

Journal of the VERNIAN SOCIETY

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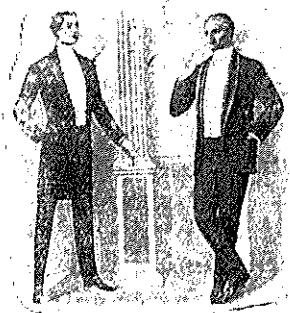
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Ar. An amhlairé ir dóic leat go Labairfínnhe ar an gcuma ran le cáic! Ní Labairfínn go veimín. Ní Labairfínn mar rin le h-aoimne ac leatpa féin, mar tá fíor aSam náic mipe iontaoiú a veit aSam arat go noéanpá mún. Ní féioir liom san a 'ó'ínint uuit, amháic cáo a 'ó'féic báic tair na beairtair uim nuair a b'íor as éirteac le h-a-baairtíneac. Ir cuimín liom, tamal béas ó rin, nuair a veim Poseítoón asur Héie asur Aténé rocair eatarpa cun go sceangaló oir é. Tá b'eicpá ar bain pé 'ó'íompálaicair ar féin le h-eagla nómpa, asur san cuise ac an t'íu. Muia mbéac go 'oatniz t'íuag as Téicir uó asur sur glaoir pí cuise, cun consanta tabairt uo, D'íaríor na scéao lám, uo ceangalóir é uoir teinte asur toirte-neac asur uile! Nuair a cuimínígear féin ar an méio rin níor féaoar san gáie uéanar uime féin asur a cuio blairómar.

Eim. Eirt, eirt! Deag-caint! Ní feároe tura caint u'e'n t'íroo ran uo labairt, asur ní feároe mipe éirteac leir an scaint.

menelaos agus próteos.

Men. Ir féioir, a Próteor, a éirteamaint go noéinean uise uíot, mar ir pa b'arise a cómnuígear t'í; asur ir féioir a éirteamaint go noéinean c'íann uíot uairteanta; asur ní uó uéacair ar fao a éirteamaint sur féioir go noéanpá león uíot. Ac a uá uoir u'féioir go noéanpá teine uíot asur tu uo cómnuíge pa b'arise, rin uio a cuirean iongna tair na beairtair oim, asur ní féioir liom i n-aon c'íor é éirteamaint.

Prót. Ná uíot aon iongna i n-aon c'íor 'n-a cao oir, a Menelaor. Veinean teine uíom.

Men. Go veimín uo conac féin rin. Ac iré uio a meairmpe, asur uéaríao le u' uéal é, 'ná sur cleairíuac éisín a uéinean t'í pa ígéal, asur sur u' amhlairé a cuirean t'í uíicín ar cúma éisín ar íuile na noaíne a uíon as féuicaint oir asur ná uéinean teine uíot i n-aon c'íor, uáiríu.

Prót. Conur féaoar cleairíuac ná uíicín veit i ngnó cóm roiléir? Ná uair uo uá íuile ar uianteac asur ná feacair le uáir uo íuile cáo é an t-a'aríu a uéinear oim féin? Muia sceirtean t'í uáir uo íuile asur má 'r uíic leat na uair íuine pa gno, ní' asat, nuair a uéanpá teine uíom a'íur, ac uo lám a cuir oim, a t'íic ó.

Men. U'féioir go mbéac ran concairteac, a Próteor.

Prót. Meairmpe, a Menelaor, na feacair uam an Polupor asur ná feaoaríao cáo a uéinean leir an íarí ran.

Men. 'Do conac an Polupor; ac ba máit liom go neórpára uim cáo é an raíar é.

Prót. Saíar éirte íreac é ac tá ro uo uéirígeac uoir é asur na h-eirí eile. Nuair a uíon pé i n-aice caraise ceangalan pe é feir u'e'n carais le n-a íngm. Anran uirígear pé íreac leir an scarais asur a'arígear a uá i uíeó go mbíon an uá c'éatna a'ir féin asur ar an scarais, asur sur uíic le h-aoimne sur cuio uen carais é. Anran nuair féacair na h-íaríarí a'ir ní féicir íao an t-íarí. Ní féicir íao, uair leó, ac cuatán caraise. Téuon an t-íarí paor ar an gcuma ran.

Men. Veirtear go uíuile ran mar rin, ac ní h-ionan ran i n-aon c'íor asur uo gno-pa, a Próteor.

Prót. Ní feaoar an uóman, a Menelaor, cáo a éirtear muia sceirtear uo uá íuile féin.

Men. 'Do conac é san amíar. Ac ní' annpíanta íreac é. Ruo a veit 'n-a teine asur i n'uiríge i n-aoníeac!

poseítoón agus na neréioí.

Por. Tugtar fearra Helleppont ar an ngairlín faraise reo, ó'n scailín reo a uir íreac ann, ac tógaíre, a Neréioí, a corp asur beirí uí é go Troar asur uéanpá muintir na h-áite rin é u'atlaicann.

Ner. Ní h-é rin ir ceair a uéanam i n-aon c'íor, a D'írefoón, ac a corp u'fágaic anro pa b'arise ar a uíuile a h-aíim. Tá ana t'íuag asainn uí. 'Do uéin a leir-mácar go h-ana oic uirí é.

Por. Ní uéac ran uéagac, a Amíiciríe. Ní cuibe i n-aon c'íor i veit íinte anro fe'n ngairm. Mar a uíuile atlaicair i i uíuile, pa Ceirónéor. Ac uerí ro mar íarí a'isne le uáíal a'ic i. go mbéarí an éirí c'éatna íuó. Uerí pí as teite ó atamar asur a mac uoir a lámair a'ic asur uiríro pí íreac pa b'arise o íuine Cíaríon.

Ner. Ac uerí pé ceair asainn i uáirte plán ar aon D'íoníor. Irí íuó a uime, asur tá an gaoí ann.

Por. Ní ceair i uáirte plán, a Amíiciríe, a'íimne cóm h-ole léi. Ac pa n-am g'éatna ní ceair oic a uéanam ar D'íoníor.

Ner. Ac cáo pé noeapa uí uiríom u'e'n íeite, asur go noeiz a uiríarí D'íuicíor cun c'ínn c'ínn plán?

Por. Eirean a veit ós, mipeamail, ábalta ar uéine na glair-eacra uo íearm, asur íre veit san t'atáise a'ic ar a leiríro uo íaríuacac. Nuair féic pí uairí ríor asur conaic pí an íaríase ar leatáó pé n-a bun c'íor c'áimí ígannpa uirí asur uatáir, asur

éainis meiríán 'n-a ceann ó deime na sluairéada, i tseiré nár féad ní spreim a cimeádo ar aóaricab an seite asur nuair a fleam-nuigóar uatí sur tuit rí ríor ra bfaigise.

Neir. Asur ná maib ré ceairt asá mátaim, as Nephelé, bheir uirí asur i éabairt plán nuair a tuit rí?

Pol. Uí go veimín. Ac tá an Cineamaint níor tseire go mói 'ná Nephelé.

CANTES ASUS MUIR.

Can. O, a Muir, slac éúsat me. Tá an donar véanta oim. Slac éúsat me asur míc mo éneadaca!

Muir. Cao é rin oir ariu, a Canteir? Cé a loiré tu?

Can. Hepairtor a loiré me. O, táim loiréite am beatais! Táim ar fúcais!

Muir. Asur cao éúse uó an teime vo éateam irtead ionat?

Can. Mar seall ar mac Téir. Nuair a ó'iarar air rtao ve beir as marbú na b'púgac níor rtao ré ó'a fairs go oí sur lion re ruar mo éatréar ve éoirab óaoine. Anran ó'iompuigear air asur éúgar fé é b'at féudaint as scuirfáó ran easal air asur go rtaofáó fé ve'n márbú, mar bí truaš asam uor na óaoine bocta. Ac vo éárla go maib Hepairtor ra éómharaé i n-áit éigin, asur éúg fé leir a maib ve teime an traošal aige, i n-áetna asur inr šac áit eile, asur éainis ré oim asur vo óóis ré mo éóllte a bí ar mo b'ruac asur vo beiré fé a maib ve b'reacab asur ó'earšunab ionam asur éur re me féin as fúcais mar a éion tu, asur ir véas 'ná go b'ruilim i noirš ar fao uair. Féuc an cori acá oim ó'n lor-šar acá fášalta asam.

Muir. Taoín tú acáite, a Canteir, asur taoín tu teir, níó náé ionšna. Ir ar na corrabú a éainis an fúil rin asur mar a veirir, irí an teime fé noéar an beirú ran acá oir. Ní b'ruarar, ántac, ac an ruo a éuillir. Uí fé ceairt asat mo mac vo ršaoile éoir. Uí fíor asat sur mac vo neire é.

Can. Ná maib ré ceairt asam cabrú leir na b'rušacab, mo éómarar fein?

Muir. Asur ná maib ré ceairt as Hepairtor cabrú le h-Achille ó ba mac vo Téir?

OIOGENES ASUS POLUDEUCES.

Oios. A Poludeucer, iré vo éurap-ra, ir uóic liom, uil ruar éun na beata amáiréac, asur féuc má feicean tú an maora ran, Menippor, i n-aon uall (b'féirir go b'feicé é i šcorintor, nú ra

Craneión, nú ra lucaeon, as fairs ar na fáisib as aigneap le n-a ééile, asur é as šáirí úmpa), abair leir mar reo :—"Oeir Oiogeneir leat, a Menippor, má tá vo uócin šáirí véanta asat uim neite éuar uil ríor mar a b'ruil fé féin asur go b'fairs a lán eile neite a bairé šáirí arat. Anran éuar ní bion an šáiré uáiríu ar fao. Uion an rean focal úo acu, .i. "Ca b'fíor vo uime cao a éiofir i nois na beata?" Ac anro éir ní'l aon ruo as baint ó'n nšáiré 'ná aon earba éúre leir an nšáiré, mar ir eól uómrá um an ótaca ro; go mói mói nuair a éfir na taoirš asur na púirar asur iao éóim ruarac, šan ruim as aoinne ionta, ná h-áitneorí iao a beir ann i n-aon éoir mura mbéat go n-áirštear an uail šuil a bion ar ríubal acu i nois na neite a ó'fášarar éuar 'n-a nois." Abair an méro rin leir, asur abair leir 'n-a éeanta ran a mála vo líonab ve f'earbán, asur ruiréar Hecate vo éur éúse, leir, má féatran fé teacé air, nu uó anacail."

Pol. Déaríar an méro rin leir, a Oiogeneir, ac i tseiré go n-áitneó'vo go maic é nuair a éíar é, inr uom cao é an ršar uime é 'n-a éeabram.

Oios. Seanuime maol asur reanacáóš šioabalac air acá lán ve póllab asur i b'reac le p'reabánab. Uion fé as šáirí coir-éianta, go mói mói nuair a bion fé as masat f'ér na fáisib baóite rin.

Pol. Ambara ac ní veacair é ó'áitinc ór na éómarab rin.

Oios. Asur ar m'irte leat teacéiréacé a b'heir uaim as trual ar na fáisib rin fein.

Pol. Abair an teacéiréacé. Ní n-aon éeataíge liom i b'heir liom.

Oios. Abair leó an b'rabúr šan éiréacé a bion ar ríubal acu vo éur uatá; šan beir as aigneap i ótaob náóúra na éruinne; šan beir as éur a ééile ar aóaricab; šan beir as caolúšar aigneap ar a ééile; šan beir as éur na noaoine as ceiréúéán i ótaob neite ro óiamara.

Pol. Ac má labram leó ar an šuma ran véaríro ríao sur tuatálán me šan éóur, šan tabairt ruar, šan f'óšluim.

Oios. Abair leó uaimre sur as šol ir ceairt uóic a beir.

