Reviews


An amazing book this. In it you will be found twelve pages of Introduction, followed by two hundred and sixty-two pages of legends, charms, cures, superstitions and comments on holy wells, sacred trees, etc., which are in turn followed by fifty-four pages of essays on such items as "The Antiquities of Ireland", "Early Irish Art", and Dublin "Our Ancient Capital", finishing with nineteen pages of an important essay "On the Ancient Races of Ireland" written by Sir William Wilde, husband of the author and father of Oscar Wilde.

The major portion of the book consists mostly of a collection of ancient lore obtained chiefly from oral communication with the people — and given by them in their own language which in many cases was Irish. The turns of phrase, and sometimes the very words of the narrators, are generally retained and, with the added simplicity of style, this gives the legends the peculiar value of coming from the very soul of the people. W. B. Yeats wrote of this book when it was first published: "Here is the Celt, only it is the Celt dreaming."

But it is more than dreaming: it is the cogent influence of an unseen world, mystic but real, on the daily lives of a spiritual people. We have legends of fairy music and hurling matches, and there are also antidotes against the machinations of the 'evil eye' and malicious spirits. There are remedies, natural and preternatural, for various illnesses, and invocations for cures which are so devotional and orthodox as to compare with their counterparts in the renowned Ritual of the Church. Sometimes a charm is added to the invocation, but this gives it the characteristic of a Sacramental, and the action enjoined by the charm in some way expresses the expected answer to the prayer. We have such a gem of faith on page 195 where we are given a cure for pains: "May Peter take, may Paul take, may Michael take, the pain away, the cruel pain that kills the body and darkens the eyes. This oration written, and tied to a hare's foot, is always to be worn by the person afflicted, hung around the neck." The hare's foot, no doubt, symbolised the speed with which, it was hoped, the cure would ease the pain of the sufferer.

"In a few years such a collection would be impossible, for the old race is rapidly passing away to other lands, and in the vast working-world of America... the young generation, though still loving the land of their fathers, will scarcely find leisure to dream over the fairy-haunted hills and lakes and reaths of ancient Ireland."

So writes Lady Francesca Speranza Wilde ("Speranza" of The Nation) in her Preface to this book, first published in 1880. She has, therefore, done Ireland a real service with this extraordinary work, and she has also made a most valuable contribution to the study of Celtic mythology and folklore. In reprinting this collection and presenting it to the public at such a moderate price, O'Gorman's of Galway deserve not only the gratitude of the young generations of Irish in "the vast working-world of America," but also that of every Irishman at home.

REVD. MARTIN KIYAN


The area to which Mr. Flanagan ascribes the term 'Ulster' for the purpose of this book (i.e. north of a line drawn from Dundalk on the east coast to a point twenty miles south of Sligo in the West) he defends on the basis that the medieval provinces of Ireland have no relevance to prehistoric archaeology nor, indeed, to geographical features. The cynic may well see this as a subtle means of including in the text some of the finest megalithic tombs in Europe. His treatise ends with the Late Bronze Age — one would wish that he had continued on to the end of the Iron Age as other authors in the series have done.
In general the arguments are fairly presented though necessarily rather sketchily outlined. One might quibble, however, that those that Flanagan puts forward for a western Neolithic entry, and for the origin of the Portal Dolfins, are at best one-sided and lightweight. Since the text is intended for school libraries this may have the advantage of not confusing the uninitiated. Elsewhere he gives the impression that currachs are no longer extant, but it is surely only fair to the prospective reader to point out here that a goodly number are still in daily use along the west coast of Ireland, not least in Co. Donegal which falls within the area covered in the book.

As an introduction to the study of archaeology for the undergraduate and field-Worker, the book is clear and concise. One must admire the author's treatment of the Mesolithic Period, as also that of the complex subject of Neolithic and Bronze Age pottery. Though copiously illustrated with excellent photographs, drawings and maps, the whole text amounts to little more than an essay. Nonetheless, it is well bound in a hard cover and is value for its price of just under one pound.

EDWARD FOX


This attractive and rather colourful guide, written by a member of our Society at the express invitation of Fr. James Dwyer, Parish Priest at Glencolumbkille, Co. Donegal, is virtually indispensable to anyone wishing to visit the ancient monuments of this archaeologically interesting area. The fact that Glencolumbkille should be one of the first areas to have a guide like this is not unduly surprising, considering the well-known initiative and enterprise of Father McDyer and the people of the valley, though it is rather a pity that they did not have the courage of their convictions when it came to stating who its publishers were, where they are to be found, or even who the printer was.

The booklet begins with a useful chronological introduction to Irish archaeology and the monuments of the Glencolumbkille area. This section will be of great aid to the tourist both for information and to arouse interest. The same interest is kept alive throughout the eighteen pages of text by references to local legends and folklore, particularly in matters dealing with the Early Christian Period, and notably in the last item in the booklet, "Columcille's fight with the demons", an extract from Manus O'Donnell's *Life of Columcille* written in 1532.

The rest of the guide consists of an annotated list of the various monuments. Unfortunately, the average tourist's interest may wane somewhat here as the monument types are, in most cases, merely identified and described. By the same token, the archaeologist is told little that he would not be already aware of by looking at the monument, though insofar as the monuments of the Early Christian Period are concerned it is better served. There are two maps, one of the area in general and a more detailed one of the Glencolumbkille district. The various monuments are numbered on the maps and information on them is obtained by reference to the same numbers in the text. This system works well. These maps, however, are one of the weaknesses in the guide. They are of different scales (one of them bears no indication of scale whatever) and, furthermore, they lack useful landmarks for navigation purposes. This area is by nature difficult to navigate in and neither of the maps provides much assistance. One detailed map would have sufficed, especially if an Ordnance Survey map overprinted with the relevant numbers could have been obtained.

There are thirteen full-page photographically-produced illustrations showing monuments. Most of these are of no particular value since clarity has been sacrificed to originality. The rather artly-crafty technique used, whereby the photographs have been almost 'etched' out of existence, makes trying to distinguish what is represented in some of the illustrations similar to examining the monuments themselves in the dark. While not being at all practical, the artistic value of this type of illustration is extremely doubtful.

To sum up then, this little guide is a small but useful contribution to Irish archaeological literature of its type. If one is planning a trip to Glencolumbkille, then one would be foolish not to have a copy in one's pocket.

MATTHEW KEANE

79
Although *festschriften* are usually reserved for noted scholars who have reached retirement age, some, such as this one, have been prepared to mark a particularly noted scholar's sixtieth birthday. In such cases, more so than normally, it is much more to honour the individual's personal contribution to his subject than to merely record the occasion, and few scholars in the field of Celtic Archaeology have so merited a *festschrift* as has Professor Dr. Wolfgang Dehn of Marburg University, Germany.

