Aeridheacht Committee; Dr. C. Maguire, M.D., Claremorris; Mrs. G. Maguire, do.; Mr. M. Clegg, J.P.

Connaught Telegraph, 1st July, 1939.

Ballyhaunis 82 Years Ago.

SOME INTERESTING DETAILS.

The following extracts referring to Ballyhaunis and district are taken from an old Directory compiled for the year 1855:—Population—378. (The present population of Ballyhaunis is approximately 1,250.)

Market Days—Every Tuesday, Friday—27 Jan., 1st Feb., 7th Mar., 5 April, 14 May, 1 June, 2 July, 7 Aug., 22 Sept., 29 Oct., 19 Dec. (As no date is given for the November fair, it must have been established later.)

Dispensary Medical Officer—(Dr.) James Davis.

Relieving Officer—John Beasty, Carrowkeel, Ballyhaunis.

Deputy Vice-Chairman (Claremorris Union)—James Dillon, Esq., Coogue, Ballyhaunis.

Post Office—(Miss) Maria B. Jordan, Postmistress.

(It would appear that the mails were received from and despatched to Frenchpark. The distance from Dublin is given as 100 miles. The mails from Dublin arrived at 9.15 a.m., and were despatched at 3.10 p.m. As there was then no railway running through Ballyhaunis, horse-drawn carts were used as conveyances. The Ballyhaunis offices, which were then situated where Mr. Paddy Smyth's shop is now, had power to grant and pay money orders. It would appear there was a daily post. (Miss) Maria B. Jordan, was one of a family of brothers and sisters, who kept an hotel on the same premises as the Post Office. Her successor was James Delany.)

ANNA(GH) PARISH.
The P.P. of the Annagh portion of the town was Rev. Patrick Horan, the curate was Rev. Thomas O'Dowd. (Except the historical fact that he was P.P., nothing relative to the life and work of Father Horan is known locally. The old generation who might have remembered him and supplied information have now all passed away.)

BEKAN PARISH.
The P.P. of the Bekan portion of the town was Rev. Peter Geroughty (St. of Geraghty), the curate Rev. William Scully. (Canon Peter Geroughty died in January, 1894. For about 50 years "Father Peter" had ministered in the parish of Bekan. A saintly and erudite priest, he had almost completed his studies for the medical profession when he received the grace of a vocation for the priesthood. After his ordination he resumed his scientific studies in order to give the benefit of his medical knowledge to the poor people among whom his lot would be cast. During the hard times when epidemics and poverty pressed heavily on the poor, the beloved "Father Peter" served in the dual capacity of priest and medical doctor when emergencies arose.)

Note—In 1893, after the death of Canon James Waldron, P.P., Annagh (ob. 18th Decr., 1892), a Commission was appointed by Most Rev. Dr. MacEvilly, Archbishop of Tuam, to readjust the overlapping of the parishes in Ballyhaunis. The Commission was headed by Canon Henry, Canon Hennessy, and Rev. M. J. McHugh, then Adm. Tuam. The result was that the whole town was included in the parish of Annagh, while Logboy was added to Bekan.

In 1855 Father David O'Hara began his second term as Prior of the Augustinian Abbey in distinction to Father John Finn, who had been Prior from 1851 to 1855.

Father John Finn had also been Prior from 1829 to 1847, and Father David O'Hara from 1847 to 1851. Thus:

- 1847 John Finn.
- 1847 David O'Hara.
- 1849 John Finn.
- 1851 David O'Hara.

It may be of interest to note that in 1857 Father Michael Waldron, a native of Ballyhaunis, was P.P. of Cong, and Father James Waldron, another native, was curate in the parish of Crosshoyne and Tagheen, while Father Peter Waldron was P.P. of Ross, Clonsilla, and another Father James Waldron curate in Partry.

MEMBERS OF PARLIAMENT.
(Names of unsuccessful candidates are given in italics.)

- 1847 George Henry Moore 504
- Robert Dillon Browne 254
- David Brown* 11
- J. M. McDonnell 53
- 1850 New writ on death of Mr. Broxay.
- George Gore Quinsley Higgins ... 141
- Isaac Butt, Q.C.* 93
- 1852 George Henry Moore 1094
- George Gore Quinsley Higgins ... 1629
- Colonel James Madlyne* 600

NEWS-PAPERS.
"Mayo Constitution" (pub on Thursday); "Mayo Telegraph" (on Wednesday); both published in Castlebar. "Connaught Watchman" (Wednesday); "Tyravely Herald" (Thursday); published in Ballina.

MAYO LIVESTOCK.
1855—Horses, 17,331; Cattle, 13,283. 1856—Horses, 19,300; Cattle, 157,856.

1855—Sheep, 255,448; Pigs, 39,348. 1856—Sheep, 270,074; Pigs, 39,372.

No. of holdings exceeding 1 acre in Mayo—1854, 32,910; 1855, 33,221. Increase of 311.

BARONY OF CASTELLO.
Arentable contents—14,462 a. 0 r. 26 per. Annual valuation—£31,441 Ms. 11d. CLAREMORRIS POOR LAW UNION.

Area—110,778 statute acres. Poor Law valuation on Sept. 29th, 1855, £27,734.

Population in 1851—33,606.

No. of persons relieved during year ended Sept. 29th, 1855; In-door, 702; Out-door, 17.

Expenditure during year ended Sept. 29th, 1855—In Maintenance, £3,257; Out-relief, £11 1s. 6d. Salaries and rations of Officers, £478. All other expenses, £74. Total, £2,736.

Percentage of expenditure on valuation is 14 1/2.

Total expenditure during year 1854—£4,066.

June 29th, 1929.

"ANTIQUARIAN."

JULY 11, 1939

Quern Stone dug Up.—While digging in a piece of ground hitherto uncultivated, Mr. John Forkan, Aghatharn, Aghamore, Ballyhaunis, came upon the upper stone of a quern, bearing an elaborately incised symbolical pattern, which had a cross and traces of other symbols such as "L.H." It is 19ins. in diameter.

JULY 15, 1939.

REVIVING IRISH.

TO THE EDITOR WESTERN PEOPLE.

Sir,—I have heard of a gentle nurse in a great hospital whose answer to a dying patient, pitifully calling, was "Ach, go on with your dying and don't be bothering us!" And of a gentleman robber who on finding himself robbed in his turn, cried out "Why, why, that such goings on would make a pessimist taking. Now, Sir, where is the use or the honesty of trying not to see it—whatever may be the case in the present—for many a long day have we not all being saying, in effect, to the Irish language, "Go on, go on with your dying and don't be bothering us!" And of some of the mock methods of reviving it, as for some of the mock "patrons" and executors, sure and they would in truth make a pessimist of any poet that had the least experience. We all here in Ballyhaunis and about had lately the honour of a visit from Mr. Derrig and an address. His words were "The language may of course have meant the best, but the murdering, interminable prolixity of his speech, and that to a crowd not one in a hundred of whom knew or understood a word of what he was saying, or had the slightest interest in it—that Sir, to my certain belief, got some of the Minister's best well-wishers taking measure of his judgment. Query? Wonder did any one human being there that day feel for a moment that Mr. Derrig's performance was anything in the nature of help to the Irish language? By the way, during all that long, dreary, interminable discourse there was not the smallest symptom or suspicion of a laugh, and for the excellent reason that the case made all humour impossible. To be sure, of course, this will be a thing of no significance. And all good intentions and good efforts notwithstanding, I am much obliged to the voice of the situation to the language in itself, to "Go on—go on with your dying." The pessimism of the case is something no great may emulate.

J. M. O'R. Bekan, Claremorris.

JULY 8, 1939.

MAYO'S SHERIFF BEREAVED

The death took place at his home, Knox St., Ballyhaunis, on Monday, 3rd inst., of Mr. Ed. O'Malley, father-in-law of Mr. A. Crean, Sheriff. The deceased was a native of Newport district and came to Ballyhaunis about 1870. He was one of the best stone masons of his day, and examples of his splendid work are still to be seen in the local parish church and Convent of Mercy schools. He was over 60 years of age. The remains were removed to the church on the evening of his death and on Tuesday, after Requiem High Mass, were laid to rest in the family grave.

CAMPBELL (Ballyhaunis)—August 13, 1939, at Baginbun Street Hospital, Bridge Campbell, relief of the late Patrick Campbell, Abbey Street, Ballyhaunis, deeply regretted by her children and relatives. R.I.P. Remains to Ballyhaunis on Monday evening. Funeral after Mass on Tuesday morning, for family burial ground.

FREELEY (Ballyhaunis)—November 12, 1939, at Ballinacred, Ballyhaunis, Michael Freeley (late of 3 Main Street, Ballyhaunis), who was a member of the Parish Church this (Wednesday) evening at 6 o'clock, Requiem Mass immediately afterwards at 7 o'clock. Funeral immediately afterwards to New Cemetery, Ballyhaunis.

local area - animals
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 Received from *Dr. M. F. Wallons* *L.D.*
(P. H. C. W.)
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Connaught Telegraph, Saturday, 22nd July, 1939.

Ballyhaunis Art And Antiquities Exhibition.

WHAT THE YOUNGSTERS THOUGHT OF IT.

(BY "ANTIQUARIAN").

The exhibition of objects of antiquarian, historical and cultural interest organised in connection with the Aerisheacht held in Ballyhaunis on June 23rd last proved an unqualified success. If one may be permitted to judge results by the number of visitors attracted and the volume of interest aroused, no other verdict can be given.

Even the Minister for Education, Mr. T. Derrig, who opened the Aerisheacht, was evidently impressed very favourably by what he saw in the exhibition, and expressed his pleasure and surprise in very complimentary terms.

The entire collection, indeed, was so varied and extensive that one could not help wondering where and how they had been picked up and assembled in such a short time as the organisers had at their disposal.

Originally the intention was to hold the exhibition on one day only, but so great was the influx of visitors and the enthusiasm aroused that, as a concession to popular desire as well as special requests from various quarters, it was decided to extend the duration of the display to four days, so as to afford as many as possible an opportunity of leisurely inspecting the various exhibits, ancient and modern, and forming a considered opinion on the prospect as a whole.

From the moment of opening the doors on Thursday afternoon to the closing hour on the following Sunday evening, a constant stream of visitors followed in and out, some having their interest attracted by one section, others by a different, according to the direction in which their tastes lay. But so great was the variety and appeal of the collection generally that no one, young or old, could inspect it wholly unmoved or without having the memory or imagination stimulated to activity and reminiscence. Herein lay its influence as an educational and cultural stimulus.

The official description and title of the exhibition was—

TEASBANTAS CULTURACH.

A display whose economy of words is in inverse reason to its comprehensive meaning and connotations. To realise the full significance and import of "Teasbantas Culturach," one would want to have seen and inspected the exhibition in all its variety, and to have inhaled at least some of the many lessons it taught.

The youngsters, of course, the vast majority of them school-going children, found the appeal of the exhibition too strong to be resisted, and there was always a good sprinkling of them present once the doors were opened until the last minute of closing time. They found amongst the diversity of objects displayed much to admire and wonder at. For the first time in their lives they could actually see old and quaint things they had often heard or

read about, but never before had an opportunity of looking at in reality. They discovered something everywhere in the building to arouse their interest and provoke discussion and debate.

Later on, should opportunity favour, I hope to give a classified list of the more interesting exhibits of antiquarian and archaeological interest, the rare things it is not easy to see outside a museum or special exhibition. Contemporary or modern work may be found in almost every corner, but antiques whose associations go back into the dead and gone past, and are, perhaps, the only remainings links with an age or an order that is no more, are not so very easily met with. They have a meaning, a history. They are symbols whose message it would be almost impossible to appreciate in all its fullness and significance, and whose wealth of meaning it would be difficult to exhaust.

It was encouraging and stimulating to observe the keen interest shown by juvenile visitors in the exhibits of various kinds, and to notice how differently they reacted to what they observed according to their tastes and previous knowledge.

To discover what the opinions of the youngsters might be, it occurred to me to try a little experiment. Unfortunately it was only at the last moment that he inspiration came, otherwise I might have compiled an interesting record of juvenile testimonials. It was no easy or simple matter to induce the young visitors to put on paper, even ever so briefly, their opinions and impressions. It was comparatively easy to get them to express their ideas in conversation, but when they were requested to write down a few words, the sight of pencil and paper seemed to have a paralyzing and deterrent effect. By a little coaxing, however, I persuaded some to jot down just a sentence or two about

what they saw, and to state what they thought about the whole thing. In the crowded room, in the midst of a buzz of conversation and criticism, it was no easy matter, I admit, for the youngsters to concentrate and express their ideas. There was no quiet corner where they could sit down and write. What they decided to say had to be put on paper under the greatest difficulties, sometimes amidst crushing and jostling as the crowds moved about from place to place.

The following is a selection from the compilation made under the difficulties alluded to—

Noggins and Swords—I liked all the lovely things in the show, but best of all I liked the noggins and swords and photographs.—Thomas Durr.

Painting—The place was very interesting, and would remind you of all the old things of long ago. The most things I liked best were the paintings.—Molly Loftus.

Needlework—The Teasbantas was very nice and it should appeal very much to young people. To my imagination the needlework was the nicest of all.—Lena Caulfield.

Dunmore Chalice—The best thing I like in the whole display is the lovely Chalice of Dunmore. It is simply gorgeous. The embroidery shown is excellent also.—Kathleen Forrie.

Drawing—I liked the show very much, especially the drawing.—Mary Scally.

Swords and Guns—All the things shown are very nice and interesting, especially the swords and guns and paintings. The old bike is a real curiosity.—Joseph Griffin.

Handwork—I liked the show very much indeed, but the hand-work was really excellent.—Gerard Carroll.

Scenery—The exhibition is simply marvellous. It is hard to know what to like best. The Dunmore Chalice is beautiful, the old things are wonderful, but Mr. T. Barry painting of scenery I like best.—Lucy Greeley.

Fretwork—My choice is the paintings and fretwork. They are excellent.—D. Healy.

Everything Lovely—Everything was simply lovely, but I was thrilled a great deal by the painting exhibits.—Mary McGrath.

As Good as Dublin—In my opinion the exhibition from every point of view is as interesting and varied as the great Dublin Museum.—Una Walsh (Main St.).

School Children's Work—I visited this exhibition on Sunday and there were very ancient things on show, but the things that most took my eye were the paintings by the school children, Sean Regan, Olive Waldron, and the rest.—Una Hamon.

Bedroom Slippers—The best things I liked in the exhibition were the bedroom slippers, the harp and the spinning-wheel.—Sheila Fitzmaurice.

Crochet Work—I consider the crochet work and the paintings most attractive.—Fredda Kerr.

Paintings—I like the whole show very much, but in my opinion the paintings deserve all praise.—Maria Byrne.

The Harp—I liked the show very well, but I think the harp is the nicest thing of all.—Marjorie Phillips.

The Chalice—I came into this exhibition and I thought the Chalice was the nicest thing of all.—Nan Walsh.

The Harp—I liked the harp the best of all in the whole show.—Patrick Waldron.

Paintings—I liked all very well. It is hard to choose, but I think I like the paintings best of the lot.—Catherine Byrne (Knox Street).

Two Dogs—Everything was lovely, but I liked the two dogs best of all.—Martha Walsh.

Swords and Spears—Of all the things shown I like best the swords and spears.—Louis Hyland.

Patrick Pearse—The exhibition was very interesting, but the painting of Patrick Pearse was one of the best I ever saw. It was very amusing to see photos of the Anagh Ravers and all the old football teams.—Bridie Greeley.

Wooden Clock—I like the exhibition very much, but best of all I like the wooden clock.—Mary Kate Delaney.

The Harp—Of all things shown I like the harp best.—Eileen Delaney.

Painting and Colouring—The whole lot was very fine, but I liked the painting and colouring best of all.—Dan Horning.

Liked the Exhibition—We liked the exhibition very much. It is the most wonderful thing we ever saw.—Tim Byrne, Tony Oribbin.

"ANTIQUARIAN."

Ballyhaunis,
 July 15th, 1939.

WALDRON (Aghamore)—October 2, 1939, at his residence, 21, Knox Street, Ballyhaunis. Thomas Waldron, R.I.P. Funeral to Aghamore Church to-day (Tuesday), 5 p.m. High Mass. Burial to Ballyhaunis immediately afterwards.

WALDRON (Ballyhaunis)—September 2, 1939, at his residence, 21, Knox Street, Ballyhaunis. Miss J. Waldron; deeply regretted. Remains removed to St. Patrick's Church this (Tuesday) afternoon, 11 o'clock. Funeral to Ballyhaunis immediately afterwards to New Cemetery.

DURKAN (Ballyhaunis)—October 28, 1939, Annie J., wife of John Durkan, Ballyhaunis; to the inexpressible grief of her husband, family and sister, Hugh Mass at Parish Church to-day (Monday), at 11 o'clock. Funeral immediately afterwards.

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Coming Library Conference In Castlebar.

The Library Conference which will be held in Castlebar on Saturday next, May 20th, will be a fixture of great national importance and one which is bound to attract the interest of hundreds of people who reside in or convenient to the county town. For the information of our many readers we subjoin the following programme of events:—

The Conference Sessions will be held, by kind permission of the De La Salle Brothers, in St. Gerald's College, Castlebar.

SATURDAY, 20th MAY.

Opening Session.

10.30 a.m.—Conference assemblies.

11 a.m.—Reception of delegates by His Lordship, Most Rev. James Naughton, D.D., Lord Bishop of Killala, Chairman of Mayo County Library Committee; Mr. M. Kilroy, Chairman, Mayo Co. Council; Mr. J. Chambers, Chairman, Castlebar Urban District Council; and other public representatives.

Address by Dr. J. F. W. Howley, M.A., President of the Library Association of Ireland.

Statement by Mr. James E. Gaffney, Dip.-in-Lib., Librarian, Boro' Libraries, Dun Laoghaire, and Chairman of the Executive Board, Library Association of Ireland.

Afternoon Session.

2.30 p.m.—Chairman—Mr. James Barry, Librarian, Dublin Municipal Libraries, and Editor, "An Leabharlan."
"The Guidance of Juvenile Reading," by the Rev. S. J. Brown, S.J., Hon. Librarian, Central Catholic Library, Chairman, Hospital Library Council, etc.

MONDAY, 22nd MAY.

Morning Session.

11 a.m.—Cathaoirleach—Rev. D. Corcoran, B.A., B.D., B.C.L., Knock.
"Leabharlann agus an Pictiurlann," Veronica Ni Chiarra, B.A., Ard. Dip. Oid., Dip. in Leab. Leabharlannaidhe. Leabharlann Chonnlae Liathroma.

Afternoon Session.

2.30 p.m.—Chairman—Rev. S. J. Brown, S.J.
"The Future of the Public Library," Mr. James E. Gaffney, Dip.-in-Lib., Librarian, Boro' Libraries, Dun Laoghaire.

TUESDAY, 23rd MAY.

Morning Session.

11 a.m.—Chairman—Mr. J. T. Dowling, Dip.-in-Lib., Librarian, County Library, Dublin.

"The Work of a County Library Committee," Rev. J. Butler, Chairman, County Library Committee, Westford.

Afternoon Session.

2.30 p.m.—Chairman—Very Rev. G. J. Prendergast, P.P., Ballyhaunis, Chairman, Mayo Vocational Education Committee.

"Traditional Culture of Mayo," Mr. Michel F. Wa'dron, B.A., LL.D.
7.30 a.m.—Conference Dinner and Social, Imperial Hotel, Castlebar.

WEDNESDAY, 24th MAY.

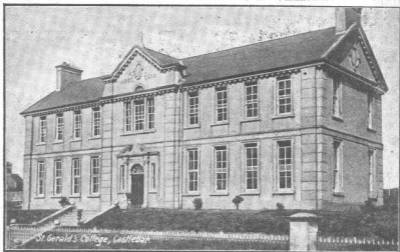
11 a.m.—General Meeting of the Library Association of Ireland.

All communications in connection with the Conference arrangements should be addressed to Mr. James Barry; Hon. Secretary at 53, Upper Mount Street, Dublin, or to Miss K. M. Ronaldson; County Librarian, Courthouse, Castlebar.

During the Conference the Headquarters of the Association will be at Imperial Hotel, Castlebar.

The sessions will open promptly at the time specified in the programme so as to allow, in the time allotted to each paper and for the discussion afterwards, as many as possible to participate.

As the chief object of the Conference is to elicit the views of all sections of library workers on all matters appertaining to the public library movement in Ireland, it is hoped that a large number of those attending the conference will take part in the discussions.



VIEW OF ST. GERALD'S COLLEGE, CASTLEBAR, WHERE THE LIBRARY CONFERENCE MEETINGS WILL BE HELD.

FOUDY (Ballyhaunis)—December 31, 1939 at her residence, Bridge Street, Ballyhaunis. Mary Anne, beloved wife of Michael Foudy, and mother of Rev. Thomas Foudy, C.C., Anley Bridge, Bolton, Lancashire. Remains will be removed from residence to St. Patrick's Church, Ballyhaunis, to-day (Monday) at 5 o'clock. High Mass to-morrow (Tuesday) at 11 o'clock. Funeral immediately afterwards to family burial ground, New Cemetery, Ballyhaunis.

BIESTY (Ballyhaunis)—January 7, 1940, at his son's residence, Knox Street, Edward A. Bieisty. Remains removed yesterday (Sunday) evening to St. Patrick's Church, Ballyhaunis, to-day (Monday) immediately after Requiem Mass to family burial ground.

FREELY (Ballyhaunis)—January 12, 1940 at his residence, John Freely, Merchant, deeply regretted. R.I.P. Remains will be removed to Parish Church to-day (Saturday) evening at 8 o'clock. Requiem Mass on Monday at 11 o'clock. Funeral immediately afterwards.

MURRAY (Ballyhaunis)—February 11, 1940 at her residence, Main Street, Mrs. Bridget Murray, sister deceased; John Freely, recently deceased; John Freely, deeply regretted. R.I.P. Remains will be removed to Parish Church to-day (Monday) at 10.30 o'clock. Requiem High Mass at 11 o'clock. Funeral at 1 o'clock. Burial immediately afterwards.

LYONS (Ballyhaunis)—February 3, 1940, at his residence, Churchpark, Ballyhaunis. James Lyons, deeply regretted, R.I.P. Solemn Requiem Mass to-day (Monday) at 11 o'clock. Funeral immediately afterwards.

JANUARY 27, 1940.

Ballyhaunis Woman Dies in Manchester.

It is with feelings of deep regret we announce the death of Mrs. Bernitta McHugh (nee Cassidy), at her residence, the Napoleon Hotel, Rochdale Rd., Manchester, on January 12th, fortified by the rites of Holy Mother Church. The deceased lady was a daughter of the late well-known Mr. and Mrs. J. Cassidy and a niece of the late Mr. Richard Henry, of Ballyhaunis. She is deeply and sincerely mourned by those who retained her kindly friendship to the last, and her memory will long remain green in the hearts of the many whom she befriended. A great Irish woman, a devout Catholic. May she rest in peace!

BATLEY (Ballyhaunis)—January 30, 1940, at her residence, Knox St., Ballyhaunis. Kate Batley, ex-N.T. widow of the late Thomas Batley, N.T. Solemn Requiem High Mass at St. Patrick's Parish Church, Ballyhaunis, to-day (Wednesday) at 10 o'clock. Funeral to Ballyhaunis Cemetery at 12 o'clock.

FITZMAURICE (Ballyhaunis)—May 14, 1942, Margaret, relict of the late Peter. Remains removed to St. Patrick's Parish Church yesterday (Thursday) evening. Solemn Requiem Mass to-day (Friday) at 11 o'clock. Interment afterwards in family burial ground.

DALTON (Ballyhaunis)—February 22, 1940, Thomas Dalton, Devis, Ballyhaunis, late of Killymore, Borris, Co. Carlow, late E.S.B. official. R.I.P. Remains removed to St. Patrick's Church on Friday. Requiem Mass on Saturday. Funeral to New Cemetery.

MARCH 16, 1940.

THE LATE MR. MICHAEL FREELY.

GURTEENS, BALLYHAUNIS.
The death took place last week of Mr. Michael Freely, Gurteens, Ballyhaunis, an old and popular resident of the locality. The deceased was about 70 years of age. There was a large attendance at the funeral, which took place to the family burial ground after High Mass in the local church. Another regretted death is that of Mr. Dominic Lowry, Gurteensmore, which took place on Saturday. On Sunday the remains were taken to the church, and on Monday, after High Mass, the funeral took place to the family grave.

FLATLEY (Ballyhaunis)—March 10, 1940, at his residence, Main Street, Ballyhaunis, Michael Flatley, R.I.P. Remains will be removed to St. Patrick's Church, to-day (Wednesday) evening at 9 o'clock to-morrow (Thursday) evening at 10 o'clock. Funeral from Parish Church, to-day (Wednesday) at 11 o'clock. Burial to New Cemetery, Ballyhaunis.

INTERESTING BALLYHAUNIS EXHIBITION.

The following is a complete list of the objects exhibited at An Teasbantia, held in Ballyhaunis on 29th June, in connection with aeridheacht, and represents a very interesting collection:—

Twelfth century carved wooden Crucifix, lent by Prior of the Abbey; worked tapestry depiction of the Holy Trinity—Austin Creen; worked tapestry depiction of a Chalice—Fr. Burke; wooden clock of 1540—Mother Alphonsus; 1798 piece from Ballyhoque, Co. Wexford—T. Forde, Ballyhaunis; helmet, with visor, cuirass and breastplate (Norman)—A. Creen; helmet (Roundhead)—A. Creen; the Dunmore Chalice—St. Mary's Abbey; shell case—J. Murray, Cherryfield; very old noggin—M. Slattery, N.T., Irishtown; yarn winder for small hanks—Dr. Conor Maguire, Claremorris; noggin—lent by J. Mullaney, Balla; miter—T. Kane, Scrige; sword and scabbard—Wm. Brown, Kiltimogh; sword-bayonet—Mark Waldron, Cave; ancient lights—(1) bog deal chips—J. T. Smyth, (2) rush holder—Jas. Carney, Bektan, (3) grisset—Mr. Redmond, (4) penny dip and holder—Dr. Conor Maguire, (5) first type oil lamp—J. Mullaney, Balla; beam—James Finnegan, Knockracrag; flesh fork, 100 years old—Mrs. T. O'Malley, Devis; seed of tree weighing 3 stones—Mr. Wright, Castleres; noggin—Mrs. Roche, Park; piece of granite—Mr. Mullaney, Balla; firkin, found in Killinahr bog—Prior, Abbey; script of history of Ballyhaunis—L. W. Carr, O.S.A.; lump of bog butter found under 9 feet of bog—J. Murray, Cherryfield; old dish over 100 years old—J. Murray, Cherryfield; mallet over 100 years old—Garvey, Egg; Japanese walking stick—A. Creen; curtain hangings—Mrs. T. Morley, Knox Street; horrible Arab knife—on the Chairman; a varied collection of Irish brasses, cavalry sword, Alpine climbing sticks, stone cell, copper belt warmer; collection of 300 different types of whistles, ancient allar bell, candlesticks, opium pipes and rare coins—J. Wright, Ulster Bank, Castleres.

DEATH OF AN ARCHBISHOP.

Oil painting by late Father Foran, O.S.A. showing death of Archbishop O'Quayle; Fr. Tadhg O'Connell, O.S.A. of Dunmore, to whom the Archbishop gave the chalice, and of Father Augustine Higgins, O.S.A. of Dunmore; the Dunmore chalice; Crown of Thorns, from Ballinvilla House, 100 years old—A. Creen; smoking cap of Miss Burke, late of Holywell—A. Creen; rose bowl and vases of Burkes of Holywell—A. Creen; coloured Foxford blankets, hand embroidered tablecloth, made in Donegal; dished Irish lace tablecloth embroidered with Irish lace—Mrs. Healy; hand embroidered tablecloth of old Irish linen, old Irish linen towel, 100 years old—M. P. J. —; another linen towel 100 years old—Mrs. Gibbons, Creggduff; portion of homespun blanket made between 1800 and 1810 by a Mrs. Kyme, taken to America on a sailing (cotton) ship after the famine and used there for 40 years; a hand-made rug—made and lent by Mrs. O'Connell, Bridge St.; old rough linen sheet and piece of tow—Mark Waldron, Cave; linen sheets, one fine, the other rough, in use for over 80 years—Miss Walshe, O'Connell; linen wheel—A. Creen; sock for wooden plough—M. Kenny, Urquart; quern from Crossbeg, Aughamore; ancient totem stick, found in Clonra, a gCleadach bog 80 years ago—lent by the Chairman of the Cumann; harness—Mr. O'Leary, Ballyhaunis; inside box of satin wood—gift of Ballina Vocational School to Cumann; wax plain in bloom—Mrs. Flood, O'Connell; banner of the old St. Nicholas Confraternity—carried by the members of the band of the Confraternity at the last public appearance of Charles Stewart Parnell at Irishtown—banner dated 1871, painted by O'Grady, Dublin—Prior of Abbey; original letter written by Padraig Pearse in April, 1914, from New York—Inspector Redmond; book inscribed by Padraig Pearse to Father Joseph O'Callahan—per Mr. Redmond; specimens of gold, silver and lead ore—Mr. McNeills, Ulster Bank;

collection of 46 coins—Dr. Waldron; book of Rerum Memorabilium of Abbey form, 1833; the O'Leary Manuscript—Mr. O'Leary, Ballyhaunis; collection of toys made by the children of Sgoil Loch Cairnain; collection of toys made by the children of Sgoil Glenn Duin; collection of toys made by the children of Sgoil na gCaol Ogs; collection of toys made by the children of Sgoil Baile, Daingean; basket made by Tomas O'Faolain, Ballyhaunis; old silver soup ladles bearing crests of Burkes of Bekan, Burkes of Holywell, the O'Maille-Burke crest and Creen crest—A. Creen.

DISPLAYS.

Display of needle work, crochet and embroidery and knitted wear by the students of an Gastrim Sgoil, Beal Ath' hAmmas; display of carved wood work and metal work by an Sgoil Ceard Oideannais, Ballina; chair 100 years old—Seamus O'Gobuin, Creggduff, Ballinroary; old wooden saucer—Norrad, de Bureo, Ballindine; a linen wheel—Miss Bridget Walsh, Cloonfad; quern stones, upper and lower—P. Mullaney, Balla; winder for measuring hanks of yarn—Chairman; Brief signed by Daniel O'Connell—A. Creen; old house book of Abbey, showing signature of Fr. Myles Prendergast, O.S.A. in 1491; skein of linen thread woven in district 100 years ago—Mr. O'Leary, Ballyhaunis; iron ore from old mine in Achill—Mr. O'Leary, Ballyhaunis; stone of molten lava from Vesuvius—do.; sample of first run sugar from Tuam, Nov. 26th, 1934—do.; baby's rattle, made by Liam Costello, pupil of Ballyhaunis N.S. (12 years).

CHEST OF SMALL VALUABLES.

Ancient sling stone, dug up in Annagh bog by Ml. Lyons—lent by Chairman; stone cell—Mr. Slattery, Irishtown; sling stone, lent by Chairman; two 1921 brooches, made in internment camps, 1921 and 1922; Fenian bullets—R. Walsh, Balla; old collapsible silver drinking vessel—Mother Alphonsus; Paraguanay glass—do.; two Elizabethan coins—P. Lavin, Aghamore; old Irish coins—Mr. Healy, National Bank; specimens of Connemara, polished and unpolished—Chairman; bangle of Connemara—Mother Alphonsus; specimen of black marble from unworked quarry from Scrige, Aghamore; Achill amethyst—Chairman; silica from Reccs—Chairman; rings made in Rath Internment Camp, the Curragh, 1921—Seaghan MacGiolla Muire; 30/- note issued prior to the establishment of the present Irish Banks and recognised as currency, date 1/2/1817—Mr. Healy, Nat. Bank; Miss Freyne, Coolinaha—crochet work; Mrs. Johnson, Foxchill—needle and crochet work; card photographed by Margaret, Pearse—Mr. Rafferty, Ballyhaunis; Indian water butt—Mrs. Caulfield, Kiltimogh; sword and scabbard of Knights of Columbus—Wm. Smith, Ballyhaunis; old distel and flesh fork—T. O'Malley, Devis; battle axes—A. Creen; German helmet—do.; grisset and rush holder—do.; Japanese sword and scabbard—do.; noggin—do.; sword found in Killinahr bog—do.; sword—do.; old fishing gaff—do.; Japanese carved vase—do.; rapier—do.; German pewter vase—do.; bog oak bogk stand—do.; old painting of Abbey—do.; Japanese work painted on china—do.

BALLA'S 87 RIFLES.

Noggin, staves of slder, bottom and hoop of ash—Dr. Conor Maguire, Claremorris; two of 12 87 bayonets found in a house in Balla, one French bayonet, aeroplane propeller, plywood (40 lbs)—sinks in water, cotton from Texas, piece of carved and polished black marble lampstone, can be cut, carved and polished; this piece from a quarry near Balla, cur by local stonecutter; piece of Sicilian marble, piece of onyx and chalcidony, an old type of silk ring in Loons bog, near Balla;

silica ring in granite, piece of silica, piece of Connemara marble, free-stone, carved from Ballinroary Abbey; duralumin, quartz crystals, petrified mushroom, paper drinking vessel, noggin, piece of granite—Mr. Mullaney, Balla; pewter with glass bottom—Dr. Conor Maguire, Claremorris; fretwork by Mr. Cavanagh, Claremorris; woollen wheel—Mrs Halpin, Ballyhaunis; stone axes and pestle and mortar found by Fr. Mansfield; medieval plaque—Mrs. P. P. Waldron.

STONE WEAPONS.

Specimens of stone weapons—Mr. Maloney, Knockara; Land League Register—Thos. Reidy, Balla; old photo of B.L.C.—Eddie Beisty, Ballyhaunis; picture of Parnell and a letter of his—Miss Muldoon, do.; blunderbuss—B. Ludden, o/o A. Jordan, Upper Main St., do.; plaster cast—J. Leahy; griddle, candlesticks (wood carved), shell—Miss Lily Gilmore, Ballyhaunis; a wattle used at Parnell's funeral—Pat Glavey, do.; grisset—P. Freely, Scrige; old sword—Luke Freely, do.; pair of old church candlesticks—John Leonard, Gorteen Mor; flax—Mark Waldron, Cave; one Republican Bond—J. Gilmore; noggin—J. O'Doherty, Greags; scone—J. T. Smyth; miter—P. Freely, Scrige; piping iron—P. Glavey; quern, ornamented—Mr. Wm. Lyons, Jaal, Carronagh; musical composition of Feis of 1922—P. A. Waldron; poems and programmes of same Feis—Philip Waldron; unique collection of cuttings and photos—Dr. Waldron; key to the Irish Parliament—O'Clery's Office; two souvenir plates—Mrs. Morley, Knox Street; three wooden vessels—P. Regan, Brackloon; antlers—P. Glavey, Knox St., Ballyhaunis; one I.R.B. chest—Gerald Morris, O'Connell; photos of Ballyhaunis football teams and of Annagh Rovers—P. Glavey, D. Moran, J. Byrne, P. Mulligan, PAINTINGS.

Paintings—late Father Foran, O.S.A.; do.—late Miss A. Cuddy, Ballyhaunis; do. by Mr. E. Judge, Gloomfallagh; do. by Miss B. Caulfield, Main St., Ballyhaunis; do. by Mr. Callahan, Kiltimogh; do. by Miss A. Mullaney, Tullinagh; do. by Mr. Sean Ford, Knock; do. by James Vera and Olive Waldron; do. by P. Maurice, Devis; do. by Miss B. Gilmore, do.; do. by Master McNeely, Castleres; do. by Miss Kelly, Keelogue, per Mr. Redmond; illuminated design sketches by Convent of Mercy; painting of Croagh Patrick—per J. Dwyer; do. by Master Seaghan Regan, Ballyhaunis; do. by Mr. Barry, Devis; paintings by Seaghan Gilmore, Ballyhaunis; photograph by Dr. Smyth, do.

Photos, enlarged and coloured, of Abbey, showing same (1) in ruins, 1911; (2) partly ruined, 1833; (3) as restored by Fr. Foran in 1910; (4) as completed in 1937 by Father Mansfield; photos of Parish Church, outside and inside; photos of Convent of Mercy—all worked and presented to the Cumann; Sean Dalaidhe, great Culnan Naistiana, Beal Ath' hAmmas.

Four large hand-worked plates—Mr. Croghan, Castleres; one small hand-worked plate, one cup and saucer made from a shell, one small print, one water-colour—stroke-work; photos of Rath Castle and various monuments—J. P. Jordan, Chairman of the Cumann; sword lent per Mr. Carney, Kiltimogh—Mr. Browne; bag, originally of Mr. Brett, Castleres—St. Frank Swift; wood carvings, the work of Frank Swift, Ballyhaunis.

MARCH 3, 1940.

CRUMBS

I brushed the crumbs from the table-top
And threw them upon the fire,
And many a crust and many a crumb
Went into the blaze and the mire.
But now I think, as the skies grow dark
And troubles around us press,
Are not crumbs of life the trifles that
make
Our happiness or distress?

I walked along the road to-day,
The frost was sharp and severe,
I noticed a robin cold and dead,
And ~~the~~ struck me strong and clear.

The dear can't his bird lay stiff and stark,
His sweet little voice was dumb;
So, tell me why, you compassionate man,
Are you not spart it a crumb?

O thoughtless, reckless, heartless man,
Do not throw the things away
That may happiness bring to a living
thing.
Far sweeter than words can say.

So think of the birds, the beautiful birds,
Whenever the winter comes,
And do and do and always do
Let the birds have the useful crumbs.

"PATRICK"
Ballyhaunis.

A Popular Priest

FR. MANSFIELD'S DEPARTURE FROM BALLYHAUNIS



REV. E. A. MANSFIELD, O.S.A.

After a service of about 9 years in Ballyhaunis, Very Rev. E. A. Mansfield, Prior of the Augustinian Abbey, has been transferred to Hoxton, London, to the intense regret of the people amongst whom he was so active and beloved.

Identified with almost every phase of life in the district, he was particularly active up to a few years ago in the organisation of amateur boxing, and held in turn the Vice-Presidency and the Presidency of the Mayo Co. Board until his retirement from active association with the game. The "Western People" joins with his many friends in the West in wishing Fr. Mansfield long life to carry on his good work, religious and social.

In bidding adieu to his people at the Abbey Church, Fr. Mansfield said:

"I have the unpleasant duty of bidding you farewell. When I was placed in charge of the community here and of restoring this historic Abbey to its former glory, I did not know the people with whom I was to associate, nor the task I set out to accomplish, but thanks to the co-operation of the people, I have achieved these ends.

"I regret that I am leaving you, but no matter where I go I will always cherish fond memories of the friendships cultivated here, and of the sterling Catholic qualities of the people. Father O'Sullivan, who will replace me here, is a worthy successor, and if it had been my choice Father O'Sullivan would have been the one I would have had selected to replace me in Ballyhaunis. I hope, in fact, I know, that you the people of Ballyhaunis will give him the same help and co-operation you gave me. Good-bye and God bless you and yours."

A TRIBUTE

The following address was read by Mr. John T. Smythe on behalf of the Ballyhaunis Arch-Confraternity to Rev. E. A. Mansfield on the occasion of his transfer to Hoxton, London.

"Dear Father Mansfield—On the eve of your departure for Hoxton, London, the members of the Arch-Confraternity of the Holy Cincture, attached to St. Mary's Abbey, desire to avail themselves of this opportunity that has regretfully arisen, to place on record their highest appreciation of your labour on their behalf during your 9 years' Fraternity here, as well as to register the keen and heartfelt regret they feel individually and collectively on parting with you now. During your term of office here you have through your zeal and child-like sincerity succeeded beyond all expectations in perfecting the organisation of the Arch-Confraternity, increasing its membership and cohesion, and making it an effective

and vital influence for the spiritual advancement of its members. Never before, we venture to say, has the Arch-Confraternity been so numerically strong, or so conspicuously successful as under your spiritual direction and vigorous leadership, as the extraordinary attendance at retreats given from time to time amply testify, and we trust that the spiritual fruits and effect of such wonderful manifestations of the faith and Catholic devotion have been proportionate to the attendances.

"Particularly and signally successful have been your efforts in bringing the youth into the ranks, and imbuing there with true love and veneration for St. Augustine, that great and illustrious Doctor of the Church, whose teachings and example you have ever held out before them as a guide and signpost on the road to eternal salvation, and as a corrective and antidote to the false teaching and pernicious practices so prevalent throughout the world to-day.

A MONUMENT

"May God bless and reward you for all your labour. Not only have you worthily upheld and maintained the glorious traditions of the greatest of your predecessors, but you have even out-topped them and set up a record of your own that the most gifted and most energetic of your successors will find it difficult, if not indeed impossible, to surpass or emulate. To the history of the old Abbey of Ballyhaunis you have added a chapter that future generations will read with pride and recall with hope. You are leaving after you an imperishable monument to your burning zeal for the beauty of God's house. The old Abbey has been transformed by you into a home and a temple sparkling with beauty within and without, and bearing an indelible imprint of your artistic and architectural genius. So much so indeed that while it counts even one worshipper, the name of Fr. Mansfield, will be mingled with his orisons. In bidding you a respectful and tender farewell, your spiritual children of the Arch-Confraternity feel deep down in their heart that they are parting with a real and true friend and prudent counsellor, one who has never spared himself in the services of the Church or the people amongst whom his lot was cast, and who was at all times and seasons ready to lend his aid in uplifting the fallen and comforting the afflicted and distressed.

"We wish you every peace and happiness in your new sphere of activities in London. We grudgingly congratulate the congregation to which you have been appointed. As a benediction and blessing you go from us to them. We will miss you, Father Mansfield. Old and young will miss you, hardened sinner and simple saint. At Mass, the Rosary and in the Confessional, we will miss you, but we shall never forget you in our prayers before God's High Altar, and we feel assured that even amidst the toil and distractions of teeming London, your thoughts will sometimes wander towards dear old Ballyhaunis and the historic Abbey and to the green hill. That God may bless and protect you now and henceforward and spare you long in this life to labour for His honour and glory for the Holy Church, and the illustrious order of which you are so conspicuous and brilliant an ornament, is the united prayer of the Arch-Confraternity."

AUGUST 8, 1939.

PIGRIM TO KNOCK FROM DUBLIN ON FOOT

EVEN in Ireland to-day there are many who know little of

the spirit of a Pilgrimage. That it is an outing with only the shrine or holy place as a secondary consideration is an idea that the pilgrim is up against now and then.

I have more than a notion that some few of those with whom I came in contact considered me "cracked." One young person remarked that it was a sheer holiday entirely; another said I must have a lot of money, and a very religious spinster of uncertain years passed

By
B. TRENOR WADDON

over to me her idea that I was a kind of lady beggar woman. And, alas and alack, an old granny in a certain town said 'tis at home you should be, when you have a husband and children. As I was hot and tired when these pleasant remarks were uttered, I can assure you I didn't get her answer, and so did the others.

To leave religion aside for a moment, let me say that I was blessed with fair weather, and how beautiful is Ireland in April and May! A Deep blue skies, feathery clouds, green gossamer foliage on the trees, and the fragrance of apple blossom and hawthorn on the breeze. Kindly, smiling people, and the shy-eyed, cool, neat homes and the gardens, thrift and industry very evident along each side of the road, some little farms exquisite where money was well spent making the home beautiful. This is the picture I shall always carry in my heart.