Pol. Déaríar, na bíor easal oir, a Oiogeneir.

Oios. Ac, a Poludeucer a míc ó, abair an éaint reo uaimre le lué r'arúbir :—"A óaoine šan éiall, cao éúse uóab beir as fairs ar b'ur šuro óir asur as éur pionóir órab féin mar seall air! as áiréam an éncamar, as éruinnú an talaint ar an ótalant! asur náé fára go šcairéó ríó teacé éun na n-áite reo asur šan as šac uime asar ac an t-aon obolop amáin!"

Pol. Déapao an éaint rin leó san deapao.

Oíog. Abair leir na fearaid breásta láiríe rin a bion as déanar na lúctear, .i. Meisillor an Corintíanac, asur Damacrénor an t-ionparálaíde, ná fuil le feirgint asainne anro polt pionn-juat, na rúile súda as rriéacairnais, 'ná an sruas deap, 'na na rlinneana leatana, 'na 'na géasa cruada; ná fuil asainn ar fad ac an lúatíeac; plaoirgeana san don breásta.

Pol. Ní mipse an éaint rin do ráb le lúct an nipe asur na breásta.

Oíog. Ac na daoine bocta ro, na laceadamonais; tá a lán acu ann asur bfo ríao as sol mar géal ar iao a beir deab, asur as éascaoine a noealúir; abair leó san beir as éascaoine. Inir dóib conur mar atá na daoine so léir ar don tui anro, asur conur mar a beir na daoine rairóire óm deab leir na daoine bocta ra n-áit reo. Asur na laceadamonais, do daoine féin, mura mipse leat é, abair leó so bfuilro ríao 'n-a rriear.

Pol. Ná n-abair don iur leir na laceadamonais, a Oíogeneir. Ní fuilgeó éaint é; ac an méio a deirir leir an scuro eile neórafó dóib é.

Oíog. Tá so mar. Sgaolmíir éorainn na laceadamonais ó 'ré ir áil leat. Ac tabair mo teactairíeac do'n éuro eile.

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Bread-Studies in our Universities.

By SIR BERTRAM WINDLE, M.D., D.Sc., F.R.S., K.S.G.

Of Universities in this country we have had long and varied experience, and it is not likely that our system is at the end of its variations. Of these institutions there is only one which will come under consideration in these remarks, and that is the National University, which, to be sure, is a university of a sort, though no one would describe it as being the best sort. It is not the worst; we have already made trial of that—the purely Examining University, falsely so-called—in the shape of the lately defunct Royal University. The best proof of the unsatisfactory character of our present institution is that it is wholly uncomprehended and indeed incomprehensible by the people for whom it is intended, who, with an insight which does them the greatest credit, seem quite incapable of understanding how anything worth calling a University can be in three places at the same time. This confusion is apparent every day. Quite recently the papers were full of descriptions and pictures of the handsome and commodious buildings on the possession of which we shall shortly be able to congratulate University College, Dublin. But all these papers described them as being the buildings of the National University, an institution which has no more control over them and no more direct interest in them than it has in the Bank in which it keeps its money. I need not multiply examples, for they are of daily occurrence, to show that the people of Dublin suppose that University College, Dublin, instead of being a third part, is really the whole of the National University, just as the extremely logical people of Cork usually call the institution over which I have the honour to preside the University of Cork. A true prophecy, I hope.

When Mr. Birrell, to whom we all owe the deepest debt of gratitude for his labours on behalf of University Education in Ireland, was forced to found the National University as a Federal Institution, he was in no way blind to the multitudinous disadvantages of that most cumbrous form of University now unknown outside Wales and Ireland. He gave us the best that he

could secure from a British Parliament, and under a system of party government, and we must live in hopes that, as we are several rungs of the ladder to the good as compared with our condition in the days before Birrell was consul, we may yet ascend further and enter a clearer and more salubrious air than that which we now enjoy.

A Federal University can and must do several things. It can spend a lot of money on buildings, officials, postage and travelling—above all travelling! and how the Great Southern and Western and Midland Railways and the Dublin hotels must pray for the good estate of the National University. It can and must expend in these ways money which would be much better spent on education, in a country where money for such a purpose is plentifully lacking.

A Federal University can, and in the very nature of things must, hamper and delay the progress of the Colleges attached to it.

In return for these manifest and inevitable disadvantages, what can it do for the Colleges? It can at most attempt—I think it does fairly successfully—to maintain an equal standard in the various places where examinations are held. I believe myself that the price which has to be paid for this hypothetical benefit is unduly high, and that other means might be adopted whereby it could be provided that the standard of University requirements was not being lowered by institutions of University rank.

The Irish Universities Act, besides setting up this Central Body, did another thing of vastly greater importance: It placed the Constituent Colleges for the first time in a position which they had never before occupied—a position in which it is really possible for them to do much for the education of the country. These institutions are the real University, or rather Universities, for each is really a University, though hampered by its connections, as one goat is hampered when it is shackled to another. It is in these institutions that we must seek for the "Bread-Studies" for the youth of Ireland; and I pass from the consideration of the shadowy and elusive National University to the realities, in the shape of Colleges, which are imperfectly concealed behind it.

We owe the term "Bread-Studies," as indeed, to a large extent, we owe the idea, to the Germans. I am willing to admit that I should prefer a phrase with a little more graceful flavour about it if anyone would suggest such a phrase. At present I

know of no other way of connoting the kind of education with which I am concerned, and, at any rate, this phrase holds, and has for a long time held, the field, and I must continue to use it.

When Universities first came into being the range of human knowledge was so small that it was really almost possible for a man with such a marvellous mind as, for example, S. Thomas Aquinas, to know all that was to be known, for knowledge was then almost limited to the writings of the classical and semi-classical writers. Further, those resorting to the Universities in the first instance were all, or almost all, intended for the ecclesiastical state, that being practically the only outlet for the learned of the day. Hence it is not wonderful that the first and chief lines of instruction were classical or philosophical. Out of this condition of affairs sprang the oldest and most celebrated of all University Faculties, that of Arts or of the Humanities, as it is variously described.

For many years this reigned supreme, and it continued to do so even after, and long after, the day when the Universities had ceased to be merely or even largely the resort of ecclesiastical students. When that state of affairs had passed away, Oxford and Cambridge being the only English Universities—they are still, of course, the best available type of the older form of institution—became the resort of large numbers of young men of position and money, whose families desired two ends chiefly, if not entirely, in connection with what we must describe as their higher education. They saw that it was necessary to provide some form of occupation to bridge over the period between the cessation of schooldays and the assumption of the full privileges of manhood, and they desired that this occupation should be one in connection with which it would be possible to form pleasant and profitable friendships and to enjoy agreeable social intercourse. I should be sorry to say that no educational influences were brought to bear on these students. This would not be true. But certainly the acquisition of knowledge was a minor consideration, and the acquisition of income-earning knowledge did not, of course, come into consideration. And so to the Universities such students went, and very naturally the studies which they undertook, when they troubled themselves about studies at all, were those which formed a continuation of the purely classical studies in which they had been supposed to pass their schooldays. Hence the still prevalent opinion in the older Universities of England, that the keeping of nine terms in a respectable manner

forms a real and genuine, if not the main claim, to a degree. *En passant*, I may say that I think it is a much better claim than that of merely passing an examination or examinations, which, when isolated from teaching, is a degradation of the true function and meaning of a University. I do not think that either of these sharply contrasted methods is the ideal, but I am not now discussing the ideal form of University for this or for any other country. From this delightful dream the older Universities were awakened by the sudden eruption of a number of newer Universities—the City Universities of recent creation in so many centres. These institutions, if not founded, as was usually the case, were always fostered by business men, anxious, most undoubtedly, to promote knowledge, but anxious also to see some definite return for their money. Further, they were largely resorted to by students equally anxious to get a return for their fees. And that return was not merely to be one of increased knowledge, though, to do them justice, these students were anxious for that too. But they were pressed by the obvious need of making a living for themselves, often at the earliest possible moment, always at some not very distant date, and they clamoured for a type of education which would help them to attain this object, and clamoured not in vain. It soon became obvious that the Arts Degree, as then understood, led nowhere financially except to the profession of teaching, and that, parenthetically I may remark, is one which I always endeavour to dissuade men-students at any rate from following, for reasons which are patent to everybody and need not delay us now. The profession of education for men, in this country at least, can hardly be described as a “Bread-Study”; at any rate, it is not a “Bread and Butter” study.

From the need for the provision of a type of University Education which, without departing from the high ideals which should rule in such institutions, yet did not wholly avert its eyes from the requirements of such students as future money-earners, arose the question of “Bread-Studies.”

Medicine was the first of these. Theoretically it had existed in Universities almost if not quite from the foundation. To a large extent it was only theoretically in existence, though Degrees in Medicine were certainly conferred. Without delaying over this point, it is not unfair to say that, as a rule, it has only been of late years that the Universities have seriously and successfully grappled with the problem of Medical Education within their own

walls. This at least may be said, that Medicine—Medical Education I ought more properly to say—remains the oldest and the best thought-out scheme of higher Technical Training in existence, and it is the model on which all such schemes must be worked out.

Just consider for a moment of what this scheme consists. It commences with a foundation of the ancillary sciences—Chemistry, Physics, Botany, and Zoology. On this and in connection with this is a further sub-structure—a ground-sill I might perhaps call it—of the sciences still more closely connected with medical problems, yet themselves independent sciences—Anatomy, Physiology, and Pathology. Finally, the edifice is completed by a superstructure of Professional Theory and Practice where the Hospital study shapes the stones and the lectures place them in position and supply the necessary mortar.

There can be no doubt as to the study of Medicine being recognised as a “Bread Study” in this island, for we prepare many more medical men than can find occupation within our own four seas, and there is, I suppose, no part of the civilised, or indeed the uncivilised world, where Irish doctors are not to be found pursuing their noble profession.

Nor is there any doubt as to the recognition of Engineering as a “Bread-Study” in this country. This subject presents in the manner of its teaching the same blend of underlying Science and overlying practice, of theoretical and of practical instruction which we saw at work in connection with Medicine. Large numbers of students are annually attracted to this subject, and there are Irish Engineers, like Irish Doctors, at work in all parts of the world.

From these well-established courses of study I pass to others less well-rooted in the soil. And the first of these is Agriculture. In past years courses of this kind were offered in this subject by the old Queen’s University, and were finally abandoned for want of students. They have recently been revived on a much ampler scale in connection with the Cork College, but have met with hardly any recognition. This is entirely in keeping with what has occurred, I believe, in England and Scotland, and just the reverse of what is taking place in America, where the Agricultural Courses of many of the Universities are filled with interested and eager students.

I cannot imagine why such should not be the case with us, and perhaps it may be when the people of this country wake up

to the advantages which are now offered to them. No one can doubt that Agriculture is the chief industry of this country, and it seems probable that it may always be so. No one doubts either that Agriculture, properly considered, is a highly specialised and scientific occupation. The corollary of this is that Universities ought to be able to do a great deal towards producing a scientific body of Agriculturists. No doubt they can, and no doubt they will do so here, as they are doing in America and elsewhere, when the Agriculturists wake up to the possibilities of the case. But in this matter one must never forget the difference between the scale of Agricultural operations in this country and elsewhere. Further, we must, I think, continue piping to the Agriculturist. Some day he may have a mind to dance to our music. It will be to his advantage when he does.

I believe that the courses in Journalism which have recently been instituted have a real future before them. Here is without any shadow of doubt a subject for which ample preparation can be made in a University by the aid of a well-thought-out course of instruction. No body of persons is more alive to this fact than the Institute of Journalists, which devoted a whole afternoon of its 1912 Congress to the consideration of the subject of Journalism in Universities. Knowing that we had set up a course of this kind in Cork—the first to be set up as definitely leading to a Degree in any University—the Institute did me the honour of asking me to address them on the subject. I did so, and was much impressed by the interest taken in the subject by those connected with the greatest newspapers in England. Here, again, without any shadow of doubt, is a subject in which Irish students have every reason to expect success in the future. If proof were required of this assertion, it may be found in the fact that Irish men and women have already so strong a hold on the press of the other island.