There are nineteen contributions to this *festschrift*, all by colleagues and former pupils of the recipient, and all dealing with the archaeology of the Celts in Continental Europe. One paper, however, stands out from the others in many ways. Not only is it exceptional in being written in English, not in German, but it also differs in that it includes the insular evidence, with special reference to Ireland. Entitled "The Chariot of Celtic Funerary Tradition", it is by Dr. Peter Harbison, a member of the Thomond Archaeological Society and a frequent contributor to our *Journal* For all archaeologists studying the La Tène period, this is an important paper. In it all aspects of the two-wheeled vehicle found in so many Celtic graves of the time (but not in Ireland) are discussed, including an outline of the evidence provided by sculpture, Roman and Celtic coins, Latin literature and, most relevant for us here in Ireland, a longer discussion of the evidence from early Irish literature. This latter evidence will be new to virtually every Continental archaeologist; the Irish archaeologist, too, will not only find most of it new to him but also most usefully assembled together as nowhere else. It certainly supersedes the earlier collection of references to chariots in early Irish literature published by J. O'B. Crowe in vol. 11 (1871) of the *Journal of the Royal Society of Antiquaries of Ireland* (which is correctly but unnecessarily referred to in footnotes 71, 87, 88 and 110 as the *Jour. of the Royal Hist. and Arch. Ass. of Ireland*, a title long since dropped and which nowadays is likely to cause confusion to librarians). One of Dr. Harbison's more interesting suggestions is that the high-wheeled chariot described in early Irish texts may somehow belong to a different tradition than do the Continental and Yorkshire chariots and that, therefore, the ancient Irish descriptions ought not too readily be projected back to fit the vehicles found in Continental and Yorkshire burials.

Dr. Harbison's paper is not the only one dealing with chariot-burials. Dr. H. E. Joachim contributes one on some lesser-known Middle and Late La Tène chariot-burials in the Rhinelan. The distribution map (on page 95) associated with this paper is complementary to one of Harbison's (on page 43) insofar as it includes some burial sites not indicated on the latter (*e.g.* one at Boe, near Bordeaux, and two in Denmark). Another somewhat disturbing point is that Harbison's other map (on page 85) seems to contradict Joachim's in that it includes as Early La Tène some burials which Joachim puts as Middle to Late La Tène (*e.g.* one at Adria, in north-east Italy).

Many of the papers in this fine publication deal with hillforts, a class of field-monument which is becoming ever more important for Early Iron Age studies, but perhaps the most important (certainly the longest!) paper is one on stamp-decorated pottery from Armorica (Brittany) contributed by Dr. F. Schwappach. Due to recent researches on Breton souterrains, more Late Hallstatt-Early La Tène pottery is now available for study. Dr. Schwappach identifies four classes of stamped pottery: Style I is Late Hallstatt; Style II is transitional with Late Hallstatt and Early La Tène decoration; Style III is Early La Tène and is characterised by arc motifs (he therefore terms it *Der Bogenstil*); Style IV is also Early La Tène in date but is characterised by decoration similar to that found on metalwork (*Der Metalstil*), and this class he sub-divides into Style IVa (the South Breton Group) and Style IVb (the North Breton Group). Style I is clearly Late Hallstatt in date, but Styles II, III and IV overlap with one another, II and III dating from c. 450 to 300 B.C. and IV mostly from 400 to 300 B.C. Schwappach's Style IV may be of most importance to Irish archaeologists. It reached Armorica from the Marne area, travelling down the Seine Valley and across Normandy. He points out that the decoration of this style is not only found on the pottery but also on some of the Breton ritual pillar-stones (at Kermaria, Trégavennec and Keran, in Finistere, and at Sainte Anne, in Côte-du-Nord); these pillar-stones would seem to be ancestral to the Irish La Tène pillar-stones, notably that at Turoe, Co. Galway. Indeed, a Style IVa potsher'd illustrated (no. 26) on page 291 has a thin, regular, spiralled line terminating
in a point which seems not unlike the spiralling, grooved lines on the Castlestrange, Co. Roscommon, pillar-stone. Also of interest to Irish archaeologists should be Dr. Schwappach's brief discussion on the Castro Culture of Galicia, in north-western Spain. He argues that it may be closely related in a cousinly rather than ancestral way to the Early Iron Age cultures of Armorica and Britain, a theory which is similar to that suggested elsewhere [Proc. Prehist. Soc., 37:1 (1971), 196-225], by Dr. Harbison, relevant to the occurrence of chevaux-de-frise in Spain and in these islands (e.g. at Ballykinvarna, Co. Clare).

Another variety of pottery is dealt with by F. Schultze-Naumburg. She discusses a potsherd dating from the sixth century B.C. which was imported from ancient Greece into southern Germany, and she provides us with a map (on page 211) showing the distribution of imported sixth century B.C. Greek pottery which seems to emphasise the probability of a route into eastern France (e.g. Vix) from Massilia up the Rhône and Saône Valleys, rather than a transalpine one — the distribution of fifth century B.C. Etruscan beaked-flagon is shown in another article (on page 194) totally contradicts this, however, surely indicating graphically the altered political situation in the Ligurian territory north and north-east of Marseilles.

For the reviewer, one of the more interesting contributions to this festschrift is that by Professor D. Helmut Schooppe dealing with a stone funerary stela, 46 cm. high, 24 cm. wide and 19 cm. thick. It was found at the Roman fort of Hofheim, in the Taunus, in circumstances which indicate that it dates from between 83 and 121 A.D. On it is carved a human figure with large head, and with splayed legs being gripped at the thighs by the hands, the elbows pointing outwards. Dr. Schooppe regards this figure as in the mother-goddess style, and just as likely to be Provincial Roman as in the Celtic tradition. It is a peculiar carving, difficult to parallel though in many ways very reminiscent of an Irish Sheela-na-Gig of Medieval date. It is possible that we have here (and on Adomnan's Stone at Tara?) the prototype of the Sheela-na-Gig.

There is much more interest and importance in this fine publication, and there can be no question but that it is a worthy tribute to one of the foremost European archaeologists working on Celtic material today. Though not a book for the average amateur, it is one which is, and will for a long time be essential to all professional scholars working on the period. One's only regret is that it was not bound in a hard cover.

Etiennne Rynne


Mr. Stalley, a Lecturer in the History of Art at Trinity College, Dublin, has set out to produce an illustrated introduction to what might be called 'the full Romanesque' in Irish stonework — 'Romanesque' in the Irish sense, as defined most recently by the late Dr. Harold G. Leask. The book is attractively produced, lithographic technique giving a welcome softness to the seventy-five plates, under the auspices of ROSC, and there is an appropriate introduction by Michael Scott. The figures are basic plans of the major buildings, and the map (p. 149) is an unadorned distribution; unhappily some of the applied lettering is not very straight, and the inclusion of a dotted line indicating the border with the Six Counties strikes one as massively irrelevant to the period under review. Insertion of the main river-systems and major lakes would have added some meaning to all this.

Such a survey is bound to be selective. Mr. Stalley realises this in his modest preface, which also includes most of the right references. Many of the photographs, the pick presumably of the Public Works and Bord Fáilte series, are sensitive and attractive, and Mr. Stalley has contributed a number of excellent studies from his own camera. One misses the once-familiar acknowledgement to the work of the Green Studio, Dublin! The view of Cashel (Plate 40) is, surprisingly, rather a fresh one, and there are some very welcome details, like the lovely corbel from Ferns (Plate 11, a fine flash-lit). The text is informative, drawing heavily on Professor Otway-Ruthven's telling and illustrative work, and the whole forms a welcome introduction to an important subject. Presumably these days we cannot quibble at the price.

Charles Thomas

81

Bishop Wyse Jackson’s handy little (5½ by 5½ inches) book is “a guide book to the cathedrals of the Church of Ireland,” a group of monuments covering about a millennium, and in a way as notable for some of the bishops associated with them as for their own intrinsic merit as monuments. Thirty-eight cathedrals are included; while some are well-known, I doubt whether many people in Ireland, let alone outside her shores, could have given the whole list from memory.

The photographs supplement the terse and sensible text; even where space is short, as with Christ Church, Waterford (p. 71), the view of that magnificent eighteenth-century nave makes the main point. The author rationalizes his entries fairly, though one could have wished perhaps for a photograph, not a drawing, of Limerick Cathedral (p. 84), and some cathedrals do deserve rather more space than others; Clogher’s main interest lies in its history and its prelates, the present restored cathedral being little more than a parish church.