At many roadside gates were seated children on the watch after school for "the lady pilgrim who was walking to the Shrine of Knock." As I passed these girls rushed in shouting, "She's coming, mammy, come quick." Mammy came out in great haste, but a cloud of disappointment fell over her face, and she turned away, saying: "Then, ded, 'tis only one of them commercials that's in it." Hearing her make the bitter remark I hurried up before she got back to the door and said: "If it be the woman Pilgrim from Dublin you're watching for, here I am." Words cannot describe her delight when I spoke and she hurriedly explained in an apologetic manner that she expected me the evening before, and that it was a terrible stretch of road for commercial ladies selling samples and things, and that the young man who had been with her the previous minute, thinking they spied the Pilgrim, but now I was here after all, and she had such a nice little room, and she turned away, saying: "I'll be off though it was not grand at all. I'll be off to the apple tree in bloom filed up the window and made it pretty, and I was as welcome as the flowers in May, if I'd only stay. And so this truly Catholic pilgrim came around with an indescribable Heavenly sympathy which smoothed down my ruffled plumes after the pecking I had received earlier in the day.

Great was her disappointment when I explained that I must get on as I had to reach the town some miles away as soon as possible. She put on the kettle and in a short time we were all seated around the table. And did I enjoy my time more? But the parting came. Himself and a couple of children came along the road to wish me Godspeed.

Said this woman: "How did you think of such a grand thought as to walk all the roads in the hour of Our Lady. Sure we'll go every step of the way with you in our minds, so we will; we'll be having you in sight until you come to Knock, we will so." And they were not the only ones who showed this pilgrim's spirit, for that is the spirit of a pilgrimage, a journey to a holy place by a well-disposed person in thanksgiving or in repayment or to ask in necessity, at the place sanctified by holy associations.

Two days after I walked along the road from Ballyhaunis to Knock in a wild downpour for a couple of hours.

Soon the village came in sight, painted in a soft colour of red and green. A curtain of mist at intervals blotted out the distant church.

I was deeply impressed by the vicinity of Knock and its heavenly simplicity. And I was glad it was raining, better, it or not. Our Lady's first appearance was in the rain there, so I looked upon my soaking as a real welcome.

TOWN'S HISTORY TOLD IN EXHIBITION

Ballyhaunis Sets Example

IN a letter to the Editor of the *Irish Independent*, Mr. Michael F. Waldron, Ballyhaunis, points out that at the Aeridheacht there on June 29 there was introduced a novel and instructive feature in the form of a Cultural Exhibition (Teasbántas Culturach), which, he says, might possibly serve, perhaps, as a kind of model or headline for other centres.

Though hurriedly organised, he states, the exhibition proved so attractive that, instead of being held only for one day, as originally arranged, it had to be left open for four days.

"The governing principle," he continues, "was to put on view as many objects as could be found of local and national interest, which would serve to illustrate the social, economic and political progress and history of the town and district, as well as the local industries still extant or defunct, together with the customs and beliefs of the people, from the earliest times to the present day."

PEOPLE'S RESPONSE.

"The appeal for co-operation was responded to magnificently by the people generally. Antiquaries of different kinds, objets d'art, primæ household furniture and farm implements, historical documents, old cart maps, banners, pictures, old photographs, newspaper cuttings, ancient weapons and armour, old posters, entertainment programmes, musical instruments, emblems, needlework and household linen once made by deft hands that have long since crumbled into dust, etc., turned up as if by magic. The result was that

a static pageant of local history and evolution stretching from the present day back to well over a thousand years ago.

"Even outside the district friends of antiquarian research lent valuable assistance. Dr. Conor Maguire, Clancormis; Mr. O'Leary, N.T. Ballyferma; Mr. Munnnelly, N.T. Balla; and many others sent a variety of interesting 'triques to the exhibition.

RELIGIOUS RELICS.

"The Augustinian community lent, amongst other things, the famous Dunmore Chalice, made in the first half of the seventeenth century for the married Archbishop Mordaunt of Tuam, and an impressive painting of the martyrdom to accompany it, the very realistic work of the artist-friar, the late Father Moran, O.S.A., who had been for a number of years Prior in Ballyhaunis.

"The community also sent an old hose-book for the year 1761, bearing the signature and entries in the handwriting of Father Moyles Prendergast, O.S.A., who was murdered in County Wick after the insurrection, under circumstances related in Dr. Hayes's book, 'The Last Invasion of Ireland'; as well as an old Green Banner prepared in 1870 by the late Father James Anderson, O.S.B., for the Brass Band which had founded in Ballyhaunis.

METHOD OF EXHIBITION.

"Sometimes the exhibits were arranged in a definite sequence scheme; for instance, a quantity of flax in blossom was shown beside flax converted into rough yarn, tow, yarn on the hanking machine, and locally spun old linen sheets and other articles.

"The evolution of domestic illumination was illustrated by a bundle of hop-oak chips, then rush lights held in an ancient globe, or holder, accompanied by an old grisset used in making the lights from the melted tallow; next the tallow candle in a sconce, a paraffin lamp with globe, or roller for raising the wick; a more advanced type of lamp; and finally the electric bulb. Candles were not used in Ballyhaunis either for household or public illumination.

"A series of old group photographs, one well over fifty years, showed the progress of the G.A.A. clubs from their first formation to the present day.

"Another photograph showed the first Gaelic League class, and an old group taken on the morning of April 17, 1903, at the first Co. Mayo Fair, included Canon O'Mahony, P.P., P. H. Pearce, Dr. Douglas Hyde, Fathers Bewerunge (Ma'nooth), Denis O'Doherty, Walter Conway, Michael O'Flanagan, Malachy Brennan, etc., and Misses Norma Borhwick, Agnes O'Farrelly, Mrs. Maguire.

"Other exhibits included several specimens of hand-mills or suerns, including the unique Carrowneadan one recently discovered; different types of rush-lights, rush-light holders; grissets; griddles; stone axes; spinning wheels; hank-yarn, winders; swords and bayonets; mowers; bog-butter caskets dug up in the locality; miggins; old footwear; embroidery; crochet and fancy needlework; tapestries, quilts, piques; old type guns and revolvers; letters and other documents in the handwriting of Daniel O'Connell, C. S. Parnell, P. H. and William Pearce and their mother; Puritan armour, paintings, sketches and drawings done locally; a clairseach made by P. Egan of Dawson St., Dublin; wood-carving done locally; old chests; and many other rare and curious things.

OTHERS CAN DO IT.

"This description may serve to convey some little idea of the meaning of a Cultural Exhibition. Like all such enterprises tried for the first time it was not tried without its drawback, omissions and defects, and was more in the nature of an experiment than anything else. But the venture was worth trying, and had the effect of stimulating interest in local history and conditions. There is no reason to follow the inertia and lack of reason, why other little towns should not, though the example set by Ballyhaunis and organise Cultural Exhibitions of their own even for a one-day show."

OCTOBER 14, 1938.

MAYO IN '98

Dr. C. Maguire's Lecture in Ballyhaunis

A very instructive and interesting lecture dealing with important historical events in Mayo in 1798 was given by Dr. Conor Maguire, Clancormis, who addressed a large audience in Ballyhaunis on Sunday night. The speaker was there on the invitation of the local Archaeological Society, who held the function in connection with the forming of a "miniature museum" in the town.

He was introduced by Rev. G. J. Prendergast, P.P., who referred to Dr. Maguire's knowledge of his subject, and paid tribute to the work done by him in keeping alive the "Ireland of the past" with its culture, traditions and language. In his lecture Dr. Maguire began with an interesting account of the landing of the French at Killala in August 1798, and how their coming reacted on the Irish, who were at the period downtrodden by the British. He referred to the attempts made to win our forefathers from the Faith, and said: "We should never forget the debt we owe them for the steadfast way they defied terror, and we may thank them that they have practiced our religion without hindrance."

SEAN NA SAGART.
Having dealt with how priests were hunted like animals, the lecturer touched on Sean na Sagart, otherwise John Mullooney, known as the Mayo Priest Hunter, who lived near Hollymount, and who beheaded many priests.

The battle of Aughrim, with the later establishment of the United Irishmen, which was perfected in Mayo in 1798, was mentioned by Dr. Maguire.

He told the story of how the French marched—300 in all—along the Killala road, and with them was a band of Irishmen led by Neil Kerrigan, and of the subsequent clash with Yeomen in Ballina. Dr. Maguire expressed the hope that it would not be long until the men of Mayo decided to honour the French and Irish who died in this fight by erecting a suitable monument at Killala.

EXHIBITS.

Weapons and other relics of the period were exhibited for the purpose of the lecture from wood taken off the tree upon which Father Conroy was hanged in Castlebar in 1798.

At the conclusion of the lecture Dr. M. Waldron, LL.D., proposed a vote of thanks to the speaker for his very able lecture. Mr. Philip Waldron seconded.

After the lecture a very interesting concert was given. The programme consisted of songs by the Abbey Church Choir, musical items by the Girl's School Harmonic Band, four-hand reel by M. Donnellon, M. Jordan, K. Morley, and L. Webb; recitation by the boys of the play, "The Blackbird," Donk O'Connor; duet, violin and piano, Misses Finn and Prendergast.

MAY 29, 1939.

TUAM PRIEST DIES AT 96

71 YEARS ORDAINED

Very Rev. James Canon Hennelly, Chancellor of the Chapter of Tuam, died at the Parochial House, Cong, Co. Mayo, on Saturday, aged 96. The oldest priest in the archdiocese and one of the oldest in Ireland, he was 71 years ordained.

Canon Hennelly retired from active mission work in 1907, after being P.P. of Cong for 51 years.

Born on St. Patrick's Day, 1843, at Athenry, he was ordained in St. Patrick's College, Maynooth, in 1868, and was appointed curate at Headford, where he ministered for five years.

He was subsequently curate at Loughborough and Ballyhaunis, and was appointed P.P. of Lackagh in 1884.

With the exception of Ven. Archbishop Fallon, P.P., V.P., Castlebar, Canon Hennelly was the last living link in the diocese with Archbishop John McHale.

He appeared on a public platform only once in his long lifetime—when he presided at a meeting in Cong in 1924 at which a demand was made for the distribution of the Ardaraun estates among the tenants. The late Mr. William O'Malley, M.P., was the principal speaker.

Most Rev. Dr. Gilmartin, Archbishop of Tuam, will preside at the Solemn Requiem Office and High Mass to-day at 11 a.m.

WALDRON (Ballyhaunis)—April 21, 1940, at Central Hotel, Mary Agnes (Aunt), daughter of the late M. A. Waldron, and sister of Mother Rose, Convent of Mercy, Newport, R.I.P. Requiem High Mass in Parish Church at 10 o'clock to-day (Tuesday). Funeral at 1 o'clock.

DEATH OF MISS M. A. WALDRON, BALLYHAUNIS.

The death occurred on Sunday of Miss Mary A. Waldron, Central Hotel, Ballyhaunis. The deceased was a widely known and respected resident of the district, and her passing occasioned much regret. The remains were removed to the parish church on Monday, and after Requiem High Mass on Tuesday morning, interment took place in the new cemetery. The funeral was attended by clergy and prominent people from many parts of the West.

The chief mourners were: Rev. Mother Rose, Mercy Convent, Newport; Mrs. K. McCarthy, Drogheda; Stella Waldron (sister); Dr. A. Heneghan, London (nephew); Mrs. J. Dillon, Ballyhaunis (niece); Rev. P. Waldron, P.P., Kilkerrin; Rev. Dr. Waldron, P.P., Ballyadams; Rev. H. Curley, C.C., Ballyhaunis; Rev. Mark Curley, C.C., Glenamaddy; Dr. A. Waldron and Joa Dillon, Ballyhaunis; Mrs. T. A. Heneghan, London (relatives).

Ballynaunis 238 Missionary for Nigeria

REV. MARTIN KENNY,
A.M., LEAVES TO RESUME
HIS DIVINE WORK.

TRIBUTE FROM PRIESTS
AND PEOPLE.

ADDRESS
AND PRESENTATION.

(Western People Special Report).

There was a very representative assembly of priests and people in McGarry Hall, Ballynaunis, on Tuesday night, 16th January, to associate themselves with a well-earned tribute being paid Rev. Martin Kenny, A.M., on the eve of his departure for Nigeria, North Africa, there to resume his foreign missionary labours where he left off some twelve months ago when returning home on a holiday after five years in Darkest Africa. Rev. Martin Kenny is a native of Knockbrack, Ballyhaunis, during his stay in the homeland renewed many old and created numerous new acquaintances and friends. In the attendance, through a prior engagement, of Very Rev. G. J. Prendergast, P.P., Ballyhaunis, the chair was occupied by Rev. H. Curley, C.C., Ballyhaunis, who presided over the address by the following:—Very Rev. M. B. O'Sullivan, O.S.A., Prior, St. Mary's Augustinian Abbey, Ballyhaunis; Very Rev. E. A. Mansfield, O.S.A., Prior, St. Michael's, Hoston, London; Rev. W. Carr, O.S.A., Ballyhaunis; Rev. T. Burke, C.C., do.; Rev. J. Cunnane, Marnooth; Rev. P. Prendergast, do.; Rev. M. Hannon, do.; Rev. M. Kenny, A.M., and Dr. M. P. Waldron, B.A., LL.D.

The general public included.—Dr. A. P. Smyth, Dr. A. Waldron, Messrs J. Dillon-Leetch, solic.; Peter Hazleton, surveyor; M. Dixon, P.C.; Thos. Fudge, Chairman Mayo Board G.A.A.; Thomas Flisley, P. Gill, James Waldron, P. Hyland, Ulster Bank; M. Curley, chemist; J. A. Gilmore, J. J. Dwyer, J. Moran, James J. Fawcett, N.T.; James McGreal, Thomas Hannon, P. P. Waldron, chemist; J. McNicholas, N.T.; D. Foudy, Peter Haranon, Junr.; J. Loftus, J. Freerley, C. Oomeny, P. O'Brien, Dublin, Park; Hubert Lyons, P.A.; A. Byrne, Jarlath Waldron, Marnooth College; Joe Tarpey, James J. Cunningham, Guard M. O'Connell, Guard McMorrough, Marnooth; James James, James, John Halpin, N. O'Donnell, M. Griffin, M. McGreal, P. Phillips.

The Rev. Chairman, in opening the proceedings, said that he was glad that brought them together that night. It was to bid farewell to Father Kenny on the eve of his departure from their midst to resume his missionary labours in Darkest Africa. In addition to that he understood that a committee of local young men wished to make Father Kenny a monetary presentation. Owing to the unexpected nature of Father Kenny's departure the list of subscribers to that presentation was not, unfortunately, yet complete, but at a later stage Fr. Kenny would be furnished with a complete list under the names of the subscribers.

THE ADDRESS.

Dr. M. P. Waldron next read the following address:—

Father Kenny.—The parishioners of your native parish of Ballyhaunis, on the eve of your return to the scene of your missionary labours in far off Nigeria, where you have already spent a year and a half and perilous years, desire to express through us their warm appreciation of your many sterling and endearing qualities and their thanks and gratitude for the assistance you have so often and freely rendered, sometimes at great inconvenience to yourself, in the sphere of religious activities during the period of your well-earned holiday recently spent in their midst, and they unite in a feeling of pride and admiration that in you another gifted and brilliant child of the parish has answered the high and noble call of the brave and noble band of missionaries who have gone forth into foreign climes to spread the light of the gospel amongst neglected and heathen peoples in the midst of darkness and to lead souls on the way to eternal salvation.

"From the days of St. Columba saintly and heroic Irish men and women, in a valiant and consuming passion, have offered themselves from the loved land of their birth to follow the banner of Christ

the King, undeterred by the dangers and perils of land and sea, voluntarily abandoning their homes and comfortably of their native fields and firesides to labour for the love and honour of God amongst strange peoples, to lead them to the foot of the Redeemer's cross.

"Footprints of those courageous and dauntless sons and daughters of Ireland may be traced not only throughout the Continent of Europe but also in the Antipodes of the East and South America, Australia, the frigid Arctic snows and tropic jungles, from pole to pole, East and West. Numbers have died the martyr's death, suffering even unto blood, whilst countless others have perished through disease and privation, thus sealing with their deaths their enduring love of Faith for all times setting a bright and holy example to all generations of humanity. Their work has moulded and shaped the course of history and human progress, and inspired the loftiest flights of human genius.

"From the dawn of history no army raised by emperor, king, prince, or potentate has displayed throughout the centuries such superhuman loyalty, heroism and devotion as the gallant and courageous soldiers of Christ's spiritual army, the most perfect and indomitable the world has ever known, commanded and directed by our Holy God, who has raised up to bear on earth whose aim is to save not to destroy, to build up not to demolish; and we recall with pride and awe the unspeakably good who unite in battle for Christ's Kingdom on earth, in obedience to His Divine Command, many children of this parish have given loyal and devoted service to that cause in order to bring the blessings and consolations of the Holy Church to the poor benighted inhabitants of Nigeria our fellow-parishioner, Father Kenny, a worthy member of the ranks, maintaining the glorious traditions of the missionary children of St. Patrick, whose labours and achievements all down the ages furnish such of the most inspiring chapters in the history of the Church.

"They, too, faced and endured dangers, privations and sufferings, sacrificing and abandoning worldly pleasures and comforts in order to perform more perfectly the Master's work to bring the light of Divine truth to those groping in the gloom of error and vice, and to point out with unerring finger the path of eternal salvation and happiness. "The living, practical testimony of even one such fearless champion as you, Father Kenny, is more than sufficient to combat the materialistic philosophy ever written. It is such as you who ennobles humanity and brings lustre and glory to the church, and who, for whom poverty and danger has no terrors, and who but to shame the selfish and luxurious ones of the earth, in whose eyes religion is foolishness and the salvation of souls a waste of energy.

"In their arduous and self-sacrificing labours, however, our brave and gallant foreign missionaries may desire that certain of their brethren, from the assurance that they have the blessings, prayers and moral support of the entire Mystical Body of Christ to help them on their way, and to assure them for the salvation of souls as well as the Master's promise to the good and faithful servant; and we assure Father Kenny that he carries away with him to far off Nigeria the content and joy of his fellow-parishioners of Ballyhaunis; that God and His Blessed Mother may ever guard and guide him with abundant success; and when his present term of exile is completed, bring him home safe once more to his friends, well-wishers and admirers, and hope to see him with a signed:—Peter Hannon, junr., Joseph Cooney, junr., Hon. Secs., Thos. Hannon, James Regan, Jack Lalor, James O'Connell, John O'Connell, William Lyons, Joseph O'Toole, Dominic Moran, Michael Curley, (applause).

Mr. Peter Hannon, junr., hon secretary of the Presentation Committee, now presented Father Kenny with a wallet containing the amount of the subscriptions received up to date, but it was explained by the Chairman that the subscription list would remain open for some time further.

MR. J. KENNY'S REPLY.

Mr. J. Kenny, who was loudly applauded on rising, to acknowledge the address and presentation, said in reply:—Very Rev. Chairman, Father Kenny, I feel as much honoured as I have from dealing with simple people and teaching them in simple language, I find it very difficult indeed to address such a distinguished assembly as this on this evening. But, nevertheless, I feel I cannot let the opportunity pass without expressing my very deep and sincere gratitude to you and your kind and generous words, and on all occasions since I came home to Ballyhaunis and especially do I feel

grateful at this particular moment, which is one of proof to me of the great esteem and regard which the priests and people here have for myself, and I am particularly thankful to the Presentation Committee, the members of which have had, as I personally know myself, to work under great difficulty and inconvenience all that day and night, and, despite all that, brought this function to the point of success we see this evening (applause). Now the notice to you and me, Mr. Curley, was to be read at a rather rather short. First it was told that I would be sailing on the 22nd January, and then last evening I got a telegram stating that I would have to sail on the 19th January. This has made things rather inconvenient for everybody, I suppose. However, I wish to express my gratitude to all of you who have come here and not very entertaining job you have undertaken. I wish also to thank each and every one of you who have made presentations to me in one form or another. I came home, and especially for your beautiful address and presentation, this evening. I tried to call upon as many people as was possible could to-day, but I was rather short of time of you whom I did not happen to see I would now ask to accept this general offer of my gratitude, because, as I say, I had not time for my display to each one individually (applause). Dr. Waldron in his address, and Father Curley in his opening remarks, have said a lot of nice things about me and my mission, after all carrying on the tradition of the Irish saints who went before us, if we are chosen and given Divine vocation, I will do this, it is not God's will, but an effort on our part—it is purely a Divine thing. It is not that another human being has to leave his friends, his home and country, do a work that must go on, it is God's call and God's will, and we who answer the call and go out get the grace of it, and something to do, and we must explain, and something to do, and we must say that I will leave Ballyhaunis and its people with feelings of gratitude and, perhaps, more or less of sorrow, but we cannot not our Christian feelings. Your goodness and kindness to me will not be forgotten, I will carry away the most pleasant memories of this and other evenings spent in Ballyhaunis, and I am sure that all along on the coast of Africa, when I look back on this evening, it must act as a tonic to me when I may not be feeling in the best of form. All I have to say now is to remember me in your prayers, as I will most certainly remember you in mine (prolonged applause).

Very Rev. M. B. O'Sullivan, O.S.A., on behalf of the priests and other Augustinian Friars, joined with the sentiments already expressed, and wished Father Kenny God-speed and every blessing in his work. In Nigeria, Father Kenny will be working side by side with some of the Augustinian Friars who were beginning their missionary work in that country, and to whom Father Kenny might convey their best wishes (applause).

Dr. A. P. Smyth, on behalf of the public, associated himself. He wished Father Kenny every success and hoped to see him home again in as good health as he was going away.

Proposing a vote of thanks to Father Curley for presiding, Dr. M. P. Waldron said they were all grateful to Father Curley for coming there that evening and opening the proceedings with such an address as he had treated them to. He also tendered congratulations to the young men who undertook the organisation of the function, and to say that such a success had gone to a great deal of trouble and deserved every credit for the work they had accomplished in giving assistance to Father Kenny in the assistance he had provided for Father Kenny would help to defray the expenses of his trip out, and nobody who subscribed would grudge Father Kenny that little mite (applause).

Very Rev. E. A. Mansfield, O.S.A., in seconding the vote of thanks, said it was a very happy duty for him to do so, as he had known Father Kenny for a long time and was well known in Ballyhaunis when he came from Africa on the last occasion. Father Kenny could rest assured that he would carry away with him the very best wishes of those who left Ballyhaunis (applause).

Closing the proceedings the Rev. Chairman said:—This evening's function is a great tribute to Father Kenny's work and our Father Kenny will appreciate it.

THE DEPARTURE.

Large numbers were present at Ballyhaunis railway station on Wednesday when Father Kenny, after a long and a tiring journey from Dublin and Liverpool for his missionary destination. The priests on the platform included Very Rev. G. J. Prendergast, P.P., Ballyhaunis; Very Rev. M. B. O'Sullivan, O.S.A.; Rev. T. Burke, C.C.; Rev. H. Curley, C.C.; Rev. P. Prendergast, Marnooth College; Rev. M. Hannon, do.

CLANN COSTELLO.

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Cumann Sean Daileachta and Cultuir Naisiunta, Beal Ath' hAmnas.

On Sunday afternoon a group of members of the Cumann visited the Achad Mor, overlooking Raith Castle, and under the leadership of the Chairman, Mr. Sean P. MacBirtain, made a bird's-eye survey of the great stretch of territory visible from the eminence.

From the elevation it is possible to grasp the main divisions of the barony of Costello. Two great systems of marsh and lake, of an impossible nature in earlier times, divided the territory of the Costellos into three great islands of habitable land. One system stretched from Kilkelly to Erritt; another from Kilkimogh to Ballyhaunis. This was the 'croumie of Costello' divided into three natural divisions held by the three great branches of the family for centuries. Three principal castles guarded these three chiefdoms— one, Castle More, near Ballaghaderreen, held by the Mac Costello branch; one Raith na Guppaun, at Aghamore, held by the Mac Jordan branch; one at Tulrohan, held by the Waldron branch.

The entire territory of Clann Costello was kept on the North by the great range of mountains of which Mullaghonee is the chief peak; the south-east and south-west boundaries were effectively bounded by the Clare-Dalgan and Robe river system respectively. Manor keeps watch over the weaker points in the natural boundaries of the territory as a whole and again were set to guard the only fordable points in the marsh systems separating the three main divisions of that territory mentioned. These we will refer to at a later date as the points are surveyed on successive field days by the Cumann.

NINE CENTURIES.

Going back some nine centuries, the Chairman traced, through the country that lay before our eyes, the progress of Patrick on his coming into the country of the Kerry Tribes who were the holders of the territory before the coming of the Costellos.

He showed the line of earthen forts that served as frontier posts before the Norman Costellon built the Castle of Raith to serve that purpose. He traced the steps of Patrick from Fairmount, through Drum-matt (now Drum) of the Kerry up to 'Achad Mor.' The 'Great Field' lies at the back of Mr. Jordan's house, and the land is now held by Mr. Glavey of Aghamore. Its natural declivities were reinforced by earthworks by the early tribes and in cases small raised rings of earth some hundreds of yards distant from the main enclosures are still extant. Such must have served as outposts. Contiguous to this great enclosure (Achad Mor) is the present day graveyard. Within its precincts stands the ruin of the early middle age church of Aghamore and the venerated grave of the Very Rev. Pastor of the combined parishes of Aghamore and Knock, Father Kirwan, Chancellor of the Archdiocese of Tuam, of whom more presently. The family graves of the Beattyghase Donnell, Dwyer, and Jordans are there, but outside the present graveyard, and to the N.W. of it, is an older grave, marked with an old cross of the type of the market cross of Cong. It marks the resting place of one of the Jordans at a date when they still held court in Raith na Guppaun; but the whole legend is not as yet decipherable, so old is the lettering. It is said that as long as this old grave cross of the Jordans stands there will be no war (de facto). It was found fallen in 1914.

Still further, to the north of the present graveyard, and contiguous to the more ancient burying place where is the grave cross just mentioned, the Chairman marked the spot of the first church of Patrick. The site, as is the older burying ground, and the later burying ground in which stands the ruins of the later middle age church, is surrounded by a great stone circle of considerable strength and of apparent military importance. Mr. Jordan has no hesitation in placing it as the 'Ailich Eshrachte' of 'Nairnu' Tolclurt.

to which Patrick came from Drum-matt Cerigi, as mentioned by Muirchu Macu Machtheni and the 'Acta Patricki.' Peculiarly enough Knox (p. 14, History of the Diocese) says of 'Ailich Eshrachte': 'Unknown, but must have been in Aghamore parish.' How he overlooked this most ancient fortress surrounding the site of the earliest church is only proof that you must be a native of a place to know it.

After an al fresco meal at the Chairman's residence the members of the Cumann proceeded to Holwell. The Rosary was recited in Irish to mark the Pattern Day at the well in honour of Patrick. A goodly gathering of children and grown ups joined in the recitation. Aghamore, Carrownedin, Holywell, Kiltullagh are the marked halting places of the National Gaels during his 7 weeks' dwelling among the Kerry people. It is intended to cause to be erected at no late date inscribed tablets on each site lest the memory perish.

AUGUST 12, 1939.

Ballyhaunis £2,342 Hall

LOCAL MAN GETS CONTRACT.

WORK TO START "WITHIN A MONTH."

(“Western People” Reporter)
The tender of Messrs Dyer Bros. Brack-look, for the erection of the new Ballyhaunis Parochial Hall at a cost of £2,342, was accepted at a meeting of the Committee on Sunday last, Rev. G. J. Prendergast, P.P. presiding. In all three tenders were received, the other two being from: T. J. Sloyan, Bracklook, £2,650 18/-, and W. Cunnane & Son, Knock, £2,380 3/4.

In forwarding the tenders, Mr. R. Butler, architect, Dublin, recommended that the committee accept the lowest tender—that of the declared contractors.



FATHER PRENDERGAST.

APPEAL FOR FUNDS.

The meeting made special endeavours to obtain the names and addresses of Ballyhaunis people now resident in foreign countries for the purpose of circulating them with a view to obtaining financial assistance towards the cost of erecting the new parochial hall. It was also agreed to run a sweep for this purpose. The work at the building of the hall is due to commence within a month from the date of the contract being declared, and one of the conditions is that the accepted contractor must employ local labour.

We congratulate Father Prendergast on his undertaking in providing such a very necessary hall for the youth of the town and district. To his very energetic committee we also offer our congratulations, and have no doubt that the appeal at present being made for funds will meet with the success it so nobly deserves.

PAROCHIAL COMMITTEES.

To the Editor "Irish Independent."
Sir—With reference to the suggestions that have been advanced from time to time recently in the columns of the Irish Independent, concerning the formation of Parochial Committees, perhaps it would be apropos and of interest to those who advocate such schemes, to give some account of what has been actually accomplished in this parish (Annagh).

Over two years ago (April 1937), a branch of the C.Y.M.S. was established here under the guidance and direction of the Parish Priest, Very Rev. O. J. Prendergast, who consented to act as Spiritual Director.

A weekly Study Circle was then formed, at which vitally interesting and informative discussions took place, based mainly on the contents of a prescribed text ("The Church and the Working Man"), but also covering other ground, including local history, and the economic, industrial and social conditions, past and present, of the town and district.

FOLKLORE.

Members of the Circle were encouraged and exhorted to pick up and set down in note-books any stray pieces of folklore, in Irish or English, that they might come across amongst the old people, and which might possibly have escaped the attention of other collectors and students of folklore, and also of popular sayings, local songs and ballads, traditions, legends, proverbs, anecdotes, customs, superstitions, genealogical details, etc.

The educational and cultural potentialities of good books, the amateur stage, the radio, cinema and gramophone were brought under review, every individual present being encouraged to voice his ideas and opinions as to their respective values and relative merits.

Several brief papers on a variety of topics, written by members, were read and discussed; and short instructive talks on religious and moral topics, Papal Encyclicals, social justice, gambling, dance halls, the duties of employers and employed, etc., were given at intervals by the Spiritual Director.

PARISH HALL.

In addition to the branch of the C.Y.M.S. established in the parish, an ad hoc committee was also elected, with the P.P. as chairman, for the purpose of providing a parochial hall. So successful have been the activities of this body up to the present that a substantial amount of money has been received in subscriptions, and the new building, designed by Mr. R. M. Butler, M.Arch., is going up as rapidly as circumstances will permit.

I believe there is not a parish in the nation that does not offer ample scope for reconstructive effort.

MICHAEL F. WALDRON.

Ballyhaunis, October 26, 1939.

NOVEMBER 7, 1939.

BALLYHAUNIS STUDY CIRCLE

To the Editor "Irish Independent."
Sir—The full title of the text-book mentioned in my letter (October 31), is: "The Church the Champion of the Working Man," by Rev. M. F. Hennelly, B.D., C.C.

MICHAEL F. WALDRON.

Ballyhaunis.

MARCH 16, 1940.

BALLYHAUNIS VOCATIONAL SCHOOL

Work has commenced on the excavation of foundations for Ballyhaunis new Vocational School, to cost £5,000. Mr. Patrick Dyer, Ballyhaunis, is contractor and Mr. Walsh, Westport, is clerk of works. Mr. Dyer is also engaged building a new parochial hall at Ballyhaunis.

FLYNN (Tuam)—August 15, 1942. At Mass, Convent, Tuam, Sister Mary Agnes, sister of Mother Conwell and Mother Mary Dominic, and Sister Mary Joseph, and Mother Michael, Mercy Convent, Newport, and the late Sister Mary John, P.P. Convent, Tuam, were present. Rev. P. J. Flynn, C.M., and the late Rev. P. J. Flynn, C.M., F. Augustin, C.M., were present. Rev. Religious Profession, St. Ignace, Retreat Mass in Convent Chapel to-day (Monday) at 11 o'clock. Funeral immediately afterwards. R.I.P.

LEONARD (Ballyhaunis)—August 31, 1942. At Mass, St. Patrick's Hospital, John Leonard, P.C., Quartermaster, deeply regretted by his brothers and sisters, John and Thomas, were present (Wednesdays in St. Patrick's Church at 11 o'clock). Funeral in new Convent afterwards. American nurses present.

LETTER-BOX

In 1720, Friar Thomas Tully was shot at CloughnaKillibeg near Dunmore. At that time yet another Friar was hanged from a tree between the town of Dunmore and the Castle. Yet did those who survived remain faithful. Would that we may be found one-tenth as faithful. Together the Friars and people lived in abject poverty; together they ate the bread of oppression; and when the dawn of happier days arrived the Friars went back to their old homes—the few of these homes that remained after the fire and axe of the invaders had done their work.

On the 28th of August next the re-birth of the ancient Religious Foundation of St. Mary in Ballyhaunis will be solemnly celebrated. From far and near the friends of Augustinian Friars will be gathered. Perhaps the day is not far off when the Martyred Friars of Ballyhaunis will be publicly honoured by the Church. We pray to saints of far off lands while somehow we fail to remember our own whose bones lie beneath our feet. Surely we are a strange people. We don't altogether believe in ourselves. It is probably some Catholics in Switzerland who will obtain miraculous favours through the intercession of the Venerable Fulgentius Jordan—*who was executed from the pulpit of Ballyhaunis, Friars had hidden the bones with the studies in a cave of the old trees in the grounds because of his preaching of the Catholic Faith.*

Next 28th of August is an occasion that will not occur again our day. The work that was commenced over a hundred years ago, when first the ruined walls were roofed, will have found its completion not only as a place of usefulness but of beauty, where the God of our Fathers may dwell.

L.J.C.

Brat and Kid

Str.—The reply given in your "Question and Answer" section (September 15th) as to the derivation of the word *brat* (from the Celtic word *brat*, a cloak or garment) reminds me of the origin of the popular term *kid*, signifying a child or young person.

Many people suppose *kid* to be an objectionable vulgarism. It will be noticed, however, that while the word *brat* is almost always used in a contemptuous or offensive sense, *kid*, on the contrary, conveys, or is intended to convey, an expression of endearment or affection.

Derived from the Gaelic word *caid*, meaning a share or portion, the approximate homophony of *caid* and *kid* would explain the etymological confusion arising from accepting the slang term *kid* as the equivalent of a young goat,

whereas it really means something vastly different if its true origin be kept in mind.

Now, a common expression in the mouth of Gaelic speakers, when they want to convey intense endearment, affection or sympathy, is: *Mo chaid an t-saoghal thu*, a mouthful which might be translated: *My share of the world art thou*; or, in the words of "Annie Laurie": *You're all the world to me.* The single word



Cruikshank's impression of a dog-cart—a drawing made in 1837.

(See below.)

kid (*caid*) summarizes the entire sentiment embodied in the four words and connotes all that the phrase is meant to convey.

If, as so many erroneously suppose, the colloquialism *kid* means only a young goat, then when applied to a child or young person, so far from being a term of endearment and affection, it would be as offensive and objectionable as the word *brat*.

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

THE IRISH CATHOLIC, NOVEMBER 9, 1939 Ballyhaunis And Its Pastor

Ballyhaunis

Mr. Michael F. Waldron's account in the *Irish Independent* of the work of the Catholic parish committee in the parish of Annagh—*which those of us who are not so precise as Mr. Waldron call plain Ballyhaunis—reminds me that that parish is probably the most completely Catholic in Ireland. There is not living in the parish a single soul who is not a Catholic.* Though, at one time, Superism was apparently strongly entrenched. There is another thing about Ballyhaunis: it has a parish priest who, if he is not god-fearing, is nothing at all. When after serving as chaplain in the Egyptian campaign in the Great War he returned to his diocese he was appointed to Castlebar as curate, just in time to show the Black and Tans that he could look down the muzzle of a murderous gun without the flicker of an eyelid. Castlebar still remembers Father Geoffrey Prendergast—and if Ballyhaunis were unfortunate enough to lose him to-morrow it too would have cause to remember him in the renovated church and schools, in the fine calvary in the church grounds, and in the projected parochial hall, the money for which, Mr. Waldron tells us, is accumulating.

N.

DECEMBER 21, 1939.

"PIONEER FOLKLORISTS.

To the Editor, "Irish Independent."

Str.—The publication of Dr. Hyde's latest folklore collection serves as a reminder that about three years after the appearance of his first volume ("Leabhar Sgeulnighchearta," 1880), there appeared a somewhat similar, but more varied, miscellany compiled by a worker whose name (seemingly forgotten now) deserves meritorious mention and commemoration.

I refer to Domhnall O'Fotharta (Daniel Faherty, national teacher, Calla, Ballyconneely, Clifden, Co. Galway), the industrious compiler and editor of "Siamsa an Gheimhrida; No. Cois an Tealligh in Iar-gonnachia. I. Cois a Danta. Abhrain. Tomhsanna. Scula." 1892, a work containing many exquisite gems of traditional culture, old prayers, poems, songs, tales, etc., that had he not taken pains to preserve them for posterity.

In an appendix to "Leabhar Sgeulnighchearta," Dr. Hyde, acknowledging Mr. Faherty's contributions to the work, eulogises him as "a fine Irish scholar."

SCOTT'S WORK.

While on the subject of folklore, it may be wholly irrelevant to refer to Sir Walter Scott's as a fertile source of information. In the voluminous notes to his novels and poems, more especially the poems, there may be found illuminating and interesting references to Highland legends, customs, antiquities, traditions, superstitions, place names, and historical events and personages that have a family resemblance and are often closely related to our own stock of such lore.

I have thought it well to draw attention to this, as I believe those amongst us who read either Scott's novels or poems to-day are, indeed, very few and far between.

MICHAEL F. WALDRON (Ballyhaunis).

September 4, 1946.

Postmaster Retires—Mr. M. J. Clune, postmaster at Tuam, has retired after 40 years' service, 12 of which were spent as postmaster at Tuam. He also served in Ballyhaunis and Clifden. A presentation was made to Mr. Clune by the outdoor, indoor, and sub-office staffs in Tuam.

A Review Of A Year's Reading

LOOKING BEFORE AND
AFTER.

(BY A SPECIAL CORRESPONDENT.)

How many habitual readers, I wonder, take the trouble at the year is drawing to its close to review the number of books that have passed through their hands during the previous twelve months?

Looking back on a year's reading, and counting over the many new friends one has met in the shape of books, and the many old ones whose acquaintance has been renewed and revived, might be made quite a pleasant, as well as a profitable and interesting experience.

By passing the list before the mind's eye, and taking them off one after another, the very titles would serve to stimulate thought and help to recall some more to the mind the delight or thrill that accompanied their perusal in the past.

An ordinary or average reader may be under the impression that he has read very few books during the year, and that he remembers very little of the contents of what he has actually read. But, in a quiet moment, let him sit down and draw up a list of titles and authors, and the chances are that he will be surprised at the total volume of his reading; and if he goes to the trouble of jogging his memory, he will be no less surprised at the amount of his knowledge of each single book that he has read. If his mind is totally blank as to the contents of any particular book, it is evident that the reading of it left no impression, either because it was for him devoid of interest, or because during the process of reading he was not able to concentrate on what he was doing; or because the receptivity of his mind, for some reason or other, was at the time in a state of suspension.

To leave a permanent and lasting impression on a reader, two things are necessary: first, the book must be worth while and sufficiently interesting to grip and hold one's attention; and secondly, the reader must be in the proper receptive mood to derive pleasure or knowledge from the experience. A book read just as a time-killer, because there happens to be at the moment no other resource or alternative to turn to, seldom or ever, except by the rarest chance, leaves a lasting impression on the reader's mind. As soon as the final page is finished, it is thrown aside and all about it utterly forgotten. As it had been galloped through perfunctorily, its perusal has left no permanent deposit in the memory; nothing that can be recalled afterwards with either interest pleasure or profit. A worth-while book, in the hands of an earnest and serious reader, furnishes an entirely different picture and produces an entirely different effect.

The Appeal Of Authors.

Very often, as we know, the reading of a book falls off the reader's mind like water from a duck's back. The fault may be in the book itself; but it may be also in the reader; he may not be sufficiently interested, or at the particular time he may not be able to concentrate on the performance.

It is a well-known fact, too, that some books and authors strongly appeal to a certain type of readers, but leave others just cold and unaffected; absolutely unmoved and uninterested. With books, as so many other things, one man's meat is another man's poison, and conversely.

There are not, I believe, many who would it be about planning a course of reading for oneself at the beginning of a new year. First, in fact, the great overwhelming majority of readers just read as they read, and way from day to day and year to

year, taking chances as to what might happen to come in their way or what might be recommended or lent to them by friends or acquaintances. They simply don't bother about looking forward any more than they do about looking backward. They abhor method and, more or less, depend on good luck or accident.

The advantage of reading for an examination is that one's course is mapped out by experienced educationists. A student knows beforehand what he must read in the months ahead. And he knows also that unless he concentrates on his reading, and the matter may securely in his memory, the day of reckoning will arrive when his remissness will come up in judgment against him. Those who plan examination courses know what they are about. They prescribe works that, in all probability, the student would never read if left to his own free will. Instead of a classic he would very likely prefer a thriller, because we are all more or less prone to take the line of least resistance, and to dodge labour or mental effort as much as possible. This is human nature, as I might say. Well, perhaps it is, but struggle and toil and effort are also necessary to balance the dangers of a too easy existence, which might sink to low depths if not prodded on and encouraged to him higher than would be the case otherwise. Some weak human nature were allowed to jog along nice and easy, without plan or chart, and to drift hither and thither, anywhere, anyhow, as chance might drive or direct.

But when the student and examination plans are over and done with, all method in reading (except for purely professional purposes) is, as a rule, abandoned for ever and a day. And it is a noteworthy fact that those authors who had to be studied with a fixed purpose are for ever afterwards forgotten, and are not actually avoided with abhorrence: a result the very reverse of what was intended by those who prescribed them as means for developing literary taste.

Selected works are prescribed in scholastic curricula because they are supposed to possess merits; also for the reason that, unless the student is familiarised with them during school years, he might miss the glorious opportunity and privilege of ever becoming acquainted with them at all; and, furthermore, because they stand out as exemplifications of the heights to which human genius is capable of reaching in its moments of loftiest inspiration and sustained efforts.

Unfortunately, however, the classic authors, either for examination purposes almost invariably arouse feelings of hostility and aversion in after years. And the simple explanation of this attitude is because they have become associated in the mind with experiences that are painful and unpleasant. One associates the classics of the school-

room with hours of worry and anxiety, and sometimes, perhaps oftentimes, punishment or torture, mental or physical. Whatever we associate in our youth with pain or anguish or unpleasantness has a tendency in after life to evoke similar sensations in moments of recollection and remembrance. Hence the most general antipathy to the standard authors of the schoolroom and university.

A new author, on the other hand, excites no such unpleasant emotions, and hence it is that so very many desert the classics for lighter fare once the dust of the examination hall is shaken from the feet. No one has a grudge against an author who has not been treated as a means of compulsion to burn the midnight oil, or depriving him of hours of pastime and amusement, which he has regarded as his legitimate right, and for whose every word and phrase he has been compelled to sweat and ponder.

It is a well-known fact, too, that some books and authors strongly appeal to a certain type of readers, but leave others just cold and unaffected; absolutely unmoved and uninterested. With books, as so many other things, one man's meat is another man's poison, and conversely. There are not, I believe, many who would it be about planning a course of reading for oneself at the beginning of a new year. First, in fact, the great overwhelming majority of readers just read as they read, and way from day to day and year to

lately thing to break away from all established law and order, and become an anarchist, for instance, but it would not be long until he became disillusioned and taught the bitter lesson that even under a rule of anarchy there is a tyranny and swiftness of the most inhuman and barbarous kind. Without prescribed courses of study and examination tests, to keep students up to the mark, and to introduce them to the obvious fruits of human genius, the satisfactory progress could be hoped for. If every individual were allowed to do as he pleased, he would do very little right or wise, because it would be easier and more pleasant to idle than to work, to play rather than to study.

Reading By Planning.