So far the response to this offer has not been great, but it takes time for a new idea to sink into the minds of the people, and I still believe, as I have said, that there is a genuine future before this line of University "Bread-Study."

I have no hesitation in saying that the subject of Commerce as a University study has appealed and is appealing to the people of this country in a way that has astonished me. As this is a subject in which we Irishmen ought just now to be specially interested, I shall devote a good deal more attention to it than I have thought it well to devote to the other subjects recently passed

in review. At least I can boast that I stood beside the cradle of this subject as one of University instruction in these islands, for prior to the foundation of the University of Birmingham there was no such Faculty in any University in these Kingdoms. When the project was under consideration during the time that preceded the constitution of that University, I may now confess that I felt more than sceptical as to its success. I was wholly wrong, for Faculties of Commerce have since then been established in many other of the newer Universities, and are, I believe, making real progress. In our island full courses are offered in the Colleges of Cork and Dublin, and personally I have been delighted not only by the number but by the calibre and by the keenness of the students who have entered in my College. It is a most encouraging, and I may also add a most excellent sign for the country to find such ready adoption of a new idea like that of instruction in Commerce.

It is a little unfortunate that the name "Commerce" to some people at least seems to narrow the usefulness of the teaching down to the number of those students who purpose going into what is commonly called "business." Of course, as a matter of fact, the classes in such a Faculty are intended to afford, and do afford, an excellent preparation for "business," and are the proper form of University instruction to be sought by those who are to be concerned with business, either as Directors of Companies or Managers of Business Houses or business undertakings of any kind, or as Heads of Departments, or as Superior Clerks. But they also afford a splendid training for any man who is afterwards to take a share in public administration; who is, to take one example, to be a Secretary to a County Council. Further, the courses in such a Faculty form an excellent training for the Consular Service; in a word, they form an admirable preparation for anyone who is desirous of becoming a citizen of the world and of understanding those great currents of commerce which are so often the currents determining the politics of the world. The scheme of the Faculty of Commerce provides, no doubt, a "Bread-Study," but it none the less provides an excellent intellectual gymnastic comparable with that offered by any other University course.

Let us consider for a moment what are the subjects embraced. There are, of course, Economics and purely Commercial subjects, such as Accounting and Business Technique, but in addition to these there are History and Geography, Law, Modern Languages,

and other subjects. It is the philosophy of Commerce, as well as its practice, with which the Faculty tries to deal, the why as well as the how, just as the Medical or Engineering Faculties endeavour to grapple with their problems on similar lines. It will be observed that the courses in the Faculty of Commerce are largely Arts Courses, somewhat specialised no doubt. To these courses have been added certain purely Technical lines of study, Accounting, for example. But, on the whole, the courses are germane to the Arts Courses of a University. I cannot help suggesting, parenthetically, that the young man or young woman who now, with no definite aim in view, takes out an Arts Degree, would do much better to take the Commerce Degree, which affords at least as broad, and in my opinion, a broader training than at any rate some Arts Courses, which deals with problems of the first importance, and never more pressing than at this moment, and which, in addition, fits its possessor for a definite line of income-earning life.

When we come to compare a Commerce Course with one dealing with Medicine or Engineering, we find ourselves in contact with a problem which has, so far, been unsolved in these islands, namely, the association of genuine Commercial Practice with Theory. To that point I intend to devote the remainder of my remarks, for I regard it as being of the first importance.

We have seen that the medical student gets his practical experience in the Hospital, and we know that the Engineering student is turned out at certain times of the year to make, under supervision, the sort of surveys which he will have independently to conduct when practising his future profession.

How is the student of Commerce to be brought face to face with similar opportunities? Germany has long been grappling with the problems of technical training in Commerce. Not content with the ordinary Universities, she has established huge Commercial Universities, which are filled with eager students. But most of these students are, I am told, aged from twenty-three to twenty-four, and have already spent four or five years in a bank or in some other kind of business before coming to the School of Commerce for their two years of instruction. Thus they are in a position to appreciate the bearing of Academical teaching on concrete commercial problems. Our students are from seventeen to twenty years of age, and have, as may be expected, no further knowledge of Commerce than they may have gained by being members of a family engaged in some form

of business. What happens in Germany is that the young man leaves, let us say his bank, for two years, but he does not thereby lose his position therein. On the contrary, when his course is over he returns to his bank and is rewarded by promotion, especially if his course at the Commercial University has been of a brilliant character. It will, I fear, be a long time before we reach that ideal in this country, or even in the business-obsessed island across the Channel.

Of course, in the Commercial Faculties every effort has been made, and is being made, to lead the students to keep accounts and to work through transactions; and equally of course all this, though the business done is suppositious, is of great value to the student. As will be seen from the following quotation from Mr. Hemelryk's interesting pamphlet on Commercial Education, this kind of teaching is capable of great elaboration. He says, "The Director of the Bureau (of course it is a Commercial Bureau of which he is speaking—the kind of Commercial Bureau which he was then trying to found in Liverpool) begins the session by appointing two or three young fellows to act as one firm, and that in various ways. To explain this system we must suppose an example. For instance, the Director appoints Smith, Jones and Robinson to be sugar-planters in Cuba; Thompson & Walker to be shipowners; Green & Beaulieu to act as importers in Liverpool; Law & Albertson to be brokers in that port; Macdougall and Tate to be sugar refiners in Warrington; and, finally, Luttock and Everitt to be bankers in London, with their correspondent in Liverpool, the Bank of Waterstreet—the clever students, of course, acting as heads of firms.

Here we have seven firms, represented by, say, twenty or thirty pupils.

The Director gives out publicly the following items: the price of sugar in pesetas in Havana; the number of tons Smith, Jones & Robinson, the planters, have to sell and ship to Liverpool; he indicates the freight in English money to be charged, what premium of marine and fire insurance, what landing and warehouse charges in Liverpool, what bank commission, and what rate of exchange in London, what commission to the brokers, what percentage of profit by the importer, &c.; he directs the various firms concerned to offer or to buy that sugar, to carry it, to pay for it, to deliver it, taking them through all the incidents of the operation, and requests them to make up their accounts, write up their ledgers, accounts current, &c.; and, finally, their

profit and loss account. At the end of a certain interval he changes the rôles: Green & Beaulieu become the producers of that sugar in Havana, Macdougall & Tate the importers, Luttock and Everitt the shipowners, and so on. Then they repeat the same operations, with different quantities, prices and charges. After that the article is changed, sugar becomes cotton, grown in and imported from America; cotton, in its turn, is changed into Rangoon rice, and the latter makes way for coal bought in Cardiff, delivered free in the works of the Gas Company in Paris; and so on with infinite variety, in order to familiarise the student to a certain degree with the leading factors which govern every trade, every business, every commercial transaction."

No doubt this gets as near to the real thing as it can; still even so picturesque a method of business does not palpitate with actuality. If Smith, Jones & Robinson come to grief over that sugar transaction, they may be covered with shame and confusion before their companions, but neither they nor anybody else will have to eat a less good dinner or change a single habit for lack of money.

In sham fights a certain number of the soldiers are told off to be wounded: one is labelled as having been shot through the lungs, another has had his leg blown off, and so on. The appropriate first aid is executed; the bearers bear; the surgeons receive at the Field Hospital, but if anybody makes a blunder nothing serious—except a reprimand—happens. The medical student who had only been instructed on these lines would not be of much use in the field when the guns began to shoot in earnest. It is what he has learnt in the hospital, face to face with the actual issues of life and death that will stand him in stead when he has to come in contact with realities and not with shams. Everybody will remember the Commercial College described in Stevenson's "Wreckers." That palpitated with actuality, and the victims of "The Pit" or of a Wall Street Cyclone did really suffer personal loss and inconvenience if they went under in the tempest. But that College—admittedly a caricature—was a gambling-shop, like some offices of fiction—perhaps of real life. What we want is to bring students of Commerce into actual contact with actual sober, honest, old-fashioned (if you like) business transactions, so that they may "learn the ropes," so to speak, while still *in statu pupillari*.

I repeat then that what I desiderate for a student of Commerce is some actual contact with real business affairs during his

student career. The medical student, during the latter part of his course, may be said to spend about half his day at hospital and the other half at lectures or College work. It would be a great thing for the Commercial student if he could similarly divide his time. I am afraid from what I hear that such is not possible, and that no office could dislocate itself by what might be called a half-time system. At any rate, at present I see no chance of such a scheme materialising. But what is evidently possible, for it has been arranged with some of the largest businesses in Cork and with the willing and most kind assistance of their proprietors or managers, is this: The Commerce student can have the opportunity of entering one of these businesses and of doing a solid three months' work of continuous operations in each of the last two years of his curriculum. It will cut off some of his holidays—no doubt it will cut off a good slice of them—but I calculate that he will still have a full month of holiday in the year; and when he is once launched on business, it will be some time before he is able to secure more than that.

I do not suggest, at least at present, that this should be made a compulsory part of a student's course, for I do not think such a plan is advisable, even if possible. What I do contemplate is the making of arrangements which will permit the student to have these periods of practical work. That, as I have already said, is actually effected; for, thanks to the exertions of the Dean of the Faculty of Commerce in the Cork College and to the public spirit of many of our leading men of business, arrangements have been made by which our students in Cork can avail themselves, if they choose, of these advantages which I have been outlining above. I believe this to be a real advance in connection with Commercial Education, and one which has not been previously made elsewhere. What has next to be done is to point out to the student the advantages which he will reap by utilising the opportunities offered to him. There is no doubt that when this is done the majority of the students will take advantage of the opportunities offered to them. The object of the student—the earnest student at any rate—is to fit himself as rapidly and as efficiently as possible to take a good place in his profession. It seems to me at any rate that the student who has had this six months of actual experience of some kind of business, as well as the College training which the Faculty of Commerce gives, will not be likely to have to wait any long time before securing a good commencing position. We have next to consider the kind of business which he

should select for this training. If, as will, I hope, often be the case, the student is the son of a man of business and is destined to take a place in, perhaps even eventually to conduct, the family concern, he will probably most conveniently and possibly most usefully occupy his time in that concern. And in other cases there may be special reasons which will induce one student to take advantage of one house of business, and another of another. Where there is no special reason to the contrary, I must say that it seems to me that, where feasible, a six months' period with an Accountant would be the most valuable all-round training, since a wider general knowledge of different kinds of business can, so I suppose, be obtained there than in any special line of work. I speak as an entire outsider in this matter, and I would not for a moment wish to be considered as saying anything derogatory to the dignity of the Profession in question, if I say that to me there are points of similarity between a Hospital and an Accountant's office. In both are to be seen the results of raging fevers, and in both of slow declines. Sudden accidents come the way of both; and if all one reads be true, it is not only in hospitals that post-mortem examinations on the victims of cruel murders have to be conducted. At anyrate, through the Accountant's office pass a varied selection of business transactions, and I cannot but think that the student of a Faculty of Commerce who has had six months' actual continuous work in such an office will, at the conclusion of his career, be the kind of man that any business manager would be glad to snap up. I offer these points as suggestions which may be considered and possibly worked out in greater detail by others more fully conversant with such matters than I am.