At fifty pence, and pocket size, this is an honest and useful little guide. We must thank the author for a particularly welcome addition to the car-bourne library of the modern student.

CHARLES THOMAS


In his introduction, the author stresses that this booklet, subtitled *An Illustrated History and Guide*, is really only an attempt to meet the ever-growing demand for an up-to-date history of Holy Cross Abbey, Co. Tipperary. He has fulfilled the demand, not, as he modestly states, by a brief account of the main story, but by a clear-cut, happy presentation of the principal events connected with the Abbey during its life-span of roughly five centuries. He has compressed a wealth of history into a minimum of space. The story of the Abbey and of the personages associated with it is set forth with clarity, yet in a very readable narrative style. The author uses the word “pleasantly” in his opening sentence: “Holy Cross Abbey, formerly a Cistercian Monastery, is pleasantly sited on the River Suir in the heart of Co. Tipperary.” He follows this with pleasant description throughout the ten chapters of the booklet, ranging from the arrival of Donor Mor O’Brien with his retinue of chieftains and clerics to the gradual spreading of ivy covering the grim spectacle of ruin and decay in the seventeenth century. Notables and events pass by in rapid succession: the O’Briens, munificent founders of this and other churches, St. Bernard himself, whom all of Europe listened to, the early Butlers, land-greedy like all their fellow-Normans, a succession of clerics, good and bad, the ravages of the Black Death, moral and spiritual as well as physical, the fifteenth century rebuilding, the Reformation, and the spirituality of the seventeenth century clergy in contrast to their predecessors. There is one notable absentee, St. Malachy himself, that indefatiguable advocate of discipline and righteousness without whose reforming zeal the introduction into Ireland of the Cistercians and most other monastic Orders would probably have been long delayed. He surely deserved a mention alongside his great friend and biographer St. Bernard?

The author gives as reason for the siting of the Abbey in mid-Tipperary, far distant from O’Brien territory, the marriage connections between the Dalcassian O’Briens and the O’Fogartys, who were the local chieftains. Donal’s own mother was an O’Fogarty, and it was to his grandson, Muircheartach, whose mother was also an O’Fogarty, that the fragment of the True Cross from which Holy Cross Abbey gets its name was given by Pope Pascal II.

Chapter four will be of great assistance to anyone visiting the Abbey, as the remains of the twelfth century building which are incorporated into the fifteenth century rebuilding are clearly defined. The architectural features and the abundant tradesmen’s marks are mentioned, though here, as elsewhere in this booklet, the ‘Guide’ aspect tends to take play a minor role to that of ‘History’. Nonetheless, this little publication, with its many fine illustrations and concise information, is recommended as a must for all visitors to Holy Cross, one of the more important places of interest in North Munster. If, when the work of restoration and researching is satisfactorily completed, the production of a larger and more detailed publication is contemplated, then let us hope that the author of this present informative booklet will have a major part in its compilation.

T. PIERCE

82

Fr. Bartholomew Egan, the author of this book, is a Franciscan and a Limerick man. He has been a member of our Society for many years and contributed several scholarly papers to our Journal. He is a distinguished member of his Order, and his literary attainments are manifold. In his book Father Egan distills from 600 years of history the story of the Franciscan Fathers during their sojourn in Limerick. Six hundred years is a long span by any reckoning, and during this period the Poor Friars, sharing the suffering and poverty of their flock, have grown into the hearts of all Limerick people. Our Reverend author has, by a combination of Limerick love with Franciscan scholarship, created a little masterpiece, and any Limerick man who fails to buy the book and read and re-read its contents does not deserve to share in the proud heritage of his City.

The book is divided into seventeen chapters and the gentle girdle of St. Francis encircles every one of them. We begin with the advent of a few brave souls during the middle of the 13th century, who settled in the King's Island and built their Friary “to the north-east of Gaol Lane between Sheep St. and Sir Henry's Mall.” It was known as St. Francis' Abbey and even to this day the locality is redolent with names like “St. Francis, Abbey Lane and Chapel Lane, as well as the Abbey River.” The opening chapters give a detailed and authoritative account of the Friary and its occupants down to the time of the Dissolution of the Monasteries, when it was suppressed by Henry VIII, the buildings rased and the ground made into a refuse dump, all except the choir of the church which was turned into a law court and so continued until the present Courts were built at the beginning of the 19th century.

Meanwhile the Franciscans, although dispersed, continued to reside in this house and that in the locality, and to minister to the faithful, quietly and unobtrusively. They re-took possession of their old premises in 1642, and St. Francis' Abbey and its occupants played an important part during the Confederate Wars ending in Ireton's Siege of Limerick in October, 1651, during which time the famous Fr. Francis Woulfe was Guardian of the Order. It is recorded that, “on the afternoon of 17th July, 1651 the Blessed Virgin Mary appeared over St. Mary's Cathedral Limerick. She was accompanied by both St. Francis and St. Dominic and other friars of the two Orders. Before disappearing she moved to the Priory of St. Dominic and thence to the Franciscan Church”.

The Franciscans according to tradition continued to occupy St. Francis' Abbey up to the second and last Siege of Limerick in 1790/91; and following the fall of the City disappeared into the black night of the Penal Times for nearly half a century. In 1732 four members of the Order formed a community in an old castle (formerly Akerman John Burke's House) at the junction of Nicholas St. and Athlunkard St. It became known as the “Castle Friary” and flourished for four or five decades. Then the Friars leased a piece of ground for 40 years from a Major Drow, at Newgate Lane behind St. Mary's Cathedral. They took up residence there in 1782, completing this Church towards the end of the 18th century. When the lease expired, Major George P. Drew, the landlord, refused to renew it and compelled the Friars to leave — an action bitterly resented at the time.

It was during their time in Castle Friary that the Friars defied the Penal Ban on the Ringing of Bells. Here is an account of it taken from a contemporary MSS called Annals of the City and County of Limerick. “In this month (April 1823) The Franciscan Convent in Newgate Lane was abandoned by the Friars and the interior of the chapel completely gutted, they have taken up their residence in Bank Place — the date over the principal entrance into the chapel in Newgate Lane 1801 — the house adjoining this chapel was the residence of the Friars, on its top, Denis Hogan prior of the Order erected a Cupola surrounded by a Cross in this he put a Bell which tolled for the first time June 1st 1809, this was the first bell in a R.C. chapel in Limerick, within the memory of any man living all the chapels have bells now”. The Friars took part of a house in Bank Place using a large room as a chapel and lived there unhappily for four or five years, during which time they purchased a piece of swampy ground in Henry Street for £53, borrowed from the Poor Clares. The Church and Friary in Henry Street were more or less completed in the intervening years, and in May, 1827, the Friars took up residence there and the Church was opened to the public — and there they have remained ever since, spreading the Light, and bringing help and encouragement into countless Limerick homes.

This book is a labour of love — a faithful representation that traces each step and marks each milestone in a communal and continuous journey through the centuries. And it is the right, and indeed the duty, of every citizen in our urbs antiqua to help in keeping alight the torch that was first kindled in St. Francis' Abbey so many glorious years ago. FLOREAT.