Now to plan a course of reading for oneself, apart from considerations of academic requirements, is something that very few attempt or accomplish. Most read just as chance directs, without order, method or object, unless indeed with the object of filling up a vacant hour in an entertaining and pleasant manner, some read out of sheer curiosity, some to keep abreast of the times and in step with the fashion of the day. A friend praises a book, recommends it, perhaps lends it, and it gets read consequently. It is difficult to lay down, say, at the beginning of the year, the programme of reading, and to stick to it throughout the whole period until it is completed. Something will turn up to hamper and obstruct the carrying out of the scheme in full. Illness may interfere, troubles, worries and annoyances of one kind or another may unexpectedly arise. And manifold conflicting interests may operate in upsetting one's plan, to such an extent that it requires great determination and perseverance to contend against adverse conditions and to carry out in spite of these various interruptions and interfering influences. Very rarely, even with the best intentions and the strongest determination, will it be found possible and practicable to carry out a tentative programme to completion.

For many years it has been my custom at the opening of a New Year to lay down for my personal use a course of reading to cover the succeeding twelve months. But I have always found at the close of the year that my performances fell short of intention. The projected scheme never was fully completed. Something unexpected always turned up, to obstruct and delay the complete realisation of the little scheme. But that does not mean that a set plan is useless or unpractical. Even at the best, as most measure schemes is preferable to none at all.

Some years ago I, more or less accidentally, made a little literary discovery, that opened up a long vista of exploration, which I had to follow for some time, and to investigate for myself. From year to year I deferred tackling the problem, it seemed so vast and difficult.

However, at the end of last year (1938), I made up my mind that with the opening of 1939 I would give the name of God, make a start, and see how far I could go with my independent explorations. I had an idea, more or less clearly defined, as to the end and nature of my self-imposed task. I might utterly fail in my quest, but even if so, I should at least have some substance in the course of survey and investigations.

My programme of action and research would involve a thorough and intensive study of various branches of literature, including the entire Bible—the Book of Ecclesiastes, the Old and New Testaments, the whole of Shakespeare's works, as well as other ancient classics; old Irish texts with which I had become acquainted in my younger days; in short, wherever I suspected I might find evidence, or even a hint, leading on to the discovery I intended to formulate. It was just possible that even in the most unlikely and unexpected quarter, hidden beneath the cobwebs of time, something might be discovered bearing on and related to the central idea. And so long as I happened there, and there it was, apparently the most unlikely and unpromising quarters, I have found most interesting and precious nuggets of knowledge. It was possible in the available time to cover the ground only superficially, but a more thorough and intensive search, and there and there would be necessary before final and satisfactory results could be expected.

So for the provisional conclusions I have

Heroine Of Mayo Land War

247

STIRRING EVENTS OF
HALF-CENTURY AGO
RECALLED.

Passing Of Mrs. Margaret
Heneghan, Tullaghane,
Ballyhaunis.

MOTHER WHO BROUGHT
CHILD TO PRISON.

Episode That Smashed
Landlordism In West.

(SPECIAL TO "THE CONNACHT
TELEGRAPH.")

Beloved and valiant lady of our race
Has passed onto the Great Beyond,
Her God to face.

Behind the modest announcement of the recent death of Mrs. Margaret Heneghan at her residence, Tullaghane, Ballyhaunis, lies an epoch of history without parallel in the long-irresistible and stubbornly contested Land War which held the stage, to the confusion of all other national and domestic issues, in the Western counties over half a century ago. The period was one when the colossal writ of landlordism was expressed in terms of the Astor-erum, the Balfour, and the armed forces of the British Crown, all of which, with instruments were cunningly organised, and unscrupulously applied, to the subjugation of a peasantry sorely tried and harassed in body and spirit but ever found unyielding and unconquerable in face of nighty and unworldly odds.

In those memorable and stirring times the situation on the Lord Dillon estate, which had widely-fung ramifications in Connacht, resolved itself into a veritable war in which all the available agencies and influences of landlordism, backed by a "benign" Government, and an equally "benignous" Balfourian regime, were arrayed against the people, who always fought back against the repeated assaults in that spirit of righteous fury and indignation which ever animates an ancient race battling for the God-given rights of home, family and all they treasure most dear. At all hours of day and night the people who had banded themselves together under patriotic leadership and noble and unswerving standards were ever wakeful and watchful for the unscrupulous visitants on their frequent incursions of bloody greed and unscrupulousness which ever animates an ancient race battling for the God-given rights of home, family and all they treasure most dear. At all hours of day and night the people who had banded themselves together under patriotic leadership and noble and unswerving standards were ever wakeful and watchful for the unscrupulous visitants on their frequent incursions of bloody greed and unscrupulousness which ever animates an ancient race battling for the God-given rights of home, family and all they treasure most dear.

of conflict with the common enemy and its agents, because she was prepared to pay the supreme sacrifice, if necessary, for the principle which she and the plain peasants had espoused.

RAID ON FARM.

But, as is the inevitable outcome of all such openly declared clashes on fundamental issues between our people and their oppressors, a day of crisis in this campaign was inevitable. And it arrived when the paid servants of the crown and landlord raided in force the village of Tullaghane and, following exciting scenes, in the course of which there were numerous clashes between the undesirable visitors on the one hand, and infuriated men, women and children on the other, Patrick Heneghan and his wife were taken into custody and conveyed to the Ballyhaunis R.I.C. depot under strong armed escort.

In due course they were arraigned before the Ballyhaunis petty sessions bench, while reinforcements of police, drafted into town from stations throughout the county, occupied and surrounded the courthouse to cope with any disturbance or popular demonstration by the many hundreds of sympathisers who had flocked to the town from all over South Mayo. While the outcome of the "trial" was always accepted as a foregone conclusion, the more optimistic spirits among the sympathisers could be excused for entertaining the hope that the unpaid and democratic majority constitution of the bench would prevail against the antagonistic majority of the salaried "Removable R.M.'s." But this was not to be, as the people's cause did not carry favour with the J.P.'s of the time, most of whom were the Lord Chancellor's pets, and themselves Lord Dillon on a small scale. The prisoners were convicted and sentenced to a month's imprisonment each in Castlebar jail. And so another outrage on human right and liberty was committed in the sacred name of Justice.

MOTHER AND CHILD SHARE IMPRISONMENT.

When the finding of the Court had been pronounced in favour of the defence pointed out that the prisoner, Mrs. Margaret Heneghan, was nursing an infant daughter from whom she refused to be separated during the period of her incarceration, and in these circumstances he asked for an amendment of the committal order to include the child so that it could accompany the mother to prison. This application was acceded to, and later husband, wife and child were conveyed to Castlebar jail under heavy escort. This infant daughter, who unintentionally played a unique role in the history of the period, in after years became Sister Mary Teresa Clare, of the Dominican Community of Nuns, in New York. She died in 1926.

LIBERATION AND WELCOME.

On the completion of their sentence scenes of indescribable enthusiasm were associated with the demonstrations of reception for the liberated at Ballyhaunis and Tullaghane. In the early hours of the morning of release a special reception committee proceeded to Castlebar to receive the party on regaining their freedom. At various points on the return journey manifestations of welcome greeted them. At Ballyhaunis, where the houses were illuminated and bonfires blazed, thousands, led by the well-known Irish Nationalist, Mr. Dan Crilly, joined in the greeting, and appropriate speeches were delivered by numerous speakers at the public demonstration which followed. As the party proceeded to Tullaghane and the homes, the horses were taken in the care on which they were being conveyed, and the vehicles drawn by friends through four miles of exulting countryside, while bonfires blazed on hills for many miles around. It was a memorable occasion for many reasons, not the least of which was that it sounded the death-knell for landlordism in Mayo and other affected parts of the West.

DEVOTED WIFE AND MOTHER.

Mrs. Margaret Heneghan, who died at her residence, Tullaghane, Ballyhaunis, on Wednesday, 3rd January, 1940, will go down in history as one of the most God-fearing, patriotic and valiant of our breed-rod of Irish heroines who worked, suffered and sacrificed for causes and ideals founded on the rock of imperishable right. The good and all-merciful providence endowed her with a long span of years on this earth, all of which were fruitful in every sphere they touched upon. A devout and practical Catholic, she "loved God above all things and her neighbour as herself for the love of God."

Loving and industrious as the mother of a large family, she was devoted and loyal as a wife, and endeared herself to all who had the pleasure of coming in contact with her by her unassuming yet charming disposition.

In 1917 her husband died after a very compact life of exemplary husbandry and unselfish National effort for which, at one stage, he was forced to flee the country and seek sanctuary in the United States, where he spent some two years in exile, and where the records of his daring exploits and sufferings in the homeland had proved to him and received due appreciation and recognition from exiled friends and admirers. His death created a great void in the remaining years of his wife and partner, who, it can be safely said, lost much of her interest in life at the wrench of earthly separation from the dearest one with whom she had shared the sweets and bitters of their model wedlock.

Throughout her illness Mrs. Heneghan had the very best medical and nursing attention, while the good priests of the parish were unremitting in their ministrations at the sick bedside, and when she passed to her assured eternal reward she had the consolation of the Rites of Holy Church, administered by Rev. Hugh Curley, C.C., Ballyhaunis, and the presence at her bedside of members of her heartbroken family and sorrowing relatives and friends.

THE FUNERAL.

On Thursday morning, 4th January, Solemn Mass was offered up in the presence of a large and representative congregation in St. Patrick's Church, Ballyhaunis, by Rev. Hugh Curley, C.C., for the happy repose of the soul of the deceased and on that evening the funeral took place from the late residence to the family burial ground at Kiltullagh, where the interment ceremony was performed by Rev. Fr. Keane, C.C., Tuahraha.

The cortege was of large dimensions and representative of the parishes of Kiltullagh, Ballyhaunis, Belderrone, Kesh and Aghamore, testifying in the fullest measure to the esteem in which the deceased was held by all classes and the widespread sorrow occasioned by the passing of a veritable landmark.

The chief mourners included Messrs. M. Heneghan, Tullaghane, Ballyhaunis, and Patrick Heneghan, Castlera (sons); Mrs. Kate Brown, Newport, Co. Leitrim (daughter); Mrs. M. Heneghan and Mrs. P. Heneghan (daughters-in-law); Mr. Thos. J. Brown (son-in-law); Messrs. Thomas and Michael Heneghan, Misses Mary Margaret, Bridie and Nora Heneghan, Tullaghane; Mr. Patrick Heneghan, and Misses Margaret and Mary Heneghan, Castlera (grandchildren); Mrs. Nora Nicholas, Tuam, Co. Galway; Mrs. P. Heneghan, jun., Cast'erea, etc. (relatives).

The deceased is also survived by the following absent members of her family: Sister Mary Wilfred-Heneghan, Sisters of Charity, New York, U.S.A.; Misses Nora, Annie, Margaret and Ellen Heneghan, do. (daughters); Messrs. James and Luke Heneghan, New York (sons).

She was pre-deceased by a son, Mr. Thomas Heneghan, who died in Australia in 1910.

The members of the family of the deceased desire to tender grateful thanks to the numerous kind and thoughtful friends who sent messages of sympathy and attended the funeral from distant parts at no small trouble and inconvenience, and trust that this general acknowledgement of same will be accepted in the spirit in which it is tendered. R.I.P.

MALPIN (Ballyhaunis)—December 30, 1941, at the Royal City of Dublin Hospital, the dearly-beloved wife of J. J. Malpin, Abbey St., Ballyhaunis, deeply and devoutly mourned. Requiem Masses arrive Ballyhaunis to-day (Thursday) at 8 p.m. (S.T.). Solemn Requiem Mass tomorrow (Friday) at 8 a.m. Funerals immediately afterwards.

DECEMBER 6, 1941.
Connacht.

Mr. Patrick H. Grogan (39), son of Mrs. Margaret and the late Mr. Thomas Grogan, Cloonbullic, Ballyhaunis, lost his life when the ship on which he was wireless operator was sunk on November 24.

GREALLY (Westport)—June 16, 1942, at Westport, Salthouse Road, Westport, the late Mrs. Mary Ann Greally, R.I.P. Requiem Mass tomorrow (Friday) at 8 a.m. Funerals immediately afterwards.

The Need For a Co. Biographical Society

A RICH HARVEST AWAITS THE REAPING.

Mayo's Contribution To Culture And Progress.

UNDER existing conditions, it would be next to impossible to form even a fairly accurate and adequate estimate of the volume of contributions made by natives of Mayo to local as well as national and even international culture and progress all down the ages, from the earliest recorded time to the present day.

The extent and importance of these contributions are, it is reasonable to suspect, far greater, both morally and materially, than is generally suspected. But the data on which to base an opinion are either not available at the present moment or where actually available are not systematically collected or arranged so as to form a coherent and tangible mass of evidence.

And yet all these contributions, be they ancient or recent, great or small, form part and parcel of the spiritual and intellectual heritage of our people, the full value of which few if any of us ever pause to contemplate or try to visualise.

From time to time we may gather in a rather haphazard fashion little bits and scraps of knowledge, which in their unconnectedness and isolation lack the significance they might otherwise possess if associated with a fixed scheme of things and a historico-geographical pattern. That the genius and enterprise of Mayo men is neither outworn nor exhausted, and that the future will afford scope and opportunities for their exercise even as past has done, is not an unreasonable assumption or a vain dream.

In all ages, from the earliest recorded time down to our own day, eminent and distinguished Mayo men have arisen, and often in the teeth of the most adverse circumstances have forged their way to success, sometimes even to fame, in various walks of life and different spheres of human activity. But in their native county to-day the names of many of these are forgotten, and their achievements unknown.

How encouraging and inspiring would it be to know at least all the essential facts about our distinguished men and women, and what they did in their time, whether they toiled here at home or away in foreign lands! Their success and achievements would act as a tonic for their compatriots and supply a stimulus to noble effort and emulation.

The collection of folklore is a worthy and useful piece of work from many points of view, cultural and historical, and so is the collection and preservation of objects of antiquity, furnishing as they do evidences of the social development of by-gone times and teaching us a lot about the methods and habits of our forefathers. All such work is enlightening, educative and inspiring. There is little doubt about that. The more we know about the folklore and antiquities of our country, the better we can appreciate the social and historical status of our race, and our basic relations with other races as well. Antiquities are objective illustrations of which folklore supplies the subjective equivalents. One being visual, the other intangible.

Folklore tales in general are wonder tales, based on legend, mythology, impossibilities and superstitions. They excite the imagination and tax the credulity of the listener or reader. But there is nothing visionary or impossible about an antique. It is real, palpable, tangible. A story true in every detail, written in wood or stone or metal. A piece of history—a fragment of the olden times surviving on in the present.

Let us, while admitting all this, however, remind ourselves that man, the homo sapiens, is older than either folklore or

antiquities, and that after all there is a great deal of truth in Pope's aphorism:—"the proper study of mankind is man." He is a reality. He influences and is influenced by the environment into which he is introduced, when he makes his debut on the world's stage to play his part. His lineage stretches far beyond that of the oldest antique. His performances on life's stage often put into the shade the fantasies of the most extravagant and far-fetched folklore tales. Like the country farmer at the Zoo who, on being shown a giraffe for the first time in his life, turned away in disgusted amazement, declaring emphatically that he "didn't believe it," there are many who would find it hard if not impossible to believe the amazing careers and exploits of their own countrymen, and even if positive documentary proofs were adduced would still remain sceptical or nourish mental reservations.

A Biographical Society would set about collecting and compiling information relating to Mayo natives whose positive contributions have tended to enrich life and enlarge knowledge, and whose best efforts have been directed towards making the world a better and happier place to live in.

Many such are to be found both at home and abroad, in various walks of life, doing their bit to improve the conditions around them and to ease the burthens of humanity or strengthen the backs that bear them.

We know little and hear little concerning many of our most successful and distinguished countrymen until they pass out of life, and then a few scanty lines express all the facts of, perhaps, a great and adventurous career that would merit an entire volume.

An instance, one among many, but the most recent, just occurs to my mind. Only the other day there appeared in the Dublin papers a very brief announcement of the death of Mr. M. Morley, a native of Ballyfarna, Claremorris. He had been in the Indian Civil Service and, having relinquished his position, travelled extensively, in India and Tibet. Returning to Dublin, he joined the staff of the "Evening Mail," and subsequently going to London, became editor of the "Catholic Herald" and "Lincoln Review."

That is, briefly, all we are told of the life of a distinguished Mayo man whose varied and colourful career would probably supply material for an enthralling biography.

Some notable Mayo men have written their autobiographies or memoirs; some have had their biographies written by friends and admirers after their decease; and it would be part of the work of a Biographical Society to make as complete a collection as possible of all such published biographies and autobiographies, good, bad or indifferent as they might happen to be.

Sometimes when a notable resident passes away, an extended obituary notice often accompanied by an "appreciation" written by the chairman of the deceased, is published in the Dublin or local papers. Such notices of this type might serve the purpose of a formal biography where such publications are not to be found. Many interesting and informative articles of this kind have appeared from time to time in our local papers of late years. And I have thought it worth while to make a collection of some of them for reference as well as a means for the more permanent accounts of esteemed and worthy personalities whose meritorious careers and aims of high endeavour might well serve as models and standards for future generations. To be sure, such details as I happen to possess are only a small fraction of the vast amount of material that could have been compiled in years gone by, had the necessary machinery for collecting and preserving it been then created.

As for living notabilities still actively engaged, the difficulties of obtaining precise and accurate information ought not to prove either formidable or insurmountable. Though their modesty might prevent them from supplying information direct, still a friend might be found to do the needful in the interests and for the prestige of the old county.

As we search backward from the living Present into the dimness and gloom of the Past, the difficulty of amassing reliable information regarding outstanding characters becomes more difficult and complex. If it is not easy to find out worth-while and reliable information about our own contemporaries, how much more difficult must it be to discover true and relevant facts concerning the lives and records of people

who lived lived forty, a hundred, or even a thousand years ago? Where they are left behind them personal records are not worked, the search may not be so easy, tentative, but where this is not the case a good deal of research work will require to be undertaken. And, as in the case of garnering folklore, living men and current traditions of the districts in which the individuals resided might be to be tapped, if it is meant to make a complete and thorough job of the project. Even apparently trivial facts must not be despised. The cumulative force of a mass of such facts might possibly have a very impressive effect.

For instance, when still a schoolboy, I recollect avidly perusing the weekly notices of a serial entitled, as well as I can remember, "The Spaniard's Curse," running in the pages of the Longwood Infants Dublin weekly, *The Irish Echo*. What the story was all about I cannot recall. I only remember that it was a time inspiring and excited by the narrative, and looked forward with juvenile impatience to the next instalment. I may be mistaken in the name of the writer, for I don't remember to have seen it since those far-off days, but to the best of my belief the author's name was Sheila Garvey; and some of the other lads informed me at the time of tones of awe tinged with a superstition. I was a native of the Ballinacorney district, *mirabile dictu!* that she could write, too!

I suspect there have been many other writers about whose life and achievements it would be well to know something, if at all possible to salvage that something before the waves of Time engulf it for ever.

To bring under review the whole scope of Mayo natives, from the earliest days of that fair and full estimate of our contribution in various spheres of activity might be formed, it would be the chief aim of such an organisation as I have in mind. From the biographies of men and women of all ages, remote and recent, who have achieved something of positive constructive value and extended the bounds of human experience and culture, there is and there will be much to learn, much worth remembering, much to stir the masses, and rouse the heart, to which such biographies be only sketches or mere tentative and detailed efforts.

MICHAEL F. WALDEN

Ballyhaunis,
February 10, 1940.

FEBRUARY 17, 1940

Interesting Suggestion.

MAYO BIOGRAPHICAL SOCIETY.

The Late Mr. M. Morley, Claremorris.

To the Editor *Western People*.
SIR.—In the current issue of the *Western People* I have read, with very great interest, the announcement of the death of Mr. M. Morley, Ballyfarna, Claremorris. Though the published particulars of his life and career of this distinguished Mayo man are extremely meagre, still they are sufficient to stir the imagination and arouse curiosity. Until I read the few columns in the Dublin Press, and later in the *Western People*, I was fully aware of the existence of this exceptional and brilliant son of our old county. Such ignorance, however, may be explained by the fact that, as a rule, journalists are loath to concern their identity behind a screen of anonymity, and often it is only when they have passed out of life that a brief glimpse at their personality and activities is afforded to the public in general.

That Mr. Morley was the outstanding man of the highest educational attainments may be deduced from the fact that he belonged to the Indian Civil Service, the competitive examination for which is somewhat analogous to the graduation of a student in the realm of science. The highest ambition of the most brilliant and versatile graduates of Oxford, Cambridge and other famous Universities has never been to enter the Indian Civil Service through the first class competitive examination, held to be the severest and most searching test of any public examination the world affords.

Then, we are informed, that Mr. Morley travelled extensively in India and Tibet after leaving the Indian Civil Service

...the fact of a board of officers and committee were appointed: President, Rev. G. J. Prendergast, P.P.; Chairman, Rev. H. Curley, C.C.; Hon. Sec., Mr. Healy, manager of National Bank. It was also agreed that Mr. Healy act as Hon. Treas. Committee: Ex-officio members—Very Rev. M. O'Sullivan, O.S.A., Prior, St. Mary's Augustinian Abbey; Rev. T. Burke, C.C. Ordinary members: Messrs Jas. J. Cunningham, P. M., O'Dwyer, solr., John Gallagher, James Curley, Thomas F. O'Connell, Patrick Waldron, Miss N. Cunningham, Miss B. M. Caulfield, Miss Della Walsh, Miss Bridie Burke, Mrs. J. Conroy, N.T., and Mrs. D. Foudy.

Rev. H. Curley, C.C., now announced the chair, and said that the first duty of the secretary would be to communicate with Mr. Joyce, Co. Sec., and furnish him with a list of the branch officers and committees.

Rev. Fr. Prendergast, Co. President, said it would be a pleasure to him when he attended a meeting of rank, to be in a position to report favourably on conditions in Ballyhaunis. Before he went to that meeting, however, he would like to have a statement from the secretary as to how the membership stood in Ballyhaunis.

This concluded the business.

(From the "Connaught Telegraph," February 17th, 1940.)

AN EVICTION.—An extraordinary event occurred over a week ago when a man from Ballyhaunis took a notion to exercise summary jurisdiction, and went out to Bogan, demanded possession, and evicted the curate from the house occupied by the curate there for the past sixteen years. It may be noted that the eviction was not on account of non-payment of rent, no reasonable explanation of this freak has been given, and it is needless to state, caused a serious and needless to state, caused an insult by the people of the district. Every circumstance connected with the eviction, the method adopted, the unusual severity of the weather and the want of any suitable house in the place for the priest, marks it out as harsh and as cruel as any of those carried out by tyrannical landlords of the past.

(From the "Connaught Telegraph," March 3rd, 1917.)

SEDITIONS SONGS.—A young man named John McNally, a native of Claremorris, serving as a shop assistant at Ballyhaunis, was charged at Ballinlough Petty Sessions by the Crown under the Defence of the Real Regulations with singing "Easter Week" at Ballinlough. Mr. Dale, District Inspector, prosecuted, and Mr. Connor A. Maguire, M.A., Claremorris, defended. From the evidence it appeared that at the close of a concert at Ballinlough the defendant, who was one of the artistes, ascended the stage and sang "Easter Week." Sergt. Wright and Constable Killy proved the charge. The artistes and audience left, and the singing "A Nation Once Again" was being sung. "A Nation Once Again" was being sung. "A Nation Once Again" was being sung. "A Nation Once Again" was being sung.

(From the "Connaught Telegraph," April 30th, 1918.)

LYNCHHEAUM IN JAIL.—A great sensation was caused in Castlebar on Saturday when it became known that James Lynchheam, the notorious criminal, whose adventures were the chief topics in the United Kingdom some years ago, had been lodged in Castlebar Jail on the previous night, his arrest having been effected by Sergeant Donovan of Maltravy. Lynchheam was in form of a Canadian soldier. Lynchheam was visiting his friends at Maltravy and the suspicions of the vigilant sergeant were aroused. He will remain in Castlebar Jail until the authorities have completed their investigations regarding him. Lynchheam was sentenced to penal servitude for life for arson and for brutally assaulting an Achill arson and for brutally assaulting an Achill landlady named Mrs. McDonnell, for whom he had acted as steward. The case aroused tremendous interest at the time owing to the fact that Lynchheam, during the magisterial investigations, while being driven to Castlebar Prison, jumped off the car and escaped from his armed escort. He remained at large for over six months, during which a force of over 200 police were searching the country for him. It was only when a substantial reward was offered for his apprehension that a relative informed the police of his hiding place. The police discovered Lynchheam in a hole in the floor of a dwelling-house over which a goose had been placed to hatch eggs. He had then confined in Maryboro Prison to serve his sentence, but was on there a year when he succeeded, after a display of wonderful ingenuity, in making his escape. Although a huge reward was offered for him he succeeded in reaching the United States after many exciting adventures. Lynchheam's plea that he was a political prisoner, the being upheld by the American Courts, the British Government failed to extradite him. A few years ago, disguised as a clergyman, he visited Achill. A rumour having been circulated that the mysterious clergyman was none other than the notorious criminal, the police took immediate steps to apprehend him, but the wild bird had disappeared in time and reached France from whence he again crossed the Atlantic.

REVEREND ... the election of officers, Rev. H. Curley, C.C., acted as secretary to the meeting.

Opening the proceedings, the Reverend Canon, P. M., said that the branch which would have been overlooked in the last year's election.

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(From the "Connaught Telegraph," March 31st, 1917.)

MAYO PIPER'S STRANGE DEATH.—The body of John Gorman, the well-known Irish piper, and said to be a native of Ballyhaunis, Co. Mayo, was found on Sunday evening in a horrible condition in a field near Drumshambo, Co. Leitrim. He was seen in Drumshambo some three weeks ago, and, suffering from a bad cold, he believed he fell into the grips and, in an attempt to extract himself, fell into the stream and got suffocated. He lay there unnoticed, and when found by Mr. Curran and Constable Tighe, R.I.C., nothing was left but a skeleton. The only clues to identification were the top-coat and the fiddle, which he played as a means of livelihood. His name and surname was widely recognized. His playing of old Irish tunes on the pipes and fiddle was much appreciated, and he won several prizes at Feis competitions.

JOHNNY WAS A WELL-KNOWN IN BALLYHAUNIS AND OFTEN PLAYED AT DANCES ETC.

(From the "Connaught Telegraph," April 6th, 1870.)

INVESTIGATION AT CLAREMORRIS.—The five men who were arrested on a charge of visiting houses at night and administering illegal oaths in the neighbourhood of Ballyhaunis were brought up on remand at Claremorris last Thursday, before Messrs. Cronin and Reid, resident magistrates; Arthur L. Crean, Esq., and Capt. Joseph Bourke. The prisoners were defended by Mr. D. E. Blake, solicitor. The man on whose information they (the parties) were arrested did not sustain his information, and stated he knew nothing whatever of the affair—"that he was not right in his head." Evidence was given of the due execution of the information, after which he was committed to Castlebar Jail on a charge of perjury. The prisoners were then admitted to bail to appear at Ballyhaunis on the 15th inst. if notified by the Crown, to answer the charge.

(From the "Connaught Telegraph," April 20th, 1918.)

LYNCHHEAUM IN JAIL.—A great sensation was caused in Castlebar on Saturday when it became known that James Lynchheam, the notorious criminal, whose adventures were the chief topics in the United Kingdom some years ago, had been lodged in Castlebar Jail on the previous night, his arrest having been effected by Sergeant Donovan of Maltravy. Lynchheam was in form of a Canadian soldier. Lynchheam was visiting his friends at Maltravy and the suspicions of the vigilant sergeant were aroused. He will remain in Castlebar Jail until the authorities have completed their investigations regarding him. Lynchheam was sentenced to penal servitude for life for arson and for brutally assaulting an Achill arson and for brutally assaulting an Achill landlady named Mrs. McDonnell, for whom he had acted as steward. The case aroused tremendous interest at the time owing to the fact that Lynchheam, during the magisterial investigations, while being driven to Castlebar Prison, jumped off the car and escaped from his armed escort. He remained at large for over six months, during which a force of over 200 police were searching the country for him. It was only when a substantial reward was offered for his apprehension that a relative informed the police of his hiding place. The police discovered Lynchheam in a hole in the floor of a dwelling-house over which a goose had been placed to hatch eggs. He had then confined in Maryboro Prison to serve his sentence, but was on there a year when he succeeded, after a display of wonderful ingenuity, in making his escape. Although a huge reward was offered for him he succeeded in reaching the United States after many exciting adventures. Lynchheam's plea that he was a political prisoner, the being upheld by the American Courts, the British Government failed to extradite him. A few years ago, disguised as a clergyman, he visited Achill. A rumour having been circulated that the mysterious clergyman was none other than the notorious criminal, the police took immediate steps to apprehend him, but the wild bird had disappeared in time and reached France from whence he again crossed the Atlantic.

AUGUST 28, 1940.

A Remarkable Stone.—A remarkable stone, resembling an ancient ink-and-pan stand, dated 1845, was used by the architect, Ballyhaunis, while making excavations on the site of the Ballyhaunis Archaeological and Historical Society is investigating the find.

MURPHY (Ballyhaunis)—At 10.30 p.m. on Tuesday, August 28th, 1940, a man named Murphy (Ballyhaunis) was arrested on a charge of being drunk and disorderly. He was taken to the Ballyhaunis Police Station and held in custody. He was released on bail to appear at the Ballyhaunis Petty Sessions on Thursday next.

...the election of officers, Rev. H. Curley, C.C., acted as secretary to the meeting.

"WHEN WE WERE BOYS."

ARCHBISHOP MacHALE AND THE WASP.

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To the Editor "Irish Independent."
 Sir—In the interests of accuracy and historical truth, I trust you will permit me to correct a slight error of mine appearing in your issue of 6th inst. relating to the first serial publication of the late Mr. William O'Brien's novel, "When We Were Boys," written while the author was a prisoner in Galway Jail.

On the reliable testimony of a well-informed source, the novel originally appeared, not as stated in the "Weekly Freeman," but in Mr. William O'Brien's own paper, "United Ireland," the first instalment illustrated, being published in the issue dated Saturday, April 12, 1919, with a dedication to the late Mr. John Dillon. "In memory of anxious times and glorious hopes."

Sir—With your permission I would like to set forth a simple little apology, albeit most interesting would-be detractors of the great Archbishop MacHale, the most celebrated Irish prelate of his time, and certainly one of the most virile, intelligent and widely beloved patriots in the entire history of our country.—

One fine summer day a few years ago, I stood in great admiration before the noble statue of the illustrious "Lion of the Fold," which adorns the Cathedral grounds in the old town of Tuam, and, I remember, that as I recalled in a rapid mental review the leading events of his glorious and distinguished career, from the cradle to the grave, involuntarily, as it were, to summarise it all, the words came to my lips:—

"Nature might stand up,
 And say to all the world, 'This was a man!'"

In the preliminary announcement of the forthcoming publication of the book, it was pointed out that "United Ireland" was not published for earning dividends, but primarily to uphold the cause of Irish freedom and to fight coercion."

"When We Were Boys" was published in book form by Messrs. Longmans, London, in the last week of April, 1919. It was republished in 1929 with a special introduction dated from Mallow, June 11, 1919, but without the original dedication.

Mr. O'Brien's historical novel, "A Queen of Men," having for its theme the adventures and exploits of the renowned Grainsia, the last of the Western Sea Queen, was written while the author was resident in Mallow Cottage, amid the scenes associated with the activities of his heroism. It was, I may remember aright, in Mr. Healy's organ, "The Nation."

And, I remember, that I was suddenly aroused from my musings by a soft buzzing noise quite near me, and looking round, noticed a wasp flitting about and circling in uncomfortable proximity to my head.

Now, like a great many others, I entertain a fixed prejudice against wasps, particularly when they display symptoms of familiarity; and I frankly admit having an unextinguishable objection to being stung by one if I can at all avoid it. So, in order to escape such a possible eventuality, I stooped and dodged my head and shoulders about, this way and that, until, to my relief, I noticed the venomous insect departing from my neighbourhood, and viewing his course straight for the lofty statue I had been contemplating, when he so unceremoniously interrupted my meditations.

And I observed that he circled round and round the head of the statue several times, coming nearer and nearer as each circuit. And I observed, too, that unlike my timorous self, the lordly John ignored his movements and presence, and even when he crawled down the face and came to rest on the hand, John never relaxed his fixed gaze nor took the least notice of the tormentor. Not a flicker of an eyelid nor the slightest tremor of a nerve betrayed feelings of fear or uneasiness. The wasp might think he was a mighty fellow altogether, because he could crawl from toe to head, and buzz and gambol about without fear of attack or injury. He might try to exalt himself, but his efforts would be vain and futile. He might try to sound, but all his attempts would be wasted energy. His sting would only blunt itself against the imperious surface of his would-be victim.

MICHAEL F. WALDRON,
 Ballyhaunis.

How long the wasp continued his activities I do not know. But the statue was still standing and intact when I left the spot. Yes, John was still gazing kindly out over the old town of Tuam and the ancient See of St. Jarlath, which he ruled and guided so many years with paternal solicitude. He is still there, I am sure, quite tranquil and untroubled; but where is the wasp?

APRIL 10, 1940.

"WHEN WE WERE BOYS."

To the Editor "Irish Independent."
 Sir—I think that Mr. M. F. Waldron's recent letter contained some inaccuracies. William O'Brien's "Evening Memories" states: "When We Were Boys" was the brightest month of my first two sojourns in Galway, and "A Queen of Men" was the delicious "hard labour" of my last. The works were issued on sheets of official note paper, cap, stamped with the royal lion and unicorn, and marked with the red ink initials of the Governor at the head of every page."

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When "When We Were Boys" was first published serially, why had the book-critic of the "Freeman's Journal" to be furnished with advance proofs "in order to enable him to prepare an extended and understanding notice of the book for the day of publication?" All the late Mr. O'Brien's remarks about this novel give the impression that book publication was the first publication.

APRIL 26, 1940.

"WHEN WE WERE BOYS."

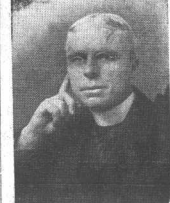
To the Editor "Irish Independent."
 Sir—In justice to Dr. M. F. Waldron I think it right to state, in reply to "Penman" in your issue of April 10, that it was I supplied the necessary information to him respecting the above, and that I extracted it correctly from a bound file of "United Ireland" for the entire year 1919. I am not responsible for any remarks made as to "A Queen of Men."

A LAY ADMIRER OF JOHN.

D. J. HURLEY, P.C.
 7 Sunview Terrace, College Rd., Cork.

To the Editor "Irish Independent."
 Sir—I think it is a matter of general knowledge that William O'Brien's novel "When We Were Boys" was first published serially in book form in incorrect. It ran as a serial in Mr. O'Brien's newspaper, "United Ireland," in the first instance. I don't think it is usual for reviewers to comment on serial stories, and the "Freeman's Journal" or its book critic would scarcely retain copies of the paper for subsequent review. Perhaps a serial it was never read by a member of the "Freeman" staff at all. Under these circumstances we can well understand the advisability of supplying the reviewer with advance proofs when a detailed criticism was required.

AUGUST 11, 1940.



P. A. WALDRON,
 Ballyhaunis.

VERY REV. CANON MacHUGH, P.P.
 P.P. BALLYHAUNIS, 1941-50

Mayo Biographical Society

A STORY STRANGER THAN FICTION.

As a sequel to the suggestion recently put forward in the columns of the "Connacht Telegraph," that a Biographical Society be organized, with the primary object of collecting and preserving records of the careers of successful and distinguished natives of Co. Mayo, a member of the family of the late Mr. Michael H. A. Morley (Ballyfarna, Claremorris), of the Indian Civil Service, army officer, journalist, and editor of the "Catholic Herald," London, and the "Lincoln Review," has very thoughtfully and courteously furnished a short biography, giving interesting details relating to the career of this remarkable and gifted son of our historic county.

The story of his life discloses features stranger and more wonderful than many creations of sensational fiction. It tells in simple and unpretentious language how the young lad, son of a small farmer and member of a large family, set out in life by becoming an apprentice in a drapery house in Claremorris, having no other educational equipment than that acquired at the local National School and a healthy appetite for reading and the acquisition of knowledge.

From Claremorris he emigrated to London, and was sent from there by his employers to Calcutta, where he studied hard during his spare time, and, entering the lists of an open competitive examination, succeeded in capturing one of the much-coveted vacant posts in the Indian Civil Service, obtaining in due course the appointment of Superintendent of the Patent Office in Calcutta.

Home on holidays when the Four Years' War broke out, he was recalled to India and became Staff Officer in the Indian Army. The arduous duties of army life in Mesopotamia, where he served, together with the ungenial climate, combined to undermine the health of one never too robust.

On his retirement from the Indian Civil Service and army, Mr. Morley returned to Ireland after a spell of travel, and adopted journalism, working for the Dublin "Evening Mail," "Cork Constitution," and other papers, becoming in course of time editor of the "Catholic Herald," London, and the "Lincoln Review."

During his brilliant and varied career Mr. Morley travelled extensively, and attempted some climbing feats on the Himalaya mountains. He had only returned from a trip to Portugal when he fell ill in Dun Laoghaire, and death claimed him before he had time to write a projected work on his travels and adventures.

Specimen copies of the "Lincoln Review," published under his editorship, together with a photograph, accompanied the script of the short biography, all of which are acknowledged with thanks and carefully filed for reference in case of need.

It is encouraging to know that our old county still continues to produce outstanding personalities of the type of Mr. Morley, the record of whose achievements cannot fail to be of the highest interest to Mayomen the world over.

THE LATE MR. MICHAEL H. A. TIMONEY.
 The recently published sketch of the remarkable career of the late Mr. Michael Timoney, Lahardane, Gaelic scholar, author, folklorist, and generous donor of the memorial erected in commemoration of the martyred priest, Father Conroy, who was hanged in the Mall, Castlebar, in 1798, has been added to the collection.

M. F. W.
 Ballyhaunis, March 3th, 1940.

MORAN (Ballyhaunis)—Oct. 20, 1948.
 at his residence, Castlebar, Co. Mayo.
 The Pall Mall Express, London, registered.
 R.F.P. Funeral to Old Cemetery after 10 days.
 Solemn Requiem at 11 o'clock, English papers.
 Burial in the cemetery at 11 o'clock.
 PLEASE COPY

BALLYHAUNIS. — AUGUST, 11th, 1940.

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DUTIES OF PARISH COUNCIL
IN PRESENT CRISIS

To make a house to house visitation in the parish and inform the people of the danger of an invasion, with particular stress on the inevitable breakdown of transport in such an event, the consequent impossibility of procuring food supplies while hostilities were being carried on.

To impress on all householders, particularly those who can afford to do so, the necessity of laying in a supply of essential food stuffs for as long a period as possible. Remember that if food stuffs are not distributed among the homes of the people an invader might seize the supplies in shops, and moreover, in the event of hostilities, all Motor Lorries will be taken over by the Military and will not be available for the delivery of supplies.

To impress on local traders the vital necessity of laying in stocks of food stuffs - flour, tea, sugar, oatmeal, etc. To ascertain from such traders the present extent of their stock and make an estimate of how long the stocks available would prove sufficient for the needs of the parish. To send such information when completed, to me.

To estimate the quantity of food required to feed the needy in the parish (if any) or those who cannot afford to lay in supplies in the event of an emergency, and explore ways and means of making provision for them.

To impress upon parishioners that it is in the interests of the common welfare to assist neighbours in saving crops as speedily as possible so that food - home grown wheat, oats, barley, and potatoes - may be available for a winter which will be severe if there is interference with shipping to and from this country.

In the event of air raids, as a result of which houses may be burned or crops destroyed, to arrange for fire fighting, shelter of those rendered homeless etc. To co-operate with the Local Security Force in the formation of a Red Cross unit in the parish with the object of having their womenfolk trained in this humane work. To co-operate with the Local Security Force and to give every aid possible in the recruiting of new members.

To hold themselves in readiness to co-operate with the Gardai, the Military, and in the event of a breakdown of the Central Government, with the County Commissioner.

M. J. EGAN

inhabitants of the Pitealrin that might be worth trying should necessity drive people to it. This is what Robert J. Casey has to say about it in his absorbing book, "Easter Island," Chapter X:-

"I think you will find the cooking very good here. In a way these women are pioneers who must always be pioneers. They have to do the best they can with meagre equipment, and there is nothing like necessity to teach a woman how to cook."

"The baking is done in old-fashioned stone ovens—which nobody in civilisation has been able to improve upon in two centuries. The ovens are merely boxes made with slabs of stone. When they are to be used wood fires are kindled in them and kept going until they are hot. Then the fire is withdrawn, the pans placed in the box and a slab set across the opening. Radiant heat does the cooking and does it as no baker's oven could do it."

MICHAEL F. WALDRON,
Knox Street, Ballyhaunis.

APRIL 25, 1942.

**BALLYHAUNIS WOMAN
GETS "LATTY-TAT"
But Justice Dismisses It**

Mary Morley, an aged woman from Back St., Ballyhaunis, caused laughter in the local court on Wednesday. Mary was summoned for having an unlicensed dog in her possession. Dressed in a style peculiar to the aged, Mary, who is slightly deaf, told Justice Hamilton that she "had paid more licences than the whole town put together;" "but that," added Mary, "was because I was foolish. I suppose, I was in bed when the sergeant shoved in his head and the next thing I got was the 'latty-tat'."

Justice: The what?

Mary—That's right (laughter).
Justice (loudly)—What did you get?

Mary—Oh, the "latty-tat," don't you know yourself (laughter).

"Ah, waha s'God be with Serjt. Carroll and Serjt. Donohy. I always paid them," added Mary.

Justice—Will you pay the licence next year?

Mary—Well, I will, if I'm alive.
"Well, I hope you will," said the Justice, dismissing the case.

O'LOUGHLIN (Ballyhaunis) — April 14 1940 at her residence, Devis, Ballyhaunis. Anne, relict of James J. O'Loughlin, deeply respected by her sorrowing family, R.I.P. Remains were removed to Parish Church, 7 p.m., yesterday (Tuesday), 11 o'clock. Funeral to New Cemetery immediately afterwards.

KILLARNEY COPPER MINE.

To the Editor "Irish Independent."

Sir—Looking over an old school reading-book lately, in a lesson taken from "Clarke's Wonders," dealing with the Lakes of Killarney, I came across the following statement:—"Near the Lakes of Killarney there is a rich copper mine wrought, which produces from 50 to 60 tons of ore per week."

What has happened this copper mine? Has it been completely worked out, or is its location known to-day? It would be interesting to speculate on the possibility of a connection between this old mine and the great number of ancient bronze vessels brought to light within the last few years, by Lieut.-Col. O'Connell and his corps of enthusiastic antiquarian workers in Kerry county.

MICHAEL F. WALDRON (Ballyhaunis).

AUGUST 17, 1940.

Urlair Pattern HISTORIC ASSOCIATIONS ADDRESS BY REV. FR. CARR, O.S.A.

Speaking at the Urlair Abbey Pattern on 4th August, Rev. L. Carr, O.S.A., said: "No more shall any laugh there, or children gambol; music is choked; the Irish language is chained; no longer shall chiefs' sons so much as speak whether of the wine feast or of bearing Mars; the 'Irish' or 'Barbaric' shall not be poured forth, nor tales recited to procure sleep; books will not be looked at, nor genealogies heard attentively." (O'Grady's Catalogue).

"NO MORE SHALL ANY LAUGH THERE, OR CHILDREN GAMBOL."