One of my chief objects in writing this article is to bring the matter I have been dealing with before those persons who are closely in touch with all sorts of business men. They can, if they think my arguments are just and convincing, influence such persons to think of the Faculty of Commerce when their sons and daughters have to be educated. They can, if they approve of my suggestions, give us unbounded assistance by opening their offices to our students in the way which I have indicated. In a word, they can do a great deal to make or mar the success of this line of study in our country, and I press this consideration on their notice. I do so the more earnestly because there has been a tendency in the past in this country to depreciate commerce and those who have to do with it. This is an idea which

must be abandoned if the country is to make progress, and nothing will in greater measure tend to its abandonment than the general recognition of the fact that a University Course of instruction by which a man is prepared for business life is in no way less educational, less stimulating, less honourable, than the Courses which fit other students for other lines of professional labour.

B. C. A. WINDLE.

The Past, Present and Future of the Study of Irish Archæology.

By PROF. R. A. S. MACALISTER, M.A.

I HAVE set myself the task of tracing the steps whereby our present knowledge of the past of Ireland has been reached, and the lines on which future progress is to be expected. The story is long and complicated, and in a brief paper cannot be more than glanced through.

Ireland's interest in her past begins at a very early date. There is evidence, into the details of which I cannot enter at present, that about the seventh or eighth century there was a great stimulus given to the study of letters; and that the various floating traditions that then existed of the ancient heroes, some on the lips of the people, others, doubtless, in written record, were eagerly collected and systematised into an artificial scheme of history. As a basis for their work, these earliest antiquaries naturally took the chronological indications of the Old Testament; and by ingenious but, it must be confessed, rather Procrustean methods, they evolved an elaborate scheme of synchronisms between the Irish native heroes and the leading characters in Hebrew and Classical History.

The stimulus which produced this activity in historical research, as understood by the students of the time, was no doubt due to the influence of the newly established Christian Church. This had already begun to exalt Ireland into the home of learning that she may proudly claim to have been, down till the raids of the Vikings. Historical studies entered into the School curricula, and for three hundred years there were continual additions made to the scheme. It is possible to apply criticism to the result to a certain extent, and to trace some of the steps in the process of evolution and elaboration: certain collections of annals, for example, use different materials from others, and give us different versions of the recorded events, the contrast between which is often most instructive. But as the works of our historians have survived only very imperfectly, and the older documents on which they

founded their studies have vanished altogether, the study of their processes is full of difficulties and uncertainties.

This bardic history, as it has been somewhat absurdly called, remained the standard authority on the past of Ireland for about 1000 years. Foreigners might scoff, and draw lurid pictures of the savagery of Ireland, past and present; ecclesiastics like Bishop Carsewell in Scotland might deplore the devotion of the people to vain lying worldly tales of the Tuatha De Danann and the other traditional tribes and persons; but the native scholars held fast by the historical faith that was in them. If they allowed room, as even Keating did, for a little scepticism about the lady Cesair, granddaughter of Noah, and her antediluvian occupation of the country, there was no uncertainty as to the absolute historicity of Partholon, the Nemedians, the Firbolg, the Tuatha De Danann, and the Milesians, who successively occupied the country. These things had the authority of venerable manuscripts, many of which have now, alas, disappeared. Even in our sceptical days one cannot turn over the pages of such vast compilations as the *Leabhar na hUidhri* and the *Book of Lecan*, which enshrine the learning of their time, without an instinctive feeling that there is *something* behind the wild tales they record, if only we could find out what it is; and it is impossible to withhold sympathy from the eager students who were satisfied that a statement had an authority only second to Holy Writ, if it were recorded in the *Book of Glendalough*, or in that great tome, the *Cin Droma Sneachta*, of which we hear from time to time through the centuries, but which has now gone the way of all the earth.

No doubt the authority of the written page was one reason why, with all the interest in the past which was thus shewn, the science of archæology proper was not yet born, much less cultivated. Another reason, of course, was the difficulty and danger of transit, and the distracted condition of the country. Otherwise we should certainly expect that questions would have been asked as to the meaning of the mysterious fortifications and other ancient structures that even yet so conspicuously dot the surface of the country. There is singularly little trace of such a spirit of enquiry. We have stories of the erection or the destruction of forts, but hardly ever do we find a reference to the existence of the structure or its remains. We have speculations on the Ogham script, without a single reference to any existing inscription—yet all these remains must, in the nature of things, have

been much more prominent, at any time in the past, than they are now, after centuries of destruction have had their will of them. It is not till the 17th century was nearly over that people began to examine the remains of antiquity for themselves, and to check the statements of the books by reference to the sites.

In England already in the time of Henry VIII, between the years 1536 and 1542, John Leland had made an archæological pilgrimage through the country, and his notes and records are now, as can easily be supposed, of the highest possible value. In Ireland, however, no "field antiquary" arose during the 16th century, and the very slight real knowledge which people possessed of the country may be gauged from the scanty chapter devoted to it in Camden's *Britannia*. Speed, the cartographer, though his maps are remarkably full, yet shews by his accompanying letterpress that the knowledge of the country is purely traditional, and that Solinus, Giraldus, and the rest of them are still the standard authorities. No one had yet explored Ireland for himself, and tested the tales of its wonders.

I cannot speak further in this paper of the "book antiquaries," as I may call them, whose lives were spent among manuscripts—Colgan, the Four Masters, Keating, MacFirbis, MacCurtin, and the rest. They accomplished a great and enduring work, which has preserved for us many traditions that, owing to the disappearance of the original MSS., would have been utterly lost. It is want of space only which compels me to set their work on one side altogether, and to restrict the definition of archæology that I shall adopt to the study of the tangible remains of antiquity. Thus defined, the first important name we meet with is that of Sir James Ware. He was born in 1594 in Dublin, his father being Secretary to Sir W. Fitzwilliam, the lord deputy. At Trinity College he became known to Ussher, the Archbishop, who encouraged his archæological tastes; and he also made the acquaintance of MacFirbis, who taught him much about Irish, and transcribed for him many of the native documents. He suffered, with most of his contemporaries, in the troubles of the 17th century; in 1644 he was imprisoned for eleven months in the Tower by the Parliamentarians. But, in spite of all, he succeeded in compiling books, still valuable, on the subject of Irish Antiquities. He made an important collection of Irish MSS., part of which is now in the Clarendon collection in the British Museum, and part in the Rawlinson collection in the Bodleian. His works were at

first published almost entirely in Latin, but an English edition was afterwards brought out. They contain woodcuts of coins, churches, funeral cists, and other structures. A very valuable sheet of illustrations of Clonmacnois, in his work on the Bishops of Ireland, give us the earliest representations we have of the antiquities of that historic spot. He also gives us one of the earliest plans of the famous Purgatory of St. Patrick in Lough Derg. With Ware's name is usually coupled the name of Walter Harris, who married his granddaughter, and who superintended the chief collected edition of his works.

A word must be said regarding Rudhraighe O Flaithbheartaigh, who, although primarily what I called just now a "book antiquary," and chiefly known by his *Ogygia* (one of the first synopses of the traditional history in a language other than Irish), yet by his *Iar-Connact* earned an honourable place among topographers. Though short, this work is of great value as a description from first-hand observation of Western Connacht in the 17th century. He was born at Moycullen, in Galway, in 1629. He was heir to the property of the head of his clan; but after the civil war he was dispossessed, and though he succeeded in recovering some of his lands, it was so burdened with taxes as to be of little value; and the last glimpse we have of the poor old antiquary is in 1709 when Molyneux found him, at the age of 80, in abject poverty, having lost in his troubles even his precious books and manuscripts. He lived some time after that, however, dying at the age of 89 at Park, near Galway. His description of West Connacht was written in 1684, but was not published till 1846, when it was edited by Hardiman for the Irish Archæological Society.

The next name that we may mention is that of a very remarkable man, Edward Lhuyd. He was born in 1660 at Glan Ffraid, in Cardiganshire, and at the age of 22 went to Jesus College, Oxford. Two years later he was made under-keeper of the Ashmolean Museum, and in 1690 head keeper. His first interest was Natural History, and it was probably in collecting specimens of natural history for the Museum that his attention was directed to antiquities.

At any rate, in 1697, he applied for money to enable him to take an extended antiquarian and scientific tour: a public subscription was opened, and in 1698 he set out on his travels. Wales, Scotland, Ireland, Cornwall, and Brittany were visited in turn, and the fruit of his labours was the first volume of

the *Archæologia Britannica*, which practically was a series of grammars and vocabularies of the languages of these several countries. This was issued in 1707. The subscribers, however, were dissatisfied with the book being so purely philological, and the second volume, which probably would have contained the fruit of his archæological observations, never appeared. The volume that did appear demonstrated, for the first time, the essential unity of the Celtic tongues, and it was thus the foundation on which all comparative philology, as applied to that group of languages, was erected. The numerous letters that he left behind testify to his zeal in antiquarian and scientific research, which latter he prosecuted with that amazing versatility and industry of which we see more examples in the 17th than in the 20th century. There is a long list of his contributions to botany and geology, as the sciences were understood in his day. He was the first to describe "New Grange," the entrance to which had been recently discovered and opened when he visited it in 1700; and he discovered the Ogham stone on the strand known as Trabeg, at Emalough East, near Dingle—the first inscription of the kind found since the Ogham scripts and the monuments written in it, had fallen into total oblivion. It required some boldness to pursue scientific research in Lhuyd's time. In Wales he was looked on with suspicion as a conjurer; in Cornwall he was arrested as a thief; in Brittany he was imprisoned as a spy. It is deplorable that many of his MSS. were lost, unpublished, in a fire at a bookbinder's office in the early years of the last century.

Sir Thomas Molyneux, whom I mentioned just now in connexion with O Flaithbheartaigh, was a practising physician in Dublin, with wide general interests in Natural Science. His various contributions to the Royal Society do not concern us, though we may notice that he was the first to describe the bones of the Irish Elk. In 1725 he made his only contribution to archæology proper, in a tract called *A Discourse concerning the Danish Mounts, Forts, and Towers in Ireland*, published as Part III of Boate's *Natural History of Ireland*. It was apparently the first contribution to a subject that later became a matter of fierce controversy—the purpose and date of the Round Towers. It also contained observations on the Ring-forts, still common in the country, and most valuable of all, the first plan of "New Grange." Molyneux's plan is of great importance, as it is the only record that there was a pillar stone standing in the middle

of the chamber—it must have been removed very shortly after the plan was drawn. This remained unique, till an identical feature, though on a smaller scale, was discovered in a similar structure excavated at Carrowkeel, Co. Sligo, in 1911.

For a while Antiquarian Science seems to have slumbered after Molyneux. A number of tourists visited Ireland, and wrote books about their adventures—which are more interesting, but not much more valuable than the similar books written nowadays. We may mention the pleasantly gossiping tour in Ireland by two anonymous English gentlemen in 1748, which is an entertaining account of adventure; and Bishop Pococke's tour in 1752, the imperfect MS. of which was edited in 1891 by the Rev. G. T. Stokes. Neither of these books, nor others that might be mentioned with them, make any serious contributions to knowledge, though they are worth reading as pictures of life and of conditions of travel.

We come next, however, to a name that cannot be passed over in silence. Charles Vallancey was born in 1721 at Windsor, joined the Engineers, and in 1762 became Engineer in ordinary in Ireland. He became Lieut.-General in 1798, and General in 1803. His work in connection with the military survey of Ireland brought him into contact with Irish antiquities and the Irish language, in which he developed an interest, though never, as his writings abundantly shew, a profound knowledge of either the one or the other. He published an essay on the Celtic Language in 1772, and in 1786 an "Ancient History of Ireland proved from the Sanskrit Books," the title of which is enough to shew the nature of its contents.