ROBERT CUSSEN

83

This booklet contains two parts of the second volume of the proposed *History of Irish Catholicism*. In part III Geoffrey Hand outlines the history of the thirteenth century Church in the territories under Anglo-Norman control and provides us with a concise picture of the struggle for ecclesiastical power between the various Irish and Norman elements. His own wide knowledge of the legal background is clearly seen in his treatment of the relationship between the Church and the Common Law, but his all too brief summary of the state of church art and architecture could be more easily forgiven if a fuller list of primary sources were supplied. His final section traces the careers of five notable ecclesiastics of the day — three Irish and two Anglo-Norman — giving us a closer and more personal glimpse of the role the Church played at the time, even in the civil arena.

Fr. Gwynn’s narrative takes up where part III finishes, and traces the vicissitudes of what was by then the Anglo-Irish episcopate in the fourteenth and fifteenth centuries, treating in particular the career of Archbishop Fitzralph of Armagh. He also gives a very full and interesting account of the state of clerical education and theological studies, including the abortive attempt to found an Irish University or *studium generale* at Dublin, and outlines the careers of several Irish theologians of note who studied at Oxford. Of the laity he can tell us very little — the evidence has not come down to us except perhaps what one can read into documents such as the decrees of the various provincial councils as preserved in the *Red Book of Ossory*. It is in his appraisal of the surviving documentary evidence that Fr. Gwynn excels, pointing out its limitations and value as, for instance, the unfortunate lack of fifteenth century episcopal registers and the rather limited value, except to local historians, of the mass of Irish material in the Papal Regesta.

One obvious criticism of both these parts of Vol. II is their almost total neglect of the important part played by the religious orders throughout the period under consideration. This accusation could be countered by reference to part VI, *The Religious Orders*, in preparation by Martin, were it not for the fact that one is now given to understand that the series as a whole has been discontinued. Whatever the reasons for this, the news is indeed an unpleasant shock. The fascicules published to date provide a very concise and useful background to the study of the history of the Catholic Church in Ireland, especially for the student and the interested public. What corrections and amendments are called for — such as the inclusion of indexes, etc. — could have been effected when, as projected, the series would be ultimately published in six bound volumes. Incidentally it must be mentioned that the otherwise attractive layout and design of this particular booklet is not enhanced by the rather poor binding. Still, when one considers the price there is indeed value for money.

**Thomas Fanning**


The book under review is a major addition to the comprehensive history of Irish Catholicism which Monsignor Corish has undertaken to compile, and all the more welcome because the editor himself is one of its contributors.

In the first of the two essays, Fr. Benignus shows how the organizational work of the Counter-Reformation was disrupted, though not completely shattered, by the Cromwellian onslaught, thus necessitating a restructuring of the Catholic Church in Ireland during the reigns of Charles II and of James II, when circumstances were more favourable. This is a careful study, based principally on the continental archives with which Fr. Benignus is so familiar, and which provide most information on the institutional aspects of the Catholic Church during this period. Cromwell succeeded in weakening Catholicism in Ireland by depriving the country of bishops and priests. These were probably the years of greatest suffering for Catholics in Ireland, but Fr. Benignus is very restrained in his treatment of the episode. He stresses that the execution of clergy was confined mostly to the years 1650-53 and that official policy thereafter, until 1660, was aimed at
imprisoning priests with a view to their eventual deportation. This explains why Irish martyrs are comparatively rare.

The essay would have benefited from a broader outlook, and Fr. Benignus might have mentioned that the previous performance of the Irish clergy, particularly their involvement in the Confederation of Kilkenny, showed them to be a political threat to the English government. This, as much as, if not more than, religious fanaticism, accounts for the severity of the treatment meted out to the Catholic Irish clergy during the interregnum.

Most of the essay is devoted to a study of the reorganization of the Catholic Church in Ireland between the restoration of Charles II and the enactment of the Penal Laws, and for this Fr. Benignus is to be congratulated on very able and original work. The author devotes considerable attention to friction within the Church during those years. That between Catholics of Gaelic stock and those of Old English origin was largely of a political nature, with the Old English, who still retained considerable lands, wanting an accommodation with the government, while those with less to lose favoured the intransigent posture of Rome. The other source of friction was the tendency of the clergy newly returned from continental seminaries — and led by Archbishop Oliver Plunkett — to despise those clerics who had been trained and ordained at home during, and indeed after, the interregnum. We note here a difference in interpretation of the role of the priest. Those who had been educated at home seemed to consider that they should be sheltered by, and work with the co-operation of, local Catholic landowners, whilst those returning from the Continent wanted a rigidly institutionalised clergy concentrating on pastoral work. Catholicism survived as a popular religion in Ireland largely because Oliver Plunkett’s wishes on church structure prevailed.

The essay by Monsignor Corish is more exciting because, in addition to a most competent account of the Confederation of Kilkenny, he provides us with a sweeping interpretation of the preceding hundred years of Irish history. The principal theme of Irish history from the Geraldine Revolt to the Treaty of Limerick is, according to Monsignor Corish, the emergence of a ‘national grouping from the disparate elements which existed in Ireland at the beginning of the sixteenth century’. Nobody will deny that Catholicism established a bond between those whose interests and attitudes were otherwise at variance, but the present reviewer considers that Monsignor Corish exaggerates both the extent and importance of the liaison that occurred during the seventeenth century. Catholicism provided an umbrella under which the Confederate groups found shelter in the 1640s, but each faction sought merely to exploit the others for its own ends. If anything was achieved by the Confederation of Kilkenny it was the final adherence of the Irish clergy, especially those of Gaelic origin, to the unbending position of Counter-Reformation Catholicism, thus ensuring that every effort of the Old English to reconcile their loyalty to their Faith with that to their King would be stillborn. By associating themselves with those of Gaelic origin, the Old English were driven to extremes which they would not have previously considered — extremes which ensured that they lost considerably more than they would otherwise have done. Nothing concrete was accomplished by the Confederation, and if it did anything to bring about an amalgam of various groups into one ‘Catholic Nation’ it was that by hastening the downfall of the Old English it ensured that the basis of the ‘nationalism’ would be memories of what might have been and the suffering of a common misery rather than the enjoyment of a common wealth. It is only fair to Monsignor Corish to mention that he stresses also the negative side of the story: all Catholics in Ireland were seen as potential rebels by the government and so came to be regarded, and eventually to regard themselves, as one.

Monsignor Corish also exaggerates somewhat the interest in humanistic and religious controversy in Pre-Reformation Ireland. These, however, are minor criticisms of a most stimulating and provocative essay which gives due emphasis to the part played by the Counter-Reformation in the history of Catholicism in Ireland, and which falls just short of asserting that the Counter-Reformation was Ireland’s much-needed ‘Reformation’.

Nicholas P. Canny

85
The text under review was published in 1971, one of a proposed thirty-one part series dealing with the history of Irish Catholicism from Patrician to modern times. These fascicules were to appear ultimately as six bound volumes. Sixteen parts have been published; the remaining fifteen parts will not now be issued. Apparently rising costs have made it uneconomic to continue with the project. Hopefully, the unpublished essays may yet appear in print, perhaps in some of the journals.

An advantage in publishing fascicules is that it ensures that, even when a series is not completed, at least a portion of the proposed work is made available to the public. The system also has its drawbacks, and these are revealed in the publication under review. There is no index, no bibliography, and the footnotes often contain incomplete information, defects which would certainly have been remedied in the completed volume. This is not to say that the work should not be recommended. On the contrary, it is full of valuable information, presenting in a readable form an absorbing account of the Catholic church in Ireland and of some Irish exiles on the Continent during the eighteenth century.