It seemed a while ago that this could be said soon of Urlair Pattern. It would have been a sad thing, in itself, the death of an old custom; but sadder still because it would have been a sign of the death of the old spirit in the people. It would have been a sign of the death of reverence for the things of the past; for the thousand souls that sleep in the shadow of the Abbey; a forgetting of the 4 thousand (500 years) of labour and love that the sons of St. Dominick spent amongst you. It would have been a forgetting of ourselves and what is due to yourselves. There are 1,000 Patterns dead in Ireland. There are 1,000 places made sacred by Holy Men and now forgotten; but Urlair Pattern lives, and God willing, will live. The members of the little Archaeological Society, whom you have invited here today, congratulate you, priests and people. May it live 1,000 years—till the last trump shall sound the awakening for the dead that sleep in Urlair and the Friars, and the people who sleep together will rise again.

We are here for the memory of the dead, that we may keep their memory living, and hand it down living to our children. The Patron of St. Dominick is part of your life of the place—if it goes you will sleep, will live; that was belonging to you—part of your life and your children's lives. If they go away—as so many go away—it will remain a memory sweet and bitter with them always. It will be one of the ties that bind them to their old place; it will be one of the cords of golden thought that will draw them back again. Not to-day or yesterday was the name of Urlair mentioned. It is 1,300 years since it was recorded that on Patrick's coming into the district of the Kerry people he took "Medbu from Iorichair—a man full of the Holy Ghost," and ordained him a priest of the most High God.

And again in the book of Armagh we read:—St. Patrick, foreseeing by the Holy Spirit that his family in the country of the Ciarrachaí would be very wretched, he said that is Bishop Sachell, and Broide and Lorn, and the priests Medbu and Ernasc joined them together unanimously under his blessing into the unity of eternal peace with one rite of faith under the power of one heir of his Apostolic See of Armagh.

For 500 years the district was directly under the power of the See of Armagh, for the lands given by the people of Kerry with their churches and revenues were a personal gift to the Apostle of Ireland, and remained directly under his successors.

In 1438, 100 years after the founding of the Abbey of Ballyhaunis by the Mac Greal of Raith, the elder branch of the Mac Costello clan, namely that of

Castlere (Ballyghaderreen) founded this Abbey for the Dominican Order.

There is no need to go into the dry dates of its history. For nearly 200 years it must certainly was the centre of life in the district round it, not merely the centre of religion, but of culture, education, of business, marketing. It was an hospital, a hotel, a place of refuge and assistance for the aged. There were no social services in those days. The monks were financed by the offerings of the chiefs and people. The monastery was maintained as a centre of social administration.

There the children of the people round came from school. Under its walls people sold and bought cattle and merchandise; in the lofts of the very church indeed were the baskets of corn placed for safe keeping. It was to the monastery the travellers came at night for lodging; the monks were skilled in medicine, and to them the people came for healing. But it was the centre of recreation as well, and particularly was the Feast of the Patron Saint of the place a day of amusement. But night came, and the darkness of the monks' lives. This day of amusement—the one relic that remains of all that Urlair Abbey was, and once meant to the priests and people. In it, therefore, is gathered all that is precious of the past 500 years.

But on the morning after the same Mass that was said here for hundreds of years—as, please God, it will be said as long as the ancient walls or a relic of them stand. That remaining, all remains—all remains that the friars of Urlair and people of Urlair, the priests of Ireland, secular and regular, lived and died for. Buildings pass and fall into decay, centres of life change, but that which they were made to serve and preserve lives.

ROOFED AGAIN?
It may be that Urlair Abbey will be roofed again. It has happened to such ancient buildings before. That lies in the hands of God. But in the meantime I would like to see the stone which the stone is sacred; that not one small thing should be touched, let alone taken to serve some lower purpose. Only great reverence or great ignorance would be guilty of such vandalism. The steamroller on the roads and those who supply it with material have done greater harm in 10 years than Cromwell or 1,000 years of storm and decay could have done to ancient places. It has ground the stones to dust. The great igneous rocks, Mr. Waldron has tried and tried hard in high quarters to get this ancient ruin taken over by the Board of Works and made a national monument. There are great difficulties; they will one day be overcome. Meaningful to be of each one—man, woman and child—to become a keeper of this holy place and of everything round it. For it is your own.

Again we beg to offer our humble congratulations and respectful felicitations to the priests and people on the revival of life that has been given to the Pattern of St. Dominick in Urlair, on behalf of the Cumann Sean Daicteach of Ballyhaunis, and on my own behalf as a friar of the same Order for whom I am the patron. **DATA.—Founded 1438 by Mac Costello.** Burial place for same, for McDonnell of Slieve Lughna, Mac Phillips of Cloonmore, Fitz Gerald of Lough Glynn, O'Grady's Tavern, Mac Jordans of Ballyhaunis.

In 1608 confiscated. Four years later granted to Sir Edward Fisher. Shortly after Sir Theobald Dillon got possession.

In 1622 became a novitate.
In 1654 a Chapter of the Order held at which the friaries of Mullingar, Derry, Straide, Ballindoon, Portumna and Burrishoole were represented.

In 1698 the priests of Ireland sentenced to exile. The Dominicans remained in Urlair, hiding in the woods, and made continuously round the country by them.

In 1767 seven friars are found there.
Father Luke Leyden died there in 1825.

In 1839 Father Sharkey, uncle of the present Mr. Sharkey, came to live in the place. He built the rotunda that stood near the Abbey until lately. He died in 1846. He was the last of the Dominicans of Urlair.

NOTES
1. The old road to the Abbey ran through Carrabeg and out by Carrabeg fert by the foot of the hills. This road was followed by the funeral. The corpse was carried in a sheet at the corners. When they came to Poll an Gaire (hill of the cry) they had to cross the hill from Aughamore side to Kilmovese side. When crossing the hill they caught the first light of the Abbey's spire as it lay on the ground in its sheets and the keen began.

2. Aed Caol O'Grady: Mass was being celebrated on the Mass rock near Tavernan house (The rock is still there and is a h-A-B-I-E). Aed Caol O'Grady saw a sp or horseback coming from Castleree and turning back to inform the soldiers. O'Grady was the best runner in Connacht, but he had a bad ball on his hip and couldn't run on account of it.

Bursting the boil with his fingers, he pursued the spy, overtook him and killed him at Clonbeg bridge.
* There is said to be a place made in the rock for the Mass book.

SEPTEMBER 2, 1940.

REVIVAL OF PATTERN

Ballyhaunis Event

THE ancient Pattern of Ballyhaunis was revived yesterday in connection with the religious celebration of the Feast of St. Augustine at St. Mary's Abbey.

Very Rev. J. B. O'Donohue, O.S.A., Provincial of the Irish Augustinian Province, who distributed the prizes, presented a silver cup for the winning tug-of-war team.

High Mass was celebrated in the Abbey by Very Rev. E. A. Mansfield, O.S.A. Benediction followed.

Father Mansfield, in a sermon, said that the efforts of the Pope and many of his predecessors to build up a peaceful world seemed to be of no avail, for all efforts to that end were conducted by little methods based on love of God and love of our neighbour. In contrast to those teachings, hatred of God and his Church, and ruthlessness and tyranny were being preached in the world of to-day.

It was the doctrine that governed the relations existing between various countries, and between man and man, family and family, class and class, even in this country.

The music of the Mass was sung by an augmented Abbey choir of 30 voices, conducted by Mr. J. Desmond, Inspector of National Schools, with Miss Monica Flynn at the organ.

THE AERIDHEACHT.

About 6,000 people attended the pattern and aeridheacht. Details:—

Irish Singing (Junior Grade)—1, M. Lally, Bekan; 2, Carmel Smyth, Ballyhaunis. **Senior**—1, Imelda Thaper, Bekan; 2, Eileen Morley, do.

Dancing—Junior Horpior, Silp Fitz and Donagh Jig (under 18)—1, Helen O'Boyle, Ballyhaunis; 2, Carrie Webb, do. **Same** (under 12)—1, Kathleen Maguire, Orally; 2, Barbara Roden, Castlere, and Leona Webb, Ballyhaunis, tied; 3, Mary H. Jordan and Kathleen Morley, Ballyhaunis, tied.

Special Competition—Champions of Counties (Double Jig, Reel, and Hornpipe)—1, Helen O'Boyle; 2, Carrie Webb and Kathleen Maguire, Ballyhaunis Group.

ATHLETIC EVENTS.

Cycle Races—Aghamore to Ballyhaunis—1, F. Waldron, Carravonbeg; 2, B. Carr, Knock; 3, J. J. Mountain, Ballindrough to Ballyhaunis—1, E. Lee, Cloonmerrin; 2, J. Flanagan, Carravonbeg; 3, F. Reagan, Ballindoon, Bekan to Ballyhaunis—1, T. Perde, Bohanuis; 2, A. Cavanagh, Cloonbulahin; 3, P. Fitzmaurice, Greenwood.

100 Yds. (open)—1, M. Griffin, Ballyhaunis; 2, T. O'Malley, do; 3, D. Healy, do. **50 Yds.**—1, J. Loftus, Aghamore; 2, P. Forriston, Carravonbeg; 3, P. Morley, Ballyhaunis. **High Jump**—1, Jn. Loftus; 2, P. Morley; 3, James Loftus, Aghamore. **Long Jump**—1, P. Morley; 2, B. McGovern, Holywell; 3, P. Salmon, Coogue. **440 Yds.**—1, McGovern, Holywell; 2, P. Morley; 3, P. McGuinness, Castlere. **Tug-of-war**—Knock No. 1 beat Cloonfarra.

OCTOBER 13, 1940

IRISH VICTIMS

OF AIR RAIDS

Mr. Patrick A. Murphy (45), a native of Lecarrow, Ballyhaunis, was killed in an air raid on Manchester. He was formerly a representative of Cairns's Brewery, Drogheda. His wife and family reside in Galway.

SMYTH (Galway)—October 23, 1940. Sister M. Beata Smyth, Presentation Convent, Galway, in the 23rd year of her religious profession. R.I.P. Office and Solemn Requiem Mass at 11 o'clock tomorrow (Friday).

Parish Councils

"Solve Own Local Problems"

When Ballyhaunis Parish Council met to consider the question of fire-fighting equipment for the town and district, Rev. G. J. Frendergast, P.P., who presided, said the provision of a pump, but adequate fire-fighting outfit would not be beyond the resources of the community.

He suggested that information regarding the cost and nature of the appliances required be obtained for the next meeting of the Council.

"The people must wake up and learn to solve their own local problems," Father Frendergast added.

"There are many little local problems to be solved, like this, and if the people have a proper civic spirit they will solve them all in time."

Dr. Waldron suggested that a store or depot should be set up where gifts in kind or cash might be wanted in for the relief of those in hardship.

The St. Vincent de Paul Society and the Legion of Mary might supervise the work.

TUESDAY, SEPTEMBER 10, 1940.

LOCAL MUSEUMS

To the Editor, THE IRISH PRESS.

Sir,—The announcement in your columns that a local museum is about to be opened in Kinsale is an encouraging sign of the times. As with the collection of folklore and local traditions, however, it is a pity that work of this kind is not taken in hand 20 or 30 years ago.

Only last week, a friend who had spent part of his holidays this summer in and around Kinsale, was complaining bitterly to me that he could learn nothing whatever about the antiquities of the place from those residents he had interviewed on the spot.

It is my opinion that even the longest lifetime would scarcely suffice to enable one to learn all there is to be learned about, say, one's native parish—its history, ecclesiastical and secular, antiquities, traditions, genealogies, archaeological remains, place names, etc., as well as its economic, social and cultural conditions, past and present.

Supplementary to a collection of antiquities and relics associated with a district, it would, I suggest, be an additional source of interest and information, to have also as complete a compilation as possible of biographical or autobiographical matter relating to notable or famous natives of the district whose lives and achievements might be worthy of remembrance.

MICHAEL F. WALDRON,
Ballyhaunis, 7/9/40.

SEPTEMBER 12, 1940.

LOCAL MUSEUMS

The Editor, THE IRISH PRESS.

Dear Sir—After reading your Ballyhaunis reader's complaint about the lack of information on local antiquities, I think it is not out of place to mention that the obvious source of such information is the county library.

Perhaps it is not generally known, but for a considerable time county libraries have been collecting all kinds of literature relating to their areas, and while some have

been more successful than others, all, I think, are making some effort. The subject was discussed fully at the Library Association's Conference this year, and agreement on its importance was unanimous. Interest was shown, too, in the establishment of local museums; and while their cost would not amount to much, it had to be admitted that that little was too much, and that only about three counties in the country had headquarters with enough space for the project. However, the printed local records are being gathered. People are beginning to realise that the library, which operates in every part of the county and, above all other public services, contacts the greatest number of inhabitants, is the natural information bureau on questions concerning the county. If it is not, then it should be.

If I mention what is being done in Clare, it is merely to give your correspondent and other interested readers a rough idea of the work being carried out over the country. Every book and pamphlet having any connection whatsoever with the county is procured; it may be a novel, a leaflet, a book, a guide book, a map, a print. All we want to know is: Is it written about the county or any part of it? Or about any phase of its life and activity? Is its author a native of the county, no matter what the subject has chosen?

A pocket catalogue for Clare has been compiled (it will soon be revised), and in it one may see the names of Clare writers and their works in stock, and refer to all available literature on local antiquities, celebrities, industries, topography and things like programmes of plays and concerts performed here. We have a travelling library which visits every parish, and just now we are planning to exhibit in it a series of illustrations of national and local antiquities, so that as well as bringing books to the doors of people in remote places, we shall also bring a travelling picture show of ancient remains.

How far this scheme will be successful we do not know. It is only an experiment devised to make the place of a museum or to be an addition to it when we do possess one. But we feel, with your correspondent, that there is a great need for work of this kind; it is not enough for libraries to be mere book suppliers, they must be identified with every cultural and social activity in the area.

I have no doubt that there is some similar scheme in most counties. If the public is not aware of it, perhaps the reason is that organisation is in its early stages, and the experimenting must first be attempted. But the day will surely come when each county exhibition type where one may consult files of local newspapers, photographs of local churches and castles or a gallery to them, books relating to the county and, if possible, objects (or plaster casts of them) found in the district will be displayed. There will be Ordnance Survey maps in this room and examples of local crafts and art.

In such a repository your correspondent and his friend would find most of the answers to their questions.—Yours faithfully,

DERMOT POLEY,
Librarian and Secretary,
Clare Co. Council Library,
7 Bindon Street, Ennis,
10th September, 1940.

LYONS (Dublin)—July 25, 1944, at the Sisters of Charity, Blind Asylum, Merrion. Sister Mary Alice Lyons, in the 11th year of her religious profession, R.I.P. Funeral on Monday afternoon (Thursday) at 11.30 a.m.

SISTER M. LYONS

The death has occurred at the Sisters of Charity Asylum for the Blind, Merrion, of Sister Mary Alice Lyons, in the 11th year of her religious profession. She was a daughter of the late Mr. J. Lyons and Mrs. Lyons of Ballyhaunis and was a sister of Rev. L. Lyons, C.C., Dunmore Co. Galway, and of Dr. J. Lyons, Killybeg, Co. Mayo.

"BE JUST AND FEAR NOT."

Saturday, 14th September, 1940.

LOCAL MUSEUMS.

We call the following from an editorial in the *Irish Press*:—"The establishment of a local museum in the new Vocational School at Kinsale is an example that might be copied with advantage by other Irish towns. Kinsale, of course, has a very special place in Ireland's history. It possessed a famous harbour and strong fortifications; it was the scene of Ireland's 'blackest day'; it was the spot where Seumas Rish Land; and it has many other claims to fame. The old charters and maps, the stone relics from abbeys and castles, the old coins, silver and lace associated with the locality—such things as these will serve to stir the imagination of those who visit the exhibition and to evoke memories of the heroic past. A few similar local museums exist elsewhere, but the majority of Irish towns are without a habitation for local relics which should be preserved. It is a great pity. A national museum is not enough; there should be in every fair-sized town a collection, however small, of the things that light up its history."

It is more than likely that the establishment of a local museum will be suggested at a meeting of one or other of the Mayo bodies, and it is to be hoped that the matter will be favourably received. If the suggestion is given a thought at all, it will be agreed that a local museum would be a most interesting and educative amenity in any town. Dublin, or any city, would be very much the poorer were it not for its museums and libraries, etc., and after all it is such institutions that give interest to a person's visit to a city. Castlebar—the County Town of Mayo—has numerous public buildings in which a local museum could be housed; its association with the historic and heroic past is well known; the relics and other objects of interest which could be picked up must be numerous and varied. In view of all this it is really a disgrace that some local persons or committee do not take the matter in hand and bring it to fruition. Ballyhaunis—a less important town—has, due to the efforts of Dr. M. F. Waldron, an Archaeological Society of national standing; but it appears that Castlebar will remain behind in this as in many other spheres, due to lack of local initiative or pride. For instance, some time ago there was in existence a committee called the Conry Memorial Committee; its purpose was to erect a fitting memorial to the martyred Father Conry at the spot on the Mall, Castlebar, where he was hanged. The committee got going with great gusto, and gave out the impression that it would move the sun and stars rather than let the matter slide. But, in the course of a few short months, the committee faded into thin air, and no more has been heard of it since—even though its personnel included quite a number of prominent and influential residents. Yet, in a rural district, a single individual has erected a splendid monument to Father Conry!

MORAN (Ballyhaunis)—Oct. 6, 1944. At her residence, Coolnafarra, Ballyhaunis, Mrs. Patrick B. Moran died of R.I.P. Remains will be removed to St. Patrick's Church, Ballyhaunis, 10-day (Saturday) at 11.30 a.m. Mass at 11.30 a.m. Funeral immediately afterwards.

MAYO'S FIRST COUNTY FEIS

THE GREAT HOSTING AT BALLYHAUNIS.

(BY ML. F. WALDRON.)

Several times since the publication in 1932 of Miss Lizzie MacManus's interesting and informative volume of reminiscences entitled "White Light and Flame," some young readers of the book unacquainted with the history of the Gaelic League movement in Mayo have asked me if the Westport Feis of 1904, with which the gifted writer deals in Part I, Chap. X., was actually the first County Feis?

Although Miss MacManus does not state either explicitly or implicitly that it was, still her absence of reference or comment on the previous year's County Feis would seem to have been responsible for the younger generation of Gaelic enthusiasts drawing erroneous conclusions, and mixing up the orderly procession of events as a consequence of not being intimately conversant with the happenings of local history and developments in recent years.

In the cause of historical accuracy it may be of interest to proper perspective to know that the great Westport Feis of 1904 was not the first, but actually the second big County Feis. Its success was primarily due to the vigorous initiative, inexhaustible enthusiasm and intense driving power of the late Mr. Joseph M. MacBride, who managed to surmount all difficulties and obstacles by the force of his personality and charm, and who guided the vast undertaking to an undoubted and acknowledged triumphant issue. It is only fair to the memory of Mr. MacBride to say this. Of course he had many loyal and devoted helpers, without whose whole-hearted operation and willing assistance the enterprise would be a dismal failure. But undoubtedly his was the inspiration and organising genius that directed the great venture (for in those days it was most certainly a venture) and shaped its ends.

As Miss MacManus was not associated with the County Committee, it could not be expected that she would have inside knowledge of the difficulties confronting its pioneer efforts nor the infinite trouble and thankless labour involved in organising and carrying out an elaborate programme like that of a County Feis.

To remove further misunderstanding and save the trouble of repeated explanations, it may be of service to point out that the first County Feis (Feis Mhuilgeo) was held at Ballyhaunis in Easter Week, 1903, April 16th and 17th. It was "established" with the objects of promoting and extending the use of Irish as the everyday language; of encouraging native literary talents; of popularising Irish song and music; of reviving traditional dance and popular customs; and of fostering native industries and art." Such were the leading aims of the local movement, as set forth in the literature of the time.

RELICS OF OTHER DAYS.

It so happens that I still possess several interesting mementoes of that rather historic event. Amongst other relics two old and now rather faded group-photographs, taken by the late Mr. E. A. Biechy, the Ballyhaunis photographer, have survived the ravages of Time. Many of the faces of the crowded group are unknown to me. Some, once familiar, are to me now no more than names to join the list of those who have passed beyond the veil of immortality. But I can still manage to identify as then present at least the following:—Very Rev. Canon Canning, P.P. (Pres. Feis Committee, and builder of St. Patrick's Church, Ballyhaunis, the Convent of Mercy, and other institutions); Dr. Douglas Hyde, LL.D. (Pres. Gaelic League, author of many works in Irish, now President of Eire ad multos annos); Patrick H. Pearse (Editor of "An Claidheamh Soluis"), poet, author, playwright, and leader of the Easter Week Uprising); Thomas H. Gillespie (Editor and proprietor of the "Connaught Telegraph," and tireless worker in the Gaelic League ranks); Rev.

Father Beveridge (a German, Professor of Sacred Music in Maynooth College; one of the adjudicators in Music competitions at the Feis); Very Rev. Walter Conway, P.P. (adjudicator in the Language and Story-telling competitions, author of "Leabhar Urnuighthe"); Rev. John M. O'Reilly, C.C. (author of "The Native Speaker Examined Home" and a prolific contributor to magazines and journals of the day); James O'Casey (Feis Treasurer); Mrs. (Dr.) Maguire (an adjudicator in art and industries competitions); Miss Norma Bortwick (editress, and compiler of "An Ceoil Sighé" and other publications); Prof. Agnes O'Farrelly, M.A. (author of several volumes relating to the language and history of Ireland); Rev. Denis O'Doherty (Prof., Maynooth College, an adjudicator in Music, vocal and instrumental; afterwards President, Salamanca College, Spain; an authority on traditional music); Rev. Michael O'Flanagan, C.C. (a brilliant student of social history and a vigorous writer); Rev. Father Beirne, C.C. (an expert violinist, and an adjudicator in instrumental competitions); Rev. Malachy Brehnan, C.C.; Rev. F. Connolly, C.C.; Rev. P. J. Flynn, C.C.; Rev. Fr. McEvilly, C.C.; Miss Lily Foley (afterwards the Countess MacCormack); Several lady members of the famous Foxford Choir; Miss Josephine Henry (afterwards Sister Jarlath of the Order of Charity); Miss Harran (a lace-making instructress, and an adjudicator in lace-making competitions); Mr. Frank Dorr; Mr. John P. Coyne; Miss Annie MacDermott (afterwards Mrs. Lavelle); Miss Sarah A. Waldron; Miss Nora Grealy (Mrs. Sharkey); Miss K. J. Waldron; Miss Mary A. Morley (Mrs. Burke); Miss K. J. Devine (Mrs. O'Loughlin); Miss O'Beirne. There are many others in this particular group whom I regret to say I am unable to identify just now.

In a second group, however, there appears—Mr. Michael J. O'Doherty, Kiltimagh (an Irish scholar, an authority on traditional dance, a prize-winner in several of the literary competitions, and an adjudicator in industries, art and dancing; father of two brilliant sons, the late Monsignor O'Doherty, Pres., Salamanca College, and Most Rev. Dr. O'Doherty, Archbishop of Manila, the Philippines); Padre O'Maille (Gaelic translator, writer, editor, Spak-keeper of the Dail Assembly); Michael O'Mille (Padraic's brother, and a contributor to "An Claidheamh Soluis"); Richard Tarpey, Thomas O'Kelly, J. T. Smyth, John Fitzhenry (organist), Philip Waldron, C. O'Leary, F. Swift, M. J. Waldron, Andrew Dodd, Michael Murphy, Kiltimagh (whose name is mentioned in Miss MacManus's book as that of Michael O'Doherty); Johnny Lawless (vocalist and choir-trainer).

The Feis was financed solely by voluntary subscriptions and the admission charges to the concerts. No grants-in-aid of any kind were received from either local or central sources.

In addition to holding competitions of all kinds during the day, two concerts or recital entertainments were held simultaneously each night. Two plays in Irish were staged: "Casadh an t-Shugain," and "An Posadh," both written by Dr. Hyde, and presented by dramatic societies from Carrowstiane and Ballaghaderreen. Prize-winners contributed items to the concert programmes—pipers, flute-players, fiddlers, pianists, dancers, reciters, story-tellers, etc. Special artistes were engaged from Dublin, including Seamus Clandillon (a popular exponent of traditional singing, afterwards Broadcasting Director); Miss Lily Foley (a brilliant and versatile artiste, whose varied contributions in singing and dancing fairly swept the audiences off their feet; afterwards she married John Cunt MacCormack); Owen Lloyd (the famous harpist, whose performances held the audiences spell-bound); Miss Olive Barry (a celebrated Dublin vocalist, a frequent contributor to all the big metropolitan concerts); Johnny Lawless (a leading member of the "Fear na Muintir" Chair, that toured all Ireland with the object of popularising Irish song, music and dance).

The Oration was delivered by Dr. Hyde, who also declared the prizewinners in the various literary competitions.

The Feis Ode, specially written for the occasion by the Galway poet, teacher and scholar, Seamus O'Moille, was sung by the poet himself at the opening of the concert on the first night.

After defraying all expenses and paying out all money prizes, a surplus of £100 remained, which it was decided to make the nucleus of a County Fund to be devoted to the publication of selected winning works of that and subsequent Feisheanna. It was expected that the nucleus of the fund would yield a surplus to the Central Fund. That expectation proved to be over- sanguine, and as passed on, instead of expanding, the nucleus began to contract at an alarming rate, owing to applications for subscriptions coming in from different quarters. The Westport Feis yielded a surplus worth considering. There is still, however, a greatly mistaken or misinformed impression that the original Fund remained in the hands of the trustees—Dr. P. Hyde and Dr. Conor Maguire. I do not know what the actual amount might be but I presume it cannot be very great. It be big or little, the trustees don't have very well what to do with it, and I presume they would like to be relieved of that responsibility if some suitable agreement could be made at present.

The first publication at the expense of the fund was a booklet edited, with a very good vocabulary, by Seamus O'Moille, the contents being the prize-winning essays in Irish on the Life of Archbishop MacDermott. Dr. Maguire's prize translation into English of Rooney's rousing lyric "The Men of the West," and Seamus O'Moille's "The Heroic Ode." It was hoped that this would be the first of a projected series to appear year after year as funds would permit. But No. 2 has not yet made its appearance. However, at least it has been a permanent addition, little though it may be to our country's literature. It is the fruit of this first Mayo Feis.

So impressed was Patrick "Seamus" what he saw and observed at the Feis that he wrote a glowing, leading article in "An Claidheamh Soluis" on the subject. In several subsequent issues carried on in Irish, some embellished with traits, on the same theme.

Very seldom indeed, if ever before since, has there been gathered together one spot in our country such a brilliant assemblage of native poets, litterateurs, poets, artists, lay and clerical, singers, dancers, reciters, and story-tellers to be seen in Ballyhaunis in two memorable days. As County Secretary at the time, I have a very clear and vivid recollection of the labour expended in bringing about these results. After so many years, if a residue of surplus still remains intact, it is a phenomenal occurrence in the annals of our voluntary movement that finds no parallel in any experience only in what has been the Anti-Conscription Fund in Ballyhaunis when their subscriptions were returned to subscribers on the disappearance of the Conscription menace. It is as unusual as leagues or societies of any kind to have hang-over of funds after a number of years as it is to have subscriptions returned to subscribers when the purpose for which subscriptions were raised no longer exists.

MICHAEL F. WALDRON

Knox Street,

Ballyhaunis.

Oct. 1st, 1940.

O'FLYNN (Ballyhaunis) — August 11th, 1940. The Abbey, Ballyhaunis. Rev. Edmond W. O'Flynn, O.S.A., LL.D. Secular to-morrow (Friday), 11 o'clock.

REV. E. W. O'FLYNN,

O.S.A.

Rev. Edmond W. O'Flynn, O.S.A., who died at The Abbey, Ballyhaunis, was one of the oldest and most distinguished of the Order. A native of Athlery district, he was one of the pioneers on the Australian Foreign Mission to North Queensland. He was for a period Prior of the Community in Galway, and also served at Limerick, Cahoon, Fethard, Orlagh, John's Lane, Dublin, and Hammamstir, London.

He became attached to the Community at Ballyhaunis in 1887, during his last years. Doubtless he was responsible for the construction of one of the finest national schools in

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KILLEN (Dublin) - October 8, 1940. Sudden death of William K. Killen, of 70 Upper Drumcondra, Dublin, who was born in 1862. G.P.O. Stationer, Holy Name Sodality, St. Mary's, Dublin. He died of his sorrowing wife and family at 8.15 P.M. after 10 o'clock Mass to-morrow (Monday) from his own heart's Church, Doninick St., to Killybarrack.

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BALLYHAUNIS ARCHAEOLOGICAL SOCIETY.

Historic Coolavin Visited.

Coolavin, ancient land of the O'Garra, the O'Dermott and the O'Hara, gave members of the Ballyhaunis Archaeological Society a "good return" on the occasion of the field day to it on Sunday.

They were accompanied by Rev. L. Carr, D.S.A., and Messrs. Brennan, of Ballyhaunis, both of whom have done much excellent work of archaeological interest and importance.

Places visited included the fortress of Aisliach near Carrigrohane, near Inchagallon, where no trace was found of the church built by St. Patrick near the fortress. In Coolavin, Castle Murr-in-the-Closter Demesne, was found a wall 15 feet thick, portion of the castle at the attractive Well, Claghar, dating from the 17th century is still to be seen. Moygara Castle which was burned in 1551 by Malib. Governor of Connaught.

The ruins of Derrynore Castle, on an island in Lough Gara, are still fairly well preserved. This castle was visited by the O'Garra to Sir Thomas Dillon in 1466. At Anagh the ruins of St. Patrick's well, the Mass stone, and the ruins of the nursery were also visited.

A LITTLE HISTORY.
Coolavin, after the Conquest, became the territory of the O'Garra, who were of the same stock as the O'Hara. When the two families quarrelled about the end of the 16th century they divided the territory, the O'Haras taking the northern or Sigo portion, and the O'Garra the southern or Mayo portion. The O'Garra, however, were driven from their stronghold by the Jordans, Costellos, etc.—this was after the invasion—and they fled to the district ultimately known as the Greery, Coolavin. Here they became known as Lords of Coolavin.

Fergal O'Garra, patron of the Four Masters, was lord of Coolavin. The tomb of his son, Charles O'Garra, in the Abbey at Ballyhaunis, Charles had two sons, Brian and Michael, who became in turn Archbishops of Tuam, and are believed to be connected with their father. Brian was P.P. at Knock, and this title coincided with the Priory at the Abbey, Ballyhaunis, which with Urris was the only safe ecclesiastical place available.

From the evidence set forward in the Dublin Penny Journal of July, 1832, it would appear that Brian O'Garra had in his possession the nearly last copy of the Four Masters, so that this copy, valued work spent many years in Ballyhaunis before coming to light in later years in the hands of Charles O'Connor.

This clan was sub-divided into O'Hara Boy and O'Hara Begon. O'Hara Boy had castles at Templehouse, Coontary, Tullynaugh, Aughamore, and other places in the northern portion of Lecoran, while O'Hara Beg held sway at Ballinacree near Tubbercurry, Belleare (Aclare), Castletown, and the island of Loch Tait.

THE McDONOGHS.
This family was a branch of the St. Murry (O'Connors), and about the middle of the 14th century they divided into (1) McDermott of Moynalty, who was overlord of all and had his castle near Boyle; (2) McDermott, chief of Tir-Thuathine, comprising the parish of Kilruman, with castle at O'Connell; and (3) McDermott of Ball, chief of Artagh. The two branches of Boyle and Prentnaburg now represent the patrimony of the McDermotts. They carried their name as Lords of Moynalty until the end of the 16th century when they succeeded the O'Garra as Princes of Coolavin.

THE McDONOGHS.
Descendants of Donnachadh McDermott, who died in 1322, they appear to have been balliffs in possession of Tivernill. After 1328 the McDermotts came as Lord of Corragh, Ballymoate Castle came into their hands, and thus were the O'Hara confined to Lecora.

GREEN (Coventry, Ballyhaunis) - June 7, 1941. At his residence, Thomas Green, 100, Regentway, R.I.P. Remains were removed to St. Patrick's Church, Coventry, High Mass to-day (Monday) at 11 o'clock. Funeral to-morrow (Tuesday) from Ballyhaunis, America papers, 10.30 a.m.

FLATLEY (Ballyhaunis) - May 24, 1941. At his residence, Mrs. E. Flatley, 100, Regentway, R.I.P. Remains were removed to St. Patrick's Church, Coventry, High Mass to-day (Monday) at 11 o'clock. Funeral to-morrow (Tuesday) from Ballyhaunis, America papers, 10.30 a.m.

CARNEY (Kilruman) - May 18, 1941. Patrick O. Carney (father), eldest son of Michael A. and Mrs. K. Carney, Main Street, Kilruman, R.I.P. Remains were taken to Parish Church at 6.30 p.m. to-day (Monday). Funeral to-morrow (Tuesday) at 11 a.m. to-morrow (Sunday), solemn High Mass, Monday, 19th Inst., at 10.30 a.m.

Fate Saves Seven Irish Child Refugees

SEVEN Irish children probably owe their lives to the last-minute cancellation of arrangements whereby they were to be evacuated from England to Canada as the ship on which they were to have travelled was sunk during the voyage.

The children and their mother, Mrs. J. Duffy, have arrived in Ballyhaunis from the North-West of England town where they lived. The children have now taken up residence with their grandfather, Mr. Patrick Duffy, Bellincker, Ballyhaunis. Their father, Mr. John Duffy, is still in England.

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SUDDEN DEATH OF FORMER POSTAL OFFICIAL

Mr. William M. Killen, 70 Upper Drumcondra Rd., Dublin, who died suddenly, was formerly a superintendent in the G.P.O. Sorting Office, Pearse St. A native of Ballyhaunis, he had 45 years' service with the Post Office, retiring four years ago. For years he acted as Supt., Survey Branch, Dublin Postal District. He was a prominent member of the Mayo Men's Association.

GROGAN (Eckon Cross) - September 29, 1940. at the Nursing Home, Stillington Group, to the irreparable grief of his brothers, sisters, nephews and nieces. Funeral took place yesterday (Tuesday) at 11 o'clock. American papers, please copy.

REV. MICHAEL GROGAN

Rev. Michael Grogan, who died at Stillington Hall, York, the home of the Alexian Brothers, was born near Knock, Co. Mayo in 1888. He entered Maynooth College in 1906, and was ordained there in 1912. For seven years he was Professor of Irish in Galway College, to whose diocese he belonged, and then went on the English mission, where he ministered with great success in Leeds, Hexham and Newcastle. He was a gifted and eloquent preacher. At the time of his death he was assistant to Very Rev. W. O'Donnell, P.P., St. Leonard's, Sunderland.

Requiem Mass was celebrated in St. Cuthbert's Chapel, and the interment took place at Essingwood, York.

GRIBBIN (Ballyhaunis) - September 26, 1940. at his residence, Tigher, Ballyhaunis, Thomas Gribbin, father of Sister Mildred, St. Louis Convent, Carrigrohane, deeply regretted by his wife, family and friends. Funeral to-morrow (Wednesday) at St. Patrick's Church this (Friday) evening at 7 o'clock. High Mass at 11 o'clock to-morrow (Saturday). Funeral immediately afterwards to the Abbey Cemetery.

28th September, 1940.

MAYO WOMAN'S DEATH IN AUSTRALIA.

The death of Mrs. Margaret Tarpey, of 72 Rosemont Avenue, North Caulfield, a native of Ballyhaunis, is described in Melbourne as "a great loss to the Catholic community in Australia."

She was widow of Mr. Michael Tarpey, J.P., daughter of Mr. and Mrs. Malachy Eaton, of Ballyhaunis. Sister of the late Very Rev. Canon A. Eaton, President of St. Jarlath's College, Tuam; the late Very Rev. Dean Eaton, Mayothen, and of the Rev. B. Eaton, B.A., Kilmeena, and aunt of the Rev. Malachy Eaton, Galway.

The late Mrs. Tarpey was prominently identified with the foundation and growth of the Catholic Women's Hostel movement in Melbourne, and was particularly interested in Catholic orphanages.

Throughout her long life she maintained with her late husband an intelligent and practical interest in the affairs of her native land and gave moral and material support from 1916 onwards to the struggle for independence.

The funeral took place at the Coburg cemetery. The chief mourners were—Leo and Bernie (sons); Brian, Maureen, Chris and Anne (grandchildren).

HANNON (Ballyhaunis) - October 7, 1940. Timothy H. Hannon, late of St. Michael's, at the residence of his brother, Thomas Connaught, Ballyhaunis, R.I.P. Remains will be removed to St. Patrick's Church, Ballyhaunis, at 4 o'clock to-day (Monday). Requiem High Mass to-morrow (Tuesday) at 11 o'clock. Funeral to-day (Monday) at 1 o'clock.

DWYER (Ballyhaunis) - September 10, 1941. at his residence, Mrs. Dwyer, 100, Regentway, R.I.P. Remains were removed to St. Patrick's Church, Coventry, High Mass at 11.00 a.m. to-morrow (Tuesday). Funeral immediately afterwards.

SEPTEMBER 18, 1940.

WOMAN'S BODY FOUND NEAR TINKERS' CAMP

GARDAI investigating the discovery of a woman's body, found on Monday night, near a tinkers' camp in a boreen off the main road at Cloonagoon, three miles from Ballyhaunis, Co. Mayo, are said to hold the view that the woman had met a violent death.

The body was identified as that of Mrs. Mary McDonagh, aged 35, who had been known in the district for years. She was a native of Tuam, Co. Galway.

An examination, it is stated, showed that the woman had been dead for some time.

About midnight, three men were interrogated at Ballyhaunis Garda Barracks.

All three are said to have made statements. They were still at the barracks yesterday, but no one is actually in custody.

Supt. J. Kelly has been called from Swinford to direct the Garda investigations.

INQUEST ADJOURNED.

The inquest was adjourned yesterday to allow the inquires to be completed.

Evidence of identification was given by the woman's husband, Martin McDonagh, and Dr. George Maguire, who carried out a post-mortem examination, expressed the opinion that death was due to heart failure brought on by the injuries which she received.

NOVEMBER 6, 1940.

MAYO TRAGEDY SEQUEL

Found guilty of having caused the death of his wife, Martin McDonagh (41), travelling tinsmith, was sentenced by Judge Wylie Power at Castlebar to three years' penal servitude.

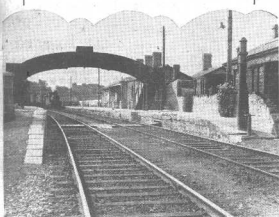
MAY 30, 1940.

Mrs. K. O'Loughlin, who died at her residence, Ballyvaugh, Co. Mayo, five mother of Mr. P. O'Loughlin, Mayo and All-Ireland Gaelic footballer, and sister of Mrs. A. Clune, wife of Mr. M. J. Clune, postmaster, Tuam.

CONWAY (Ballyhaunis) - March 22, 1943. (secondly) in Dublin, John Conway, Merchants' Bridge Street, Ballyhaunis, R.I.P. Remains at Ballyhaunis to-day (Wednesday) at 11 o'clock. Funeral after Mass to-day (Wednesday).

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Awarded First Prize



Ballyhaunis Railway Station, which was awarded first prize in Area No. 7 in the G.S.R. Station Improvement Scheme, 1940. The presentation of prizes and diplomas will be made at Kingsbridge on October 10.

SEPTEMBER 28, 1940.

BALLYHAUNIS IS PROUD Of its L.S.F. Winners

Members of the Ballyhaunis L.S.F. were given an enthusiastic welcome when they returned from Westport where they carried off the Cup and Rifle in drill and rifle range competitions which were open to all Mayo L.S.F. Forces.

Rev. A. Mansfield, O.S.A., who was amongst those to receive the force, congratulated them on their success and had a few proud moments in his life," he said, "but I doubt if they were equalled on Sunday. I have reason to be proud, because the representatives from the L.S.F. in Ballyhaunis who took part in the competitions at Westport brought honour on themselves and to Ballyhaunis. I certainly am proud of you, and so should Ballyhaunis; if it is not it should be. The competitions which were held brought forth your competency in the use of arms and in marksmanship. You carried all honours, which was the ambition of every competing team to take away with them. For these honours I must congratulate the men who took part and the officers and trainers responsible for the very high standard of efficiency of the Force" (applause).

Continuing, Fr. Mansfield mentioned the following men: T. Byrne, rifle drill instructor; Guard James McMorrough, musketry instructor; P. Lynch, foot drill instructor; E. Duffy, Sergt. P. Nally, A. Lambert and the O.C. A. Egan.

Sergt. P. Nally said that he, too, and everybody in the town was proud of the men of the "Ballyhaunis L.S.F." and of the various instructors who had charge of them.

OCTOBER 12, 1940.

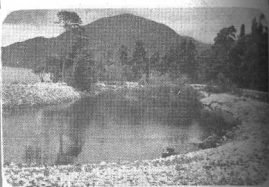
THE BALLYHAUNIS MURDER CHARGE.

Martin McDonagh, no fixed abode, appeared in custody at Williamstown Court on Wednesday on a charge of murdering his wife, Mary McDonagh, at Clonagonegan, Ballyhaunis. No evidence was tendered, and on the application of Supt. James Kelly, accused was remanded to Castlereagh Court on Wednesday, 10th inst.

ANOTHER EXHIBITION FOR BALLYHAUNIS.

The success of the exhibition held last year has prompted the Ballyhaunis Museum and National Culture Association to hold a similar attraction this year. The exhibition will continue for a week, commencing on Sunday, the 24th Nov. It will embrace antiquities, including selections from the National Museum, drawings and paintings, in which a selection of coloured supplements acquired from the O'Farrell Collection, Castlereagh, will be on view. Handicraft workers of wood, wool, or any material will be given a special place in the programme. Certificates will be awarded to the makers of the three best exhibits of a home-made soda cake. Scribes will have an opportunity of singing their praises of their favourite subject in a competition for the best poem in Irish or English. A special feature will be the display of

Where Irish Copper Was Mined



Near the old copper mines on Ross Island, Killarney.

APRIL 29, 1930.

TRAGIC DEATH OF IRISH PRIEST

REV. T. FLANAGAN, C.C.

While playing golf on the Clontarf links yesterday, Rev. Thomas Flanagan, C.C., Skerries, collapsed, and died in a few minutes.

He had driven a ball from the 7th tee and was walking to the next, when he was seen to collapse suddenly. A number of people who were near, including Dr. P. J. Kehoe and Rev. P. J. Scannell, C.C., Fairview, ran to his assistance immediately, but despite their ministrations he expired in a short time.

Death is believed to have been caused by a heart seizure, following an attack of influenza, from which he had only recently recovered.

Born in Ballyhaunis 50 years ago, Fr. Flanagan received his early education at St. Jarlath's College, Tuam, and later as a student entered Clonliffe College, where he took out a distinguished course in Greek.

A POPULAR CLERGYMAN.

In 1907 he graduated from the old Royal University of Ireland, and passed on to Maynooth College, where he took his theological course.

He was ordained in June, 1911, by the late Most Rev. Dr. Walsh, and was sent to Avoca as curate.

Here his zeal as a priest and his kindly and genial disposition endeared him to all sections, and there was general regret in the district when four years later he was transferred to Maynooth, where he remained until January of this year, being then transferred to Skerries.

He took a keen interest in athletics generally, and particularly in Gaelic games, and organised several hurling teams during his terms in Avoca and Maynooth, where the news of his passing will be received with regret.

DEATH.

FLYNN (Aughrim, Co. Roscommon)—July 1, 1942, at the Parochial House, Very Rev. P. J. Flynn, P.P. R.I.P. Remains will be removed to Aughrim Parish Church to-day (Thursday), at 7 p.m. (S.T.). Requiem Mass to-morrow (Friday) at 11.30. Funeral immediately afterwards to church grounds.

photos of local interest, be they ancient or be they modern.