In 1770 the first number of a remarkable series of papers was issued. This was the *Collectanea De Rebus Hibernicis*, edited by Vallancey. It would be very easy to raise laughter over this fantastic publication, and to hold up to mockery its authors, who cannot now be heard in their own defence. But if we could raise Col. Vallancey's shade, and if (which is highly improbable) he thought it worth while to justify his strivings after truth, it is not difficult to imagine what he would say. "When I lived on the earth," might be his plea, "the scientific archæology on which you boast yourselves was a thing undreamt of. We knew nothing of the succession of the Stone, Bronze, and Iron Ages. Indeed, the developments of the different periods of Gothic architecture had not been discovered, so we were at sea even when we undertook the comparatively simple task of

describing a mediæval Church. The Sanskrit language had been discovered by Sir William Jones, but the revolution in philology which that discovery produced was not yet. We still believed that Hebrew was the primitive language of mankind, and that Hebrew was the key that fitted every lock. The wonders discovered by excavators in the East still lay hidden under their earth-mounds; the hieroglyphs of Egypt and the cuneiform characters of Assyria were to us as unknown as are the writings of the Cretans and the Hittites in your day. Practically the only sources of information on ancient history open to us were the distorted and unscientific traditions recorded by Greek and Latin writers, and you cannot say that we were not diligent in our use of these authorities, such as they were. In the language of the old Irish MSS., confessedly one of the most difficult languages ever evolved by humanity, we were, no doubt, floundering hopelessly; we had never heard the names of Zeuss and Zimmer, Whitley Stokes and Kuno Meyer, who for you have lightened what to us was a thick darkness. And so, can you wonder that we muddled our heads over comparisons of Celtic and Hebrew words, and talked solemnly about Pelasgians, and Magogians, and Phœnicians, and Scythians, and that we guessed wildly about round towers and rude stone monuments, and druids, and so forth? You can go to the remotest parts of the country in train or motor car, cheaply, luxuriously, and quickly, put up at a comfortable hotel, and can photograph the antiquities and reproduce your photographs by all sorts of improved processes. We had to travel by long and uncomfortable stages, at great expense, be housed anyhow, and had to depend on pencil drawings and rude woodcuts for our illustrations. Look to your own work and see is it not rather a disgrace that it is so slight in comparison with ours, when all the differences of conditions are taken into account."

Such might be Vallancey's defence, and no reasonable jury could fail to take account of it. Before we throw a stone at Vallancey and his friends, let us look to ourselves. There is no official survey of the ancient monuments of this country. The education of the people has been such, that in pure ignorance of the value of remains of antiquity they are being destroyed right and left, without any record being kept of them. I could spend the space at my disposal in telling of the damage that has been done within the last five years, each case of which means a page torn from the history of Ireland that can never

be replaced. These disgraces on our generation are so many and so great that we have no right to mock the faults, the unavoidable faults, of the past. And even those very same faults are still present with us. Only last year I saw published in a journal in Ireland of serious intent, an article on an antiquarian subject so utterly absurd, so wildly and extravagantly preposterous, that I scarcely think it would have been admitted within the covers even of Vallancey's *Collectanea*. We can make excuses for Vallancey, but there are no excuses to be made for present-day publication of such trash as this. I will not specify either the article or the journal, but I will say that so long as such publication is possible, and so long as serious archæological study is neglected, we have no right to amuse ourselves at the expense of Col. Vallancey.

The contents of Vallancey's *Collectanea* are of the miscellaneous kind that any volume of an antiquarian society's journal of its period would present. We have descriptions of various monuments, such as "New Grange"; we have philological speculations, principally lists of comparisons of Irish words with Hebrew, Chinese, Japanese, and other oriental languages. We have an elaborate "Vindication of the Ancient History of Ireland." We have, of course, fantasies about the Phœnicians and the Pelasgians, the manners, customs, and learning of the Druids, the Ogham writing, the god Baal, the Round Towers, and all the other shibboleths that loomed large in the imaginative archæology of the time. And we have translations of some of the Brehon Law tracts, which, on the whole, are not much worse than the official edition published some sixty years later in the Rolls series. The contributors to the *Collectanea* were, besides the editor, the principal antiquarian writers of the day, such as Beauford, Ledwich, and Henry Pelham. When we consider the primitiveness of many parts of the country, the difficulty of transit, the disturbed state of society at the time, and all the other obstacles that stood in the way, it is really wonderful to see how they penetrated into remote corners of Ireland and brought back with them rich "bags" of spoil in the shape of sketches and notes.

In 1750 a young native of Rotterdam, by name Gabriel Beranger, came to Dublin, where he spent the remainder of his long life, as an artist and also the proprietor of a print-shop and artists' warehouse. Not long after his arrival he began to make sketches and notes of Irish antiquities, many of which are now destroyed. A long and interesting article upon Beranger and his

work, from the pen of Sir William Wilde, with facsimiles of many of his drawings, ran through several numbers of the *Journal of the Royal Historical and Archaeological Association of Ireland* between 1870 and 1874. Beranger is of importance in the history of Irish archæology, for he was a protégé of Vallancey's and supplied him with drawings; and, later, many of his sketches proved of service to Petrie in his architectural researches.

A wholesome corrective to the speculations of Vallancey's *Collectanea* was supplied by the Rev. Edward Ledwich (born in Dublin in 1738, and appointed Protestant rector of Aghaboe, Queen's Co., in 1772), who, in 1790, published his quarto volume on the *Antiquities of Ireland*. He had already contributed to the *Collectanea*; but in this book he completely severed his connexion with the Vallancey school. Ledwich's prepossessions were all against sympathy with the eager claims of the native antiquaries. His Protestant prejudices were very strong and shew themselves in every reference he makes to the faith of those from whom he differed; and he was imbued with a complete disbelief in the glories, both Pagan and Christian, of the past, as pictured by enthusiasts. By the book in which he set forth these unpopular views he earned for himself the obloquies of two or three generations of native antiquaries. O'Donovan's Letters to the Ordnance Survey contain numerous references to him, many of them too forcible for citation; Thomas Davis, in reviewing Petrie's *Round Towers*, speaks of Ledwich's theories about these structures, which, he elegantly says, Ledwich combined with lies enough to settle his character, though not that of the towers. Even yet, one occasionally hears the rattle of a stone cast on the huge cairn of abuse piled over the grave of this injudicious trampler on religious and patriotic sentiment.

Ledwich's idea was, briefly, that everything before the coming of the English that in any way indicated the existence of a civilisation was the work of the Danes, which with him became as great an obsession as did the Phœnicians in the case of Vallancey. Nevertheless, his book is not without usefulness. Of course no treatise on antiquities written in 1790, before the recovery of the principles of mediæval architecture or the systematic arrangement of the prehistoric periods, could possess enduring value; but many of the author's remarks are shrewd, and show him to have been in advance of his generation; and some of the engravings are, for the time, very good. He antici-

pated Petrie, by treating the Round Towers as Christian belfries; on the other hand, he absurdly brought down the date of "New Grange," by arguments of a very nebulous description, to about 853 A.D. His scepticism as to the genuineness of the Mount Callan Ogham Stone, though fully justified, was a triumph of prejudice rather than of scientific insight. Besides his work on Irish antiquities, Ledwich edited Grose's *Antiquities of Ireland*, a work which is valuable as preserving illustrations of the conditions of ruins 120 years ago. He died in Dublin 1823.

The foundation of societies was an important part of the work of the 18th century. A society on similar lines to the Royal Society was indeed founded in 1683 by William Molyneux, the President of which was Sir Wm. Petty, the eminent author of the Down Survey. This society could not, however, survive the troubles of the times, and in 1688 it came to an end. At the beginning of the 18th century there was a short-lived Philosophical Society in Dublin University, which was an attempt at a revival of the earlier body; but nothing came of it. Another, called the Physico-Historical Society, was founded in 1740, and under its auspices Smith's *History of Waterford* was published. Later, an antiquarian section was founded within the Dublin Society in 1772, and formed a committee for the purpose of examining the antiquities of the country. This, however, became moribund very soon, though Vallancey's *Collectanea* was largely a fruit of its labour. In 1782 was founded a society, the name of which curiously enough is not on record, consisting principally of members of Dublin University, who at weekly meetings read essays in turn. "Anxious" (to quote the words of the Preface to the first volume of the *Transactions* of the illustrious body into which this small society developed) "to make their labours redound to the honour and advantage of their country, they formed a plan more extensive, and admitting such additional names only as might add dignity to their new institution, or by their publications had given sure ground to hope advantage from their labours, they became the founders of the ROYAL IRISH ACADEMY."

The first volume of the *Transactions of the Royal Irish Academy* was published in 1787. It gives us an interesting picture of the subjects that occupied the attention of a learned society a century and a quarter ago. It is a quarto of 162 pages. The first half contains contributions to science—a description of the then newly built Dunsink Observatory, near Dublin; observa-

tions on Parhelia and on a lunar eclipse, and some mathematical and medical papers. The next part is a section devoted to the almost obsolete subject of Polite Literature; we could hardly imagine a body like the Royal Irish Academy now publishing "An Essay on Sublimity of Writing," or "Thoughts on Lyric Poetry," with, as an appendix to the latter paper, "An irregular Ode to the Moon." The third is the section on antiquities. The first paper is by Theophilus O'Flanagan, and is devoted to that curious and perplexing subject, the Mount Callan Ogham Stone—a monument that we now know to have been a forgery, but the inner history of which it is no longer possible to piece together. Another paper, on Gaelic Ossianic Poems collected in Scotland, reminds us how the literary world at the end of the eighteenth century was torn in pieces by the controversy over Macpherson's Ossianic epics. Then we have a paper on certain coins, which we would now know to be Danish, found in Queen's County; unfortunately the author lived before the days of scientific numismatics and made a sad hash of the inscriptions, which he thought to be Old Irish in Ogham characters.

Sir William Betham, Ulster King of Arms, at the beginning of the 19th century, did really valuable work in arranging and cataloguing the records in Ulster Office; this is unfortunately apt to be forgotten, because he became bitten with "Vallanceyism," and turned his attention to Irish viewed as a dialect of Phœnician. Perhaps his *Etruria, Celtica*, where his theories on the subject are enshrined, is (with the possible exception of O'Brien's disquisition on the Round Towers) the wildest book ever written on any archæological subject in Ireland. But two years after the publication of the first volume of the *Transactions of the R. I. A.*, which I analysed a moment ago, a child was born to a portrait painter living in Dublin, who was destined to lead the way to better things.

This was George Petrie. Born in 1789, he entered at an early age the Art School of the Dublin Society, of which he became a distinguished student; and, in pursuing his vocation as a landscape painter, soon became attracted by the surpassing interest of Irish antiquities, to which he devoted a very large part of his life. Petrie's is the first name of permanent importance that we meet with in Irish archæology. He travelled the whole country over in search of subjects for his canvas, and at the same time, made copious notes and sketches of buildings, a collection of antiquities, and reaped a vast harvest of traditional music;

for besides being an artist and an antiquary, he was no mean musician, and could commit to paper and reproduce on his violin the tunes that he heard on all sides in the country. Petrie was happy in his time, surroundings, and associations. He was born when scientific order was gradually evolving itself out of the chaotic guessing of the 18th century; and his work showed the influence of the new scientific spirit. Though unfortunately himself ignorant of Irish, he had at his side one who was probably the greatest native Irish scholar who ever lived, John O'Donovan; and the pictures which his biographer has drawn of his friendships with the literary circles of Dublin in the first half of the nineteenth century have a perennial charm. The famous dedication of Whitley Stokes's edition of *Cormac's Glossary*—"To George Petrie, Archæologist, Painter, Musician, and Man of Letters: as such, and for himself, revered and loved"—aptly sums up the impression which he made on his contemporaries. Then, in the country itself, he was just in time to rescue much that would otherwise have been lost for ever. Most of his work was done before the frightful catastrophe of the great famine had made so complete a break with the old traditions, and swept away so much of the language and the music and the memories of the old days.