The background to the penal laws and their basis is concisely described. Catholic disabilities were political, social, and economic, as well as religious. The administration tended to regard 'Popery' as a dangerous untrustworthy political system rather than as a religion. Consequently, throughout most of the country during many periods in the eighteenth century, it was deemed prudent to turn a blind eye to Catholics practising their religion, particularly when it was done indirectly. The aim of penal legislation was to constrict and control Catholicism rather than to destroy it. In this context it is probably fair to state that for most of the eighteenth century the Protestant church in Ireland cannot be regarded as a missionary church and converts which it won were normally 'legal Protestants', converts in name only.

Both essays have interesting sections dealing with the role of the Stuart Pretenders in Irish ecclesiastical affairs, particularly until 1766. Almost all the bishops appointed to Irish sees between 1687 and 1765 were chosen on the nomination of James II or of his son, the Old Pretender. Fr. Cathaldus feels that, on the whole, the church in Ireland benefited from this situation. On the other hand, it must have contributed considerably to the distrust and suspicion with which the administration regarded Catholics. Fr. Cathaldus also adduces some little-known facts on the manner in which the Stuarts, particularly James II and his wife, Mary of Modena, concerned themselves with the sad state of Irish Catholic refugees on the Continent and the generous manner in which they endeavoured to provide for those in distress.

The manner in which the Catholic church in Ireland was forced to operate during the penal times is considered in Fr. Brady's and Fr. Corish's article. While the difficulties faced by the bishops in their work of pastoral re-organisation naturally varied from time to time, they were at all stages complicated by the existence of penal legislation which, even if not enforced temporarily, hung always over their heads like a sword of Damocles. The principal problems seem to have had many points of similarity with those encountered by the episcopacy in the post-Cromwellian period — poverty of laity and clergy, penal legislation, controversies over authority and jurisdiction, and disputes between regular and diocesan clergy being among the most notable trouble areas.

Fr. Cathaldus, in his essay, covers ground with which the general reader may be less familiar — the story of those Irish Catholics who went into temporary or permanent exile on the Continent. If the seventeenth century saw the birth of many of the great Irish colleges on the Continent, the eighteenth was to be the period when these colleges reached their peak. The author discusses the history of these institutions and gives reasons why the thirty-odd establishments that were open at the beginning of the century had dropped in number to three or four in 1800. He paints a fascinating picture of the Irish student, often a newly-ordained priest, setting off in disguise for one of these colleges, and details the hardships and sufferings which they encountered on their travels and after arrival. He concludes that 'it is no exaggeration to say that the survival of the Catholic Church in Ireland is due in no small measure to the welcome accorded to Irish bishops, priests, nuns and students by the Catholic countries of Europe during the eighteenth century'.

Perhaps the best judgment on this publication is that it makes one regret all the more the demise of the series of which it is such a worthy part.

Leonard Howard
In the preface to this study of the distribution and exploitation of woodlands in Ireland since Tudor times, Dr. McCracken refers to the great danger of being unaware of what is only too easily taken for granted. This, indeed, is a fault of us all. How many of us even thought about the history, use, or even the extent, of our familiar companion — the woodland?

Reading through this book the very trees are almost made to speak for themselves. The early history of forests in Ireland is known from palaeobotanical studies which have traced the rise and fall of various species of trees since glacial times. From the time of the first Irish Christians to the middle of the seventeenth century there have been occasional references to the extents of the forests, but very little in the way of detailed information. Over the last three centuries, however, there has been considerable documentation. This material Dr. McCracken has now brought together and analysed in The Irish Woods since Tudor Times. Despite the apparently limited scope of the subject treated, the information gleaned is of exceptionally wide-ranging interest. Apart from the obvious reading public made up of foresters and conservationists, the matter of this book concerns students of most branches of history, social history and, above all, local history. To try to include the full range of this book is beyond the scope of this review. Nonetheless, it is important to stress the many areas so expertly covered.

Beginning with the year 1600 when one-eighth of all Ireland was forested, Dr. McCracken accounts for the drop to only a fiftieth in 1800 by the commercial exploitation of wood which went hand in hand with the establishment of English control over the country. The greatest of the woods at the beginning of the period lay to the north-west of Lough Neagh, but the great rivers which drained the south of the country all ran through densely wooded valleys. The Midlands and the boglands of the West were, of course, relatively sparsely forested, if at all. Mention is made of the various varieties of trees, from the native sacred yew, oak, hazel, and holly, to the more recently introduced chestnut, sycamore and beech, and in the process the frequent occurrence of the place-names Derry, Kill/Kyle and Ross are explained.

The abundance of native wood in the seventeenth century resulted in considerable industrial development in Ireland. Wooden casks were essential containers for products of the home market, and cooperers were important tradesmen in every community. An export trade in staves for assembling casks abroad also existed. There were many shipyards in the Ireland of the time, and more wood was being exported for shipwrights working in other lands. Houses, water-pipes, bridges, carts and carriages, all of these required wood in quantity. Wood was also a source of chemicals. Cattle-raising produced hides and these were tanned — the tanning required bark in quantity. The glass-making industry needed fuel and alkali. Iron ore was imported, but the smelting was a local business based on local supplies of charcoal. Indeed, the abundance of wood in Ireland meant that iron-smelting became very important and, in time, a big export in pig-iron and bar-iron resulted.

The woods were thus steadily laid waste to feed ever-growing industries with their raw materials. However, the destruction of the woods was not only promoted in the interests of a cash sale but also for the protection of the alien English: the woods had often served as the dens of woodkernes (the displaced Irish), of rebels, of thieves and of wolves. (Here we learn that wolves survived longest in the south-west of Limerick and near Feakle in Co. Clare, the last Irish wolf dying about 1770.) It was during this period that such legendary North Munster woods as those of Suidain in Clare, of Clonlish and Kilmore in Limerick, of Glancinnty in North Kerry, and of Aherlow in Tipperary, fell under the axe. The woods being steadily reduced or altogether removed, it was necessary as early as 1700 to import timber into the country. A great deal of this shortage was probably due to a lack of readily available timber rather than to an actual shortage of the timber itself. It was then cheaper to import treated wood than to treat native timber which was, by then, more or less confined to the more outlying north-eastern and western parts of Ireland. Such points are amply illustrated in the numerous tables and statistics quoted. Even the modern pressure of inflation was then obvious. A standing oak at the beginning of the seventeenth century cost one shilling, compared with an oak in the Wood of Shillelagh, Co. Wicklow, which was valued at £3.17.0 in 1731, while by 1760 the remaining oaks in that wood were fetching £18.10.0 each.

The shortage of wood in Ireland coincided with an increasingly peaceful situation. Both factors combined in the eighteenth century to encourage tree-planting when, in consequence, there was always the possibility of he who sowed, reaping. After the victories of Derry, Aughrim, and the Boyne, much estate planting in the form of shelter belts, orchards, avenues, and even hedgerow-planting, took place. This new wave of planting meant the introduction of many exotic trees now
generally accepted as part of the natural landscape, such as the sycamore, beech, lime and horse-chestnut. The result of a hundred years of peace, the efforts of the grand juries, the inducements held out by the Dublin Society, and the desire to embellish estates here, meant that by 1841 some 345,000 acres of plantation existed in Ireland, with the rate of felling and planting cancelling one another out. However, having reached its zenith in 1880, the passing of Gladstone’s Land Act in the following year meant that there grew up a feeling of insecurity among the landlords with the result that there soon was not the usual state of planting to balance with the sale of stocks. The demands of the first World War increased the danger from the travelling British sawmillers (aptly described by the author as "arboreal pests"), and by 1920 two-thirds of our forests had disappeared. As such "pests" were steadily doing away with our trees, State planting was initiated. By 1968 half a million acres were under forest in the Republic, and 91,000 acres in the North. A further 90,000 acres under private plantation enhances the overall percentage still more.