KNOCK MAN INJURED.
Mr. Michael Burke, Carramore, Knock, was medically treated by Dr. A. Smythe, Ballyhaunis, for head injuries received while he was working in a sandpit. It appears that a heavy stone fell from the top of the pit and crashed upon his head. He was immediately rushed to the doctor, who inserted several stitches in the wound.

THE LATE MISS M. TYRELL.
ANNAGH, BALLYHAUNIS.
Miss M. Tyrell, whose death took place at Annagh, Ballyhaunis, last Friday, was sister-in-law of the late Mr. Tyrell-Curran, solicitor, who had an extensive practice at the Mayo Bar many years ago. She was over 70 years of age, and there was a large attendance at the funeral, which took place to the family grave after Solemn Requiem Mass in Ballyhaunis Parish Church.

DIED IN ENGLAND.
The late Mrs. Michael Toal, whose death has taken place in England, was daughter of Mr. and Mrs. John Duffy, Clontarper, Ballyhaunis. Deceased was about 35 years of age, and had been in England for about 10 years. Her death has caused much sympathy in her native parish.

GOOD ATTENDANCE AT BALLYHAUNIS MISSION.
Speaking in the Parish Church, Ballyhaunis, on Thursday night, Rev. Fr. Cahill, C.S.S.R., who with Fathers O'Brien and McDevitt, C.S.S.R., is conducting a mission, there, paid tribute to the people for their magnificent attendance at the morning and evening devotions. He preached a special sermon on the Blessed Sacrament. Sisters of the local Mercy Convent were responsible for the very beautiful floral decorations on the altar. The mission was brought to a close on Sunday night, 13th inst.

16th August,

DEATH OF TUAM NUN—NATIVE OF BALLYHAUNIS.

The death occurred at the Mercy Convent, Tuam, on Friday, 8th inst. of Sister Mary John Flynn. She deceased was a native of Ballyhaunis, being fifth daughter of the late Mr. and Mrs. Wm. Flynn, Abbey Street, Maygrove House. A member of a very distinguished family, many of whom adorned and continue to adorn the church, cloister and professions. She was sister of Sister M. Angela, Mercy Convent, Tuam; Sister M. Mercy Convent, Newport, Mayo; Rev. Mothers Columcille and Peter, Dominican Convent, Cabra, Dublin; Very Rev. P. Flynn, Drumsna, and the late Mr. Thomas Flynn, M.R.C.V.S., Ballyhaunis. She had been 31 years a nun. Interment took place in the Convent cemetery on Saturday following Office and Requiem High Mass for the happy repose of her soul. There was a large attendance of priests, sisters, and laity at the obsequies.

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THE LINOTYPE—One of the panels, in the New York Public Library, recently painted by Edward Laning. The complete set tells the "Story of the Recorded Word." In this one Otmar Mergenthaler, inventor, is at the keyboard of the ingenious machine that made possible the present-day newspaper. He is watching the first newsboy rush to the streets with his new paper. Reading a copy is Whitelaw Reid, who sponsored the inventor.

An Irishman Invented the Linotype?

WITH reference to the reproduction of the painting of Edward Laning in your magazine page of last Friday, writes Mr. Michael F. Waldron, Knox St., Ballyhaunis, it may be of interest to recall the following particulars which appeared in the *Irish Independent* on November 3, 1934:—

"A writer in the Cork Historical and Archaeological Society's journal 'brings to light a tantalisingly bold extract' from a report published in 1856, which shows that William Mitchell, the younger brother of John Mitchell, invented a type-setting machine somewhat similar to the modern linotype, and that this machine was in actual use in a New York printing-house 30 years before the linotype of to-day was heard of.

"It would be interesting to find out how much the German artisan, Mergenthaler, who put the linotype on the market 50 years ago, was indebted to the genius of William Mitchell.

"William Mitchell, who did not take any prominent part in Irish politics, emigrated to the United States a couple of years after his brother's transportation to Tasmania in 1848."

OCTOBER 20, 1941.

THE RYE CROP

To the Editor "Irish Independent."

Sir—In former times the rye crop was extensively cultivated in this district, but of late years the acreage devoted to it has dwindled almost to vanishing point.

Inquiring the reason for the falling off, I was informed that rye was grown mostly for its straw, which was admirable for thatch but useless for other purposes, and that when slates for the roofing of dwellinghouses, and corrugated iron for out-offices, became general, the straw totally lost its value, while the grain, which was used solely for animal feeding, was ousted by other home-grown and imported foodstuffs, believed to be more economical and satisfactory.

For these reasons chiefly, I was told, the rye crop fell completely out of favour with the farmers in this area, and very likely similar considerations operated in other parts of the country as well. This season, however, there seems to be a slight revival of interest in the crop, and more of it is grown in this locality than for a number of years past. I am strongly of opinion that under scientific treatment rye straw could be utilised for some purposes in the arts, and as a substitute for commodities now unobtainable; while the grain itself could be pressed into service for general human use should the necessity arise in years to come.

Discussing this topic recently with a hardy resident octogenarian, he told me that he remembered a time when rye was commonly used as an article of diet in most of the rural households of this district.

MICHAEL F. WALDRON.

Knox St. Ballyhaunis.

GILMORE (Ballyhaunis)—Feb. 3, 1943. At her residence, Knox Street, Lily Gilmore, sister of John A. Gilmore, Nurse Gilmore, and Mrs. O'Donnell, W.P. deeply regretted. R.I.P. Remains were removed to Parish Church yesterday (Thursday), High Mass to be celebrated at 11 o'clock. Burial immediately afterwards in New Cemetery, American papers, please copy.

FEELEY (Ballyhaunis)—Dec. 16, 1941. At his residence, Derrynacon, Ballyhaunis, Co. Mayo, Patrick Feeley, R.I.P. Funeral from Parish Church, Ballyhaunis, to New Cemetery to-day (Monday) after Solemn High Mass at 11 o'clock (I.S.T.). American papers, please copy.

OCTOBER 2, 1941.

NEW VOCATIONAL SCHOOL OPENED

He understood that the Vocational Education Committee had proposals in hand for the erection of two other schools, at Cleeveville and Swinford, respectively, said Dr. Hackett, Chief Departmental Inspector, who represented Mr. Dennis, Minister for Education, at the opening of the new Ballyhaunis Vocational School.

When these were built, the main part of the building programme would be complete, and the greater part of the population of the county would have within reasonable reach a school in which they could secure the technical training most helpful to them, he said.

Very Rev. G. J. Fundergat, P.P. Ballyhaunis, Chairman, Mayo Vocational Education Committee, presided.

FITZMAURICE (Cleeve)—Dec. 3, 1943. Mrs. Mary of John O'Brien, Fitzmaurice, Cleeve, Co. Mayo, Committed Home, by order, Co. Mayo, at 11 o'clock (I.S.T.). Burial at 11 o'clock (I.S.T.) in New Cemetery, Ballyhaunis, Co. Mayo.

KENNY (Ballyhaunis)—November 14, 1942. At her residence, Clonsaugh, Ballyhaunis, Ellen, beloved wife of Michael Kenny, Ellen, beloved wife of Martin Kenny, Keady, and mother of Rev. Martin Kenny, A.M. Society, R.I.P. Remains will be removed to St. Patrick's Church, Ballyhaunis, to-day (Sunday) at 3 o'clock. Solemn Requiem Mass to-morrow (Monday) at 11 o'clock.

McHUGH (Ballyhaunis)—Nov. 7, 1942, at her residence, Barrack St., Mary Ellen McHugh; deeply regretted by her husband and family, R.I.P. Remains were removed to the Parish Church on Sunday. Solemn Requiem Mass on Monday. Funeral immediately afterwards to the new cemetery. American papers, please copy.

CLAVEY (Ballyhaunis)—April 22, 1943 at his residence, Knox Street, Ballyhaunis, Co. Mayo, Michael, son of Mrs. Clavey, the Society House, Arushmore, Clavey, North Queen'sland, Mass. to-day (Saturday), deeply regretted. Mass to-day (Saturday) at 9 o'clock for the repose of his soul. Funeral in New Cemetery—9.30 o'clock.

HEAVEY (Ballyhaunis, Co. Mayo)—Sept. 14, 1943, at the City of Dublin Hospital, Patrick J. Heavey, brother of Most Rev. Dr. Heavey, O.S.A., Bishop of Carra, North Queen'sland, and of Mrs. Heavey, Cottages, R.I.P. Remains arrive by 4.30 o'clock train, Ballyhaunis Station, to-day (Thursday) for removal to Logboy Church, Solemn High Mass to be celebrated (Friday), 17th inst. at 11 o'clock. Funeral immediately afterwards.

Ballynaunis Parish Council

ESSENTIAL FOODSTUFFS IN EMERGENCY.

Our Neglected Graveyards.

Widening Of Ballinlough Road.

A meeting of Ballynaunis Parish Council was held on Friday, November 1st, Very Rev. G. J. Prendergast, P.P., in the chair. Others present: Very Rev. M. B. O'Sullivan, O.S.A., Prior, St. Mary's Abbey; Rev. H. Curley, C.C.; Rev. T. Burke, C.C.; Dr. M. F. Waldron; Messrs. Peter Hannan, James Lyons, J. J. Cunningham (President St. V. de Paul Society), John Greene, Joseph Cooney, James Freely. Members unable to attend send in apologies.

The minutes of last meeting having been read and confirmed, correspondence from this County Commissioner (Mr. M. J. Egan), the Department of Agriculture, the Secretary Mayo Agricultural Committee, etc., was submitted and considered.

RESERVE FOOD SUPPLIES.

The Rev. Chairman again emphasised the necessity for laying in reserve supplies of essential foodstuffs, including flour, tea, sugar, salt, bread soda, etc., so that should an emergency arise the people of the parish will not be caught napping. He impressed on members the advisability of urging all who came in contact with it to act on the instructions of the Commissioner and lay in extra supplies now, and not be deferring action until it may be too late.

In reply to the Rev. Chairman, Mr. Hannan said he had several months' supply of flour and other commodities in stock, and he thought other traders in town were equally well served.

Mr. Cunningham stated that the St. Vincent de Paul Society had secured storage accommodation for supplies of fuel and other things required for the relief of the poor.

The Farmers' representatives expressed the opinion that the farmers of the parish would not be backward in responding to an appeal for gifts in kind to help the genuine cases of distress amongst the poor and the unemployed.

The prospect of a butter shortage in the Spring of next year was discussed, and it was considered advisable to warn the community and suggest that people would economise as far as possible in the matter of butter consumption, and lay up a reserve against the foretold shortage.

NEGLECTED CEMETERIES.

The Rev. Chairman dwelt strongly on the neglected condition of the two cemeteries in the parish, and said that the state of the graves was nothing short of a disgrace to those who had their relatives and friends sleeping there. Something practical would have to be done, and since appeals from the pulpit had produced no satisfactory response on the part of those concerned, the Parish Council would now be compelled to take the lead and lay down some scheme of work.

Father O'Sullivan said he also had made repeated appeals from the pulpit with very unsatisfactory results. Only about a score of men turned up on the day appointed for clearing the ancient Friary cemetery.

After prolonged discussion, it was decided to appoint groups of workers to attend at the two cemeteries and set about improving the conditions of the graves and paths without further delay. Monday, Wednesday and Friday were set aside for the Parish of New Cemetery, and Tuesday, Thursday and Saturday for the Friary Cemetery. All the men in the parish would be called on to render assistance, beginning with the members of the Parish Council and the town, and then drawing on contingents from the station areas of the parish. The longer it would be delayed the worse things would become.

The Rev. Chairman said that people must not be allowed to forget their debts to their dead friends, their fathers, mothers, brothers and sisters. As well as praying for the salvation of their souls, they must also be taught to respect the spot where the dust of their nearest and dearest are lying awaiting their Resurrection.

PLANTING OF TREES.

An interesting discussion took place on the following resolution adopted at the previous meeting of the Council:—That this Council would welcome the views and suggestions of landholders on the subject of the extra planting of forest and fruit trees as a provision against future needs, and would request the Department of Agriculture to supply literature on the subject for distribution amongst those interested.

The Rev. Chairman commented on the bleak appearance of the countryside owing to the lack of trees. He wondered that the farmers themselves had not taken steps long before this to remedy such an apparent defect.

Mr. Lyons (Farmer) said that he had carried out some planting of trees in recent years and so had some of his neighbours.

Messrs. Freely and Greene reported that the farmers they had discussed the subject and would be glad to cooperate in any scheme of plantation that might be adopted.

It was pointed out that trees would not alone beautify the countryside, but would also add to the value of holdings where they grew, would improve those holdings and the health of the community, as well as being a source of future wealth and utility.

pamphlets and leaflets received by request from the Department of Agriculture were presented to the Farmers' representatives for distribution in their areas. Fathers Burke and Curley undertook the distribution in the schools of the parish.

It is hoped that thus the beginning of an extensive plantation scheme will be made in the district that will in the course of time add to its wealth beauty and fertility.

WIDENING OF BALLINLOUGH ROAD.

It was mentioned that the work of widening the Ballinlough road would be started in the near future and the Council were asked to suggest what ideas such improvement was undertaken the needs of the farmers of the district who had only horse-drawn vehicles would be considered, by leaving a margin of three or four feet on each side of the road safe for horse traffic. The smooth surface of the present road renders it dangerous for persons bringing horse-drawn carts and cars to town, and accidents often occur owing to the animals slipping on the glassy surface.

The Rev. Chairman remarked that he had many complaints from people in the part of the parish between here and Ballinlough, but he was powerless to remedy the grievance complained of. A similar state of affairs exists on all the roads leading into Ballynaunis. The smooth, slippery surface of the roads, so admirable for motor and bicycle traffic, is undoubtedly dangerous for horse traffic. He would suggest that the Co. Surveyor be communicated with, and find out whether provision can be made to meet the needs of the people who have no other means of conveyance than horses or draught animals.

This course was agreed to and the hon. secretaries were directed to communicate at once with the Co. Surveyor on the subject.

After disposing of other routine business, the meeting adjourned to November 17th.

THE GRAVEYARDS.

Seeing that the repeated appeals of Very Rev. Geoffrey J. Prendergast, P.P., and Very Rev. M. B. O'Sullivan, O.S.A., Prior, St. Mary's Augustinian Abbey, for voluntary labour to be employed in the cleansing of the old parish and Abbey cemeteries had not met with the desired response, the weather was carried a stage further last week-end when, at a meeting of the Ballynaunis Parish Council, held in the Sacristy of St. Patrick's Church on Friday afternoon (All Saints' Day), Very Rev. G. J. Prendergast, P.P. (chairman), presiding, ways and means of how best to solve this pressing problem were discussed. The Very Rev. Chairman, Very Rev. M. B. O'Sullivan, O.S.A.; Rev. T. Burke, C.C.; Rev. H. Curley, C.C.; Dr. M. F. Waldron and other Council members offering valuable suggestions to the desired end.

After a lengthy exchange of views it was decided that the work be put under way on Monday, 4th inst., by selected working groups, and that an announcement to

this effect be made at all Masses in St. Mary's Parish Church and St. Mary's Abbey Church, 3rd inst.

The following is the announcement to be read at all Masses on Sunday:

"In order to clean up and improve the neglected condition of our cemeteries, to carry out the oft-repeated resolutions of the Bishops and clergy of the Ballynaunis Parish Council, at their last meeting, decided to invite groups of voluntary workers to visit cemeteries from 2 p.m. to 6 p.m. each evening, visiting the two cemeteries on alternate evenings, to wit: Wednesday and Friday in the Parish of New Cemetery; and Tuesday, Thursday and Saturday in the Friary Cemetery.

The following have been appointed to work, to start operations weather permitting, as follows:—

Monday—Parish (or new) Cemetery—Rev. T. Burke, C.C.; Messrs. Peter Hannan, James J. Cunningham, M. F. Waldron, P. Caulfield, John Gallagher, P. O'Dwyer and Joseph Cooney.

Tuesday—Friary Cemetery—Dr. James Waldron, Michael Curley (Chairman), Francis Moran, Thomas Flattery, P. Caulfield, Michael Grealy, M. Giblin, Frank Moran, J. Lyons and James J. Cunningham.

Wednesday—Parish (or new) Cemetery—All the men available from Kiltalee, Sennehan and Killinagh.

Thursday—Friary Cemetery—All the men available from Cave, Togher and Keweenaw.

Friday—Parish (or new) Cemetery—the men available from Gurteen and Sennehan.

Saturday—All the men available from Holvally and Carzowkeel.

APPEAL.

The priests making the above announcement appealed for all possible assistance, voluntary labour, in addition to the payment, so that this venture which might be satisfactorily completed in the shortest time.

WORK PROCEEDING.

The work has been proceeding since Monday and very satisfactory progress has been made. The undertaking is by no means small and will entail a very considerable amount of patient labour before the work is completed.

PRODUCTION OF OUR OWN BEET SEED.

Approximate (1940) seed of 60 lbs. of Beet seed available for sowing. The seed is being sown on the 10th inst. in the Parish of New Cemetery, and it is expected that the crop will be ready for use in the Parish of New Cemetery in the month of June next. The seed is being sown on the 10th inst. in the Parish of New Cemetery, and it is expected that the crop will be ready for use in the Parish of New Cemetery in the month of June next.

Obituary 31/12/1940.

MR. F. McNELIS

Mr. Francis McNelis, who had died at Ulster Bank House, Ballynaunis, had been manager of the Bank for the past 20 years. He had previously been cashier of the Bank for five years. A native of Glenties, he married Miss Sarah Henry, Ballynaunis.

He was a brother of Dr. J. J. McNelis, Glenties, and brother-in-law of Sister M. Borgia Henry, County Wick. He was also a brother of Mr. Jarlath Henry, Dublin; Mrs. J. Christie, Dun Laoghaire; Mrs. J. O'Neill Donnellan, Monksnowen, Co. Wick; Mrs. McHugh, do; and Dr. Richard Henry, do.

The funeral will take place in Glenties to-morrow, arriving about 2.30 p.m.

KENNEY (Ballynaunis)—February 18, 1941, at her residence, Denis, Ballynaunis, Anne, beloved wife of Thomas Kenney, who is predeceased by her surviving husband and family. Remains were removed to St. Patrick's Church, Ballynaunis, for interment at 6 o'clock p.m. Solemn Requiem Mass to-day (THURSDAY), at 10.15 (O.T.). Requiem Mass to-morrow (FRIDAY) at 10.15 (O.T.). Mass (Thursday) to New Cemetery.

GOONEY (Ballynaunis)—February 18, 1941, at Casterly Hospital, John Gooney (late G.M. Division), son of James and Elizabeth Gooney, aged 65 years. Buried in New Cemetery, Ballynaunis.

WALDRON (Ballynaunis)—April 18, 1941, at her residence, Abbey Street, Ballynaunis, Cecilia Waldron, widow of Patrick Waldron, who is predeceased by her surviving husband and family. Remains will be removed this (THURSDAY) afternoon to the Parish of New Cemetery, Ballynaunis, for interment at 2 p.m. Solemn Requiem Mass to-day (THURSDAY), at 10.15 (O.T.). Requiem Mass to-morrow (FRIDAY) at 10.15 (O.T.). Mass (Thursday) to New Cemetery.

Ballyhaunis Parish Council

1258

BALLINLOUGH ROAD WIDENING.

Housing Of The Poor.

A meeting of the Ballyhaunis Parish Council was held on Sunday after last. Messrs J. J. Keenan, P.P. Chairman, presiding. The following members were present: Farmers' Panel—Messrs James Joyce P.C., Kilbibe, James Bradley, Gordon, John O'Brien, Carrow, Labour Panel—Messrs Joseph Cooney, P.C., N.T. Chas. Balfour, Stationmaster, Professional Panel—Messrs J. B. O'Sullivan, O.S.A. Pract. Sec. Mary Agnes Annan, A.B., Ballina, Sec. Mary Agnes Annan, A.B., Ballina, Sec. Dr. A. F. Smyth, M.D., Ballina, Sec. Messrs Peter Hannan, Ballina, Sec. and Patrick J. Caulfield, Catholic Acton, Panel—Messrs James J. Cunningham, P. Hyland, and Dr. M. F. Waldron.

Also present, Messrs H. H. H. H., M. D., Sec. of the Council, Ballyhaunis, and P. O'Dwyer, Sec. of the Council, Ballyhaunis.

The minutes of the previous meeting were read, approved and signed.

It is high time to call on those in authority for drastic and immediate action. How so many human beings can manage to exist at all and grow up in such sordid surroundings is nothing short of a hygienic and sociological puzzle impossible to solve or explain. On behalf of these poor people we earnestly call upon the Mayo Board of

Health to lose no further time in applying the obvious remedy, and minimising the hardships and sufferings which they have endured so patiently and so long. And, furthermore, we would suggest that at least forty additional labourers' cottages are still needed to meet the immediate requirements of this district in order to effectively relieve congestion in our slum quarters and afford the deserving poor a sporting chance to dwell in a clean, healthy environment, with some at least of the common comforts, decencies and amenities of modern life."

PLANTING OF TREES.

Most satisfactory reports were submitted to the Council by members of the Farmers' Panel in connection with the schemes sponsored by the Council for a large-scale planting of forest, fruit and shelter-belt trees in the area.

It was stated that within the next month 100 such trees would have been planted in suitable parts of the parish, and that a horticulture inspector would be visiting the locality shortly to instruct and otherwise cooperate in this very important work.

The Council congratulated the farmers' representatives on the splendid spirit they had shown and the practical way in which they had faced up to work of great utility.

THE GRAVEYARDS.

The Council expressed satisfaction with the progress made in the cleaning of the old and new cemeteries in the parish, and decided that the work would be continued with as little interruption as possible until finally completed.

It was also decided that some old trees in both cemeteries, which were considered dangerous, would be felled and removed.

Regarding certain condemned houses in slum areas in Ballyhaunis, the Council decided to take steps to have these condemnation orders put into effect and, with this object in view, a deputation was appointed to wait on Mr. P. J. Cannon, Secretary, Mayo Board of Health.

It was also agreed that as soon as the condemned cottages became vacant they be stripped of such of their furnishings as would render them unfit for future tenancy.

SEWERAGE AND WATER.

Arising out of a discussion as to the provision of a general scheme of sewerage for the town and the extension of the water supply, the following resolution was proposed by Mr. M. F. Waldron, J.L.B., seconded by Mr. P. J. Caulfield, and passed unanimously:—

"That, in the interests of public health and convenience, it would direct the immediate attention of Mayo Board of Health to the lack of a sewerage system to link up the newly-built Toraree quarter with the town main sewerage. We would emphasise the urgent necessity for providing the quarter indicated (which includes some of the finest and most artistically designed dwellings in the town) with facilities for proper and up-to-date sanitation, and we consider it a shame that the residents of this part of our town have been denied so long the common amenities of everyday life. We trust the public bodies responsible will take action in the matter without further delay, and abate the well-founded grievances of a large and influential section of our population."

The Council was emphatic that only a general scheme of sewerage would solve this important problem in Ballyhaunis, and that any piece-meal scheme would be only tinkering with the matter and leave conditions worse than the first.

COMMISSIONER'S CONGRATULATIONS.

Mr. M. F. Egan, Co. Commissioner, wrote congratulating the Council on the very effective steps it had taken regarding the cleaning of the local graveyards, particularly complimented the members of the

Council on the splendid example they had set by attending and contributing very valuable assistance on the first day.

A GLARING CASE.

The hon. sec. of the local Conference of St. Vincent de Paul Society wrote requesting the Council to take steps regarding certain unsightly and condemned houses in the town, and instancing the case of a man drawing 12/- a week dole out of which he was paying 6/- rent for a condemned house, 4/6 for turf, which left him a balance of 1/6 to maintain a wife four children and himself.

Having dealt with some routine matters the council adjourned.

NOVEMBER 21, 1940.

LOCAL RECORDS

Michael F. Waldron, Ballyhaunis, writes in the course of a letter—Sir—If the loss or destruction of objects of antiquarian or archaeological interest is a matter for regret, equally, or even more so, I contend, is the loss or destruction of vital records relating to the social, political activities and social aspirations of an entire community, such as a parish.

Official records, ecclesiastical or secular, or even contemporary Press reports and comment do not, as we all know, reveal the whole story of popular strivings, struggles and achievements. Many historic and important things happen in the lifetime of every parish that are not to be found recorded in the archives of either church or State. Every parish and district has its own particular and peculiar history, and isolated fragments of which might be found by probing in the living memory, but much of which is hidden away in old records or documents now forgotten or neglected by the successors of those who compiled them.

MOMENTOUS YEARS

In how many parishes, for instance, are the written records preserved of the colourful and momentous years stretching, say, from 1850 to 1920, one of the most epoch-making periods perhaps in our whole history, when the agrarian serf was released from bondage, the tenant farmer rooted permanently in the soil, and the way was paved for all future advance and progress.

To my own knowledge, in this parish of Ballyhaunis alone, at least 10 years' local history has gone with the wind, and the only records and minute books relating to the Land League and other nationalist organisations, down to the dissolution of the U.I. League, as well as letters from the leading members of the time, members of the Fenian Brotherhood, and the old Irish Party, Butt, Parnell, Biggar, J. P. X. O'Brien, O'Connor Power, Davitt, Dillon, William O'Brien, Henry Rodmond, Justin McCarthy, Dr. Tanner, T. P. O'Connor, David Sheehy, Joe Devlin, Thomas Sexton, etc., and their views and opinions on contemporary national affairs and developments. Every scrap of such stuff would be of the highest interest to-day, locally if not nationally. But not a particle of it is to be found.

DUFFY (Ballyhaunis)—July 8, 1941. At her residence, Abbeygrove, Ballina, Co. Mayo, Mrs. Mary Anne Duffy, late of Ballina, to the profound grief of her husband, Requiem Mass in St. Patrick's Church to-day (Wednesday) at 10 o'clock. Funeral to be held at 10 o'clock to family burial ground, Leige, Ballina, American and cross-Catholic papers, please copy.

FREELY (Ballyhaunis)—July 19, 1942. At her residence, Main Street, Annon, below site of Patrick Freely, merchant, despite illness, husband died, leaving sorrowing husband, sons, daughters and relatives. R.I.P. Requiem Mass in St. Patrick's Church this (Monday) evening at 8 o'clock. Requiem High Mass to-morrow (Tuesday) at 10 o'clock. All to the Cemetery afterwards.

GROGAN (Ballyhaunis)—July 11, 1942. At her residence, Main St., Ballyhaunis, Mrs. Mary Grogan, widow of James Grogan, High Mass in St. Patrick's Church at 10 o'clock to-day (Monday). Funeral to New Cemetery 1 o'clock, same day.

DOYNE (Wexford)—July 24, 1942. At the residence of Mrs. Doyne, in the 55th year of her religious profession, Requiem Mass, 10 o'clock, tomorrow (Tuesday) at 10 o'clock. All to the Cemetery afterwards.

WARD **MANNION** (Ballyhaunis)—Feb. 4, 1943. At her residence, Abbey Grove, James Mannion, R.I.P. Requiem Mass to-day (Friday) at 8 o'clock. Requiem High Mass to-morrow (Saturday) at 10 o'clock. All to the Cemetery afterwards. American papers, please copy after 10 o'clock.

POPULAR BALLYHANNON PRIEST 259

REV. MARTIN HANNON LEAVES FOR NIGERIA.

Address And Presentation.

Tributes By Priests And Laity.

those years of absence from their midst he would continue to grow in wisdom, age and grace as a priest as he had done as an exemplary student. When the time came, as it would come, please God, that Father Hannon would return to his native diocese, to work among his native priests and people, they would be welcoming back a great priest and a great Gael who had given inspiration to the youth of Ireland since the day he entered St. Jarlath's College as a student. (Applause.)

Turning to Fr. Hannon, the Rev. Chairman, addressing him, said: "I hope that God will bless your future work and that in the discharge of that work we will always hear the best accounts of you. When you are ministering to your people in far-off Nigeria, this occasion will help to remind you of your native parish, where all of us will pray for your welfare, just as we ask you to also pray for us. Your prayers for us will be very efficacious because they will be the prayers of an ardent Missionary priest." (Applause.)

THE ADDRESS.
The Rev. Chairman now called on Dr. M. F. Waldron, LL.B., to read the following address:—

ADDRESS AND PRESENTATION TO REV. MARTIN HANNON ON THE OCCASION OF HIS DEPARTURE FOR NIGERIA.

Dear Father Hannon,—On the eve of your departure for Nigeria, your legion of friends and admirers in this parish and district, desirous of manifesting their warmest appreciation of your many estimable qualities as a zealous priest, brilliant student and Irish patriot, wish to bid you God speed in your long and perilous journey to the scene of your future Missionary labours, and to assure you of their best wishes and fervent prayers for your safety and success.

We respectfully request you to accept the accompanying presentation as a small and wholly inadequate token of the esteem in which you are held by the clergy and laity of your native parish.

Owing to the shortness of the notice of your departure to-morrow (Tuesday) morning, due, unfortunately, to the abnormal conditions of the present time, numbers of your friends and admirers, who would be most anxious and feel highly honoured to have the privilege of being associated with our little modest function to-night, will feel deeply disappointed that they have missed the opportunity of participating in this farewell ceremony.

Since your ordination a few short months ago you have endeared yourself to the entire community by your religious fervour, kindly disposition and social charm. And we have no doubt the same genial and winning qualities of head and heart will win for you an abiding place in the estimation and affections of those amongst whom your future lot will be cast.

A worthy member of a worthy and highly esteemed family, you are upholding and following the glorious traditions of your race and Irish Missionary predecessors in volunteering for service under the immortal banner of Christ the King in far-off Nigeria. You go forth valiantly to propagate the Gospel and spread the Faith in obedience to the apostolic mandate to teach all nations. Brilliant and saintly sons of this old parish have in the past volunteered like you for service in far-flung fields throughout the world. The dust of many rests in strange and distant lands far from the green fields of their childhood. They leave behind them noble records of work well done in Christ's Vineyard. We hold their memories in honour. We recall their names with pride. They have added a special glory to the history and traditions of their native parish and native land. And in your hands, Father Hannon, we are confident the honour and religious record of our town and parish will be safe and find increased lustre!

You carry away our best wishes and you will always have our fervent prayers for your welfare, happiness and spiritual success. We look forward to the happiness of welcoming you home once more when you return from your labours bringing you always with you. May God bless you and prosper you in your work for Christ and His Church. (Applause.)

The address having been formally presented to Father Hannon, the Rev. Chairman said: "I have just another word to say and it is this—the presentation, referred to in the address just read, will take the form of a priest's missionary altar outfit, so that Father Hannon will remember us all at the altar in the western hemisphere."

OTHER TRIBUTES.
The Rev. Chairman next introduced Rev. M. Carney, P.P., Aghamore, who, he said, was no stranger to Ballyhannon, where he spent some years as curate.

Father Carney, who was received with applause, said that it was only by accident he heard of the departure of Father Hannon when he happened to be in Ballyhannon that evening. He was very pleased to be present at this function to wish Father Hannon God-speed and success in the tremendous task he had taken upon him. The old Irish Missionary used to call themselves "Missionary of the Cross." They used to travel far in their time, but none of them undertook to travel so far as Father Hannon. He looked forward to another day and another night in this school, when they would welcome back Father Hannon after work well done. (Applause.)

FR. O'SULLIVAN.
Very Rev. M. B. O'Sullivan, O.S.A., Prior, St. Mary's Abbey, Ballyhannon, said he wished to join, on behalf of the Augustinian Friars, with the tributes already paid to Fr. Hannon. He wished Fr. Hannon God-speed in the great work he was undertaking on behalf of the pagans in Nigeria. What it was to go into a pagan land and preach to the people there in a foreign language was a thing he could not very well visualise. It was an entirely different thing to preach here to our own people, where no one would throw a stone at you, and that Fr. Hannon was voluntarily undertaking was not by any means an easy one apart altogether from preaching in a foreign language. He had, himself, done a little bit of missionary work when he was supposed to be among Christians, but he had to say that he found himself, instead of among pagans, and Father Hannon found his work equally difficult, then he did not envy him his task. A short time ago another priest had left this district in answer to the call of the Missions and carrying out the wishes of our Holy Father. Many of them would like to answer that call, but, unfortunately, they are not permitted to do so for various reasons, however, to be despondent about the success of the Missions when they see so many young men coming forward to participate in the good work. From his own observations he had known Father Hannon to be a good, earnest and pious student and a good, earnest and pious priest. He always made a good and good priest. He commended Father Hannon on the great courage displayed by him in volunteering for Missionary work in Nigeria. He wished him God-speed and an abundance of God's blessings in his great labours. (Applause.)

FR. HUGH CURLEY.
Rev. Hugh Curley, C.C., said there was nothing very much for him to say except to join with the other speakers in expressing words of admiration for Father Hannon in going abroad to bring with him the blessings and graces of Christ to the pagans. In doing so Fr. Hannon was only following in the footsteps of our Irish Missionaries of the past. In that respect the country had a record to be greatly proud of, both at home and abroad. They were never a great empire; they were once famed for commerce, for wars, and many other things; but there was one thing they could be proud of, and that was that they could call their country by the highest name that anyone could give, and that was "God's own country." (Applause.) That was rooted in their tradition at home for many years and in the same of their National Apostle. The Catholics of the United States, they could claim as theirs, just as in other countries they belonged to the Irish people. That was the highest and best boast they had. And now it was a matter for pride that they had in the course of a very short time, two priests from their own district going out to Africa to perform the work of Christ among the pagans. They all wished to commend Father Hannon's courage, in wisdom and well and God-speed, with the assurance that on some future occasion they would be glad to welcome him back to his own country. (Applause.)

The Schoolroom, Ballyhannon, was filled to capacity on Monday night last when friends and admirers of Rev. Martin Hannon assembled to make a presentation to him, paying tribute to his great work as a priest and gentleman, and bid him farewell on the eve of his departure for Nigeria (African Mission).

Rev. Fr. Hannon is eldest son of Mr. and Mrs. Peter Hannon, Abbey St., Ballyhannon, and was ordained at St. Patrick's, Maynooth, on the 23rd June last (Feast of St. John the Baptist).

Very Rev. G. J. Prendergast, P.P., presided, and among those present were: Very Rev. M. Carney, P.P., Aghamore; Very Rev. M. B. O'Sullivan, O.S.A., Prior St. Mary's Abbey, Ballyhannon; Rev. E. A. Mansfield, O.S.A., do.; Rev. P. Burke, C.C., Ballyhannon; Rev. H. Curley, C.C., do.; Dr. M. F. Waldron, Dr. A. F. Smyth, Dr. E. Waldron, Messrs. P. J. Neary, Thos. Cunningham, Thos. Concannon, Patrick O'Brien, Michael Carley (Clare St.), P. P. Waldron (Chemist), John Dillon-Leetch, solicitor; Thos. Cogan, Patrick A. Jordan, Peter Lynch (Senior), Patrick A. S. F., Thos. Forry, Bernard T. Lynch, M. McGeal, Peter Hannon (Jun.), Jas. Byrne, P. Dynes, Jas. J. Cunningham, W. Healy, Manager National Bank; John Gallagher, P. J. Caulfield, James McGeal, Thos. Hannon, Thos. Byrne, District Leader L.S.F., Peter Lynch, District Commander L.S.F., Mike Cunningham, Tim Robinson, Guerd T. Conway, Sergt. P. J. Nally, Joseph Cooney, N.T., P.C., etc.

All members of Groups A and B of the L.S.F. were present.

Mr. M. O'Clery, T.D., Solr., wrote regretting his inability to attend, and wishing Father Hannon success and happiness in his great Mission.

CHAIRMAN'S TRIBUTE.

Opening the proceedings, the Very Rev. Chairman said they were there that evening for the purpose of the bidding farewell to Fr. Martin Hannon on the eve of his departure from among them to enter upon his Missionary labours in far-off Nigeria. At the same time they were assembled to manifest in some small but practical manner their appreciation of Father Hannon and to bear testimony to the esteem in which he was held by all classes in his native town and parish. (Applause.)

Proceeding, the Rev. Chairman recalled that seven years ago, on the occasion of his advent to Ballyhannon as pastor, Father Hannon entered Maynooth College. During those seven years in Maynooth College Father Hannon had, like his Divine Master, grown in wisdom, age and grace. Last August on the feast of St. John, 23rd June, 1940 the speaker had the privilege of being present at the Ordination at St. Patrick's, Maynooth, of Father Hannon. As Father Hannon was the first student to enter Maynooth College when his Chairman came to this town as pastor, it was consequently a great honour for him to be present that night to bid an revoir to Father Hannon on the eve of his departure to undertake the Missionary work of Christ in foreign lands. Though the occasion had its elements of sadness, still it was one in which they could all rejoice as a reason of the fact that Father Hannon was voluntarily undertaking his share in that great and noble task which was near and dear to the hearts of the late Popes Benedict XV., Pius XI. and our reigning Pontiff, Pius XII. That was the great and inspiring work which Father Hannon was about to undertake on a narrow boat, he embarked on his long journey to Nigeria. The Rev. Chairman implored of all present, and those innumerable absent friends and acquaintances of Fr. Hannon, to pray that during

RICE GRASS

To the Editor "Irish Independent"

Sir—A recent letter on the growing of rice grass as a means of lifting the land on foreshores so as to liberate it from tidal trespass has aroused widespread interest. The writer can only hope to answer a few leading questions.

Rice grass is the only known plant that will grow and spread on soaked fresh water, brackish, or saline mud. Ocean water contains about 3.4 per cent. of salt, but tidal rivers contain much less, except in the lower reaches, where they fade into the sea. The rice grass grows from seed on the River Fergus 12 years ago was imported from the Low Countries, where it has transformed vast dreary mud flats into lovely green prairies. April is the proper month either to sow or transplant this wonder grass, which horses and cattle like so much.

If the State would only allocate, say, £500 per annum, many farmers on the Fergus and Shannon would gladly grow it under the supervision of the local agricultural inspectors. Now that land will be at a premium for food-producing purposes for generations to come, square miles of it here should not be allowed to run to waste for the sake of the expenditure of a few thousand pounds. The County Agricultural Committees in Etnnis can supply the most extensive information on this very interesting subject, even the seed, and any further queries should be addressed to that foreseeing, alert corporate body.

J. A. NIX (New Ross).

DECEMBER 8, 1940

"The Kerry Dance"

To the Editor, "Sunday Independent"

Sir—I have been expecting in the course of the interesting discussion relating to "Father O'Flinn," that some of those participating would call attention to Mr. Leahy's mistake in attributing the authorship of "The Kerry Dance" to Alfred P. Graves.

The writer of "The Kerry Dance" was not Alfred P. Graves, but that other gifted song-writer and composer, James Lynam Molloy, the author also of "Bannry Bay," "Just a Song at Twilight," and many other songs that once enjoyed widespread popularity.

Perhaps the following few details would not be considered out of place here. Born of Dr. K. J. Molloy, James Lynam was born in Comrawe, King's Co. (Offaly), in 1857. He was educated at the Catholic University, Dublin, London University, and at Paris and Bonn. Though called to the Bar at the Middle Temple, London, he did not follow the legal profession. In 1876 he published the words of a number of his lyrics as well as a volume entitled "Our Autumn Holiday on French Rivers."

I have seen it repeatedly stated that the author of "Father O'Flinn" was a school inspector, but I have not been able to verify that statement. In 1924, when he had reached his 76th year, he was engaged in writing his Memoirs. Whether they have been published or not I cannot say just now.

It gives food for thought that if so much uncertainty and confusion exists concerning events and personalities of recent or even contemporary times, how can we be cocksure about events that occurred and personalities that lived 50, 100, or 200 years ago?

Michael F. Waldron.

Ballyhaunus.

OUR READERS' VIEWS

AFFORESTATION IN MAYO

To the Editor "Irish Independent."

Sir—The recent lamented demise of Mr. John Mackey, the eminent authority on arboriculture, serves as a reminder that though the problem of national afforestation is one of very old standing, it is still far from being satisfactorily tackled much less solved.

Readers of the old Fifth Reading Book used formerly in the National schools, will recall an instructive series of illustrated lessons that were calculated to stimulate the juvenile mind an interest in and love for trees. The social conditions of those days, however, were not so favourable for individual afforestation undertakings as they have since become, owing to the operations of the Land Purchase Act, and the creation of tenant proprietors.

When the industrial revival movement was launched in the early days of the Gaelic League and Sinn Fein, this question of afforestation occupied a prominent and important place on the programme for social and national regeneration. But the material results, notwithstanding the most vigorous and widespread educational efforts, were far from being commensurate with the expenditure of energy involved in propagating the idea. A National Arbor Day was established, but the project was not adopted with the general and whole-hearted enthusiasm and earnestness expected by its sponsors and promoters. If it had been successful it would be bricked in forest trees to-day and have a mine of precious wealth at her disposal.

LITTLE DONE.

Here in Co. Mayo, for instance, where there is so much need and almost illimitable scope for improvement, as in so many other counties, little or nothing has been done either officially or unofficially to improve matters. Mayo is, I suppose, the most sparsely wooded county in the whole State. As a first step towards improvement, the local Parish Council in October last asked the rural members to report on the possibilities of planting forest and fruit trees, after eliciting the views of their neighbours on the subject and hearing their suggestions. In the meantime, the hon. secretaries were instructed to request the Department of Agriculture to supply appropriate literature.

At a subsequent meeting the rural members of the Council reported that their neighbours were all in favour of tree-planting and were prepared to co-operate wholeheartedly in any scheme that might be adopted. Even this much was something worth while. Once the individual farmer became interested the seeds of hope would be sown, and probably a time would come when not only the parish, but even the entire county, would be covered with valuable woods.

The literature kindly supplied gratis by the Department of Agriculture was next distributed throughout the parish, the following being some of the titles: "The Proper Method of Planting Forest Trees"; "Trees for Shelter and Ornament"; "Trees for Poles and Timber"; "The Planting of Waste Lands"; "The Planning and Management of Farms, Hedge-rows and Fruit Trees"; also such valuable pamphlets as "Swine Fever," "Sheep Scab," "Winter Egg Production," "Home Curing of Bacon," etc., so that the farmers of the parish had something instructive and interesting to read and ponder over during the dreary winter nights.

MICHAEL F. WALDRON, Ballyhaunus, Co. Mayo.

KENNEDY (Ballyhaunus) — July 23 1940, at his residence, Deris, Ballyhaunus, Co. Mayo. Remains will be removed to St. Patrick's, Church Lane, Monday, Solemn Requiem Mass to follow Tuesday at 10 o'clock. Funeral to New Cemetery afterwards.

D'ALTON (Ballyhaunus) — January 25 1941, at St. Mary's, Ballinrobe, Rev. Monsignor D'Alton, V.G., LL.D., Dean of Tuam, R.I.P. Solemn Office and Requiem Mass on Tuesday, January 28, at 12 o'clock (Summer Time). Funeral immediately afterwards. R.I.P.

Death of Noted Irish Churchman

THE death took place yesterday at St. Mary's, Ballinrobe, of Right Rev. Monsignor Dean D'Alton, LL.D., P.P., V.G., Ballinrobe, Co. Mayo. He had been in indifferent health for some time past, and had recently undergone an operation.

His nephew, Rt. Rev. Mgr. John D'Alton, M.A., D.D., D.Litt., President of Maynooth College, was with him when he died.

The remains will be taken to the Church at Ballinrobe to-day at 5 p.m., and the funeral will take place on Tuesday.

The late Monsignor D'Alton was born in the Parish of Kiltullagh about 50 years ago. Educated at St. Jarlath's College, Tuam, and Maynooth College, he was ordained in 1887. His first Mission was at Cong and subsequently he ministered as curate in the parishes of Abbey, Kilmine, Turlogh, Balla, Atheny.