Petrie's paintings and engravings are all well worthy of study. They are charmingly artistic in themselves, and they are more faithful than any illustrations before his time. His views of Dublin Streets, though it is not yet fifty years since he died, shew strangely the profound changes that have taken place by imperceptible steps since they were drawn; and many of his sketches of remains in the country are most precious records of the conditions of buildings which, since his time, have suffered disastrously by ruin, and perhaps still more disastrously by restoration.

The greatest works accomplished by Petrie were due to his association with a scheme which, if it had been carried out, would have been one of the most magnificent monuments of industry that these islands could shew. The scheme was the design of Capt. Larcom, who, in 1828 was appointed director of the Ordnance Survey of Ireland. Briefly stated, it was proposed to accompany and complete the maps of each country by a memoir, describing not only the present natural and economic features of each district, but also its past history and its ancient monuments. To superintend the later part of this huge undertaking

Petrie was appointed in 1833. The work of Petrie and his subordinates can best be described in the often-cited words of one of his subordinates, Mr. Wakeman: "In the little back parlour in Petrie's house in Great Charles Street we used to meet daily; by we I mean John O'Donovan, Eugene Curry, Clarence Mangan, P. O'Keeffe, J. O'Connor, besides one or two more. The duty of the office was to collect every possible information, antiquarian or topographical, about that particular portion of the country which was at the time being surveyed. All sorts of documents were examined, old spellings of names compared and considered. O'Donovan and Curry, even then the first Celtic scholars of the age, settled the orthography of the names; we lived in an atmosphere of antiquarianism; I felt as if I had a personal acquaintance with Niall of the Nine Hostages or Conn of the Hundred Battles. Petrie, as head of the office, superintended everything; and the mass of antiquarian and topographical information collected far exceeded the expectations of the most sanguine."

It is an oft-told tale how this magnificent work was suddenly dropped, on the alleged ground of expense, after one volume of the series had been issued. The story of this calamity can be read in Stokes's *Life of Petrie*, a book well worth reading for its own sake, and for the sake of its subject. Petrie's three chief essays, by two of which he gained his foremost place in Irish archæology, were an outcome of his work in the Survey, and were founded on materials accumulated for that projected work. The third of these essays, on *Irish Military Architecture*, was never published, and remains in MS. in the keeping of the Royal Irish Academy. The essay on the *Antiquities of Tara*, published in 1843, was originally intended for the Ordnance Memoir on Meath. For its time it was a remarkable study both of the site and its history, and practically exhausts everything that can be said of surface features of this ancient Royal Settlement. The great work on the *Ecclesiastical Architecture* is still a standard work on the subject, although it was published so far back as 1845, and is but a torso of the original scheme, for a second volume was planned, though, apparently, never written. This work is an expansion of his epoch-making essay on the Round Towers of Ireland, which in 1833 gained the prize of fifty pounds and the gold medal of the R. I. A. for the best essay on the origin and uses of these puzzling structures.

In this essay he disposed finally and for ever of all the clouds

of guesswork that centred in the Round Towers. Thenceforth those who believe in the pagan origin of Round Towers take their place with Bacon-Shakesperites, and Anglo-Israelites, with flat-earthites and circle-squarers, and with the people who look on the Great Pyramid of Egypt as a divinely-planned revelation of the course of human history. Of course, the upholders of these theories did not relish the bombshell cast into their midst. Sir William Betham, whom I mentioned just now, was especially sore, and never forgave Petrie. Speaking of his *Essay on Tara*, he permitted himself the use of such words as these: "So far from Mr. Petrie's essay, in my humble judgment, contributing to forward Irish Literature—I think it has inflicted an injury which it will never recover. And as to loss of character to the Academy by conferring a medal on such a production, I fear the stain is indelible. The leprosy can never be removed." But there is no gain in entering into a dead controversy and reviving the evil passions of the past. Petrie's theory has resisted all the attacks made upon it, as a lighthouse resists the beating of the waves; and because Petrie has lived and worked, the methods by which Irish archæology is studied are totally changed from what they were before his time.

Petrie's heart was in Ireland, and especially in the place which may fittingly be called the heart of Ireland, the venerable ruins of Clonmacnois. "There is not perhaps in Europe," he wrote, "a spot where the feeling heart would find more matter for melancholy reflection than among the ancient Churches of Clonmacnois. Its ruined buildings call forth National associations and ideas. They remind us of the Arts and Literature, the piety and humanity, which distinguished their time, and are the work of a people who in a dark age marched among the foremost on the road to life and civilisation, but who were unfortunately checked and barbarised by those who were journeying in the same course and ought to have cheered them on."

(To be Continued).

The Choral Singing in Our Schools.

THE INTERMEDIATE SYSTEM.

By THEO GMUR.

WHILE no one can reasonably deny the utility, aye, even necessity, of Examinations in Music, in its different branches and subjects, as fairly indicating the progress made by the individuals and the class, and as powerful stimulants to the ardent as well as the easygoing student, still it must be admitted that the Programme, and the way in which such examinations are conducted, sometimes fully justify criticism, as being not only useless—if not downright ridiculous—but in many cases highly detrimental and injurious to a sound and lasting progress.

Take, for instance, ignoring altogether the numerous bogus and hood and gown manufacturing institutions, the Choral Class Examinations under the Intermediate Education Board for Ireland, which have now been going on for so many years, and let us ask what has been their net result, and the answer is "nil," in spite of the great amount of money, time, and energy that has been wasted on them. And why? Because the whole Programme and its execution is faulty to a degree; a sweeping assertion, but I shall endeavour to prove it.

First, let me give a short outline of the course to be gone through, for the benefit of those who may not be initiated in its mysteries. The following are its essential requirements:—

- (a) The unaccompanied performance of two choruses prescribed by the Board;
- (b) The performance of one or more choruses selected by the choir;
- (c) A piece or pieces selected by the Examiners, to be performed without previous preparation;
- (d) General knowledge of music.

First, as to the choruses prescribed by the Board. Those responsible for the selection of the same seem all along to have had the happy knack of choosing the most uninteresting compositions they were able to get a hold of—a very serious factor,

especially where school children are concerned. Not only this, but choruses have been selected quite unsuitable for *unaccompanied* singing, in which fractions of a bar, or two, three and more whole bars, had to be skipped in the middle of the composition, to avoid the linking thread of the essential symphony. For the examination of last May there was a two-part chorus, in which both voices finished on the dominant, the accompaniment, which one was not allowed to play, supplying the necessary tonic harmony. Yet there is perhaps no branch of musical composition so overloaded with excellent pieces to pick from as this very one of unaccompanied choruses for female voices. Then why such absurd selections, excellent in themselves perhaps, if performed as intended by the composer, but against which, when deprived of their accompaniments, the ear and good taste of a junior harmony student would revolt in disgust.

Secondly, in regard to the selection of one or more choruses by the teacher of the class, no standard whatever is fixed for his guidance; if he wishes to take it easy, he can select a single little piece, or if he is somewhat more ambitious, he will take upon himself an additional burden; but that is all the thanks he will get for it—he may even risk a reduction in the result marks.

Thirdly, as to the "Sight Reading Test," here we meet with the greatest absurdity in a programme that is nothing but confusion and incongruities. The class has to read the piece or pieces at sight in two, three, or four parts, according to the number of parts it chooses to sing the choruses in. Now, to begin with, "two-part reading" would be quite enough for any school choir, be it large or small, or may it sing the choruses in two, three, or four parts; but the greatest folly lies in the composition (bless the mark!) of the different tests, in the construction of which the "makers of music" employed by the Board seem to have one desire only, namely, to puzzle and discourage the children, or perhaps they may utilize extracts from their Mus. B. and Mus. D. exercises, and thus revenge themselves on the poor children for the oblivion into which those heavenly inspirations have been cast by an otherwise patient and long-suffering public. I have seen and written down reading tests, as my memory would serve me, which I defy any amateur choral society to sing at sight. However, I am glad to be informed that the Board, in its anxiety for reform, intends to add the following paragraph in next year's programme:—

"Special Regulation as to the Sight Reading Test.—The en-

velopes containing the sight reading pieces having been opened, the Examiners themselves will first sing the tests in the presence of the whole class."

This is a step in the right direction; but the Board might go a step further, and supplement it as follows:—

"The marks lost by the Examiners will be added to the marks gained by the class."

Thus the new regulations would not only create a healthy enjoyment for the children and break the monotony of the exam., but with the suggested addition would considerably enhance the chance of higher results as well.

Lastly, the Theory portion of the exam. is, if possible, more perplexing still. No definite syllabus is given, the examiners can ask anything they may think will come under "a general knowledge of music," the same questions are put to children of nine, and frequently under, to nineteen years alike. Such questions as the following have been quite common:—"What interval is from C sharp to B flat? What is an Enharmonic Change? What is the Key Signature of E Flat Minor?" &c.; and it must be borne in mind that the great majority of those children never learnt an instrument, and that the entire programme has to be gone through in less than nine months, with, under the most favourable conditions, one hour's lesson in the week.

That, under those conditions, no real progress can be made is quite evident. Besides, the same programme has to be gone through year after year, so that if a girl or a boy attend a school from the ninth to the nineteenth year, he or she will have gone through the identically same course at least nine times. Surely I am not exaggerating when I say the whole thing is absurd. No wonder that musical education is advancing so slowly in Ireland in comparison to other nations, no wonder that there are no readers in our church choirs and choral societies, no wonder that the people rather patronise a music hall show than go to a good opera or classical concert, if children of highly intellectual proclivities are thwarted in their advancement at the very threshold of their education.

A great deal might also be said as to the allotment of the money at the disposal of the Board in connection with the school choir results, but one example will suffice. Last year a certain choir which had gained considerably more marks than that of another school with less marks and a smaller number of children, received actually less in result fees. When the Board was

appealed to as to the inconsistency of the case, the curt reply was received, that the allotment was quite correct. Further comment on this point is unnecessary.

I must dwell on one point more, and that is the selection of the Examiners. Why, in the first instance, should exclusively Englishmen be selected to examine Irish schools, who, as a rule, are not only not in touch with the working of our educational establishments, but who are, in many cases, still prejudiced against Ireland and its institutions? Surely it is not on account of their superiority, to judge by some of the specimens that have been sent over from time to time. And why should all this money be sent out of the country, especially in connection with a scheme that is supposed to benefit Ireland exclusively? There are plenty of musicians amongst us, willing and quiet as capable as their colleagues across the water, to do the work. Southern examiners could be sent to the North and Northern to the South. But whatever might be said on this point, it is certainly not in the interest of the Intermediate Education project that the examiners should be chosen from another, to a certain extent rival examining body, which holds, at the very same time, in the very same centres, with the very same examiners, its own practical local exams., and thus makes a sort of convenience of the school choir examinations. The Intermediate Board has a syllabus for practical examinations in music as well, and therefore is cutting its own throat, as it were, by this silly arrangement; for in the face of these facts, who would advocate and take up the Board's own examinations? Certainly not the members of a rival examining body. But there is a more serious aspect of the case, which has frequently been commented upon and evoked sharp criticism from different school managers. Examiners are human beings like the rest of humanity, and apt to fall into temptation like other mortal beings, and I ask, in all common reason, to which side (though quite unintentionally I admit) would the sympathies of the examiners naturally lean—to the schools and institutions in which there are centres of their own society for practical examinations in music, or to those schools which favour a rival examining body? I leave the answer again to any open and fair-minded person.