Having thus treated the history of Irish woodlands, Dr. McCracken apparently shudders at the thought of the future landscape of Ireland if left to the mercy of the State Forest planters. She strongly condemns the large proportion of conifers being planted which are replacing the more aesthetic, beautiful and natural hardwoods — appealing as a last resort to the culinary preference of natural eggs to battery-produced eggs! Though questioning the whole economic proposition of State planting, Dr. McCracken does not fail to recognise the important amenities offered by such forests. While the provision of National Forest Parks, Nature Trails, and educational Wild Life Centres, in such forests blend with the general principle of the afforestation of Ireland, she is chary, as no doubt we all would be if we thought much about it, of the thought of seeing rural Ireland with a blanket of mass-produced conifers covering over the distinctive hardwood landscape of the island.

If one could criticise this book in any way, it is because of such minor and relatively unimportant details as the rather extraordinary way in which the source of Ireland’s largest and best-known river is indicated on most of the maps, notably on Map 2 where the Shannon is shown as rising in Co. Sligo, near Lough Gara — the omission of the upper reaches of the Shannon, Lough Allen included, is one which seems to have become quite common on maps produced by our Northern colleagues within recent years. Indeed, the insertion of a lake or river seems to be somewhat arbitrary on all the maps in this book, and even when a river is included it is often incorrectly shown, e.g. the River Boyne and the Rivers Barrow, Nore and Suir on Map 6. Another minor omission is the explanation for FC on Map 6 (it refers to the Four Courts), while the article on "The O’Shaughnessy Woods", at Gortnacarrane, near Gort, which was published by T. Blake Butler in the 1951 issue of our own Journal, seems to have been missed. These are all of very minor importance, however, and no criticism of mine should be allowed to detract from the real worth of this most interesting and important book.

Ann Gannon


A slim book this, but of attractive format, well bound and beautifully printed — one could, however, be forgiven for regretting the very amateurish sketch of a Bellarmine jug and coins on the dust-jacket. The non-numismatist opening this book in a bookshop will probably hastily replace it, because it is very much a specialist publication. However, it contains the results of years of useful work, results which go a long way towards providing the inventory which it denies being. For the practising numismatist this publication will undoubtedly be an essential book of reference, while the social and military historian will often find it of use, and it also has possibilities for the field-archaeologist and museum-worker.

The book is divided into two parts. Part I deals with the coin hoards of Great Britain and was prepared by I. D. Brown, of McMaster University, Hamilton, Ontario, while Part II deals with those of Ireland and was prepared by Michael Dolley, of The Queen’s University of Belfast, a long-standing member of our own Society and a frequent contributor to our Journal. Indeed, it seems a little odd that two of the minor errors noted by this reviewer concern The North Munster Anti-
The open-ended system of numbering allows further hoards to be added to the appropriate section of the list at some future time without having to assign new numbers throughout. We are informed on page 12. This seems grand until one looks at the lists and notices that the hoards in Part I are listed alphabetically, not numerically, thus making it quite difficult to discover the last number in the group (this is especially true for group EP). In Part II the hoards in each group are numbered consecutively though not listed alphabetically—they are listed in a chronological order tied to the latest coins found in each individual hoard. This presents problems when newly discovered hoards are to be added, resulting in such insertions as IL 15a and 1Q 3a.

However, despite such difficulties of arrangement, the lists are workable once one has got the hang of the various systems of parentheses, italics, and other significant indications such as those classifying the quality of the references given. An index to all of the hoards is provided, and this helps greatly to give a quick reference to the research scholar.

Neither author has attempted to abstract significant information from the quality, quantity, or distribution of the hoards. Both have underlined the fact that such was not their aim, but they have, nonetheless, each thrown out a few pointers as to the type of information which might be gleaned from a study of the hoards, such as, for instance, that during the early 18th century Portuguese gold coins circulated freely in England, and that the conservative nature of the Irish is often reflected in their coin hoards, some of which contain coins already 150 years old when hidden. Such hints as to the interesting information which is hidden within these lists makes one sure that this worthy publication will provide an important stepping stone for all workers in this field, and that many will make use of it to enlarge our knowledge of an important aspect of our history. It is the type of book one hopes to see in every reference library with any pretensions to importance.

Etienne Rynne


There are some basic facts about the Cromwellian Transplantation that appear to be not generally realized, notably that there was extensive local transplantation of people having lands in Clare and Connacht: John O'Hart, for example, who presumed to write a book entitled "Irish Landed Gentry when Cromwell came to Ireland", as Dr Simington mentions in his Introduction, was clearly unaware of this important aspect of the undertaking.

Dr Simington's introduction to the book is a concise summary of the whole operation, and in so doing presents the reader with some interesting sidelights on social and political history, which if not new are certainly useful reminders; for example the extent to which Irish was the language of the country in the seventeenth century. In the first paragraph of it he gives his main general conclusions as follows: "(1) that the transplantation was confined to landowners and that in this partial respect it collapsed; (2) that the reason for its failure furnished in official communications was contrary to the facts; (3) that its execution throughout was dominated by the requirements in land of the Commonwealth soldiers and adventurers whose satisfaction was given absolute priority over all other interests."

As this review is for a periodical dealing with Thomond, I will treat mainly of those aspects of the book which relate to Counties Clare and Limerick.
At the risk of intruding my personal interest in the subject I may perhaps mention that my own direct ancestor, whose family had migrated from Clare to Limerick some generations earlier, was among the Papist landowners to be transplanted. According to the original instructions he should have gone to east Galway yet he only just crossed the Shannon and stopped in east Clare. About ten years ago I asked Dr Simington how that could have happened. The preparation of this book was to a large extent the result of that query of mine. I was under the impression that this was an isolated case. Actually, of course, the destinations selected for transplanted were, for the reasons Dr Simington explains, very widely altered in practice.

Of the 218 Co. Limerick landowners transplanted only 15 went as planned to east Galway; 48 went to north Galway and Mayo; no less than 63 to Co. Clare. In this connexion it is interesting to note that the Loughrea Commissioners were told that they were to take care that none of the inhabitants of Co. Limerick were to have any lands assigned to them in Co. Clare.

Apart from local transplantsations within the county, which number 257, mainly in the baronies of Bunratty, Inchiquin and Tulla, 19 Clare families went to Co. Galway and 13 to other Connacht counties.

When I say families decrees may be a more accurate word, as in some cases, including our own, other related families are included in the same decree.

According to the original instructions only landowners from Cos. Kerry, Kilkenny, Offaly, Tipperary and Westmeath should have been settled in Co. Clare. In fact the final count was 297; of these 146 came from those counties while 151 came from others, including the 63 from Co. Limerick mentioned above. Destination instructions specified not counties but baronies, but it would be tedious in this review to analyse the text further to show how it also happened that when a family did go to the right county they did not necessarily find a new home in the specified barony.

In trying to visualize the trekking and setting involved in the transplantation as it affected the actual people concerned, I often wondered how the newcomers met with so little resistance from the owners of the land they were taking over. Dr. Simington's passing reference in his Introduction to the fact that in east Clare the reduction in the already small population had left much of the land idle perhaps provides the answer to that. Another thing worth a passing thought, judging from my ancestor's transplantation certificate, is the small number of livestock he had on his good-sized farm (16 cows, 16 sheep, 6 pigs and pigeons, 12 acres of winter corn, according to the certificate which is dated the 20th of December 1663). I wish, too, that I had the names of the seven workpeople who also trekked with him, but the certificate does not give their names.