DOMESTIC PRELATE

From Atheny he was appointed in 1911 to Pastoral charge of Ballinrobe, and at the same time was appointed Dean and Vicar Forane of Ballinrobe Deanery. A few years later he was appointed Canon Theologian to the Tuam Chapter, and in 1930 he became Dean and Vicar-General. In 1921 he was appointed Domestic Prelate by Pope Benedict XV.

In 1925 his History of Ireland, in eight volumes, was published, a work which occupied him more than 20 years. Later he published his History of the Archdiocese of Tuam.

As far back as 1904 Dean D'Alton was elected a member of the Royal Irish Academy, and a little later a Fellow of the Royal Irish Society of Antiquaries.

UNIVERSITY HONOURS

In 1900 he was appointed to the Governing Body of Galway University. He was Senior Member of that body up to the time of his death. He was ex-Senator of the National University and ex-President of Maynooth College.

He was a nephew of the late Canon Regis, who died in Claremorris in 1875, and he was Chancellor of the Tuam Chapter.



Right Rev. Monsignor D'Alton, P.P., V.G. —Lafayette.

BATTICAN (Ballyhaunus) — August 12 1940, James Battican (Law Clerk), Bridge St. Ballyhaunus, R.I.P. Funeral after last Mass to-day (Sunday) to New Cemetery.

PAROCHIAL HALL NEED

Importance Stressed By Archbishop

EVERY parish ought to contain a hall for education and amusement, said Most Rev. Dr. Walsh, Archbishop of Tuam, at the opening of the new Parochial Hall at Ballyhaunis.

"A parochial hall is a necessity in every parish," he said. "Such a hall ought to be the centre of parochial life, the centre from which education and instruction and culture will radiate and influence the lives of all for good."

He suggested that lectures on the fine arts and on the ordinary arts and crafts, which would help the people to foster small industries, be given in parochial halls.

OUTLOOK CRITICISED.

"Above all," he added, "I say, why not have special lectures on agricultural subjects? In spite of what many people affirm, agriculture is our chief, our stable, industry, and you will pardon me if I say, in passing, that I fear the education and outlook of the people have been given a wrong bias."

"If the farmer is the backbone of the community, as, I think, must be admitted, I venture to say both our public men and our young people through the country must revise their outlook, and get a new sense of relative values."

A parish hall ought to be a centre of cultured amusement. Every man was entitled to legitimate recreation.

He congratulated Very Rev. G. J. Prendergast, P.P., on having undertaken the provision of the hall.

Further Prendergast, on behalf of priests and parishioners, welcomed Most Rev. Dr. Walsh.

Those present included—Very Rev. J. Canoe Grealy, P.P. Knock; Very Rev. J. Canoe Fergus, Tuam; Very Rev. F. McDermott, P.P. Ballinlough; Very Rev. M. Carney, P.P. Aghamore; Very Rev. F. Mooney, P.P. Bekan; Very Rev. J. Waldron, P.P. Kilkerrin; Very Rev. B. Eaton, P.P. Kilmenna; Very Rev. M. B. O'Sullivan, O.S.A. Prior, Carr. O.S.A., St. Mary's Abbey, Very Rev. T. Gunnigan, President, St. Jarlath's College; Rev. H. Curley, C.C. Ballyhaunis; Rev. J. P. Prendergast, C.C. Aghamore; Rev. L. Lyons, C.C. Dummore; Rev. T. Moran, Diocesan Examiner; Rev. M. Crabin, C.C. Finny.

5th April, 1941.

Ballyhaunis

VOCATIONAL SCHOOLS GUTTED.

Outbreak Fought Under Difficulty.

AN OUTBREAK OF FIRE which took place in Ballyhaunis on Thursday evening, 7th inst., completely gutted the Vocational Schools in which the Commercial and Domestic Economy Classes had just concluded for the day.

The building, the gaunt and gaping ruin of which now remains, was a two-storey structure the property of Mr. Thomas Ford, General Draper, etc., The Square, and situate immediately to the rear of his business establishment and residential quarters. They had been leased to the Mayo County Vocational Education Committee for some years, during which time the classes were conducted under the Headmastership of Mr. Padraig O'Gabhlan, B.A.

New Parochial Hall



The new Parochial Hall, Ballyhaunis, at the opening of which his Grace Most Rev. Dr. Walsh, Archbishop of Tuam, officiated yesterday.

APRIL 28, 1941.

EDUCATIONAL PROBLEMS

To the Editor "Irish Independent."

Sir—In recent years public discussions on educational problems seem to centre almost entirely on the question of school programmes and curricula, as if these State formulated things were the sole and only factors that count in the education of youth during its formative years. But, important and necessary as scholastic programmes are, other highly important factors, mostly beyond the range of State control, have to be taken into account; such as:

1. The inherited tendencies and mental equipment of each individual child;
2. Special natural gifts and endowments (extraordinary aptitude for certain subjects—science, art, literature, etc.);
3. Genealogical traditions and characteristics (often observable in children even at an early age, in their manners, tastes, tempers, behaviour and general attitude towards those around them);
4. Family influence and the example and suggestions of home life;
5. Religious training and upbringing;
6. External environmental influences, including the social, cultural and political atmosphere of the surrounding community as a whole;
7. Companionship (a highly important factor in the moulding and stabilising of character and tastes).

MICHAEL F. WALDRON, Ballyhaunis.

O'REILLY (Bekán)—August 23, 1941. at the County Hospital, Castlebar, Rev. John M. O'Reilly, C.C. Bekan, Claremorris, after a prolonged illness. Go ndeanach Dia troicire ar a saam. Office and Solemn Requiem Mass in Louisa Parish Church at 11.30 (S.T.) to-day (Monday).

REV. JOHN M. O'REILLY

Rev. John M. O'Reilly, C.C. Bekan, Claremorris (78), who died at the Co. Hospital, Castlebar, was a native of Louisburgh, Co. Mayo. Educated at St. Jarlath's College, Tuam, and at Maynooth, he ministered in several parishes in the Archdiocese of Tuam, going to Bekan 20 years ago. He was a noted Gaelic author, and was selected to deliver the panegyric on the late Father O'Growney, the famous Gaelic scholar.

OBITUARY.

Rev. John M. O'Reilly, C.C. Bekan, who died at the Co. Hospital, Castlebar, on 23rd inst., after a prolonged illness, was a native of Louisburgh. The deceased, who was aged 78 years, was educated at St. Jarlath's College, Tuam and later at Maynooth. He ministered in many parishes throughout the Archdiocese of Tuam and was curate at Bekan for close on twenty years. His Grace Most Rev. Dr. Walsh, Archbishop of Tuam, presided

AUGUST 13, 1941.

OUR PEAT DEPOSITS

To the Editor "Irish Independent."

Sir—The other day, amongst a pile of old cuttings, I discovered an undated one from the "Irish Packet" containing the following interesting matter under the caption:—

IRELAND'S FORTUNE IN PEAT.

"Some account is given in the 'World's Work' of the new process which is to be applied to Irish bogs and the immense possibilities for the discovery of a substitute for coal in abundance may have. Experts, we are told, calculate that Irish bogs are capable of turning out 50,000,000 tons of fuel per year for a thousand years, and if this were sold at the moderate figure of 5/- a ton it would bring in £12,500,000 per year. When this sum is multiplied by a thousand and it will be seen that Ireland is richer in undeveloped resources than is sometimes imagined. It is claimed for the new fuel that it is practically smokeless, that it has no cinder or clinker, deteriorates but little by keeping, does not crumble by handling, and has a high calorific value."

"As to the extent of the Irish bog, it is pointed out that they are almost as great as those of the whole German Empire, and while the depth of the European bog is from 1ft. to 20ft., Irish bogs are often 40ft. in depth, the average being 25ft. On the basis that the average depth of the Irish bog is 10ft., Sir B. H. Sankey has come to the conclusion that each acre contains 15,251 tons of peat-stuff, capable of giving 100,000 horse-power for 1,250 years. The prospect of exhausting Irish bogs is very remote. Indeed, Ireland's outlook is much better than England's if we have regard to the present output of coal."

The above appeared in the early years of the century, when the "Irish Packet" was published under the direction of I think, the late County Court Judge Bodkin. In those days various experiments were carried out to discover the possibilities of peat for fuel, paper-making, and other purposes. If the "new fuel" mentioned were now available it would help the railways to carry on despite the coal shortage. But where is it?

MICHAEL F. WALDRON, Knox St., Ballyhaunis.

at the Requiem High Mass in Louisa Parish Church on Monday, 11th inst., was referred to Fr. O'Reilly, as a Gaelic author who had been selected to deliver a panegyric on the late Fr. O'Growney. Fr. O'Reilly's well-known book is "The Irish Examined at Home." Students of the language will recall his learned traverses with Father O'Leary (Athair Peadar).

LYONS (Ballyhaunis)—September 1941. at her residence, Main Street, Mary A. Lyons (after a brief illness) was removed to St. Vincent's Hospital, Castlebar, on 23rd inst., and died at 1 p.m. High Mass took place at 11.30 a.m. Requiem Mass at 1.30 p.m.

LETTER-BOX

A MEMORY OF JAMES JOYCE

SIR.—Mr. L. A. G. Strong's appreciative article on James Joyce (January 24) had a special interest for me because of the fact that I knew Joyce slightly when, in the opening years of the century, he was a student in the Catholic University College, St. Stephen's Green, Dublin (a survivor of Cardinal Newman's Catholic University). The College was affiliated with the old Royal University, which has since been superseded by the National University set up by the late Mr. Birrell during his Irish Chief Secretaryship.

Joyce was then, as I recall him, a lithe, tallish, slender-built young man, unobtrusive, rather retiring, and manifesting idiosyncrasies and eccentricities of manner and outlook too obvious and patent to escape notice.

Occasionally he took part in the Saturday night meetings and debates of the College Literary and Historical Society. As a speaker he was, to the best of my recollection, rather dreamy, neither impressive, emphatic nor forceful. Whatever he had to say was spoken in a low monotone, halting and hesitant, as if he found it difficult to conjure up the fitting words and phrases in which to clothe his thoughts and sentiments. His quotations—when he did quote—were usually drawn from the works of Walt Whitman and Ralph Waldo Emerson, in those days evidently his favourite authors.

Joyce generally succeeded in mystifying his audience with a heterogeneous jumble of diverse and digressive remarks, spouted out spasmodically with a supreme disregard for order or sequence while he posed with studied grace, leaning over the back of one of the benches in the Physics Theatre. Though he was apparently pontificating with portentous solemnity and seriousness, it would puzzle the most attentive listener to make head or tail of what he had said, or to discover what his real opinions were in relation to the subject under discussion.

About the time I refer to, there was published a pamphlet containing two whimsical essays, one contributed by Joyce, and the second by another brilliant and extraordinary man, J. Sheehy-Skeffington, destined in after years to be one of the first victims to fall in the 1916 upheaval in Dublin. The pamphlet was published in their joint names.

Some years ago, when sending other matter to the National Library, Dublin, I included my copy of the pamphlet, estimating it more as a curiosity and museum piece than as a serious contribution to philosophy or literature. Indeed, I suspect its literary value is negligible now. Whatever novelty it had when it was first published, and when its joint authors were well-known figures in Dublin student circles, has disappeared with the passing of the years.

If I am not mistaken, Joyce was in the initial stages of a medical course, and contemplated qualifying for a career as a doctor. His most intimate companions and comrades were two other medical students—Oliver St. John Gogarty, an alumnus of Trinity College, and John Elwood, whom I knew very well up to the time of his death a few years ago. Both Gogarty and Elwood eventually qualified as doctors.

Elwood served in the Great War and received shrapnel wounds in the head that doubtless hastened his end. In conversation he was very fond of retailing the epigrams, smart sayings and paradoxes coined by his pals, Joyce and Gogarty, of whose intellectual brilliance he was evidently a fervent admirer. Elwood himself, though extremely well-read, not alone in scientific but also in general literature from Chaucer to Yeats, had no creative literary ambitions. He had, however, worked out an original scheme of his own for completely draining all the Irish bogs, and had actually begun writing a treatise on the subject when death overtook him.

It must have been shortly after the publication of Joyce's *Dubliners* that Elwood, who had just returned from one of his periodic visits to the Welsh mining districts, where he used to do temporary duty, rushed up to me in a state of frightful alarm, exclaiming: "Have you heard the latest news?—That damned man Joyce has gone and written a book and put the whole bally lot of us into it!—Glory be to God, but we're all scandalized for ever!"

For obvious and explainable reasons, I have neither seen nor read *Dubliners*, *Ulysses* or *Finnegans Wake*, and so can form no opinion about them.

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

GRIGAN (Ballyhaunis)—Sept. 20, 1940. At the Mercy Hospital, Dublin, James Grigan, the late A.D.C., died at the age of 60. Grigan, Killybeg, Ballyhaunis; deeply regretted. Funeral arrangements later.

FOOT-AND-MOUTH DISEASE

To the Editor "Irish Independent."

Sir—Some years ago, I think it was in pre-Great War days, there was a virulent and widespread outbreak of Foot-and-Mouth Disease that created the utmost alarm. It ravaged all parts of the country, and affected or suspected cattle were slaughtered wholesale by Government order.

On that occasion, when discussing the serious situation that had developed with an elderly, intelligent farmer, who had a lifelong practical knowledge of the rearing and management of live stock, I distinctly remember his maintaining emphatically that the disease, though an extremely wasting one, was neither fatal nor incurable, and that the slaughter of diseased animals was foolish and unnecessary waste.

In support of his contention he cited the instance of a similar and even more severe outbreak some decades earlier, when he was a youth. At that time there was no official interference, and he thought all the cattle on his father's and neighbouring farms were then attacked, not one was lost, and all recovered completely.

The treatment, he told me, consisted simply of good nursing and attention, together with the administration of liberal supplies of gruel to maintain strength and replace waste.

I can offer no opinion myself, as I have no direct or practical knowledge of the subject, but I would like to pass on and submit for the consideration of those competent to judge, the view of my old informant now many years deceased.

MICHAEL F. WALDRON.

Ballyhaunis.

FEBRUARY 14, 1941

FOOT-AND-MOUTH DISEASE

To the Editor "Irish Independent."

Sir—Referring to Mr. Waldron's letter re Foot-and-Mouth Disease, I can state that the disease is curable. About 75 years ago our cattle were affected with it and not one of them or of our neighbours similarly affected died. The virus may well be in the open field (it was summer) with gruel and carried grass to them, as with sore feet they did not travel to graze. I carried grass in a basket and put small handfuls into the cow's mouth. The tongue being feeble could not lift the grass. The mouth was lined with froth.

JAMES DOLAN.

66 Clontarf Road, February 6, 1941.

FEBRUARY 15, 1941.

SUNFLOWER SEED

To the Editor "Irish Independent."

Sir—Readers of novels by Count Tolstoy and other leading Russian authors must have noticed the frequent reference in the text to Sunflower Seed as a seemingly popular article of diet, which one would reasonably infer to be both palatable and sustaining.

Making due allowance for the generous licence accorded to writers of fiction, still it is hard to believe that the pictures drawn by these realists had not solid foundation in the facts of life as they observed and noted them.

Is the Sunflower referred to the same as our own "Sunflower that turns to her god in the West the same look as she turned when he rose?" Or is it a different variety?

In view of possible contingencies and eventualities, it might be in the public interests to know more about the subject and its place in the science of dietetics. These are times when every available line of defence ought to be explored.

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

FOOT-AND-MOUTH

R. Mackey, Tallaght, writes:—As a protection against foot and mouth infection it is quite possible to treat the cloven hoof of the beast, which is stated to be the point of infection. Water-soluble disinfectants wash away quickly, and need constant renewal. Some lotion, such as paraffin lamp oil, mixed with a little tar to the consistency of milk, is a good protective against infection. It creeps into every pore and crevice, and leaves a film repulsive to moisture, which remains effective over very long periods between dressings.

APRIL 5, 1941.

IS IT TRUE?

To the Editor "Irish Independent."

Sir—While attending a course of lectures on the subject of Political Economy at some of the time, I recollect hearing the professor state that the unaided labour of one able-bodied, industrious, intelligent workman would suffice to raise enough foodstuffs in a year to keep himself and nine others above the starvation line.

What would our present-day statisticians and economists say to that, I wonder?

I have never had an opportunity of verifying the dictum by a practical test, but some farmers of long experience whom I have consulted on the point seemed inclined, after a good deal of hard thinking, to agree that it could be done.

MICHAEL F. WALDRON.

Ballyhaunis, Co. Mayo.

APRIL 28, 1941.

EDUCATIONAL PROBLEMS

To the Editor "Irish Independent."

Sir—In recent years public discussions on educational problems seem to centre almost entirely on the question of school programmes and curricula, as if these State formulated things were the sole and only factors that count in the education of youth during its formative years. But, important and necessary as scholastic programmes are, other highly important factors, mostly beyond the range of State control, have to be taken into account; such as:

1. The inherited tendencies and material equipment of each individual child.
2. Special natural gifts and endowments (extraordinary aptitude for certain subjects—science, art, literature, etc.).
3. Genealogical traditions and characteristics (often observable in children even at an early age, in their manners, tastes, habits, etc. and general attitude towards those around them).
4. Family influence and the examples and suggestions of householders.
5. Religious training and upbringing.
6. External environmental influences, including the social, cultural and political atmosphere of the surrounding community as a whole.
7. Companionship (a highly important factor in the moulding and stabilising of character and tastes).

MICHAEL F. WALDRON, Ballyhaunis.

JULY 26, 1941.

BALLYHAUNIS FIRE

DRAPEY GOODS DESTROYED

A considerable quantity of clothing, including boots, shoes, etc. estimated at several hundred pounds, was destroyed by a fire which broke out in the drapery premises of Messrs. Moran & Bros., Knox St., Ballyhaunis, on Thursday. The outbreak was first noticed by people walking the street, who immediately raised the alarm. Through one of the windows an entrance was forced and the fire then followed a three-hour's attack with the flames. Local Garda Sergeant Nally and member of the L.D.O. rendered excellent service and succeeded in extinguishing the flames to the shop. Mr. Moran's stock was destroyed.

It being half-holiday on Thursday, there was no fire engine at Ballyhaunis. Mr. Moran had only Ke...

the money subscribed to keep the organisation afloat.

In almost every parish records of public activities were once to be found. Where have they gone? If discovered they could tell most interesting stories and show what had been done in the past to shape the course of things. They would reveal who were the workers and what they achieved in the field of constructive effort. Old minute books, account books; correspondence, especially letters written by prominent people dealing with public questions; reports of meetings; press cuttings; photographs, diaries, literature of all sorts; circulars, posters, etc.; membership rolls and cards—all such things would be evidence of active and effective work far more constructive than mere hearsay. Have all these things vanished for ever? Or are they only in hiding awaiting the touch of the hand that will bring them into the light of day? If they have been wilfully destroyed, then a great wrong has been done to the community concerned. In every parish throughout the country the work of collecting all available records and documents of historical interest ought to be undertaken with as little delay as possible. They will make fascinating reading some day, if not just now. They will furnish valuable grist to the mill of the student eagerly seeking the real facts of historical development and evolution. Official or State records are presumably safe enough, but they do not reveal the whole story. They must be checked and supplemented by the records of popular movements and achievements.

For the purpose of convenience and simplification the following division, representing certain well-defined phases in modern history, might with advantage be adopted, and all documentary evidence relating to them, such as minutes of meetings, letters, account books, membership rolls and cards, literature, photographs, press cuttings, etc., arranged and classified: 1867 to 1890.

A period of intense national activity; the Home Rule movement; Land Legislation; Land League; Plan of Campaign; Ladies' Land League; Gaelic Athletic Association; Literary and Dramatic efforts; Parnell Commission, etc.

1890 to 1898
A stirring and exciting period; the National Federation; Independent League; Gaelic League; United Irish League; Local Government Reform, etc.

1898 to 1916
Great national activity; Sinn Fein; Land Legislation, Home Rule Act; the Volunteers; the Insurrection, Foot and Mouth Disease, etc.

1916 to 1922
The disappearance of the old Parliamentary Party; New Methods and New Methods; A Native Parliament; Conscription threatened; Sinn Fein Courts; the Truce and Treaty, etc.

All the records and documents dealing with the affairs and movements of the years mentioned above are worthy of preservation. If MSS. and documents of an earlier date can be discovered, so much the better. Let the truth be established on the impregnable foundation of written testimony and the dark spots of the past illuminated and explained.

The creation of machinery for carrying out the scheme suggested might seem a formidable undertaking, but two or three earnest workers in each parish would do to make a start quietly and unostentatiously. Once a start was made the most important part of the work would be done. All the rest would come easy as time wore on, and the co-operation of friends became more active.

MICHAEL F. WALDRON,
Knox St., Ballyhaunis.

8/7/41.
SWIFT (Ballyhaunis)—July 10, 1842, at her residence, Mary Ann, 68-5-7, beloved wife of Frank Swift, deeply regretted. P.P. Ballyhaunis will be removed this (Saturday) evening at 6 o'clock (S.T.) to Parish Church, funeral immediately after, Mass to-morrow (Sunday) to the New Cemetery.

LOCAL HISTORY

Save Old Records and Documents.

To the Editor, Connaught Telegraph.

Sir,—The urgency and importance of collecting and preserving from destruction old records and documents dealing with public affairs and movements cannot be too often or too strongly stressed and emphasized. Why? you may ask. And the answer is because they are the raw material out of which history may be manufactured, they throw light on the past, they reveal things hidden, and bear testimony to the aspirations and achievements of dead and gone generations. They are links between the present and the past. They are moreover part and parcel of the national heritage and tradition.

To suggest that each parish should have its own local archives or a repository for the preservation of old records pertaining to the parish—its past activities, political, social and cultural; its genealogies, customs, traditions, and economic conditions—might seem too ambitious or impracticable, but more difficult problems have been solved by earnest endeavour and enthusiasm. A modest institution of the kind referred to would undoubtedly serve useful permanent ends, inspirational and educational, and help to maintain traditions that might otherwise be forgotten or deperished.

And this latter function would be in itself of the highest importance, because history proves conclusively that the great cementing force which holds a nation together is tradition. When that goes disintegration sets in, and the fate of the nation is sealed. The Roman Empire, for instance, fell to pieces when its people forgot their patriotic cultural and domestic traditions. Family life was the source and foundation of its greatness, splendour and prosperity; but once the old traditions of family life disappeared, decay set in throughout the whole organism, until eventually the entire grand structure that it took centuries to build up tottered and collapsed. In our own day France, once the nursery of noble traditions, religious, patriotic and cultural, reeled, staggered and ignominiously fell when her testing-time arrived because she had abandoned or forgotten her glorious traditions. From many other instances taken from ancient and modern history might be quoted. And even our daily newspapers bear witness to the disasters that threaten a nation that allows the fire of tradition to die out. In 84 B.C. when, as Tacitus records, the sturdy chieftain, Calgacus, posted his forces on the Grampian Hills, he concluded his immortal ringing address exhorting his followers to resist to the death the Roman invaders with the magic words: "As you march into action, remember your ancestors; think of your posterity." And the famous speech of the Scythian ambassadors to Alexander, who was preparing war against them, as Q. Curtius reports, found its inspiration and force in the traditions of the people, their beliefs, proverbs and customs.

There can be very little doubt, I think, that much material has been irretrievably lost owing to carelessness, indifference or lack of appreciation on the part of those to whom it primarily belonged or into whose custody it had been entrusted for safe keeping. And here the point might be stressed that all documents, records and correspondence relating to public movements or organizations, established and supported by the community generally are not private but public property. They are no more the property of, say, the hon. secretary or other custodian, than are

A Thirsty Rural Area!

A PUBLIC HOUSE FOR EVERY 22 PERSONS

BALLYHAUNIS ALMOST RIVALS GALLAGHERREEN

An Assize Circuit Court on Thursday, the Judge, Mr. Michael J. Conroy, in a case brought by Mr. O'Connor, B.L., Swinford (Mr. J. Lee, for the applicant), said the premises had been the property of the family for many years. Situated Main St., Ballyhaunis, they had been used for many years. Let to Mr. McDon, the rent was allowed to fall into arrears and possession had been taken up. The applicant was examined, and said he was now in possession of the premises, and had belonged to his father and grandfather.

Mr. Thornton, State Solr.—Our attitude towards public houses is not the attitude we have no objection, the applicant all the terms, but there is scarce room in Ireland having as many public houses as Ballyhaunis.

—If I grant the application will be increasing the number of public houses in the town.

Mr. Thornton.—It will. The house is used at present.

The Judge asked Mr. Delaney, did he start a business in Ballyhaunis, said he had not definitely decided. He was next asked by the Judge was he in the business of a public house, he said he was not.

Mr. Conroy said he could put in a license. He understood the real intention to sell or let.

Mr. Nall said the population of Ballyhaunis according to the 1926 census and it had increased by a few 1926 census. There were 54 public houses at present.

Are they all opened for business, my lord, but a few of them are very little business.

Mr. Thornton.—There is a public house every 22 persons. Is Ballyhaunis exceptional in that respect?

Mr. Nally.—No, my lord. Ballyhaunis is better (laughter). Is the house easy of supervision? Is it right opposite the barracks. Houses are well adapted for the trade. As far as we know, the premises are owned there for many years.

Mr. O'Connor, he said there was rural area, patronising Ballyhaunis.

Is there any other area? laughing asked the Judge. He said he had not seen any other area. License was granted.

SEPTEMBER 5, 1941. =
THE SUNFLOWER
The Editor "Irish Independent."
—When we ask why are the farmers wives letting one of the lucrative industries disappear, the answer is "The difficulty of getting seed for the fowl. It is not a time for us to copy what Russia has been doing successfully—sowing acres of sunflowers. The seed made from the seed was expended in hundreds of tons. This makes excellent feeding stuff for cattle and fowl. The stalks of the sunflower are considered superior to pine wood. They make a bright fire which gives out a pleasant warmth. All acres of sunflowers would yield a ton of firewood. If the farmers here in Eire used the corners of fields and some of the waste land where woods flourish at present, what a quantity of food they could store up each year. The pure and delicate sunflower oil is now used for all table purposes.
M. S.

FLYNN (Tuam)—August 8, 1941, at the of the Mercy General, Sister Mary JOHN, in the 31st year of her religious profession, sister to Sister M. Angela, Tuam, Co. Wick, Michael Newport, Mother Conville and Mother Peter, Dominicans, Convent, Galway. Rev. P.P. Ballyhaunis, and the late Rev. M. Flynn, C.M. Pilsbrough, R.I.P., Requiem Mass 10 o'clock (Saturday) funeral immediately after.

GENERAL (Ballyhaunis)—October 30, at her residence, Catherine, Mrs. PATRICK, Patrick Joseph O'Connell; an irreparable grief of his family and friends. Requiem Mass 10 o'clock from the Church at 11.30 p.m. to-day (Sunday) Requiem Mass on Monday.

Missing Maps Of Mayo

ARE the originals of the Bald maps of Co. Mayo hidden somewhere in Ireland or are they still in Paris, where the prints were made?

Interest in the famous series has been re-awakened in connection with the proposed historical and archaeological exhibition in association with the forthcoming Carnival Week in Castlebar.

Dr. Bald, described as an eminent engineer of the late eighteenth and early nineteenth centuries, made, in 1809, a large-size map of each of the nine baronies of Mayo, which apparently were outstanding specimens of the cartographer's art. The maps had the names of all the towns, villages, townlands, mountains and lakes of the county clearly marked and the authorities agree that the Anglicised forms of the names used were a nearer approach to the original Irish than those on present-day Ordnance sheets.

COPIES DISCOVERED.

Although regarded as very valuable records in Dr. Bald's time, the maps have long since passed into obscurity, so much so that their whereabouts are unknown.

Investigations following a letter on the subject of the Irish independence from Mr. Michael F. Waldron, of Ballyhaunis, have now led to the discovery of a number of copies of the maps at the Courthouse, Castlebar, and of two more copies in the National Library, Dublin.

According to Mr. Waldron's letter, the maps last came under public notice in 1863 when the Mayo Grand Jury noted £140 for repairing, restoring and varnishing them.

Mr. James Daly, accountant to Mayo Co. Council, told an Irish Independent representative that he had never known the originals of the Bald maps to have been in the Courthouse during his forty years in the Council offices there. They had a number of copies of the maps which the copper plates of the maps came originally from Paris.

Bald's Map of Mayo

Apropos this matter, recently the subject of controversy, the large scale map of each of the nine baronies which for a century stood mounted in the Grand Jury room of Castlebar Courthouse, is safe. The sections, mounted owing to recent transformation of the premises, are in store, and are of little intrinsic or historic value beyond the ordnance sheets, except for the generous scale on which they were drawn, the fact that place names conformed with Celtic pronunciation, and that all the islands in Clew Bay and off the coast are featured. It may be of interest to mention that Miss K. M. Ronaldson, the county librarian, is the custodian of a well preserved copy of the large scale production, engraved in Paris, sent to her by Dr. Hayes of the National Library, mounted on vellum, it is in a series of loose sections which she purposes to have suitably framed for permanent exhibition in the Library. Bald, who gets credit for planning this map, had been County Surveyor and a rank foreigner, the actual work having been done by the distinguished Mayo engineer and cartographer, Patrick Knight, a native of Castlebar, the planner and maker of the first road in Erris, of the town of Belmullet, the canal, etc. He was a Board of Works engineer who "devilled" in his spare time for the aggrandisement of Bald, and in his very readable book on Erris tells of its backward state when he entered upon its development in the great famine period, just a century ago.

Spectator's

Leader Page Parade

Yalta to Ballyhaunis

AN engaging young man of twenty-six, medium of sturdy build, with brown eyes and the dark curly hair of a young Irishman, yet typical American, arrived yesterday in Ballyhaunis. He has been this last year at the Calro and Yalta conferences, at the Inter-American conference in Mexico City, at San Francisco and in Potsdam. He is Ralph Luke Graham, one of the private secretaries to Ambassador Stettinius, until recently American Secretary of State, now American Premier and Permanent Delegate in the shaping of the United Nations' organisation.

Ralph Graham, who has seen Stalin and Roosevelt, the Emperor Haile Selassie and other famous figures from the other side of a table so to say, seemed much more excited over the prospect of meeting for the first time his grand-cum-godfather and the other members of his mother's family. She is a Waldron, her father is farmer Luke Waldron of Cloonbook.

Rapid Career

HIS mother emigrated to Philadelphia after the Great War—where half the Waldron family was already settled by then—married Scots descended air-conditioning engineer Graham. Ralph went to college in Philadelphia and to the university, intending to join the State Department consular service, he was "handpicked" for Mr. Stettinius' personal staff. Few men of his age can have such a hectic, historic nine months to look back on as eye-witness.

TRESTON (Ballyhaunis)—Oct. 13, 1945, at her residence, Cottage, Ballyhaunis, Co. Mayo, Mary Agnes, relict of Dr. James Treston, sister of Most Rev. Dr. James Treston, North Queensland; mother Heavey, G.B.A., North Queensland; mother of Mother M. Mandala, Presentation Convent, Galway of Professor Herbert Treston, M.A. B.Litt., University College, Cork, and of Col. Maurice Treston, C.B.E., Rangoon, Burma. Solemn Requiem High Mass in Logbo Church to-day (Monday) at 11 o'clock. Funeral immediately afterwards to Ballyhaunis Cemetery. American papers, please copy.

KELLY (Knock)—December 22, 1945, at his residence, Church-st., Knock, Co. Mayo, Edmund, Walter, late Royal Irish Regiment. Funeral to Knock Church, 6 o'clock (S.T.) this (Sunday) evening. Solemn Requiem Mass 11 o'clock (S.T.) to-morrow (Monday). Funeral immediately afterwards to Ballyhaunis Cemetery. American papers, please copy.

MURPHY (Ballyhaunis)—Jan. 6, 1946, at her residence, Lecarrow, Ballyhaunis, Bridget Murphy, relict of John Murphy, mother of Sister M. Conso, S.M.S., Mercy, Dublin, and of the late Judge Mercy, Dublin, and of the late Judge Murphy, Cleveland, U.S.A. Remains will be removed to Parish Church to-day (Monday) at 5 o'clock. High Mass to-morrow (Tuesday) at 11 o'clock. Funeral immediately afterwards to the Old Abbey, Ballyhaunis.

FITZGERALD (Ballyhaunis)—Jan. 4, 1946, at his residence, Bridge Street, Ballyhaunis, Edward Fitzgerald (Sen.), deeply regretted by his sorrowing family, R.I.P. High Mass to-day (Wednesday) in Logbo Church yesterday (Monday) evening at 8 o'clock. Solemn Requiem Mass to-day (Tuesday) at 11 o'clock. Funeral to New Cemetery to-morrow (Tuesday) at 11 o'clock. American and English papers, please copy.

HENEGHAN (Ballyhaunis)—Feb. 4, 1946, at his residence, Lisduff, Ballyhaunis, Patrick Heneghan; deeply regretted by his sorrowing wife and family R.I.P. High Mass to-day (Wednesday) in Logbo Church. Funeral immediately afterwards to Ballyhaunis Cemetery. English and American papers, please copy.

LYONS (Ballyhaunis)—Feb. 10, 1946, at City Hospital, Castlebar, John Lyons, Upper Main St., Ballyhaunis, deeply regretted by his family, R.I.P. High Mass to-morrow (Monday) at 11 o'clock. Funeral immediately afterwards to Bekan Cemetery.

Irish Holiday

DAY by day Ireland sees unformed American and Dominion guests and near-relatives arriving for a short holiday in Ireland. How do they react, they who come from the centre of the world's hub, to the Irish countryside. I cannot help quoting a charming letter which I received from the Irish-American private secretary to Ambassador Stettinius, premier American architect of the United Nations' Organisation.

Young Ralph Luke Graham, who was with his Chief at Calro and Yalta, at Mexico City, San Francisco and Potsdam, thus writes about his short stay among his mother's Waldrons at Ballyhaunis:

"Complete Happiness"

"WHEN I arrived in Ballyhaunis my letter had not yet been received (as I learned later) and there was no one there to meet me. The local cab driver, who knows everyone for miles around, knew my grandfather all right and took me to his farm. My first meeting with my grandfather was a very happy moment for him and me; I am the oldest of his 46 grandchildren. I met my uncles and my aunts and all their children.

"They treated me royally—stuffed me with fresh eggs, butter, home-made bread, roasts; took me on a tour of the countryside. The children showed me the farm—the chickens, the geese, the cattle, the sheep, the pigs. We inspected the bog where they cut their turf. I met the parish priest, Father McDonnell, and had tea with him. In the evening we all sat around and reminisced; the children danced and recited, and sang in both Irish and English. In all, I had two days of complete happiness with the folks who are so close to me, yet who have always been so far away."

LYONS (Skeghard, Ballyhaunis)—Feb. 13, 1946, Nellie, eldest daughter of the late John and Katie Lyons, and sister of Rev. John Lyons, St. Patrick's College, Calro, Remains removed to Parish Church, Ballyhaunis, this (Tuesday) evening at 5 o'clock. Solemn Requiem Mass to-morrow (Friday) at 11 o'clock. Interment immediately afterwards.

WALSH (Ballyhaunis)—Feb. 22, 1946, at his residence, Thomas Walsh, aged 82, Johnnie and Teresa, and sister of the Cream family for 70 years; deeply regretted. R.I.P. Solemn Requiem Mass in St. Patrick's Church, Ballyhaunis, to-day (Saturday). Funeral to family burial ground, Barnacarroll, immediately afterwards.

DEATH

O'REILLY (Ballyhaunis)—Feb. 27, 1946, at his residence, Laurence O'Reilly, R.I.P. at his residence, High Mass in Parish Church, 11 o'clock to-day (Thursday). Funeral immediately afterwards.

SEAN (Ballyhaunis)—At his residence, Gurteen Beg, Brackloon, Michael Regan, deeply regretted by his family, R.I.P. to-day (Friday). Funeral, High Mass to-morrow (Wednesday), 11.30 o'clock. Funeral immediately after. American and Australian papers, please copy.

SMYTH (Ballyhaunis)—March 13, 1946, at the Rutland Smyth, Mona, beloved wife of Patrick Smyth, Victualler, Ballyhaunis, eldest daughter of the late Michael Dillon, Claremorris; deeply regretted by her husband and family, friends, R.I.P. Solemn Requiem High Mass in St. Patrick's Church, Ballyhaunis, at 11.30 o'clock this (Friday) morning. Funeral immediately afterwards to New Cemetery.

DEATH

UI CIORIS (Logboe, Deaf Áca n-Ánann)—Máire bean Uí Cíorm, bean na Deaf Áca n-Ánann, 25 o'clock to-morrow (Wednesday) at 11 o'clock. Funeral to Logboe Church, 11 o'clock to-morrow (Wednesday) at 11 o'clock. Funeral to Bekan Cemetery.

O'LEARY (Logboe, Ballyhaunis)—March 26, 1946, Mary, relict of Michael O'Leary, deeply regretted by her family, R.I.P. High Mass to-day (Tuesday). Solemn Requiem Mass, 11 o'clock to-morrow (Wednesday). Funeral to Logboe Church, 11 o'clock to-morrow (Wednesday) at 11 o'clock. Funeral to Bekan Cemetery.

Sat., August 25, 1945.—P., August 25, 1945.

CONNAUGHT TELEGRAPH,

SATURDAY, 28th JULY, 1941

Rare Archaeological Find In Mayo.

257

According to the classification of the five Bronze Age periods described by Dr. R. A. McAlister, the eminent antiquarian and archaeologist, the "Copper Age" and the invention of the flat copper axe extended roughly from 2,500 B.C. to 1,900 B.C., a period of about 600 years.

To this distant period, then, must be assigned the date of a copper axe found by Mr. Thomas Kilkenny (MaGuire), while cutting turf some weeks ago on the bog at Falleighter, Aghamore. This interesting relic of pre-historic times ranks as the most important "find" discovered in the district so far, bridging as it does 4,000 years of Irish history, and furnishing a link with the earliest cultural development of our first metal-working inhabitants; more ancient even than the Bronze Age men, the Ernai (anglicised "Ernians") or "men of Erin."

When Mr. Kilkenny reported to Dr. Michael F. Waldron, Ballyhaunis, that while engaged in cutting turf on Falleighter bog he had found something that might prove interesting, he was asked was the object wood, stone or metal. In reply, he said it was metal of some sort, and on being asked to describe the object he produced the axe from one of his pockets and handed it over for inspection. Dr. Waldron, having elicited the information that the object was found at a depth of about five spits in what must have been the fourth or, possibly, the fifth cutting of the turf bank, suggested that the best course to adopt would be to submit it for appraisal to the experts of the National Museum. This course was agreed to and the axe was forthwith dispatched.

Dr. Joseph Rafferty, M.A., acting curator of Irish Antiquities, in a communication to Dr. Waldron, dated 28th June, 1941, acknowledging receipt of the axe, wrote: "It is a rather nice specimen, and we could certainly be glad to acquire it for our collection," adding, "it is pleasant to know that objects are still turning up in your locality." Simultaneously, he communicated with the finder, making him a generous offer which was promptly accepted; and the axe after its long sleep in the bog now finds a permanent home in the national collection amid appropriate and congenial surroundings, evidence of the cultural attainments of our ancestors 4,000 years ago. A reflection to stir the most sluggish imagination?

"ANTIQUARIAN."

Ballyhaunis, 14/7/46.

The Western People.

Sat., March 30, 1946.

BALLYHAUNIS PRIEST'S DECORATIONS

Father Thomas Poudy, assistant at Holy Infant's Church, Astley Bridge, Bolton, six years on army chaplain, serving rom E. Alamen to Sicily with the 8th Army, and then from D-Day onwards on the Continent, has received the Belgian decorations of Chevalier of the Order of Leopold II, with Palm, and the Croix de Guerre, 1940, with Palm. Fr. Poudy is a native of Ballyhaunis, Co. Mayo, and was ordained in 1932. He was with an armoured brigade headquarters from the beginning to the end of the war, and has been asked to write a record of the brigade's campaigns. He was mentioned in despatches in March, 1945, for distinguished service.

HAYDEN (Ballyhaunis) - June 28, 1941, at his residence, Abbey Quarter, Ballyhaunis, Co. Mayo, William Hayden (late of G.N.R.). High Mass to-day (Wednesday) at 10 o'clock. Funeral immediately afterwards to New Cemetery.

GREEN (Ballyhaunis) - May 12, 1941, at his residence, Windsor Villa, Austin Joseph (Beretiz of Co. Mayo), deeply regretted by his sorrowing wife and a large circle of friends. R.I.P. Remains will be removed to St. Patrick's Church, Ballyhaunis, to-day (Monday) at 7 p.m. Solemn Requiem Mass to-morrow (Tuesday). Funeral immediately afterwards to New Cemetery, Ballyhaunis.

MURRAY (Ballyhaunis) - May 10, 1941, at his residence, Devila, Ballyhaunis, Patrick F. Murray (merchant), deeply regretted by his wife, family and friends. R.I.P. Remains will be removed to St. Patrick's Church this (Monday) evening at 8 o'clock. Burial to-morrow (Tuesday) after Requiem Mass.

LYONS (Ballyhaunis and Lucan) - May 30, 1941, at Baggot Street Hospital (Private Section), May, deeply-regretted wife of Bernard Lyons, Bridie St., Ballyhaunis, and daughter of the late Austin Lyons, P.C. and Cora Lyons, Coraville, Lucan; deeply regretted. R.I.P. Mass at St. Mary's Church, Lucan, to-day (Saturday) at 10 o'clock. Funeral at 3 o'clock to Rober Cemetery.

CRIBBIN (Ballyhaunis) - June 9, 1941, at Royal City of Dublin Hospital, Sean, youngest son of Mrs. Mary E. Cribbin and the late Thomas Cribbin, P.O. Leasarrow, and brother of Rev. M. Cribbin, O.C. Montevia; deeply regretted. R.I.P. Remains will be removed to St. Patrick's Church, Ballyhaunis, this (Tuesday) evening, arriving by road at 7 o'clock. Funeral after Solemn Requiem Mass at 11 o'clock (8 P.M.) to-morrow (Wednesday). American papers, please copy.

CONNAUGHT TELEGRAPH, 25th MAY, 1946.



THE LATE MR. AUSTIN J. GREEN, Sheriff of County Mayo, whose widely-regretted death was reported in our issue of last week.

CRIBBIN (Ballyhaunis) - June 29, 1941, at her residence, Toghra, Ballyhaunis, Anne Cribbin, mother of Sister M. Michael, St. Louis Convent, Clochar, Co. Tyrone, and grandmother of Sister M. Philip, Convent of Mercy, Ballina; deeply regretted by her family and friends. R.I.P. Remains were removed yesterday (Sunday) evening to St. Patrick's Church, Solemn Requiem High Mass to-day (Monday) at 11.30 o'clock. Burial immediately afterwards.

GLAVEY (Ballyhaunis) - Aug. 20, 1941, at her residence, Knox Street, Delta, relict of John Glavey, R.I.P. Remains were removed to Parish Church, Ballyhaunis yesterday (Tuesday) evening at 9 o'clock. High Mass to-morrow (Thursday) at 11 o'clock. Funeral immediately afterwards to family burial ground, Ballyhaunis.

TIGHE (nee D'Alton) (Labbrovo, Ballyhaunis) - Sept. 15, 1941, Margaret, relict of Thomas Tighe, late of Labbrovo, Ballyhaunis, sister of the late Dean D'Alton, Ballinrobe, and aunt of his Grace Most Rev. Dr. D'Alton, Archbishop of Armagh; to the inexpressible grief of her children and grandchildren. Remains will be removed this (Monday) evening at 8 o'clock to Clonsilla Church. Requiem High Mass to-morrow (Tuesday) morning at 11 o'clock. Funeral immediately afterwards to Ballyhaunis.