There are some other points in the programme that I should have liked to dwell on, but I am afraid I have exhausted the patience of the reader, as well as the space at my disposal. Therefore, to conclude, what remedy might be suggested to

remove this abnormal state of things? The only practical answer I can supply is, let the Board entirely remodel its programme, and, without going into details, I would humbly submit the following:—

1. The establishment of at least two different grades, with age limit.
2. More care in the selection of the prescribed choruses; *one* quite enough for each grade, so as to give the choirs a chance of doing other work in the course of the year, than only cramming the children with examination pieces.
3. Reasonable, *aye*, even quite easy sight reading tests, within specified keys, transitions and modulations, and in two parts only; may the choir then choose to sing choruses in two or three parts; four-part singing to be abolished, as generally injurious to children's voices.
4. The publishing of a definite syllabus as to the amount of theory to be prepared for the different grades.
5. No distinction to be made in the marking, if the choirs sing in two or three parts, but additional money premiums to be allocated to those who sing in three parts, provided they gain a certain percentage of the maximum marks.
6. Musicians only residing in Ireland to be appointed examiners. and not to be taken from any particular society or association.

In conclusion, I wish to state that the foregoing comments are made in good faith and without any malice; and if perhaps they have been here and there a little strong, they have been prompted by an honest motive and in a deep desire to bring the school choir singing within a more practical and useful sphere, for the honour and advancement of Irish Education.

THEO GMUR.

Place Names.

THE TOWN, VILLAGES, AND PRINCIPAL SITES OF CORK COUNTY.

ONE must possess profound knowledge or a still deeper self-conceit to be quite certain of the meaning of more than a small proportion of Irish place names. The present writer, no doubt unnecessarily, disclaims the former characteristic, and hopes to escape the attribution of the latter. The field is simply full of pitfalls, many of which will be indicated in the following notes. The corrections of members whose research or local knowledge can supply assistance will be gladly accepted and acknowledged.

ADRIGOLE. A hamlet and townland on a small harbour of the same name on the north-western side of Bantry Bay, in the civil parish of Kilcaskin. Smith (*Hist. of Cork*, Ed. 1893, p. 18), in one of his few unfortunate incursions into Irish toponymy says it was "probably named from a clan of the Gauls or Celtiberi who landed here"; adding, "Ardgoal or Ardgyle, in Scotland, is the same name." Both statements are ignorant mistakes. When a name is in doubt the first question to ask is, does it describe a natural feature, as this is by far the commonest class of Irish place names. Adrigole is one of the class. Where two valleys converge into one, forming a fork (in Irish, *Gabhál*) in the shape of the letter Y, the point between the two converging lines is called *Eadar Ghabhal*, that is "between" (*eadar*) the prongs of the fork, and this is the name we have here. As may be expected, there are very many places of the name, about twenty of them being townlands in different parts of the country. The name is Anglicised differently, as Adrigole, Ardragoole, Addergool, etc. There is an Adrigole connected with the acts of St. Finnbarr, but this is not the place.

AGHABULLOGUE. The name of a village and parish in East Muskerry, seven miles north-east of Macroom. The first limb of the name presents no difficulty. It is *Achadh*, "a broad field or small plain." *Bolg*, the second term, enters into the composition

of several place names. There is a Dunbulloge a few miles away, and a Knockaunbulloge in Waterford. The word is found in the dictionaries with over a dozen different meanings, most of which, like pouch, belly, (full) bag, bulge, bubble and the like, suggest a rounded protuberance, but none of which appear to have any fitness with achadh as a place name. In Middle Irish, however, to which we must have recourse for the elucidation of many more of our place names than is commonly imagined, this word (with defining adjuncts) is found as the name of some plants of rounded shapes; *bolg buachaill*, a mushroom, *bolg losgainn*, a fuzzball, *bolg seitid*, a puff-ball. (Kuno Meyer, "Contributions to Irish Lexicography," 237). These meanings are more in keeping with achadh. Provisionally, therefore, "the little plain of the mushroom," or some other rounded plant, may be accepted as the most natural meaning. It may be objected that no word such as *buachaill*, etc., appears in the name, but the dropping of the last term of a long place name in course of time is quite a commonplace.

AGHADA. A village and parish in Imokilly, on the south side of the eastern end of Cork Harbour. It is one of the small number of names in which both the plain sound and the existence of records combine to make absolutely certain. It is *Ath Fhada*, "long ford." The ford probably ran from the present village of Aghada north to the opening of East Ferry river, the locality being one in which erosion has been, and is, continuously at work. The name is quite common as it stands, and, with a prefix, is found in Ballinafad.

AGHADOWN. A village, townland and parish in West Carberry, is *Achadh Dúin*, "the little plain of the fort."

AGHINAGH. A village and parish in East Muskerry is *Achadh Eidhneach*, "the little plain of the ivy."

AHERLA. A village in the parish of Kilbonane, in the same barony a mile south-west of Kilcrea Abbey, is probably *Eatharlach*. This word is defined as "*talamh ísíl iter da sliabh*," low land between two mountains (O'Donovan's Supplement, s.v.). The place in question is low land between the ranges of hills on each side of the South Bride. If *Eatharlach* be the correct rendering, the place has the same name as the more famous and more scenic Aherlow beneath the Galtees ("Poems of Seaghan Clarach," 1902 Ed., p. 52).

ALLIHIES. A village in the south-western extremity of the barony of Bere. The name is a puzzle to the writer, and to more than him. It is pretty certainly a noun in the plural. *Aill*, a cliff, enters very commonly into Irish place names, and it has been claimed that this is the name here. But cliff is *faill*, pronounced *file* all over Cork, and in this form occurs in several place names in the county. There is a middle Irish word, *aile*, a fence or stake, and the word in the plural may possibly be the name.

ARDFIELD. A village and civil and Catholic parish near Clonakilty. The name is one of those which are Anglicised more nearly to the sound than to the sense. The Irish name is *Ard-an-phuill*. *Phuill*, pronounced, *fveel*, is the genitive case of *Poll*. The meaning of *poll* in this name depends on the situation of the particular *poll* referred to. As a maritime name it means a pool or hole of considerable depth on the shore. Inland, it may mean either a pit or a measure of land. "The height of the poll" is the meaning, and only local knowledge can decide what the poll is.

BALLINACARRIGA. A hamlet under O'Hurley's castle, a mile south of the Bandon river, between Dunmanway and Enniskean. Canon Lyons (Cork Hist. and Arch J., II., 123) interprets the name *Beal na carraige*, "the rock cave." There are four other places in the county the names of which are Anglicised slightly differently, as *Ballynacarriga*. Some of these are no doubt *baile-na-carraige*, the rocky place, and if any of them are beside a river the name is probably *Beal-atha-na-carraige*, the rocky ford-opening.

BALLINACURRA. A village a mile south of Middleton is *Baile-na-coradh*, the place of the weir. "Curra" in the English form of Irish names is a term of many different meanings, some of which occur in these notes, but where it occurs in the name of a water-side place it may most safely be taken to mean a weir. The word occurs in the Irish name of Middleton.

BALLINADEE. A village seven miles south-west of Bandon, in a civil parish of the same name. The Irish form is given by Canon Lyons as *Baile-na-Daibhche* (C. H. & A. J., Vol. I., p. 254, and Vol. III., p. 111). *Daibhche* is a troublesome word. Etymologically it is the genitive case of *Dabhach*. But it is, and has been for long used as a nominative, and has passed into common use in Anglo-Irish. Nowadays, *daibhche* (pronounced

dhy-hih) is a natural pit or quagmire in the ground. In middle Irish it is a trough or vat, the association of ideas being obvious. The word is also used in the sense of a holy well, and this is the meaning Canon Lyons gives it here. The trouble about the word in Ballinadee is that it is a dissyllable and is generally Anglicised "dihy." Monadiha and Gortnadiha occur in Waterford, and the latter occurs twice in Cork. In maritime names daibhche means a sand-hill.

BALLYNAMONA. A hamlet a few miles south of Mallow. Though the locality has some interesting historical associations and remains, the name is not connected with them, and is very unromantic—baile-na-móna, "the place of the turf."

BALLINASCARTHY. A hamlet two miles north of Clonakilty, is an equally commonplace name—beal-atha-na-scairte, "the ford opening of the shrubbery."

BALLINCOLLIG. A town five miles west of Cork is Baile-an-chollaigh, "the place of the boar."

BALLINEEN. A town on the Bandon river, nearly midway between Bandon and Dunmanway. In Irish the name is Beal-atha-Fhíngín, Fineen's (or Finnian's) ford-opening. The name Fhíngín persists throughout both the legendary and historical periods of Irish story. It is of frequent occurrence as a saint's name, but the particular Fhíngín commemorated in this name is probably one of the O'Mahony sept who long held this district.

BALLINGEARY. A village fourteen miles south-west of Macroom, the valid claim of which to mention in Irish history is of very recent origin, is Beal-atha-an-gaorthaidh, "the ford-opening of the wooded isles."

BALLINHASSIG. A village eight miles south-west of Cork, is Beal-atha-an-chasaigh, "the ford-opening of [= at] the incline," the ford crossing the Owenboy (Abhann Buidhe) river directly at the foot of the ascent of the hill between this place and Cork.

BALLINSPITTLE. A village four miles south of Ballinadee (q. v.), is Beal-atha-an-Spideál, "the ford-opening of the hospital." The word Spideal enters into many place names, and, standing alone, is the Irish name of Hospital in Limerick, and Spiddal in Galway.

BALLINTEMPLE. A village one mile east of Cork, is Baile-an-Teampaill, "the place of the [stone] church." The church from

which it took its name stood by the existing graveyard on Temple Hill, a little to the south of the present village. Its foundations and those of very extensive buildings attached to it are still plainly traceable in the adjoining grounds. There are many places of the same name in Ireland, two others being in Cork, one a townland near Clonakilty and the other a civil parish to the west of Ballycotton.

BALLYLOUGH. A village and civil parish, west of Mallow, is Baile-an-cloiche, "the place of the stone." When a place gets a name like this it is to be inferred that there was some particular stone which in appearance or by some accidental association had a special significance attached to it. Local tradition may be able to throw some light on the identity of the stone which gives its name to the place. There are other places of the same name in the county.

BALLYCOTTIN. A village on the coast, half-way between Cork and Youghal harbours. The second term of the name is not free from doubt. What appears to be the same name in other parts of the country has been identified as Baile Coitcheann, "the place of the commonage." There is also an old Irish word, coit, a word which would make a diminutive coitín, but by far the most likely original is coite, a boat, a word used by the Four Masters, and still living, also making a diminutive coitin. Baile-coitín may therefore be taken to be "the place of the little boat." It has also, however, been suggested that the name is Baile Uí Coitín, "O'Cotton's place."

BALLYDAHIN. A "suburb" of Mallow, the outskirt of the town on south side of the Blackwater. Dáth is a short form of Daibhidh, the Irish form of David. Dáithín is a diminutive. Baile Dháithín is therefore "Little David's place."

BALLYDEHOB. A village ten miles west of Skibbereen, is Beal-atha-dá-chab, "the ford-opening of the two mouths."

BALLYFEARD. A hamlet four miles south of Carrigaline. The second term is probably a proper name and a comparatively recent importation, as the initial letter must be P, a letter with which very few Irish words begin. The name is probably Baile-Phiarda, "Peard's place."

BALLYGARVAN. A hamlet, eight miles south-west of Cork is Baile Garbháin, "Garvan's place." "Garvan was a common per-

sonal name in Celtic times, pagan and Christian" (Fr. Power, "Place Names of Decies," 122). The same name occurs in Dungarvan in Waterford, and Kilgarvan (where the name is, no doubt, that of a saint, of whom five are enumerated in the Martyrologies) in Kerry. There is a St. Garbhan mentioned in O'Clery's Life of St. Finnbarr, as a disciple of that saint, and this name may commemorate him.