Another question to which this book gives an answer if we examine it closely enough is the extent to which the transplanted families remained permanently in their new locations. If we take the names in the lists of local transplantation in the counties west of the Shannon we find that these, as we might expect, are still there; but this is decidedly not the case where people from other counties were concerned. For example, several families of Fanning came to Clare in the 1660s and you will not find them there now. Or, to go outside Clare for a good example of this, Symbert of Co. Wexford appears 13 times in the index as in Co. Galway: I doubt if many of them have remained. The case of my own family is an exception, but then, in 1868, we were only returning to the county of our origin and so had a reason for staying on — no, the O'Callagheans, too, are still in the barony of Tulla to which they were transplanted from Co. Limerick.

Among individual cases, one of special interest to Limerick is that of the well known Dr. Thomas Arthur. According to the record he got 2,538 acres, mainly in Co. Galway, though at that time he was, I believe, permanently resident in Dublin (in the separate entry for his daughters' decrees he is described as deceased). The entries in this case exemplify the need for caution in noting the acreage decreed to a transplanter. In most cases (but not with Dr. Arthur) where a transplanter got lands in more than one barony the Ormond total of them all is given in each case, whereas the Headfort figures relate to each different holding and have to be added to ascertain the total. As one might expect in the seventeenth century, the results do not always coincide. The acreages as given are misleading to the casual enquirer as they are Irish plantation acres not statute acres. The Irish acre (which if not actually a gift from Cromwell was certainly popularized by him) measures approximately 14 statute acres.

There are a few minor points which need explanation, such as the addition of the word 'transplanted' after James Wall on page 53, but the most meticulous reviewer could find little to complain of once the system of presentation is understood.

This valuable work sheds light on one of the most important episodes of Irish history and even if the price of it is a bit stiff for the ordinary collector it should certainly be in every public library worth the name.

E. A. MacLYSAGHT

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This booklet is one of a series entitled "Insights into Irish History". The entire series is primarily intended as an aid to the post-primary school student, the idea being to portray a specific topic simply, by using images drawn from contemporary documentary evidence and visual material. The book, however, is not only of use to such a student but will prove worthwhile reading for all in that it provides a background to any existing framework of generalisation and abstract description. It gives the 'ordinary historian' an opportunity to examine and understand documents which would otherwise be beyond his reach or his interpretation.

As the particular title suggests, this publication provides an insight into the social and economic affairs of the world of trade in Ireland for just over a century and a half, including the whole of the eighteenth century. The various aspects covered are copiously and attractively illustrated with contemporary drawings, paintings, maps, sketches and engravings, which not only complement and supplement the text but also emphasise the power of visual observation as an aid to the historian — particularly the social historian.

An investigation of the type of trade predominant in Ireland in 1660 covers both the difficulties of European wars and of the many Cattle Acts with Britain. The slow expansion of both the wool and linen industries are examined in some detail. Minor incidents such as the seasonal migration from Ireland to the fishing industries of Newfoundland are also set in perspective. Even the desires of the North Munster poet Donnchadh Rua MacCormac are put into context:

'S go rachairim fí shead le feitínne an súiléidh
Go Sasanach docht n-dóigh go m-bfheidir.'

However, the subject of trade is brought closer to our own interests with the discussion of the importance of the local fairs and markets. The quotations from various communications between merchants likewise help bring the activity of the eighteenth century to life again. Whoever thought of Galway as a ship-building centre? Yet the launching of the 400-ton ship "Minerva" in Galway in 1761 is fittingly recorded. The gradual success of merchant and seaman over the rage of the ocean, the perilous pirates and the suspicious smugglers, is also included for discussion.

Undoubtedly this booklet fills a real gap in normal text-book history. Nothing is of more avail to all students of history than the examination of primary sources. The availability of contemporary accounts, linked by the apt generalisations of the author and supported by a plentiful supply of excellent and relevant illustrations (including one showing sailing ships at Limerick in 1685), presents the material without the danger of misinterpretation. With this approach one can hope for history coming to life for the student — without too many tears.

ANN GANNON


Vere Foster is best remembered in Ireland as an educationalist. This book explains in great detail the nature of his services to Irish education and also describes his other contribution to the alleviation of Irish poverty in the second half of the nineteenth century. This, stated simply, was to aid over 22,000 people to emigrate.

The early chapters contain an interesting account of Foster’s ancestors. His paternal grandfather was the famous Bishop of Derry, the fourth Earl of Bristol. His father was in the British diplomatic service and was the author of an informative book on the early years of the United States of America. Vere Foster also served in the diplomatic service, but without much success. His actions during a tour of duty in Brazil showed his unsuitability for such work.

Vere Foster first visited Ireland in 1847, when the Great Famine was at its worst, and the remainder of his life was devoted to helping the Irish poor to help themselves. An early convert to the idea of agricultural improvement, he spent a year studying at the model farm in Glasnevin. In 1850 he organised his first group of emigrants and made the first of his many visits to America. On his return he published a broadsheet on his experiences and this was to be the first of his many publications on emigration which were distributed at a cost low enough to be within the reach of any potential emigrant. In the years which followed, he organised many emigration schemes, contributed to their costs, and collected funds from others. He believed especially in sponsoring
female emigration as they were less likely to be able to save the cost of their passage and yet, when they had emigrated, were more likely to send cash back to Ireland to help their relations to join them. One of his earliest groups of female emigrants was from County Clare.

Foster's interest in education began with his attempts to build and improve schools in and around his family's estates in County Louth. This work gradually spread to national schools in all parts of the country and by the end of 1859 he had spent £2,000 on schools in Clare. From school buildings he turned to the content of the children's education and became the apostle of a good clear script. In 1865 he produced his headline copy books, and their influence in Ireland and in many parts of the English-speaking world was enormous. Besides helping the students to write well, the copy book headlines advocated the basic tenets of Victorian morality such as thrift, duty, honesty, excellence and industriousness. Some, such as one reproduced in Miss McNeill's book which reads "extravagance ruins many a family", can have made little impression on the Irish poor of whom Vere Foster was so fond. The copy books were followed by drawing copy books, and he later began his famous competitions for writing, lettering, drawing and printing.

Foster, through his many schemes, had become known to most Irish teachers. For these teachers he advocated decent wages and working conditions, and he encouraged them to adopt a strict professionalism in their approach to their vocation. To these ends he supported teachers' associations and when these banded together he presided over many of their early annual conferences. He later retired from all connections with these organisations, but by then a national body was in existence and the inspectors' reports stated that "all the good writing is Fosterian".

With the return of famine to the west in 1879, Foster again turned to emigration. Despite opposition, he found the poor anxious to go and 18,000 girls were helped to emigrate between 1880 and 1882. He continued this work and Miss McNeill estimates that he spent £55,000 on emigration during his career. The last ten years of his life were spent working on his family papers and in his 78th year he published his book, *The Two Duchesses*. This was an account of the famous friendship between his grandmother and the Duke of Devonshire's first wife.

This outline account of Vere Foster's life is not given to replace Miss McNeill's excellent book but rather to show its extent and scope. Irish nineteenth century philanthropists of stature have received little attention from historians and this makes Miss McNeill's work even more welcome. This biography is clear and concise. The limitation of the sources dictated to a large extent the nature of the book and the author rarely strays from her immediate subject. This is in some ways to be regretted, as more information about the effects of Vere Foster's education and emigration schemes at a local level would be of great interest. Likewise, it would be interesting to know more about the connection between Foster's emigration schemes in the 1879-82 period and the large voluntary relief organisations of the same years. Such a study would have widened the scope of the book. The biographer, however, has limited her approach to Foster's own personal contribution and in this she has done much to make people aware of his remarkable career.