SAULFIELD (Ballyhaunis) - Sept. 17, 1941, at his residence, Abbey Street, Ballyhaunis, James Saulfield; deeply regretted by his wife and relatives. Funeral arrangements later.

No. 25 16/5/46 19
Received from Dr. M. F. Waldron
Ballyhaunis the sum of
£ Per shillings and pence
Twenty shillings and pence
E W F
25 July

Patrick Joseph McCrean, on the grief of his family and of friends. Burial from 10.30 p.m. to-day (Sunday) after Requiem Mass at 10 o'clock. American papers,

ed by the community generally are not private but public property. They are no more the property of, say, the hon. secretary or other custodian, than are

ately after last Mass to-morrow (Sunday) to the New Cemetery.

Appreciation

THE LATE MRS. ANNIE G. O'HIGGINS, GALWAY

When on Monday morning, the 29th April last, the melancholy news reached Ballyhaunis that "Annie Carney" (as she was affectionately and familiarly known to all her numerous friends and acquaintances) had passed away, after a brief illness, to her eternal reward, there was an outpouring of grief and sorrow, heartfelt and sincere, such as had been rarely witnessed before in the locality. And it was no wonder at all that the tidings of her premature demise struck such a deeply sympathetic chord in so many hearts; for, almost since her childhood she had, without effort or design, established herself as a popular figure and prime favourite in the community, where her grace, charm and varied social gifts exercised a magic influence over all with whom she came in contact, and drew friends to her side as the magnet draws steel.

Without the slightest trace of affectation, snobbery or pretence, "Annie" grew up from girlhood to womanhood; a fine personality fashioned in Nature's choicest mould, and blessed and adorned with parts so varied and remarkable, that in a long lifetime one might scarcely hope to meet another like her in manner, temperament and character: in manner open and above board; in temperament sweet and genial; in character sincere and loyal to the last. Her's was a sunny and vivacious disposition characterised by a keen, bright and quick intelligence, mellowed by the saving grace of an exquisite sense of humour. The soul of good nature, kindness and Christian charity, her sympathies went out to the poor and the needy in their hour of want. Unselfish and generous to the utmost limit her way through life was blessed by the fervent prayers of many a grateful person to whose aid she came with outstretched hand in the moment of their blackest and direst need.

Essentially a religious and innocent soul, without guile or malice towards any of God's creatures, she lived the life of a good, practical Catholic, setting a sublime example to her family. And when the time came for her to depart from this vale of tears and sorrows and mournings, she set out towards the brighter life of Eternity with the resignation and confidence of a sincere Catholic believing in and relying on the infinite merits of the Saviour. With a calm and serene smile on her lips she said farewell to all that was dear to her on earth, husband, relatives, friends and the children she loved so ardently. As a good Catholic she lived, and as a good Catholic, fortified and consoled by the rites of Holy Church, she passed from earth to the sunshine and flowers of a brighter and more benighted May day than this dreary earth has ever known.

Third daughter of Mr. and Mrs. Jas. Carney, Knox St., Ballyhaunis, the late Mrs. O'Higgins was a member of one of the oldest and most respected families in the district. In April, 1937, she married Mr. P. J. O'Higgins ("Paddy"), a director and sales manager of Messrs. Crean & Co., Dublin, and also a director of the Galway Printing Co., a gentleman whose intimate association with the G.A.A. and the struggle for national independence, is well and widely known throughout the length and breadth of the land. A noble wife and housewife, she founded a happy home in Fr. Griffin Road, Galway, and has now bequeathed to her bereaved husband and four children, a lasting monument to her skill, taste and untiring industry, where an atmosphere of homely comfort and repose combines throughout with Catholic sentiment.

COMMERCIAL TRAINING

Shortly after she had left the Sisters

of Mercy Schools, Ballyhaunis, the late Mrs. O'Higgins was appointed to the responsible and onerous post of bookkeeper, cashier and steamship booking clerk, in the extensive firm of Messrs. Henry and Sons, Ballyhaunis, where she won golden opinions from both the public and auditors for her efficiency, courtesy and readiness to leave nothing undone to meet the wants and wishes of the large clientele who then patronised that well-known establishment. After Messrs. Henry and Sons disappeared from the commercial field, following the deaths of the proprietors, Miss Carney, as she then was, took up a job in the firm of Messrs. Loughlin, Murphy and Boland, printers and lithographers, Dorset Street Dublin, where her ability, efficiency and honesty favourably impressed Mr. Colm O'Loughlin, M.A., the well-known author and founder of the present famous publishing firm known as "The Sign of the Three Candles," Fleet St., Dublin. On the disappearance of the original firm Mr. O'Loughlin generously offered her employment in his new enterprise, but she returned to her native county and accepted an appointment as accountant in the firm of Messrs. Bourke, Castlebar. Of Mr. Colm O'Loughlin she always spoke in the most glowing terms of praise, and when he learned of her death, his letter of condolence on behalf of himself and other members of the firm, conveyed a touching tribute to her memory and achievements.

It was while engaged in the firm of Messrs. Bourke that Miss Carney detected the artistic potentialities of Mr. Thomas Bourke's son, Michael, then just a schoolboy. On her frequent visits to Ballyhaunis she never failed to mention the wonderful promise he showed, and on one occasion brought up a number of specimens of his drawings to show to friends, in order to prove that here was a budding artist whose work would one day be recognised by experts. She had at the same time some very promising drawings executed by another young Castlebar schoolboy, a Master Dermot Fahy if I rightly remember. Mr. Michael Bourke followed his star and developed his talents. He is now Director of the Dublin School of Art. It is to be regretted, I think, that Master Fahy did not persevere also and seek artistic laurels; for undoubtedly his performances displayed nascent genius.

A FRIEND IN NEED

Miss Carney's next appointment was in the old-established firm of Messrs. Cloran, Tuam, then flourishing under the efficient management of the late Mr. Stephen Keane, who prized her work highly and relied on her implicitly in all his difficulties. Even after her marriage, and long after she had left Tuam, Mr. Keane sought at times her help in preparing the books for audits, and she never let him down. That was characteristic of her. Throughout her whole career the keynote of her character was reliability and dependability. Always and ever she could be looked upon as the friend in the crisis of difficulty and trouble.

As a letter writer she excelled in an eminent degree. Her letters home and to her friends were all that they ought to be—models of their kind—spontaneous, chatty, full of delightful and interesting detail. Free and fluent in composition, and dashed off at lightning speed in a lovely style of penmanship; neat, artistic and legible. One of her most regular and esteemed correspondents was her uncle, Very Rev. Joseph Carney, Pastor of the Immaculate Conception Rectory, Lexington, Missouri, U.S.A. On one occasion, in the substance of his patriotic fervour he dropped a hint that it was a pity she could not write her letters in Irish. Whereupon, in return she sent him a lengthy acknowledgment entirely in Irish containing not even a single word of English! And this pleased the Rev. uncle in a terrible predicament as his knowledge of Irish was not sufficiently extensive to enable him to interpret the epistle. The story is told that he appealed to Mr. de Valera (who happened to be touring

the States at the time, and by a fortuitous coincidence of circumstances, was on the spot as a guest of Mr. Carney). Mr. de Valera very kindly and courteously solved the amusing difficulty, by inviting correspondence in Irish from his favourite niece.

CHESS PLAYER

The late Mrs. O'Higgins was a real sport. At games of skill or chance she was equally a good loser and winner. There were few indoor games at which she was not an adept. When quite a young girl she mastered the fundamental rules and principles of the difficult game of Chess with astonishing rapidity. She was the only lady competitor at the Tallteann Games, revived in July, 1924, and thus made a bit of history. She played a splendid game in the Regent Room, T.C.D., against a crack competitor from one of the Dublin clubs, and evoked a warm tribute to her dexterity from the editor of the Chess section of the "Saturday Herald." Her portrait was reproduced at the time in the "Irish Independent" and several English papers. Some of her recorded games were also published in the "Saturday Herald." She was one of the very few in this country who ever played the ancient-Chinese game known as Wei-ch'i, said to be the most ancient of all games known to mankind.

In passing it might be mentioned that she was a particular friend and favourite of the late Mr. P. A. Wadron, the "Bad of Ballyhaunis," and the author of "The Half-Ounce of Taxy," the "Mayor of Ballyhaunis," etc. They enjoyed many a hearty laugh and joke together and often

For the first to read some of his witty productions in verse and prose.

But Annie Carney is no more. No more will her merry laugh be heard. Still and cold is her once big, generous heart. Gone is her warm, sunny smile. Her work here below is finished. A pure and beautiful spirit has left this vale of tears for a brighter home beyond the skies. Our sympathy goes out to her bereaved husband, family and relatives. May she rest in peace.

AN OLD FRIEND.

16th May 1946.

Friday, September 6, 1946.

RADIO EIREANN.

Athlone: 531 metres; Dublin, 222.6 metres; Cork: 241.9 metres.

1.0—Concert, 1.40—News, 1.45—Sponsored Programme, 2.0—2.30—Concert (Contd.).

6.0—"The King's Secret," by Michael Wadron, told by Dan O'Herlihy, 6.35—Mollie Nichols sings Two Plans, 6.40—News, 7.0—Charles Ryan (Baritone), 7.15—"An Ellipse," Cantata of Sheamus O'Neill, Lethbridge Sean O'Leary, 7.30—"Schubert's Mazurka" (Rimsky-Korsakov)—Recorded.

GRiffin (Ballyhaunis)—Sept. 24, 1947. At Our Lady's Hospice, Harold Cross, Joseph, third son of Michael and Mrs. Griffin, Ballyhaunis, deeply regretted by his sorrowing mother, father, brothers and sisters, R.I.P. Remains removed to Ballyhaunis Parish Church tomorrow (Thursday), arriving 8.40 o'clock. Mass at New Cemetery after 11 o'clock. Mass tomorrow (Friday).

LAVan (Ballinacorney)—At his residence, Bernard V. Lavan, beloved husband of Annie M. Lavan and brother of Mother Columba and Sister Vincent, Ballinacorney; Sister Joseph Carlow; Sisters Catherine and Terence, Ballinacorney. His sorrowing wife and family, R.I.P. Remains will be removed to Ballyhaunis Parish Church tomorrow (Friday) at 5 o'clock. High Church tomorrow (Saturday), arriving 8.40 o'clock. Funeral immediately afterwards to cemetery, Ballyhaunis.

DAVIS (Cloonahavilly, Frenchpark)—Nov. 25, 1947. Cecil William Davis, youngest son of the late Dr. William Davis, Ballyhaunis. Remains removed to Frenchpark Catholic Church yesterday (Sunday) evening. Funeral to Cloonahavilly Cemetery to-day (Monday) at 3 o'clock. Private copy.

FREELy (Ballyhaunis)—Jan. 24, 1948. At his residence, Island Head, Michael Freely, at an advanced age, deeply and deservedly regretted. R.I.P. Requiem High Mass in Parish Church to-day (Monday) at 11 o'clock. Funeral to New Cemetery at 1 o'clock.

to be paid, he was sent to the hospital in March, 1945, for the treatment of his condition. He was discharged on March 19, 1945, and returned to his home in Galway. He was again admitted to hospital in May, 1945, and died on May 25, 1945. He was buried in the New Cemetery, Galway, on May 27, 1945. He was 68 years of age at the time of his death. He was a member of the Galway and County Council, and was a prominent member of the community. He was a man of high character and was highly respected by all who knew him. He was a devoted husband and father, and was a man of high moral character. He was a man of high intelligence and was a man of high achievement. He was a man of high character and was highly respected by all who knew him. He was a devoted husband and father, and was a man of high moral character. He was a man of high intelligence and was a man of high achievement.

by the community generally are not private but public property. They are no more the property of, say, the hon. secretary or other custodian, than are

quietly after last Mass tomorrow (Sunday) to the New Cemetery.

OBITUARY

DEATH AND OBSEQUIES OF MR. PATK. A. WALDRON, EX-M.T., KNOX ST., BALLYHAUNIS.

The universally lamented death of Mr. Patrick A. Waldron, who passed of Ballyhaunis Boys' National School, which took place at the family residence, Knox St., Ballyhaunis, on Monday night, 20th November, 1942, leaves behind the life of his native town and parish one who commanded respect and admiration in unqualified manner. As a teacher did in his time, the well-known popular educator, studied respect and unqualified confidence of young and old amongst all classes in the community.

For those who knew a century the late Mr. Waldron, looked amongst the best known and distinguished members of the Irish education profession. On the completion of his schooling under the late Mr. Martin Fitz P.N.T., at the Ballyhaunis B.N.S., the late Mr. Waldron, having distinguished himself as King's Scholarship Examination, was invited to teaching at St. Patrick's Training College, Drumcondra, where during the ensuing few years, he took of many appointments and found deep amongst fellow-teachers from all parts of Ireland, some of which were reserved from some time to later years. At Drumcondra he read a great amount of literature relating to the examination and grading in accordance with the highest qualifications.

Soon afterwards we find his appointment to the principalship of the boys' school at Derrynac, Ballyhaunis, at which time he must have been one of the youngest teachers in Ireland being a paragon of such severity and responsibility. Here he remained in charge until the principalship of the Ballyhaunis B.N.S. was vacated consequent to the death of Mr. Martin Fahy, when he was promoted to fill the vacancy in the then manager, the late Very Rev. John P. Connor Canning, P.P., V.F., Ballyhaunis. His remaining years in the service were spent in this post, from which he retired in 1932, on obtaining the age limit for male teachers and completing the maximum period.

A gifted, busy writer an article, sketch or letter from the pen of the deceased was an event of not alone local but national interest and importance. Though of rare occurrence in late years, such his output on the whole, under all these heads, was voluminous, and many of these have appeared through the years in our columns. Many of his sketches, farces and comedies have been presented in Ballyhaunis by local amateur troupes and by amateur societies and professional touring companies in all parts of the county.

Mr. Waldron was a member of no mean order as well as a gifted poet, and a number of his songs were set to music and sung at social functions and parties all over the countryside. Down to within a few months of his passing the deceased had enjoyed robust health, and when he was obliged to retire to his room there were anxious daily inquiries by friends from near and far about his condition. The good priests of the parish and the local Augustine Fathers were reverencing to his spiritual ministrations at the sick bedside, while the periodic visitations of the Holy Spirit left calm and consolation in their train. When the patient passed to his eternal reward he had the comfort of the last rites of Holy Church and the presence of his birthplace brother and sister.

On Wednesday morning at 11 o'clock solemn Requiem High Mass was offered up in the presence of a large and representative congregation for the latter eternal repose of the departed soul. The celebrant was Rev. H. Curley, C.C., Assens, Rev. T. A. Jennings, C.C., Ashmore, Very Rev. M. B. O'Sullivan, O.S.A. Prior, and master of ceremonies, Very Rev. G. J. Prendergast, P.P. The priests in the sanctuary included Very Rev. F. McDermott, P.P., Ballyhaunis; Rev. E. A. Mansfield, O.S.A.; Rev. Fr. Egan, C.C., Aghamore; and Rev. Paul Costello, C.C., do. In requesting the prayers of the congregation for the repose of the deceased's soul, Fr. Prendergast paid a glowing tribute to his memory and expressed the sympathy of the priests and parishioners with the bereaved brother, Dr. M. F. Waldron, and sister, Miss Kate Waldron, in their loss.

The final absolution having been pronounced, the coffin was borne from the church through files of past and present pupils in the church grounds, and was carried in processional order in the cortege. As the coffin was carried through the streets by young men, all business was suspended and blinds drawn as a small tribute of respect to the fond memory of a loving and brilliant son of Ballyhaunis who left this world the better for his having shared its smiles and frowns, its sweets and bitters, its successes and vicissitudes.

The general cortege which was largely representative of Ballyhaunis and surrounding parishes, included numbers of sympathisers from Counties Galway and Roscommon. At the new cemetery, Very Rev. G. J. Prendergast, P.P., who officiated at the graveside, was assisted by Very Rev. M. B. O'Sullivan, O.S.A.; Very Rev. F. McDermott, P.P., Ballyhaunis; Rev. E. A. Mansfield, O.S.A.; Rev. H. Curley, C.C.; Rev. T. A. Jennings, C.C.; Rev. Paul Costello, C.C.; and the Rev. Fr. Egan, C.C., Aghamore.

The chief mourners included: Mr. Michael F. Waldron, L.L.D. (brother); Miss Kate Waldron (sister); Mr. David Fitzmaurice and family, Ballyhaunis; Miss Nora Fitzmaurice, do.; Mrs. L. Mullican, Cooisafarna, Messers Myles and Patrick Waldron, Brackloon; Misses Nora and Sarah Waldron, do.; Masters Anstin and T. Fitzmaurice, Tober; Mr. and Mrs. Peter Hanrahan and family, Abbey St.; Mr. and Mrs. Michael Hanrahan and family, Tober; Mr. and Mrs. Thomas Hanrahan, Ballyhaunis; Mr. and Mrs. James Carney and family, Knox St.; Mrs. Annie Higgins, Galway; Mr. and Mrs. David Jordan and family; the Misses Della, Ellen and Lizzie Grealy, Knox St.; Mrs. D. Grogan, Derrynaconig; Miss Kathleen Grogan, do.; Mr. James Waldron, do., etc. (consists).

WALDRON (Ballyhaunis)—November 9, 1942, at a residence, Knox Street, P. A. Waldron (P. Waldron), ex-M.T., Author and Poet, only brother of Michael F. Waldron, L.L.D., deceased, by a large circle of relatives, friends and admirers. R.I.P. Burial was performed in St. Patrick's Church, Ballyhaunis. Burial took place after solemn Requiem Mass on Wednesday.

DEATH OF WELL-KNOWN BALLYHAUNIS MAN Mr. P. A. Waldron, one of the best known figures in South Mayo, died at his home, Ballyhaunis, on Monday, "P.A." as he was called, was for many years teaching in Derrynaconig and Ballyhaunis schools, retiring on pension about 40 years ago. He was a well-known contributor to many newspapers and periodicals, and was the author of "Waldron, Ballyhaunis." All business was suspended in Ballyhaunis and blinds drawn in houses as the funeral went through the town on Wednesday. Public representatives and members of legal and medical professions attended.

The funeral took place of Mr. P. A. Waldron, ex-M.T., who died at Knox St., Ballyhaunis. He was an author and poet, and many of his sketches have been produced throughout the county.

Famous Mayo Writer Passes. 270

THE LATE MR. P. A. WALDRON, EX-M.T.,



A TRIBUTE BY LAURENCE J. McHUGH.

author, poet and playwright, whose lamented death took place at his residence, Knox St., Ballyhaunis, on Monday Nov. 9, 1942. The deceased was only brother of Mr. Michael F. Waldron, L.L.D., Ballyhaunis.

From Ballyhaunis came the news Throughout the land to-day, That its best beloved citizen, Alas! has passed away; The man who taught its children, For fifty years and more, Has gone to reap his rich reward On the eternal shore.

The bells are tolling gently A stillness fills the air, All blinds are down in reverence, And every head is bare, As the imposing cortege, Winds slowly on its way— The cortege of a gifted man— Our own beloved P. A.

A man of many brilliant parts— Esteemed both far and wide, His loss will be mourned Throughout the countryside— Through Mayo that he served so well By heart and hand and pen, The guide, philosopher and friend, To all his fellow men.

Oh! may the grass grow green above His honoured, hallowed grave The while we pray the Lord of Hosts 'His simple soul will save; And with this tribute to my friend What more is there to say, Save just to wish a long farewell To grand old dear P. A.?

75 Ir. Beechwood Ave., Ranelagh, Dublin.

MASS NOTICE.

WALDRON—Solemn Requiem High Mass will be offered for the repose of the soul of the late Mr. P. A. Waldron, Knox St., Ballyhaunis, to-morrow (Saturday), November 21, at 11 o'clock, in St. Patrick's Church, Ballyhaunis, also 10 o'clock on Sunday next, November 22, in St. Mary's Abbey, will be offered for the repose of his soul. Both Masses at request of his next of kin.

WALDRON—The sister and daughter of the late Mr. P. A. Waldron, Ballyhaunis, wish to thank sincerely all who sympathised with them in their recent bereavement, those who sent Mass cards, letters and telegrams of sympathy or personally attended the obsequies with a special word of appreciation to the good P.P., his curates and the other clergy, secular and regular, of the district, as well as to the past pupils and the local Boy Scouts for their magnificent and impressive tribute to a deceased, trusting this acknowledgment will be accepted by all.

PASSING

OF BRILLIANT BALLYHAUNIS MAN

DEATH AND OBSEQUIES OF MR. P. A. WALDRON.

As already announced in a past issue, the lamented death of the widely-popular and well-known Mayo genius Mr. P. A. Waldron, ex-N.T., litterateur, author and poet, took place at his residence, Knox Street, Ballyhaunis, on Monday, 9th inst. And not alone amongst his immediate relatives, friends and fellow-townsmen did the sad event evoke feelings of sincere sympathy and regret, but even throughout a far more numerous circle who knew him only by repute, or through the medium of his humorous writings or witty remarks. Unquestionably, he was by general acknowledgment the premier wit of Mayo, rivalling, if not actually surpassing in spontaneity, subtlety and suggestiveness the famous Father Healy, of Little Bray. From its origin almost, and for many a long year, he contributed a regular feature to the *Western People* under the pen-name "A. P. Nordlaw," or other pseudonyms and introduced a new note in provincial journalism by incorporating humorous sketches and witty topical verse in his "Ballyhaunis Notes." He was personally acquainted with the earlier editors of the paper, notably the late Mr. P. G. Smyth, the author of "The Wild Rose of Lough Gill" and other Irish romances, and also the late Mr. T. A. Walsh, with whom he remained on terms of friendly intimacy to the end of the chapter. Indeed, it might truthfully be said of P. A. that he never lost a friend or made an enemy. He seemed to hold a very special and unique place in the affections and esteem of young and old alike by reason of his evident sincerity, joyousness and readiness to place his great gifts at the disposal of the community. And it would be no exaggeration to say that never before in the history of Ballyhaunis has the passing of a popular and well-known resident evoked such deep manifestations of sorrow and regret. All who knew him seemed to feel his loss with a sense of personal bereavement. And this is amply borne out by the numerous tributes to his character and gifts that have streamed in from all quarters since his demise was announced. An ascetic and saintly religious, inured for many years in an austere monastery, writes:—"Illustrious P. A. I will remember and now recall the days long ago when P.A. was a name to conjure with. We all dreaded his gifted pen in the columns of the *Western People*. He was, no doubt, an able man and an able controversialist. God be good to him." Another member of a well-known religious order in the course of a letter of sympathy says: "My sincere sympathy on the death of poor P.A. He was indeed a soul without guile and the heart of a child that loved to be merry. He will be long remembered by all who ever met him, for he had a pleasant wit and mind above the common which endeared him to all his acquaintances. For myself I will not forget him in the Mass, and many a priest and teacher will remember him through Ireland." A fellow-student of his in St. Patrick's Training College, Drumcondra, says—"My life-long friend, poor dear P. A. Waldron! Incomparable genius! Some 50 years ago he and I with 158 others were fellow-students in Drumcondra. How well I remember that he was the life and soul of the entire college, his wit and humour unquestioned ability standing clearly out, above and beyond, all his colleagues. Wherever you saw a smiling, happy crowd it was safe to bet P.A. was there—the focus of all the fun." And thus the same story runs through message after message, bearing eloquent testimony to his many-sided gifts of head and heart.

In a sense P.A. embodied the modern history of Ballyhaunis. He laid the foundations for all its cultural and social activities and set the standards of achievement. Whatever he put his hand to he tried his best to make it a success, and spared no pains or trouble to that end. It was he who first introduced the G.A. into the district, and promoted football clubs and athletic sports under these rules. He was the motive power in forming the first Dramatic Society, and

when the first venture of theatricals was made, in December, 1889, by the staging of "Robert Emmet" he not only played in the cast, but even then wrote a fine prologue for the drama which he recited before the curtain rose. In many a subsequent dramatic and variety entertainment he participated, playing in the parts of humorous characters, and contributing original songs, sketches, music and plays from time to time. Whenever anything of public interest had to be done, the willing services of P.A. were requisitioned and his fertile brain and ready pen set in motion.

As chief hon. secretary for the new Church Committee he devoted much of his time and versatile talents towards raising funds for the religious and charitable objects of the parish. When the Gaelic League extended its ramifications to Ballyhaunis, P.A. took up the movement with enthusiasm and lent a hand in organising entertainments, training singers and setting songs to music, as well as adjudicating in art, music and industry at county Feisannas. Whenever any project for improving the amenities of the town was mooted, whether it was the provision of a reading room and library, or public lighting, health and municipal cleanliness, P.A. was there to advocate them. He was the first journalist in the district, starting with the local Press and becoming associated in time as area correspondent with the Dublin dailies, the Central News, Press Association and other journalistic institutions. An expert shorthand writer, he acquired a high speed Pitman certificate as long ago as 1886, and gratuitously taught others the winged art, many of whom are now in America reaping the fruits of his tuition, though he himself was only self-taught. His shorthand script, like his ordinary penmanship, was remarkably beautiful and legible. As a calligraphist he must have been one of the finest and most rapid in Ireland, and specimens of his marvellous handwriting attracted admiration wherever seen. He was an omnivorous reader, too, and had read and re-read almost everything worth reading.

Born in July, 1867, P.A. received his early education at the Ballyhaunis Boys' School, where he acquitted himself with distinction all through the course from his earliest days. Our modern educationists and educational reformers will doubtless be surprised to hear that Greek and Latin were taught in this local school, those days, and the senior pupils amongst whom was P.A., were presented for examination in the usual way at the annual results tests, as the old school records still in existence testify. Later on Irish was included also as an "extra" subject. In 1889 he was appointed monitor, and having negotiated the prescribed tests became a duly qualified national teacher in 1885, in which year he was appointed by the late Canon Waldron, P.P., as assistant, a position he held until called up for training in 1894. Having graduated from St. Patrick's Training College, Drumcondra, as a first class teacher, he was appointed the first principal in the newly erected Derryles schools, a few miles from Ballyhaunis, by the late Canon Canning, P.P., one of his greatest admirers. When in 1909 the late Mr. Martin Fahy, principal of the Ballyhaunis Boys' School, died he was succeeded by P.A., and as principal of this school he remained up to his retirement on pension in 1932. Thus from 1880 to 1932 P.A. was connected with the teaching profession, always beloved and esteemed by his fellow-teachers, and revered by the thousands of

pupils who passed through his hands.

For the past year he had been perceptibly and progressively declining in health, but the old spirit remained undimmed and undimmed to the last. He had been under the expert care of Dr. A. Smyth for some months, and every possible resource of science was adopted to alleviate his ailments and prolong life. His spiritual needs were attended to by the parish priest, Very Rev. G. J. Prendergast, and Father Curley, C.C., who maintained frequent contact with him up to the last. The good Sisters of Mercy also came with their comfort and consolations. Fully resigned to the Divine Will, and fortified by the rites of holy religion, he passed peacefully and calmly into eternity.

At 6 o'clock on Tuesday evening the remains, carried on the shoulders of past pupils, and escorted by a guard of honour composed of the local Boy Scouts, were conveyed from his residence to St. Patrick's Church, where they were received by the parish priest and the clergy, secular and regular, of the parish. On Wednesday morning, at 11 o'clock, Solemn Requiem Mass was celebrated for the happy repose of deceased's soul in the presence of a large and representative congregation. Rev. Hugh Curley, C.C., being celebrant; Rev. T. A. Jennings, C.C., deacon; Very Rev. M. B. O'Sullivan, O.S.A., Prior, sub-deacon, and Very Rev. G. J. Prendergast, P.P., master of ceremonies. Other priests present included Very Rev. Francis P. MacDermott, P.P., Ballinlough, Rev. E. A. Manfield, O.S.A., St. Mary's Abbey, Ballyhaunis; Rev. Paul Costello, C.C., Aughamore, and Rev. M. Egan, C.C., Aughamore.

The funeral from the church to St. Patrick's cemetery was the most solemn and impressive ever seen in the history of Ballyhaunis. A stillness as of death prevailed throughout the streets as the mournful procession slowly moved onward, past and present pupils marching in professional order and bearing the coffin on their shoulders, the Mayo Boy Scouts Troop under Scoutmaster Seamus Durkan forming a guard of honour. At the graveside Father Prendergast, assisted by all the clergy present at the obsequies, officiated, and remained until the last green sod was placed in position over beloved P.A. The special pall bearers were Messrs Michael A. Patrick T., Joseph and Seamus Waldron, Knox St.

The chief mourners included Dr. M. F. Waldron (brother); Miss Kate J. Waldron (sister); Mrs. Annie G. O'Higgins, Galway; Mr. David Fitzmaurice and family and Miss Nora Fitzmaurice, Ballinlough; Mrs. Mulligan, Coolafarna, Lessers Patrick and Myles Waldron and Miss Nora and Sally Waldron, Brackin; Misses Delia, Ellen and Liza O'Reilly, Knox Street; Mrs. M. Foudy, Mrs. R. Follard, do.; Mrs. Nora Fitzmaurice and family; Mr. P. J. Waldron and family, Knox St.; Mr. and Mrs. Peter Hannon and family, Abbey St.; Mr. and Mrs. Thomas Hannon, Main St.; Mr. James Carney and family, Main St.; Mrs. G. Grogan and Miss Kathleen Grogan, Derrylescong; Mr. James Waldron, do.; Mr. David Jordan and family, Lecarrow; Mr. and Mrs. Michael Hannon and family, Together, etc., etc.

And so passed away the genial and brilliant P.A., mourned and regretted by all who ever knew him, a link with the old times when Ballyhaunis was little known and had few of the modern amenities and facilities of modern urban life. In many ways he served to rouse it and to direct its energies towards useful ends and to set up standards for others to aspire to. "After life's fitful fever he sleeps well." May he rest in eternal peace!

IN MEMORY OF P. A. WALDRON

A Tribute by L. J. McHugh.
From Ballyhaunis came the news
Throughout the land to-day,
That its best beloved citizen
Alas! has passed away.
The man who taught its children
For fifty years and more
Has gone to reap his rich reward
On the eternal shore!

The bells are tolling gently,
A stillness fills the air,
All blinds are down in reverence
And every head is bare
As the imposing cortege
Winds slowly on its way—
The cortege of a gifted man,
Our own beloved P.A.

A man of many brilliant parts,
Beloved both far and wide,
His loss will long be mourned
Throughout the countryside.
Through Mayo that he served so
well,
By heart, and hand, and pen,
The guide, philosopher and friend
To all his fellow-men.

Oh! may the grass grow green above
His honoured, hallowed grave,
The while we pray the Lord of Hosts,
His simple soul will save;
And with this tribute to my friend
What more is there to say?
Save just to wish a fond farewell
To grand old dear P.A.
75 Lr. Beechwood Ave.,
Dublin, Nov. 9th, '42.

WALDRON (Ballyhaunis) - The sister and brother of the late Mr. A. Waldron desire to return their sincere thanks to all who sympathized with them in their bereavement; to those who sent Mass cards, telegrams and letters; and to those who attended the Requiem Mass and funeral, and those who called upon them personally; offering a special word of thanks and appreciation for the good Parish Priest, the clergy, secular and regular of the parish, and all other clergy who attended the obsequies, as well as to the past pupils and the Rev. Scott and Rev. O'Connell, whose acknowledgment will be accepted by all.

WALDRON (Ballyhaunis) - Nov. 5, 1942, at his residence, Knox Street, P. A. Waldron, P. Northing, ex-N.T., Author and Poet; only brother of Michael F. Waldron, LL.D.; deeply regretted by a large circle of relatives, friends and admirers. R.I.P. Remains were removed to St. Patrick's Church on Tuesday evening. Burial took place after Solemn Requiem Mass on Wednesday.

ACKNOWLEDGMENT.
WALDRON - The brother and sister of the late Mr. Patrick A. Waldron, ex-N.T., Knox St., Ballyhaunis, are in receipt of Mass cards and messages of sympathy from kind and thoughtful friends from kind and thoughtful friends from all parts of the country, and for those, together with other public and private gestures of regret and condolence, they desire to express sincere thanks and grateful acknowledgment, and to assure all that they were a source of great consolation to them in their bereavement.

WALDRON (Ballyhaunis) - April 23, 1947, at his residence, Knox Street, P. A. Waldron, Merchant, deeply regretted by all. Remains will be removed to St. Patrick's Church on Tuesday evening. High Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

WALDRON (Aghamore) - Feb. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

WALDRON (Keshbegone) - Oct. 20, 1943, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

VERY REV. JOHN WALDRON

Rev. H. Curley, C.C., Ballyhaunis; Rev. Dr. J. Rodgers, C.M., All Hallows Church, Dublin, and Very Rev. P. J. Waldron, P.P., Keshbegone, County of Kerry, the officiating priests at the Solemn Requiem Mass in 1895. Father Waldron had shown himself a man who fulfilled every task fully without courting the limelight and had left a record behind him for posterity in the parishes of Glomur, Killyvalley and Clomberna, and above all in the parish to which he had been appointed 21 years ago. The improvements he had effected in the church, parochial schools, and schools, and standing in the eyes of his people and sound judgment, while as a priest he never deviated from the straight path.

Chief mourner: Mrs. Thomas Evans Joyce, Ballyhaunis; Mrs. Rodgers, Aghamore; Misses Mary and Sarah Waldron, Dublin; sisters, Mrs. J. Waldron, Ballyhaunis; sister, Mrs. Magdalen Waldron, Mrs. Mary Joyce, Dublin; Mr. and Mrs. Mullins, Dublin; nephews and nieces.

WALDRON (Carroonagh, Ballyhaunis) - Feb. 12, 1943, at his residence, Carroonagh, Mrs. Kate Caulfield, Carroonagh, Ballyhaunis. John Waldron, late of Antrim, Ireland, deeply regretted by all. Remains will be removed to St. Patrick's Church on Tuesday evening at 8 o'clock. Solemn Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

WALDRON (Cloonboe, Clontarf) - Dec. 21, 1943, at his residence, Clontarf, Mrs. M. Waldron, late of Antrim, Ireland, deeply regretted by all. Remains will be removed to St. Patrick's Church on Tuesday evening at 8 o'clock. Solemn Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

WALDRON (Cloonboe, Clontarf) - Dec. 21, 1943, at his residence, Clontarf, Mrs. M. Waldron, late of Antrim, Ireland, deeply regretted by all. Remains will be removed to St. Patrick's Church on Tuesday evening at 8 o'clock. Solemn Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

WALDRON (First Anniversary) - In loving memory of our dear brother, James J. Waldron, who died at his residence, Knox St., Ballyhaunis, on November 10, 1942. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

HANNON - In loving memory of our dear brother, Peter Hannon, who died at his residence, Knox St., Ballyhaunis, on November 10, 1942. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in New Cemetery.

WALDRON (Second Anniversary) - In loving memory of our dear brother, James J. Waldron, who died at his residence, Knox St., Ballyhaunis, on November 9, 1942. Compassionate Heart of Jesus, have mercy on him. Masses offered. Inserted by his loving sister and brother.

WALDRON (Ballyhaunis) - Sept. 10, 1942, at his residence, Upper Hill, James J. Waldron, deeply regretted by his surviving wife and family. Remains were removed to Parish Church yesterday afternoon. High Mass to-day (Tuesday) at 11 o'clock. Funeral immediately afterwards.

WALDRON (Third Anniversary) - In fond memory of our dear brother, P. A. Waldron, who died at his residence, Knox St., Ballyhaunis, November 9, 1942. Compassionate Heart of Jesus, have mercy on him. Masses offered. Inserted by his loving sister and brother.

February 6, 1946. 3
MR. MICHAEL WALDRON

Mr. Michael Waldron, ex-N.T., who died in Galway, was born at Lavalry, Ballyhaunis, in 1874 and taught at Knock in Connemara, and later at Carrackart, near Tuam. He was the father of Mr. M. Waldron, B.D.S., Galway.

O'HIGGINS (Galway) - April 29, 1946, at Father Griffin Road, Annie, beloved wife of P. O'Higgins, James Greig and Sons, Ltd.; to the inexpressible grief of her husband, relatives and friends. R.I.P. Solemn Requiem Mass in St. Joseph's Parish Church at 11 o'clock to-day (Thursday). Funeral immediately afterwards in New Cemetery.

Mrs. Annie Higgins, Griffin Road, Galway, whose death is announced, was formerly Miss Annie Carney, a native of Ballyhaunis and a champion chess player. She played for the Talloonin Games. Her husband, Mr. Patrick Higgins, is a former Galway Junior County footballer, and has been closely associated with the G.A.A. In early life he was a prominent member of the I.R.A.

WALDRON (Aghamore) - Aug. 2, 1949, at his residence, Aghamore, Aughrim, Michael, son of Mrs. Agnes Waldron, father of Waldron Bros. Agricultural Contractors, Ballyhaunis, who died at his residence, Knox Street, on August 2, 1949. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards. Health and American papers, please copy.

GREELY (Ballyhaunis) - July 19, 1946, at her residence, Knox Street, Mrs. Greely, deeply regretted by her sisters, nieces and nephews. R.I.P. Remains will be removed to St. Patrick's Church on Tuesday evening at 8 o'clock. Requiem High Mass on Monday, 1 o'clock. Funeral immediately afterwards. Mary.

WALDRON (Fourth Anniversary) - In fond memory of our dear brother, P. A. Waldron, ex-N.T., who died at his residence, Knox Street, Ballyhaunis, November 9, 1942. Compassionate Heart of Jesus, have mercy on him. Masses offered. Inserted by his loving sister and brother.

GREELY (Knock, Co. Mayo) - Nov. 19, 1946, at the Parochial House, Knock, Co. Mayo, Very Rev. Canon Greely, Rector. R.I.P. Remains will be brought to the Church this (Wednesday) evening at 5 o'clock and High Mass to-morrow (Thursday) at 11 o'clock. Funeral immediately afterwards.

WALDRON (Ballyhaunis) - March 6, 1947, at his residence, Knox Street, Ballyhaunis, Mrs. Rose Waldron, Mother R.I.P. Solemn Requiem Mass in St. Patrick's Church to-morrow (Saturday) at 11 o'clock.

PENDERGAST (Ballyhaunis) - March 9, 1947, Mrs. A. Pendergast, ex-N.T., mother of Mrs. James Pendergast, Ballyhaunis, and Christopher Pendergast, Ballyhaunis; deeply regretted.

O'HIGGINS - First Anniversary - In loving memory of our dear brother, James J. O'Higgins, Father Griffin Road, Galway, who died April 29, 1946. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards by his loving husband and family.

O'HIGGINS - First Anniversary - In loving memory of our dear brother, James J. O'Higgins (nee Carney), Father Griffin Road, Galway, who died April 29, 1946. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards by his heartbroken parents and sisters.

WALDRON-TIGHE (Sandpoolet) - Feb. 15, 1949, at St. Michael's Hospital, Ballyhaunis, Mrs. Mary Waldron, late of Sandpoolet, formerly of Aghamore, sister of Very Rev. Canon Greely, Rector, Ballyhaunis. Deeply regretted. R.I.P. Mass at 9 o'clock in St. Joseph's Church, Ballyhaunis, to-morrow (Wednesday) at 11 o'clock. Solemn Requiem Mass, St. Patrick's Church, Ballyhaunis, 11 o'clock tomorrow (Friday). Funeral immediately afterwards.

Memorial to Mayo Poet.
A Memorial Celtic cross has been erected in the New Cemetery, Ballyhaunis, in commemoration of the late Alderman A. Waldron, who died at his residence, Knox Street, Ballyhaunis, on November 9, 1942. The Celtic cross is inscribed in four languages - Latin, Greek, Irish, and English - are represented in the lettering on the cross. As well as being a memorial to the work, copied from illuminated M.E. sources.

WALDRON (First Anniversary) - In fond memory of our dear brother, P. A. Waldron, ex-N.T., who died at his residence, Knox Street, Ballyhaunis, on November 9, 1942. Compassionate Heart of Jesus, have mercy on him. Masses offered. Inserted by his loving sister and brother.

JHEAVEY - June 11, 1949, at Galway, North Queensland, Most Rev. Dr. John Sheehy, O.S.A., Bishop of Cairns. R.I.P. Requiem High Mass will be offered for his soul at the Augustinian Church, Thomas Street, Dublin, on a date to be announced later.

WALDRON (Aghamore) - Sept. 27, 1948, at his residence, Aghamore, John Waldron, R.I.P. Remains will be removed to Parish Church to-day (Tuesday) evening at 10 o'clock. Requiem High Mass at 11 o'clock. American papers, please copy.

WALDRON - Sixth Anniversary - In fond memory of our dear brother, P. A. Waldron, who died at his residence, Knox Street, Ballyhaunis, Nov. 9, 1942. Compassionate Heart of Jesus, have mercy on him - inserted by his loving sister and brother.

Sat., Nov 13 1948
BALLYHAUNIS ANNIVERSARY MASS
On Tuesday morning last Very Rev. G. J. Chancellor Pendergast, P.P., Ballyhaunis, celebrated an anniversary Mass for the repose of the soul of the late Mr. P. A. Waldron, ex-N.T., The late Mr. Waldron was a very well-known writer and poet among his published pieces being 'The Mayor of Ballyhaunis.'

CARNEY (Ballyhaunis) - Jan. 26, 1949, at his residence, Knox St., Ballyhaunis, James Carney. Remains will be removed to Parish Church this (Sunday) evening at 7 o'clock. Requiem High Mass to-morrow (Monday) at 11 o'clock. Funeral immediately afterwards.

WALDRON (Aghamore) - Aug. 2, 1949 (recently), in New York, Michael, son of Mrs. Agnes Waldron, father of Waldron Bros. Agricultural Contractors, Ballyhaunis, who died at his residence, Knox Street, Aghamore, Co. Mayo. R.I.P. Solemn Requiem Mass in Aghamore Church to-morrow (Wednesday) at 11 o'clock.

WALDRON - Seventh Anniversary - In fond memory of our dear brother, P. A. Waldron, who died at his residence, Knox Street, Ballyhaunis, Nov. 9, 1942. Compassionate Heart of Jesus, have mercy on him - inserted by his loving sister and brother.

WALDRON (Aghamore) - Dec. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

WALDRON (Aghamore) - Dec. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

WALDRON (Ballyhaunis) - Feb. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

WALDRON (Ballyhaunis) - Feb. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

WALDRON (Ballyhaunis) - Feb. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

WALDRON (Ballyhaunis) - Feb. 1, 1949, at his residence, Knox Street, P. A. Waldron, an advanced age. Remains to be removed to St. Patrick's Church on Tuesday evening at 10 o'clock. Requiem Mass at 11 o'clock tomorrow (Wednesday). Funeral immediately afterwards in Abbey Cemetery.

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WALDRON - Sixth Anniversary - In fond memory of our dear brother, P. A. Waldron, who died at his residence, Knox Street, Ballyhaunis, Nov. 9, 1942. Compassionate Heart of Jesus, have mercy on him - inserted by his loving sister and brother.

WALDRON - Seventh Anniversary - In fond memory of our dear brother, P. A. Waldron, who died at his residence, Knox Street, Ballyhaunis, Nov. 9, 1942. Compassionate Heart of Jesus, have mercy on him - inserted by his loving sister and brother.

WALDRON - Eighth Anniversary - In fond memory of our dear brother, P. A. Waldron, who died at his residence, Knox Street, Ballyhaunis, Nov. 9, 1942. Compassionate Heart of Jesus, have mercy on him - inserted by his loving sister and brother.

SEEN, HEARD AND NOTED THAT HALF OUNCE OF TAY

(By the Bard of Ballyhaunis)

I
I'M stuck in a hole, and I'm
maddled and vexed,
I'm flummoxed and puzzled and also
perplexed.
I looked at the papers, and what did
they say?
You'll do every week with a half-
ounce o' tay.
A half-ounce o' tay,
A half-ounce o' tay,
The dretel may sliver their
half-ounce o' tay.

II
AREAH, what is the reason of this
thing at all,
That such a disaster upon us
should fall?
Our small share o' comfort they've
taken away,
And sent us to booze with their
half-ounce o' tay.
Their half-ounce o' tay,
Their half-ounce o' tay,
We don't care a damn for
their half-ounce o' tay.

III
THAT JOLLY SONG by the Bard of Ballyhaunis (more wind
to him) appeared in this corner of mine a little over three
years ago. Many inquiries have come for it, down to last week;
so I decided, as you see, to reprint it. You will get a laugh for
its humour, and a lesson from what this good-natured
lamentation implies. Mark you, the sum-total of our warrathrue
poet's complaint, and Ireland's
complaint, is that with a world
in torment, our share of hard-
ship is to have to do on half an
ounce of tea!

The Bard, of course, is joking. He
knows as well as any of us how well
off we are. His poem, in fact is
withering irony, for the grumblers,
the angashores, who find fault in
good times and bad times; those
people who, when they get the length
of Heaven, will say that their crowns
don't fit comfortably, and why can't
they go bareheaded as they did in
Dublin?

A Fine Record 1914-1941 . . .

THERE was an odd coin-
cidence, when I pub-
lished the Bard's verses first. I
had my corner in order, as usual,
about a week before publication,

IV
THE old times wor splendid, the
old times wor grand,
With herself at the table, a mug in
her hand,
With mischievous glances the lady
would say,
"Musha, ate up your bread with a
saucepin o' tay."

A saucepin o' tay,
A saucepin o' tay,
Oh, lachins and laivans and
buckets o' tay.

NO sigh and no snuffle, no snob
and no sob,
The tay-pot was there, like a king,
on the hob,
And the little kept cheerfully sing-
ing all day,
And never a doubt about plenty o'
tay.

Oh, plenty o' tay,
Oh, plenty o' tay,
Delightful and strong was
the saucepin o' tay.

V
I CAN'T ax the neighbours to come
any more,
To tramps and tinkers I'm closing
the door,
And all the poor beggars I'm sending
away,
Bekaze I'm rednced to a half-ounce
o' tay.

A half-ounce o' tay,
A half-ounce o' tay,
I'm sure to get fat on their
half-ounce o' tay.

VI
I'M mad as a hatter, no wonder I
think
That most of the people are talk-
ing to drink,
And when from this earth we are
whirled away,
'Tis all on account of their graineen
o' tay.

The graineen o' tay,
The graineen o' tay,
The curse o' the trows is
themselves and their tay.

so I had no knowledge that the same
issue of the paper would
report a speech by Mr. Seán
Lemass, on the "tough situation"
that had risen, and exhorting the
nation to face its hardships
patiently and bravely.

In an editorial comment, the
IRISH PRESS wrote:

"The great majority of our
citizens have been quick to seize
the realities of the situation. The
grumbling minority, however,
appear to be concerned only with
hardships which are the result of
circumstances over which we have
no control.

It would be madness for us to
sit back and hope that things will
improve. We can and must
produce all our own food, but there
is no prospect of our being able to
supply all the deficiencies created
by the almost complete stoppage
of imports. . . .
The Government are faced with
a heavy task and will need the

whole-hearted co-operation of the
people.

Those words appeared in April,
1941. Who would believe that in
July, 1944, the Minister would have
wrought so well and the nation
laboured so vigorously and well,
so far as food supplies are concerned,
our only complaint is the Bard's
comical lines:

Their half-ounce o' tay,
Their half-ounce o' tay—
We don't care a damn for their
half-ounce o' tay.

WHEN I printed that
excellent ballad, "The
Half Ounce o' Tay," I did
not know the identity of
the Bard of Ballyhaunis,
who wrote it.

Six Readers write from
different parts to tell that he
was the late Mr. P. A. Waldron,
N.T.—a notable figure in the
West, from whom I used to get
solutions to my puzzles; I had
not heard of his death. God rest
him, nor guessed that he was
the Bard.

Ballyhaunis, I think, must be
almost the jolliest town in
Ireland, I hear so often of its
happy social life, centring in
the Augustinian abbey, its
poetry, Gaelic and English, its
jeats.

Aye, but in 1928 there was no
public water supply save the
primitive town well; the Shannon
scheme had not brought electri-
city, and there were no tele-
phones, and few, if any, wireless
sets. The old annual Teetoores
Races had ceased, for twenty
years.

In fact, Ballyhaunis needed waking
up.
At Christmas time, that year,
Father Peppard, O.S.A., was organ-
ising an entertainment in aid of the
Abbey, and asked Friar came to
"P.A.," and asked him for a few
verses, to the air (he suggested)
"The Vicar of Bray." He was
hardly back at the Abbey, when a
rollicking poem was through the
letter-box after him—"The Mayor
of Ballyhaunis."

I give that poem to-day, and
Ballyhaunis will read it by
electric light, once again. Let
it be a little memorial to the
merry Bard, who for fifty years
delighted his fellow-town's folk
with song and story.

I have received also two splendid
versions in Irish of "The Half
Ounce o' Tay," by Seán Ó Fearghaíl
and Pádraic Ó Gábháin. The latter
version is being sung by the whoteas
at Coláiste Chonacht this year.
One of these clever versions I hope
to publish later.

The Irish Press, Saturday, July 29, 1944

The Mayor of Ballyhaunis

(By the late P. A. Waldron)

1
MOST anxious thoughts our
senses fill,
And troubles pile upon us,
But these will fade when I am made
Mayor of Ballyhaunis.
For things will then assume a state
of comfort and prosaice,
And certainly I'll dissipate
The very last illusion.

2
IT is my purpose most profound,
To see I'll the goods deliver,
To make the land go far around—
In fact, I'll dam the river.
And light will beam in every place—
We'll only have it one way:
Projected from the dynamo
Possessed by Johnny Conway.

3
I'LL carpet all the leading streets,
And then revive the races,
And water send from Larry's mill
To thirty thousand places,
I'll plant the hardassies with flowers
Where all can see and feel them,
And Joe Devany with a gun
To chase the kids who'd steal them.

4
YOU'LL add me full of energy,
Industrious and tireless,
For every house in every street,
Will have its private wireless,
And telephones in all the rooms—
So useful and amusing—
To make the people careful
In the language that they're using.

CHORUS.

Then, let the world wag as it will,
For now the respite I'll give is
You'll have no care when I'm the
Mayor—
The Mayor of Ballyhaunis.

5
I'LL write the County Councillors,
And bring them all together,
To make improved arrangements
In the matter of the weather;
The sun must shine when'er we like;
We'll pass a resolution
And make of Moylett's concert hall
A weather institution.

6
IN every way, and night and day,
I'll be the careful shepherd,
We'll keep the playboys in their
place—
Myself and Father Peppard.
I'll make the Market Square a green
With pretty bowers of roses,
And fountain pumping out perfumes,
To gratify our noses.

7
WE'LL have a gorgeous pageant
In the middle of the summer,
Preceded by a Tango band—
I'm going to be the drummer.
We'll play the most fantastic airs
With many thrills invested,
And raise the town to concert pitch—
Unless we're all arrested.

8
THE fair green will be robbed with
glass,
To make it fit for sporting;
The Courthouse will be then designed
(As all courts should) for courting,
And when my days on earth are spent,
I'll think it rather shabby,
Unless they build my monument
Adjacent to the Abbey.

PRENTY (Ballyhaunis) - Mrs. M. Prenty, 11, ...
DILMORE (Ballyhaunis) - Feb. 18, 1944. ...
GILMORE (Ballyhaunis) - Feb. 18, 1944. ...
HARTY (Cork) - Feb. 17, 1944. ...
KATON (Westport) - Feb. 18, 1944. ...
DRUDY (Ballyhaunis) - Feb. 28, 1944. ...
BIESTY (Ballyhaunis) - March 21, 1944. ...
LYONS (New Henry) (Ballyhaunis) - April 8, 1944. ...
FAHEY (Laharlone) (Ballyhaunis) - April 17, 1944. ...
FOLLARD (Ballyhaunis) - April 30, 1944. ...
LYONS (Cobh) (Ballyhaunis) - May 22, 1944. ...
MANNION (Dublin) - June 5, 1944. ...
RUDDY (Ballyhaunis) - June 7, 1944. ...

MISS KATE J. WALDRON, KNOX ST., BALLYHAUNIS.
It is with feelings of deep regret that we record the death of Miss Kate J. Waldron, which sad event occurred at her residence Knox St., Ballyhaunis, on Friday, the 16th October. Deceased, who was sister of Doctor Michael Waldron, L.L.D., and of the late P. A. Waldron, N.T., was held in high esteem by all who knew her. A kind gentle lady, endeared herself to all, and her passing has evoked widespread regret. The remains were removed to St. Patrick's Parish Church on Friday evening and, following, Solemn Requiem Mass on Saturday, the funeral took place to the family burial ground, new cemetery.

Large attendances at both corteges testified in fullest measure to the esteem in which deceased was held and the widespread sorrow occasioned by her demise. We join with the people of the town and district in tendering to the bereaved ones our deepest sympathy. May she rest in peace.
Conn. Telegraph 3/10/53

WALDRON (Ballyhaunis) - Oct. 16, 1944. ...

GAULFIELD (Ballyhaunis) - January 24, 1944. ...

REPRODUCTION IN MONOCHROME OF LEONARDO DA VINCI'S "LAST SUPPER" AND A COLOURED REPRODUCTION OF CHRIST IN THE TEMPLE HAVE BEEN PRESENTED TO THE BALLYHAUNIS BOYS' SCHOOL BY DR. M. F. WALDRON THROUGH THE PRINCIPAL, MR. J. W. MULLIGAN.

ARTICULATED BOUND COPIES OF A LOCAL DIARY HAVE BEEN PRESENTED BY DR. M. F. WALDRON, BALLYHAUNIS, TO VENERABLE ARCHDEACON PRENDERGAST, P.P., ST. PATRICK'S, BALLYHAUNIS, AND VERY REV. E. A. MANSFIELD, PRIOR, ST. MARY'S ABBEY, DUBLIN, FOR PERMANENT INCISION IN RESPECTIVE ARCHIVES. THE EVENTS RECORDED EXTEND BACK WELL OVER FIFTY YEARS.

FOUND COPIES OF A LOCAL DIARY HAVE BEEN PRESENTED BY DR. M. F. WALDRON, L.L.D., KNOX ST., BALLYHAUNIS, TO VENERABLE ARCHDEACON PRENDERGAST, P.P., ST. PATRICK'S, BALLYHAUNIS, AND VERY REV. E. A. MANSFIELD, PRIOR, ST. MARY'S ABBEY, DUBLIN, FOR PERMANENT INCISION IN RESPECTIVE ARCHIVES. THE EVENTS RECORDED EXTEND BACK WELL OVER FIFTY YEARS.

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ROLL OF HONOUR.
GREGAN - Patrick Roper, Radio Officer and Sub-Lieutenant, Mercantile Navy, ...
BOYLE (Ballyhaunis) - June 22, 1945. ...
KENNY (Ballyhaunis) - June 29, 1945. ...
O'REILLY (Ballyhaunis) - Aug. 2, 1947. ...

ACCIDENT.
People returning from the card drive on Tuesday night, Feb. 29th, about 1.30 a.m., were astounded to hear cries of help coming from the town well, situated near the Post Office, Bridge St. On investigating, they found John Melvin, of Ballydrehind, lying in the well with little but his head showing above water. After some time and no small effort they managed to haul him to safety, drenched from head to foot and suffering from shock. He was then removed to the premises of Mr. Michael Webb, Jr., Bridge St., where he received medical and spiritual aid. Later it was learned that he was progressing favourably. It would appear that Melvin, feeling thirsty, descended the steep steps leading to the well, lost his footing and fell in. In his efforts to extricate himself he was slowly sinking further in the soft, muddy bottom, and was only rescued just in time.

AUGUST 7, 1944.

SODALITY'S GOLDEN JUBILEE
("Irish Independent" Special Representative).

Ballyhaunis, Sunday.
A happy and memorable event took place here to-day when the Golden Jubilee of the Sacred Heart Sodality and the Silver Jubilee of the Ballyhaunis Centre of the Pioneer Total Abstinence Association were celebrated.

His Grace the Archbishop of Tuam, Most Rev. Dr. Walsh, attended, and a telegram was read from the Holy Father imparting the Apostolic Blessing to all who took part in the celebrations. A Guard of Honour was provided for his Grace by local detachments of the L.D.P., L.S.F., and Red Cross.

Certificates were presented by his Grace to 59 Sodality Jubilarians, 11 men and 28 women, and to 56 Pioneers who had 24 years' membership of the Association. The town was decorated with flags and bunting. The scroll over the main gate of St. Patrick's Church announced the two-fold celebration in gold letters for the Sodality's Jubilee, and in silver letters for the Pioneers' Jubilee.

Solemn High Mass was celebrated in St. Patrick's Church by Rev. L. Curley, C.C., assisted by Rev. P. Egan, Diocesan Examiner, Deacon; Rev. J. Cunnane, D.D., St. Jarlath's College, Tuam, was sub-deacon, and Rev. J. Jennings, C.C. acted as celebrant of ceremonies. Very Rev. G. Chancellor Prendergast, P.P., Ballyhaunis, attended the Archbishop's Throne Gospel, his Grace said that it was a day of special joy and of immense importance in the interest of the parish. Devotion to the Sacred Heart was the common bond in the two-fold celebrations. Devotion to the Sacred Heart is essentially adoration and worship of Our Lord and Christ, the Second Divine Person of the Most Holy Trinity. He offered hearty congratulations to the Sodality and the Pioneer Jubilarians.

MESSAGE FROM HOLY FATHER.
The following telegram was read from the Holy Father: "Holy Father, on the memorable occasion of the Jubilee celebrations of the establishment of the Sacred Heart Sodality and Pioneer Association, Parish Anagh, felicitates excellent record and past activities. Pontiff greets you with message of unshaking loyalty and assurance of prayers. Lovingly imparts to all participating in celebrations the Paternal Apostolic Benediction."

Solemn Benediction followed. The music of the High Mass was rendered at the organ by Miss O. Eaton, Ballyhaunis, who was also in charge of the choir.

In the afternoon an entertainment was given in the Parochial Hall. Traditional songs in Irish were sung by Maire Ní Scolláine (M^{rs}. Buckley). Choral items were given by Miss Eaton's choir and the Concert of Merry Maids The Knock Players presented "Isogann." An exhibition of Irish dancing was given by the High Caul Cap Tuam Irish dancers, specially trained by Lieut. T. Flatley, T.C.R.O.

WALDRON (Ballyhaunis) - Oct. 16, 1944. ...

MISS KATE J. WALDRON, KNOX ST., BALLYHAUNIS.

It is with feelings of deep regret that we record the death of Miss Kate J. Waldron, which sad event occurred at her residence Knox St., Ballyhaunis, on Friday, the 16th October. Deceased, who was sister of Doctor Michael Waldron, L.L.D., and of the late P. A. Waldron, N.T., was held in high esteem by all who knew her. A kind gentle lady, endeared herself to all, and her passing has evoked widespread regret. The remains were removed to St. Patrick's Parish Church on Friday evening and, following, Solemn Requiem Mass on Saturday, the funeral took place to the family burial ground, new cemetery.

Large attendances at both corteges testified in fullest measure to the esteem in which deceased was held and the widespread sorrow occasioned by her demise. We join with the people of the town and district in tendering to the bereaved ones our deepest sympathy. May she rest in peace.
Conn. Telegraph 3/10/53

REPRODUCTION IN MONOCHROME OF LEONARDO DA VINCI'S "LAST SUPPER" AND A COLOURED REPRODUCTION OF CHRIST IN THE TEMPLE HAVE BEEN PRESENTED TO THE BALLYHAUNIS BOYS' SCHOOL BY DR. M. F. WALDRON THROUGH THE PRINCIPAL, MR. J. W. MULLIGAN.

ARTICULATED BOUND COPIES OF A LOCAL DIARY HAVE BEEN PRESENTED BY DR. M. F. WALDRON, BALLYHAUNIS, TO VENERABLE ARCHDEACON PRENDERGAST, P.P., ST. PATRICK'S, BALLYHAUNIS, AND VERY REV. E. A. MANSFIELD, PRIOR, ST. MARY'S ABBEY, DUBLIN, FOR PERMANENT INCISION IN RESPECTIVE ARCHIVES. THE EVENTS RECORDED EXTEND BACK WELL OVER FIFTY YEARS.

FOUND COPIES OF A LOCAL DIARY HAVE BEEN PRESENTED BY DR. M. F. WALDRON, L.L.D., KNOX ST., BALLYHAUNIS, TO VENERABLE ARCHDEACON PRENDERGAST, P.P., ST. PATRICK'S, BALLYHAUNIS, AND VERY REV. E. A. MANSFIELD, PRIOR, ST. MARY'S ABBEY, DUBLIN, FOR PERMANENT INCISION IN RESPECTIVE ARCHIVES. THE EVENTS RECORDED EXTEND BACK WELL OVER FIFTY YEARS.

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25 USES OF THE SUNFLOWER

(To the Editor "Western People")

Sir—At a meeting of our Parish Council held here on Sunday last (8th inst.), Very Rev. Chancellor, President, and other members, in consideration of the danger threatening our poultry industry (and, incidentally one of our most flourishing and remunerative enterprises) cropped up, inter alia, the question. The reason given for the present decline of poultry rearing in the district, and the consequent shortage of egg supplies, was the want of suitable and economic feeding stuffs for fowl. It would appear that many farmers' wives have had to dispose of all, or most of their fowl for the best price they could get, as an alternative to killing them or allowing them to die of starvation. The feeding to fowl of cattle or wheat, now so urgently required for human use, would be expensive and unprofitable, together with being an illegal way out of the difficulty.

As a solution to the problem, why not grow sunflower and sweet corn (white maize) whose seeds would provide ample supplies of cheap food for poultry? It is over two years since I suggested in the public press this expedient as an easy method of remedying the shortage caused by the cutting off of the imported commodities, sunflower and sweet corn are, I understand, plants that can be grown without much trouble. They might be propagated successfully in waste grounds, where, at present, nothing more profitable than weeds abound. In the corners of fields, and in the fields now lying uncultivated and useless.

In Russia, for instance, hundreds of acres used to be planted with Sunflowers, whose seeds were valuable not only as provender for poultry and cattle, but even in times of distress, being both palatable and nutritious, for human consumption as well. The whole heads of the giant Sunflower being thrown to chickens, they eagerly pick out and devour the seeds with relish. Prior to the war hundreds of tons of oil extracted from the seed were exported, the residue making excellent feeding stuff for cattle and poultry. The stalks of the sunflower, an authority on the subject assures us, are considered to be superior to pine wood. He says they make a bright hot fire which burns out a pleasant fragrance, and that an acre of Sunflower will yield a ton of firewood. The pure and delicate Sunflower oil is, moreover, used for table purposes. I have no doubt our rural science teachers, the local Agricultural Centre, or the Department of Agriculture, Dublin, would be only too glad to furnish particulars and give every assistance to those interested in the subject. But the sooner steps are taken the better, lest another year be lost.

MICHAEL P. WALDRON
(Member of Parish Council)
Ballyhaunis, Aug. 9th, 1943.

AUGUST 21st, 1943.

SUNFLOWER, MAIZE AND MUSTARD.

TO THE EDITOR WESTERN PEOPLE.
Sir—Since writing the letter, which you kindly published in the current issue of your paper, on the subject of Sunflower and Sweet Corn (Maize) as a source of poultry feeding-stuff, and, possibly, in the future, furnishing the materials for a new native industry, I have turned up in one of my old notebooks the following supplementary information, which might prove helpful to such of your readers as are interested in the matter, and contemplating cultivating these plants: When Sunflower and Sweet Corn are sown on flower borders they are both useful and ornamental. Big batches of Sunflowers serve to hide ugly walls or sheds. They are gross feeders. The ground should be prepared for them in autumn. Double break up the subsoil and work the top layer, using a liberal quantity of manure or compost. Sunflowers make excellent bird foods.

Sweet Corn or Maize will mature considerably as chicken food. Early maturing variety can be grown in power border. Prepare the ground as for Sunflower.

Last year the disappearance of supplies of Mustard were discussed at our Parish Council meetings also, and the possibility of raising the Mustard crop in the district was mentioned. The views of some parishioners who had assisted in harvesting the crop in England were ascertained, and such farmers as could afford to do so are requested to try the experiment. We were told by those with experience that both the soil and climate here were eminently suitable for the purpose. As the Department of Agriculture do not object to the growing of the subject the following information was officially supplied in typescript: **MUSTARD SEED.**

Brown Mustard is usually sown after a potato crop, but will succeed after a cereal if suitably manured. It has also been grown successfully as a first crop after breaking up grassland. If grown after a potato crop no further manuring is generally necessary. After a cereal, however, the crop will respond to a dressing of manure or guano, or, what is valuable, a mixture of artificial with a high phosphate content.

Seed may be sown in a fine seed bed in March at the rate of 3 to 4 lbs. per statute acre. When strong enough the plants are thinned to about 10 to 12 inches apart. The crop should be horse-hoed and kept clean during the early stages of growth.

When sown in March the crop should be ready for harvesting about August. It should be cut just as the pods turn brown. Weeding may be done by means of the hook, and the produce bound into sheaves which are allowed to season before stacking. Turning of the sheaves on the ground should preferably be done while the pods are moist with dew to avoid shedding, and great care must be exercised in carting and stacking (sheaves being used to save all the shed seed).

The crop should be stacked for at least six weeks before threshing, which may be done with the corn threshing suitably adjusted, or by flailing in the case of small quantities. As seed which is shed may become troublesome weed later on, the plot should be stirred after harvest to encourage germination. When the plants can be sown for seed on poorer soils than can Brown Mustard, and does not shed its seed so readily. Cultivation and harvesting for seed is similar to that for Brown Mustard. The time of sowing, however, is later, April or May, being sufficiently early, as the young plants are more liable to be damaged by frost. It is drilled in rows 12 to 18 inches apart, at the rate of 7 to 10 lbs. per statute acre.

Where the produce of these crops is to be subsequently used for seed, they should be widely separated, and related wild plants prevented flowering so as to avoid cross-pollination. I have not heard of any attempts having been made so far to grow the Mustard Crop in this part of the country, although possibly enterprising agriculturists may have done so elsewhere, as in the case of the Soya Bean.

MICHAEL P. WALDRON
(Member of Parish Council)
Ballyhaunis, 14th August, 1943.

SUNFLOWER AND MAIZE GROWING.

Treadstown House,
Maynooth, Co. Kildare,
14th Aug. 1943.

TO THE EDITOR WESTERN PEOPLE.
Dear Sir—It would be as sensible for Mr. Waldron to suggest the growing of bananas at the North Pole or breeding bears in the equator as to suggest the growing of sunflower seed and white maize on land infested with weeds in this country for the feeding of poultry. The fact that Russia grows sunflower seeds, maize, soya beans, tea, rice, tropical fruits, frost-resisting tomatoes, etc., does not mean that we can do likewise. Some acres of sunflowers were grown here last year, and while they were nice to look the result was disastrous to the grower. Yours faithfully,
RUFUS CARSON.

MURPHY (Ballyhaunis)—Aug. 9, 1947.
at her residence, Main Street, Ballyhaunis.
Widowed, relict of Edward J. Murphy, mother of Rev. M. J. Murphy, C.C., Ceasla, and Blaise M. Bernard, Presentation Convent, Tuam, and possibly, in the future, furnishing the materials for a new native industry, I have turned up in one of my old notebooks the following supplementary information, which might prove helpful to such of your readers as are interested in the matter, and contemplating cultivating these plants: When Sunflower and Sweet Corn are sown on flower borders they are both useful and ornamental. Big batches of Sunflowers serve to hide ugly walls or sheds. They are gross feeders. The ground should be prepared for them in autumn. Double break up the subsoil and work the top layer, using a liberal quantity of manure or compost. Sunflowers make excellent bird foods.

1931. ANCIENT MILKING PAIL.

While cutting turf in a bog at Ballyhaunis May last, Mr. Thomas J. Lyons, Ballyhaunis, found at a depth of over six feet, in an old wooden vessel of circular shape, measuring approximately 20 ins. in diameter by 3 ins. depth, and entirely scooped out of a block of wood. On opposite sides were two handles measuring 5 ins. in length and 3 ins. in diameter, with holes bored through each for the insertion of ropes for carrying the vessel and handles were well preserved. There was a lid, but it crumbled on exposure, as well as some pieces of rope made of twisted bog-deal that were inserted in the handles. Unfortunately in digging for the object got very badly damaged and broken but members of the Ballyhaunis Archaeological Society took it under control in the bog and storing it to its original shape. It is supposed that it was an ancient milking pail, and may be 500 or more years old. When the find was reported to the National Museum authorities who expressed a strong desire to secure it, Mr. Mahr, Keeper of Irish Antiquities, communicating with Dr. Michael F. Waldron, writes me afraid from your description it seems useless to reconstruct the object and it is obviously hardly worth while to send it up. The fact that the turf-cutter smashed it was not the most harmful part of the business, because the fragments were then treated immediately and soaked in our special mixture, they would have kept their original form and it would have been easy to fill in the missing parts with a similar position; but as the find took place several days previous to its communication the fragments must have sprung to an extent which renders the job hopeless. Several hours have been spent by members of the Ballyhaunis Archaeological Society in the difficult task of trying to piece together the numerous fragments, and to restore the object even to its original shape and form. The portions so treated and the fragments remaining have been photographed by Mr. J. A. Gilmore for future reference. It is a great pity that this highly interesting object was so badly damaged in digging it out. It would have been a valuable contribution to the exhibition from the Ballyhaunis district already deposited in the National Museum. It is to be hoped that it is to be taken to some such place as the National Museum, where workers in bogs, sandpits, or lands, who wish to come on such finds will handle them with as much care as possible, in view of their historical and educational importance and value.



BALL-ALLEY. Photo-JUNE 24-1939

PRESERVATION OF LOCAL RECORDS

To the Editor "Irish Independent."
 Sir—in the columns of the Irish Independent for August 1st, 1943, I published contributions from Dr. H. Dudley Edwards and Mr. Frederick Ryan discussing appearing in the interests of historians, truth and accuracy for the preservation of old records and documents.

The public records of Ireland, wrote Dr. Edwards, have been so much destruction in the past that Irish historians have the strongest reasons for transferring every scrap of historical evidence that has survived in private hands.

The reasons underlying these appeals have not been the history, or historical or biographical truth, is to be established and sustained, the process must be carried out on the basis of authoritative documentary data, and not on mere speculation, suggestion or conjecture. Otherwise history will be distorted by myth and biography to distorted fiction.

Only the other day I heard that a letter written by Michael Davitt on the floor of his cell in Dartmoor on a piece of old linen, which was destroyed some time ago by the person into whose possession it had come. And I am sure for a fact that letters dealing with public affairs written by prominent Irishmen of the day, some of them dating back even to pre-1800 times, as well as records of public movements, have disappeared from this district, and cannot now be traced or accounted for since those who have been in their possession have passed away. This I consider an irreparable loss, not alone to local, but national history as well. I suppose something of this kind has happened, or has happened in every parish in the State.

I suggest, if every parish in the land bestirred itself to save all the available material pertaining to its history, ecclesiastical and secular, so that the identification of irrevocable facts and the constitution of a foundation for credits might be rendered the more difficult.

MICHAEL F. WALDRON.
 Knock St. Ballyhaunis.

WEDNESDAY, JAN. 26, 1943.

DIED ON AFRICAN MISSION

"This parish might be called the nursery of priests. It is a proud record, but your greatest pride is that from this parish went forth one who carried the banner of Christ into a pagan country and won many souls for God," said the Archbishop of Tuam, Most Rev. Dr. Walsh, at St. Patrick's Church, Ballyhaunis, when he presided at High Mass celebrated for the late Rev. Martin Hannon, a native of the town, who died on the mission in Nigeria recently.

Right Rev. Mgr. Maryngah, Prefect Apostolic, Calabar, Nigeria, was the celebrant. Very Rev. Curley, O.C., Ballyhaunis, was deacon, and Rev. J. Cunnane, D.D., St. Jarlath's College, Tuam, sub-deacon. Rev. T. A. Jennings, O.C., Ballyhaunis, was master of ceremonies.

Assisting at the Throne were Very Rev. J. C. Conboy, Rector of St. P. Ballyhaunis, and Very Rev. M. J. O'Connell, President, St. Jarlath's College, Tuam. Many distinguished priests were in the choir.

Mr. and Mrs. Peter Joseph Hannon, Peter Thomas, James and Patrick Hannon (brothers), Mrs. Peter Hannon, Mrs. Thomas Hannon, Mrs. Thomas and Michael Hannon, Misses Nora G. Lottin, Claremont, and St. Mary's, and Miss Hannon remain.

ARCHBISHOPS' TRIBUTE

His Grace said that Fr. Hannon did not live to celebrate his fourth anniversary of his ordination, but that those few years he had contributed to the Church were so fruitful that many other lives had been placed in a career extending over a 30-year time.

Fr. Hannon said his Grace had volunteered for temporary service in Nigeria, and his work there met with remarkable success. At the earnest request of the Society in Nigeria his Grace gave permission for Fr. Hannon to stay some time longer, but to make a big sacrifice for the diocese to make.

"I say to you the people of Ballyhaunis," said his Grace, "and especially you, Father Hannon's family, be happy and proud you ought to be, and God's will and to have given to the world a man who sacrificed home and country for the Foreign Missions this noble cause with sacrifice, home and love of God, and the salvation of souls."

His Grace then made the statement quoted at the outset.

three or four times a year, the voluntary contributions of interested parties serving to defray the expense. Three names jump to my mind as being admirably suited to carry out the functions of trustees on behalf of all interested in the upkeep of the cemetery, they are—Messrs. James Waldron, merchant, Main St.; Austin Jordan, merchant, Upper Main St., and James Lyons, Keshigo. All three are interested in several grave plots, and all three have an intimate knowledge of genealogical ties and relationships existing between the sister indigenous families in the parish and district. I do not suppose it would be possible for the Board of Works to take over the cemetery as an ancient monument and see to its future care and preservation. But something ought to be done to improve the present condition of the place, which as it is to-day would be enough to bring a blush of shame to the cheek even of an unbeliever. It is a reproach to all our professions of love, respect and reverence for our dead. When the prolific crop of weeds shed their seeds this year, what will next year's harvest be like?

Ballyhaunis, "LOCH-AN-AIRNE"
 19th July, 1943.

FRIDAY, AUGUST 20, 1943

THE UNREMEMBERED

Sir—It is noteworthy how in the course of a narration of two the names of once prominent and well-known individuals fade into complete oblivion, while their works appear as entire forgetfulness. Only a very scanty few of those worthy of popular remembrance, as we are all aware, succeed in showing their way into the crowded pages of history. This, surely, is not as it ought to be, nor is it good for the rising generation that they should be in complete ignorance of the achievements of those who trod the stage before they had set arrived to play their part. There are, I would say, few districts or parishes so utterly barren in results, that have not produced in the past men of whom we have contributed something worth while, be it much or little, to the national progress and culture, or who have helped in their day, and in their own way, to roll the snowball a bit further on.

To mention a single instance out of thousands that might be cited—One of the best known and scholarly ecclesiastics of his time was Canon Ulick J. Bourke, P.P. Claremorris, who died about 1885, the author of "The History of the Irish Grammar," "Pre-Christian Ireland," "The Aryan Origin of the Celtic Language and Language," of Dr. MacEil, editor and translator of Irish Sermons of Dr. Gallagher, etc. Yet how very few know anything about him today. Even his birthplace is not easily identified. A voluminous author, as well as a frequent contributor to the Dublin Daily and local Press, he was also one of the founders of the Society for the Preservation of the Irish Language, whose texts and text-books were studied in such National Schools as then taught Irish, for nearly half a century. A pioneer of the real sense of the word Canon Bourke was the first to contribute a column in the Irish language to one of our prominent week papers, and to write in stocklike regularity for years prior to his death. And when a lively controversy raged in the "Freeman's

Journal" about the Hundred Best Irish Books, it was to Canon Bourke the editor appealed for the final word and a list for publication.

Though modern research has overthrown some of Canon Bourke's archaeological and philological theories, still we must respect the industry, zeal and sincerity of the author, who had to labour under the handicap of the difficult and ill-encouraging than subsequent workers in the same fields of research.

It is to be regretted that the late Dr. Hilton, in his admirable "History of the Archdiocese of Tuam," has not given fuller particulars than he does concerning the life and work of the distinguished scholar, and has extended to him the meed of praise and appreciation he so richly merits. But, perhaps, some future researcher would make amends for the omissions.

Knock St. Ballyhaunis.
 MICHAEL F. WALDRON.

A Neglected Old Cemetery.

To the Editor Connacht Telegraph.
 Sir—With your kind permission I would like to call attention to the neglected and disgraceful condition of the ancient Augustinian cemetery here, since no other one seems to bother about it. Cemetery, indeed, and a Christian cemetery at that! Why, I venture to suggest, there is nothing to equal it to-day in pagan, Moslem or Christian lands the world over! A town dump would be better kept and present a far less repulsive spectacle. A visit to a grave there at the present moment would be an experience something like going through a dense, impenetrable mass of jungle. For hemlock, barlock, giant thistles, nettles, wild caraway, dock, ragwort and a multitude of other noxious weeds and growths abound in profusion all over the place, towering to more than a man's height in parts, and concealing with their curtains of foliage and blossoming crowns, inscriptions, flagstones and monuments, while underfoot numerous stamps and roots of weeds and saplings, and thick network tangles of crawling briars, render movement not only difficult, but actually dangerous as one creeps onward slowly and tentatively, step by step, feeling one's way about over the irregular surface, strewn with traps and pitfalls of all sorts. The condition of this old and venerable cemetery is (not to put a tooth on it) a disgrace to the parish; a disgrace to Christianity; but above all a disgrace to the living people whose forbears, relatives and friends lie sleeping there. Sleeping! A nice sleeping place surely! If you suspect I exaggerate in describing the existing state of things, I invite you to go and have a look round for yourself, provided you are prepared to take the unavoidable risks incidental to the unpleasant adventure.

Can nothing be done to effect an improvement? Year after year our P.P. and the Friars have made urgent and moving appeals from the pulpit, but all their exhortations seem to have fallen on deaf ears. Hoarse with urging the people to do something, and finding useless all his efforts to arouse a sense of their charitable duty to the dead amongst his parishioners, our P.P. in November, 1940, as a last resort, directed the members of the Parish Council to see about doing the work themselves, and to their credit he said most of them responded willingly to the call, and took their coats off to the job. Their example was followed by large numbers of others. But since then interest in the matter decreased to its former low level. And what should be a matter dear to the heart of everyone young and old in the parish, and, indeed, of everyone whether at home or abroad who has a relative or friend buried there, seems now to be nobody's business. "God's acre," that contains the dust of all the old families, not only of the parish in which it is situated, but of the whole district for miles around, is now the most neglected, despoiled and forsaken plot in all Ireland to-day, an eyesore, a mockery, and a symbol of popular indifference, lethargy and ignorance of Christian duty and reverence for the dead. If every family who owned a grave there, or who has an interest in a grave, would only contribute a little sum annually to a special fund set aside to defray the expenses of a periodical cleansing, this ancient cemetery would not present the unsightly appearance it does to-day. There is no doubt it is overcrowded and the Public Health authorities should consider the advisability of prohibiting any further burials there. Then a register of all who have an interest in graves there might be compiled by the Board of Health, and a trap deposited in the parochial archive. Periodical trustees might be appointed with the care of the place, to the extent, I mean, of seeing it cleared of weeds and underground

BOLAND—Clonmacnoise, Ballyhaunis—1943. Patrick Boland, son of the late Capt. Paddy Boland, Crossagh Coy. Old IRA, R.I.P. Remains were re-interred in the cemetery here on Friday. Requiem High Mass to-day (Saturday) at 11 o'clock. Funeral immediately afterwards. American papers, please copy.

BALLYHAUNIS FEIS

The Editor "Irish Independent," ... giving the "Irish Independent" ... of the meeting of the Gaelic League ... of the Gaelic League ...

This self-righteousness and ... of the Gaelic League ... of the Gaelic League ...

The first intimation ... of the Gaelic League ... of the Gaelic League ...

The Commission ignored this letter ... of the Gaelic League ... of the Gaelic League ...

the Gaelic League virtuously ... of the Gaelic League ... of the Gaelic League ...

SEAMUS O'DUBHAIN (Rundalsh na Feis).

BALLYHAUNIS FEIS

The Editor "Irish Independent," ... of the Gaelic League ... of the Gaelic League ...

(1) No official or formal ... of the Gaelic League ... of the Gaelic League ...

(2) No registration fee has been ... of the Gaelic League ... of the Gaelic League ...

(3) If representatives of the Feis ... of the Gaelic League ... of the Gaelic League ...

(4) So far as the Coláiste Gnotha ... of the Gaelic League ... of the Gaelic League ...

Having taken its decision, the ... of the Gaelic League ... of the Gaelic League ...

The Coláiste Gnotha did not seek ... of the Gaelic League ... of the Gaelic League ...

CONCUBHAR O'COLLAIN (Ard-Rundalsh na Feis), SEAMUS MAC CONGLIN (Seachtaran).

W4 Conradh na Gaeilghle, 114 Cashmore Park, Rathfarnham, Dublin.

P.S.—"Ard-Rundalsh" a Sheamuis' Lealtas.

JULY 3, 1943 CONDEMNED ACTION OF COISTE GNOTHA

The decision of Coiste Gnotha in not recognising the Ballyhaunis Feis was strongly condemned by Very Rev. Canon Prendergast, P.P., when he officially opened the Feis.

"As Pastor of this parish and Patron of this Feis I want to make my own position clear," he said. "I want to emphasise, with all the power I can bring to bear, that any attempt at victimisation, any ad-

TARPEY (Ballyhaunis)—July 2, 1943. At his residence, Knox Street, Ballyhaunis, Roscommon, Patrick J. Tarpey, Sheriff's Officer, is being detained. R.I.P. Remains will be removed to St. Charles Church (Saturday) at 7 o'clock. Funeral to be held at 10 o'clock on last night.

APPOINTMENTS TO TUAM CHAPTER

His Grace the Archbishop of Tuam, Most Rev. Dr. Walsh, has made the following appointments to fill the vacancies that existed in the Chapter of the Archdiocese—

JULY 17, 1943.

BIOGRAPHICAL RESEARCH

The Editor, "Western People," ... in view of the necessity of ... of the Gaelic League ... of the Gaelic League ...

MICHAEL P. WALDRON, B.A. I.R.D.

Knox St., Ballyhaunis.

14th August, 1943.

TRIBUTE TO LATE BALLYHAUNIS MAN—"POKIE" MURRAY.

We were shocked to learn that Mr. "Pokie" Murray had passed on to his eternal reward. It was 24 hours after his earthly remains were laid to rest in Calvary Cemetery that we heard his untimely death. Pokie was a dear friend of ours for many years, and a finer little gentleman you would not meet in a day's walk.

...one can only ask
could such neglect have persisted so
long in any other country?

F. L. TOWNSEND.

Meriden.

WHY NOT RYE?

Sir—I wonder how it has come to pass that some of our lecturers, speakers, or writers on agricultural matters ever think it worth while stressing the possibilities of the rye crop as a factor in bridging the gap caused by the shortage of wheat to meet the demands of the nation. As everybody knows, rye can be successfully grown on soil too poor for wheat or other cereals. In case of necessity it is food for both man and beast; in fact, it is the staple food of a major fraction of the population of Continental Europe and the U.S.A. In addition to its use as a food, it also yields valuable oils, and is used in distilling. Who has not heard of the popular Russian vodka? Sunflower seed also has numerous merits as a poultry and animal food, and yields valuable oils. In case of a shortage of maize supply, and to save dollars, it might be pressed into service with satisfactory results.

COUNTRYMAN.

April 4th 1952

RATTIGAN (Ballyhaunis) — June 27, 1952, at Castlebar Hospital, Josephine Rattigan, eldest daughter of the late Thomas and Ellen Rattigan, Upper Main Street, Ballyhaunis. R.I.P. Remains will arrive in Ballyhaunis at 7 o'clock to-day (Saturday). Funeral to New Cemetery after last Mass to-morrow (Sunday). Solemn Requiem High Mass in Parish Church on Monday at 11 o'clock.

JANUARY 21, 1942.

RYE FLOUR GRAND, SAYS MILLER

In a letter to the Editor of the Irish Independent on the food situation, Mr. Michael F. Waldron, Kinross, Ballyhaunis, directs attention to rye and sunflower seed—the first food for man and beast in case of necessity, and the latter as a cereal for feeding poultry, and for purposes as well.

In your issue of October 29 last, you kindly published a quantity of rye, as well as a letter from a prominent business man, in the course of which he writes—

"I read with great interest your letter in the Irish Independent on the rye crop. I am a miller of farmers' wheat, oats, rye and barley for 25 years. I dry and grind every winter a very considerable quantity of rye for cattle food. It has a very high oil content, and is considered in this area to be a very valuable food for animals. With a customer's approval some four years ago I got a quantity

and dressed a parcel of rye, weighing 3 cwt. It made the grandest flour one could taste. I got a quarter stone from him, and mixed with shop flour two parts and one part rye. It was a very palatable bread, though just a bit dark. Since then each year I have ground an increasing quantity of rye into flour.

"Rye is grown around Westport, Newport and all through Achill on poor soil, mostly bog ground. They tell me it will grow on any soil. It thrushes with a thrasher the same as broken up and can be mixed with oat straw as fodder. I thought my experience of rye might interest you. Hence this letter."

With reference to sunflower, I am told that giant sunflowers make excellent chicken food. The seeds are highly nutritious and contain valuable oil. When the whole heads are given, the chickens pick out the seeds greedily. Big numbers of sunflowers, some the purpose also

of hiding ugly walls or sheds that they are both ornamental and useful. Sweet corn or maize, mature corn cobs, suitable as a chicken food. Both sunflower sweet corn can be grown in flower borders. To prepare ground, double dig so as to get up the subsoil and work into top layer a liberal quantity of post materials or manure, for sunflower and sweet corn flowers are gross feeders.

HORKAN (Ballyhaunis) — Aug. 31, 1947, at his residence, Churchpark, Ballyhaunis, Patrick Horkan, deeply regretted by his sorrowing relatives. Remains were removed to St. Patrick's Parish Church yesterday (Monday), Solemn Requiem Mass to-day (Tuesday) at 11 o'clock. Funeral immediately afterwards.

DURKAN (Ballyhaunis) — Aug. 18, 1945, at her father's residence, Upper Main Street, Ballyhaunis, Sheila, dearly-beloved daughter of Michael Regan and the late Mrs. Annie Durkan, Abbey St., to the inexpressible grief of her father, Regan's sister, and stepmother. R.I.P. Requiem Mass in St. Patrick's Church to-day (Monday) at 11 o'clock. Funeral immediately afterwards to New Cemetery.

REGAN (Ballyhaunis) — Oct. 19, 1946, at her father's residence, Upper Main Street, Ballyhaunis, Sheila, dearly-beloved daughter of Michael Regan and the late Mrs. Annie Durkan, to the inexpressible grief of her heartbroken family. Solemn Requiem Mass in St. Patrick's Church to-day (Monday) at 11 o'clock. Funeral immediately afterwards to New Cemetery, Tuam.