To those who wish to find references to Foster's influence in North Munster, this book will not be a disappointment. Throughout the volume there are many mentions of this region. Some of these have already been noted. In appendix two, a three page address of the Ennis National Teachers Association to Vere Foster is reproduced in full, and this, besides being of purely local interest, also shows the high esteem in which Vere Foster was held by many primary teachers a hundred years ago. For those interested in Irish social history, or the history of Irish education, this book makes fascinating reading.

TIMOTHY P. O'NEILL


The serious study of European agricultural implements has, like modern European rural societies, been neglected until recently. This study of the spade fills a yawning gap. It is especially fitting that the symposium upon which the book is based should have taken place in Ireland, for, as Professor Estyn Evans points out in the Introduction, there is "no other country in the world where the spade has been so generally used as an implement of cultivation". Furthermore, it is
one of the few items of Irish material folk culture which has survived in sufficient numbers to merit serious study. Many other items of our material culture, as has been noted elsewhere by Professor T. Jones-Hughes, have been erased off the face of Ireland by the onslaught of landlordism.

This book has been organised into three roughly distinct parts by the two editors, the boundaries of which divisions are somewhat tenuous. The first part is concerned with tillage by the spade from the prehistoric period to the present day. The second deals with 'paring and burning', and the last part examines peat and turf cutting.

Members of the Thomond Archaeological Society have contributed to each of the three sections. Caomhín Ó Dálaigh figures in the first part in which he puts the spade in a social perspective in Ireland. He also provides an outline, though in some detail, of the 'ridge and furrow' landscape which is still a common element in many of the relic landscapes of western Ireland. Dr. A. T. Lucas describes in a long article the practice of paring and burning in Ireland, an article which takes pride of place in the second part of the book. This method of cultivation, as the author points out, was of extreme importance in some of the crowded corners of western Ireland prior to the Famine, and his article should stimulate more detailed local studies. A typological study of Irish spades is contributed to the third part of the book by John C. O'Sullivan. A number of major typological groups are isolated, yet it is unfortunate that this important article lacks a distribution map. The approach in this article is very similar to that used by Alan Galley who outlines in detail, with the use of isoplethic maps, the typology of the Irish spade.

The place of the spade in England and in the Isle of Man is covered by five articles. Professor Charles Thomas leads off with prehistoric spade-marks found during archaeological excavations at Gwthian, in Cornwall, an article which well illustrates the antiquity of spade use in Atlantic Europe. M. H. Manning follows with descriptions of the spades and related digging implements of Roman Britain, after which M. O. Hassel briefly discusses the medieval spade, using illustrations from illuminated manuscripts. The Manx spades are dealt with in two articles, one by B. R. S. Megaw and the second by J. M. Kilpin.

Paring and burning in northern Europe is well covered. Alexander Fenton discusses the practice in Scotland in a paper which is complementary to that contributed by Dr. Lucas, and Nils-Arvid Bringeus outlines the Swedish situation. Both these articles focus attention on the peculiar spade-types used, as does an article on the same practice in Devon written by R. A. Dodgson and C. A. Jowett.

In the last section of the book there are four articles on peat cutting of one sort or another in Scandinavian countries, ranging from the Faroes, to Denmark and to Norway, and it is interesting to note that much of the Danish evidence has been gleaned from oral tradition. This part of the book also includes two articles on the social and economic consequences of peat use in two diverse locations in Britain, the first by Betram Frank dealing with Yorkshire and the second by Trefer M. Owen dealing with Wales.

This collection of essays is the fruit of the work of many scholars, a combined effort which is a rare enough commodity these days. It should be on the bookshelves of anybody interested in rural life and folk culture, even though the book lacks completeness: there are no contributions from some of the richest folk cultural areas of Atlantic Europe, namely Cantabrian Spain, Galicia, and the Azores. This lack is, in part, due to a concomitant lack of research in those areas. Also, there might, perhaps, have been some more inter-regional synthesis, although Professor Evans does illustrate this aspect in his Introduction which deals mainly with the spade and sod cultures of North-West Europe. These shortcomings, however, do not detract from a really excellent work, copiously illustrated with line-drawings and photographic plates, and which is also a real bargain at the price.

Patrick O'Flanagan


This handsomely presented collection of more than two hundred photographs of Victorian and Edwardian Ireland chosen, and presented with commentary, by Maurice Gorham is of great interest to all who are concerned with the social history of the period.
Assembled from a great variety of sources, the collection ranges widely both as to social and geographical location. One might quibble that the doings of the 'Upper Classes' appear to predominate, but this is surely because their activities were the more likely to have been photographically recorded. The author’s family connection with Clifden perhaps accounts for a slight Co. Galway bias, but on the whole a balance is preserved between rich and poor and between town and country. The eviction scenes (figs. 162-165) contrast sharply with the imposing splendour of Leinster House or of the Viceregal Lodge (figs. 12 and 13), while the parish outing from Inchicore (fig. 178) and the stampy party (fig. 70) are nicely balanced by the more formal outings of the distillery overlords (figs. 175 and 176).

The picture of the daring young ladies disporting themselves on the beach (fig. 189), the rugby players (figs. 130 and 131) and the well-dressed ladies of 1903 (fig. 44), all testify to the extent to which fashions in dress and social activity have changed. Cars, trains, bicycles and other means of haulage and transport are all dated in appearance. The picture of the Lartigue railway (fig. 116) calls to mind a fine review article on the subject by Dr. Robert Cusack which was published in this Journal some few years ago. Despite the unfamiliarity of the fashion, however, it is surprising how little the background seems to have altered. The Dublin scene (figs. 6 and 7) is not any different from that which we all knew before the blowing-up of Nelson’s Pillar and the even more recent rush of office development altered the perspective. George’s Street, now O’Connell’s Street, Limerick (fig. 42), is another example of how little real change has occurred, while the Corpus Christi procession winding slowly through Athea, Co. Limerick (fig. 80), can still be paralleled in many Irish villages. At Kilkee also (fig. 177) very little seems to have changed since the end of the last century — *buidheachas le Dia!*

The increase of interest in historical and archaeological remains which was a feature of the second half of the last century is reflected in some fine exposures of the ruins around the country. The trio of Victorian ladies pictured in figure 83 chose the top of a fine Portal Grave on which to display their charms. The photograph of Muiredach’s Cross (fig. 88), however, is unfortunately printed back to front, and Leaba na Ceithre Alainn (fig. 92) is situated on Inishmore, the largest of the Aran Islands in Galway Bay, and not on the island of Arranmore, off the Donegal coast, as the caption suggests. An example of the block-wheeled cart (fig. 68) which was used for haulage in Co. Antrim is now on exhibition in the Ulster Folk Museum. Similar carts were also known in Strangford, the county of Carlingford, and elsewhere in Ireland ([J. Roy. Soc. Antiq. Ireland, 52 (1953), 185-144].

These and other pictures illustrate the great value attaching to photographs as a means of recording places and objects of historical and archaeological interest. Indeed, had photography been discovered when Leonardo Da Vinci was building his flying machine we could have as fine a record of it as we now have of the late Professor George Francis FitzGerald’s 1806 model illustrated in figures 111-114.

This beautifully produced book is, indeed, very good value at a price which in the time of the photographs would have been given as two guineas, and it would, furthermore, grace any coffee table.

Patrick Griffin