BALLYHOOLY. A village five miles east of Fermoy, on the Blackwater. From the supposedly comical sound of the name, the locality is taken to be the birth-place of the stage Irishman. The name of the place is told in the following story. When St. Carthach (or Carthage) otherwise called St. Mochua (whose acts are most interestingly connected with several places in this county), was travelling in Munster he came to the river Blackwater and found at the ford an apple floating on the stream. Cuanna, the chief of the district, had a daughter whose right arm was paralyzed. Hearing of the saint's presence, the child was brought to him. He offered her the apple. She reached her left hand for it. He drew back. "No," he said "take it with your right hand." Confident in his power, she moved her right hand and took the apple, and found her arm healed perfectly. The place was called Ath-Ubhla, "the ford of the apple." If the story were told when the comic songs were being rolled off it would be curious to observe how a music hall audience would take it. In later times Baile was prefixed to the name, and Baile-atha-ubhla, or Ballyhooly is the result.

It is a suitable place here to stop for a moment to consider the obsession of this word Baile on many hundreds and thousands of Irish place names. It is a modern and most unfortunate development in our toponomy.

MICHAEL MURPHY.

(To be Continued).

Irish Games for Irish Girls.

camóguidheacht.

By MAIRE DE BUITLEIR.

THE Gaelic girlhood of Ireland may claim to "see life steadily and to see it whole," for they are devoting a due proportion of attention in different aspects of Gaelicism. The movement is a many-sided one, and in all its activities—intellectual, economic, social or physical, we find the women and girls of Ireland taking a strenuous part. Whether it is attending an Irish class, joining in a ceilidh, planting a garden, organising a cookery class, or wielding a caman, they are to the fore, bright and cheery, full of life and vigour, very much in earnest, but, at the same time, bubbling over with la joie de vivre; optimists, as all hard workers and idealists are, for it is only the inert do-nothings who give way to pessimism. It is very fortunate that our Gaelic girls are taking up the national game of *Camoguidheacht* as physical culture, so desirable for all, especially necessary to those who engage in a lot of brainwork, and who for the most part lead sedentary lives. There was a danger that some of our young people, in their enthusiasm for Irish studies, might spend all their spare time poring over books, with disastrous effect to their health and appearance. Well-balanced minds then urged them to remember that the old Gaelic, as well as the Greek ideal, was a healthy mind in a healthy body, and *Camoguidheacht* was founded, or rather revived, when the need for an Irish out of door game for girls was being keenly felt. Its rapid spread has been remarkable since its revival two years ago. A previous unsuccessful attempt to launch *Camoguidheacht* had been made in the early days of the Gaelic Revival. Certain causes then militated against its success, but these causes were carefully guarded against on the second occasion. There may have been some justification for the complaint made by some, when it was first started, that it was "too rough a game for girls." There is no ground for such a complaint now, and indeed it is no longer heard. Since its revival the game has been judiciously modified, and violence and roughness do not characterise it. It

is a wholesome, graceful exercise, and it is not surprising to find that *Camoguidheacht* is becoming a popular pastime with girls of all classes. A good many convent schools have taken it up enthusiastically. Congratulations are due to the Ursuline Convent, Thurles, where the girls have given up all other games in favour of *camoguidheacht*.

There are a number of flourishing *Camoguidheacht* clubs in widely separated parts of Ireland. Dublin, Belfast, Meath, Wexford, Galway, Queen's County, Donegal, are some of the places where the game flourishes, and the Irish abroad are not behind their countrywomen at home. In London and New York *Camoguidheacht* has taken a strong hold.

One pleasant feature of *Camoguidheacht* is that, like all other phases of the Gaelic movement and of the United Irishwomen's organisation, it helps to draw together all classes in Ireland. The co-operation of the women, no less than that of the men of Ireland, is necessary at the present time to aid and develop that truly national spirit that is springing up throughout the length and breadth of Ireland at the present time.

MARY BUTLER.

P.S.—I might be permitted to add that the President of the organisation is Lady Fingall, to whom it owes much. Prominent among the Vice-Presidents is Mrs. Alfred Hamilton, who has also done a great deal for it. Any person wishing to read the pamphlets of the Society or to get further information about it should communicate with the Secretary, Plunket House, Merrion Square, Dublin.

Who Built the Dolmens?

By W. DINAN, M.A.

BONSTETTEN, in his "Essai sur les dolmens," defines a dolmen as "a stone monument covered with earth or bare, sufficiently large to contain several tombs, and built of a varying number of large slabs held horizontally above the ground by two or more supports." For illustrations of these monuments, see figures 1, 2, 3, 4, on page 11, vol. iv., of this "Journal."

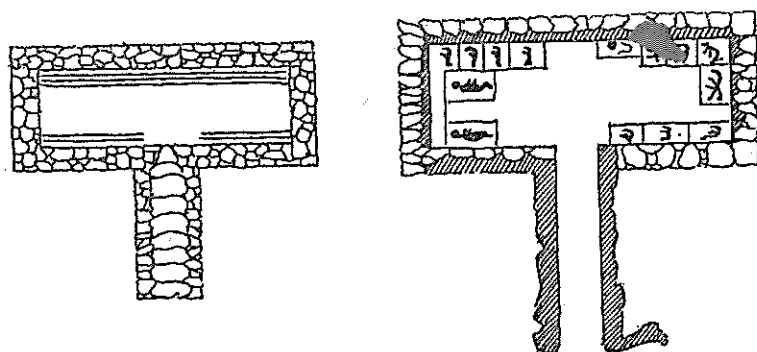
The first questions suggested by these imposing vestiges of antiquity are: How were they built? and for what purpose? These questions we propose to answer at once. The difficulty of moving and elevating these huge stones—the top stone of the dolmen at Mount Brown, near Carlow, is estimated to weight 110 tons—must have been considerable. No doubt many of the stones were deposited near their present sites by icebergs, but in many cases they seem to have been transported a distance of several miles by human agency. This could be accomplished, even against a stretch of rising ground, by elevating the boulder by means of levers and supporting it in its elevated position until a bank was built, sloping in the direction in which it was desired to move the boulder. On this bank timber spars must have been placed to prevent the boulder from sinking into the newly made ground. Along these spars the boulder could be moved on rollers. This or some such method must have been employed. Whatever the method used, the important point to note is that the builders of the dolmens must have possessed a splendid discipline, and such as could exist only in a well organised society.

A careful examination of the contents of the dolmens explored, shows that in the great majority of cases they were used as sepulchres. As a rule, the bodies found are not cremated, but cremation was not uncommon. The people who erected houses for their dead of such durable structure gave ample evidence of their belief in the immortality of man. In these massive tombs their dead might rest free from all fear of profanation, and all chance of destruction.

The articles found with the dead in these sepulchres enable us to assign them to the neolithic age, and to the period which

witnessed the introduction of bronze. The weapons, &c., found in the dolmens are practically all of stone. Bronze is rare and iron still more so. The dolmens would seem to have been erected in the stone age, and man continued to use them for a short time after the introduction of metals.

The geographical area over which they are found distributed is surprisingly vast. Their presence is recorded in Japan, Korea, and China, Siberia, India. They continue westwards through Syria, the Caucasus, the Crimea, and along the north shore of the Black Sea. Here they cross into Africa, and are found in Egypt recently, in the Soudan, Tripoli, Tunis, Algeria, Morocco. They enter Europe again over the Spanish peninsula, and are



found in France, the British Isles, Belgium, Holland, Northern Germany, Denmark, and in the south-west of Sweden. It should here be noticed that they are absent in Italy and along the Rhine.

What suggested the plan on which the dolmens are built? Nothing could be more natural than that these abodes of the dead should have been modelled on the houses of the living. Did there, or do there exist any buildings resembling the dolmens? Swen Nilsson, in his work on Scandinavia, shows that among the Esquimaux of Greenland, in North America, in Lapland, and in parts of the Caucasus, houses of identical plan as the dolmens are used to-day. Nilsson remarks that not only are the houses and the sepulchres (i.e., the dolmens) built on the same plan, but the exterior appearance is absolutely the same, and this likeness is maintained in the interiors. We give two plans to illustrate the likeness between these dwellings and the dolmens.

Captain Graak (Undersogelse-Reise Ostkyslen of Greenland)

describes the houses of Greenland thus: "The shape of the house is rectangular. The size varies greatly according to the number of families that agree to live together. The largest houses measure about 18 metres by 4.75 metres. Their length is about four times their breadth. Walls are from 1.78 metres to 2.37, and are built of dry stones, the interstices being filled with turf. Houses with walls built exclusively of stone are also found in Greenland. The earth floor is usually paved with stones. The roof is flat, and consists of planks of wood (brought by the ocean currents and thrown up on the neighbouring coasts) placed across from wall to wall. These planks support a timber trellis of smaller dimensions, over which are thrown heather and juniper branches, surmounted with sods of turf, and with a thick layer of earth. At the centre of one of the long walls, on the east or south, the entrance gallery is found; also covered. It measures 6 to 9 metres by 0.74 to 0.89 metres. It sometimes shows a slight curve, and is generally so low that one must enter near the end on hands and knees. The interior of the chamber is higher, but sometimes measures no more than 1.48 to 1.78 metres from floor to roof. As regards the internal arrangements, the occupants of the chamber sit or lie along the walls, which are furnished with benches, and these are often divided into cubicles or compartments like stalls in certain stables. Each family occupies one cubicle." Except that these houses are built in timber, they correspond exactly in shape, proportions, size, in the curious fact that they all open to the east or south, in the position and dimensions of the entrance gallery, and in the division of the interior into cells along the walls.

To summarise: the dolmens were built during the period of neolithic culture, and survived into later times, as tombs, or houses for the dead, and were constructed on the model of the wooden dwellings of the time.

It may be useful to conclude with a brief examination of certain popular, but erroneous, theories on these interesting monuments.

The first of these theories is: the dolmens were built by the Celts. The objections to this theory are, first, dolmens are found in countries to which the Celts never penetrated. For instance, India, China, Japan, Africa, Scandinavia, &c. A stronger objection is that in Italy and along the Rhine, where the Celts for centuries held sway, no dolmens are found. Again, the objects found in the dolmens are chiefly stone, while bronze is rare. The

Celts belong to the bronze and iron ages. The Greek and Latin authors who knew and wrote of the Celts would not have failed to mention these striking tombs if the Celts built them.

Another popular idea is that the dolmens were altars at which the druids sacrificed human beings. In the first place, as was pointed out above, the dolmens are practically all tombs. Secondly, their shape is totally unlike what we would expect to find used for altars.

The dolmens have been studied very fully. The best works on them are Bonstetten, "Essai sur les dolmens"; Borlase, "The Dolmens of Ireland"; Dechelette, "Manuel d'archéologie pré-historique."

Burke's Peerage and the Veto.

By PROF. W. F. P. STOCKLEY, M.A.

Prior's life of Burke gives the impression, generally received, that Burke was offered a peerage before his only son's death, in 1794, and that the peerage was afterwards pressed upon him and refused.

A collection of letters to and from his friend Windham have lately come to the British Museum, and are noted in the *English Historical Review* of October, 1912. A not hitherto published letter of the son, Richard Burke, June 14, 1794—he died aged 36 in August—to Windham, is satisfied as to the money pension offered his father, but shows that he believed the decision had been, then, against the peerage. Everyone knows some of Burke's later heartbroken tributes to this son, "my boast, my hope, my consolation, my helper, my counsellor, my guide"; as also the young man's belief and trust, to the end of his life, in the best of fathers and the greatest of men. The son was surprised

"that there should be anything like a demur with regard to the peerage . . . I did not conceive that what was considered as a debt due from the country, and due to the opinion of Europe at large, could be less than the peerage. . . . It would be as ridiculous for my father at this time of day to haggle about the recompense for his services, as it would have been absurd in the ministers to chaffer with him about the price, before those services were rendered, services which, if the effects of them could have been foreseen, or could have been bargained for (if he was a man capable of bargaining) I do not think any rewards the country has to bestow would have been thought too much (sic) . . . Tho' I think the peerage is not more than his due, and (if I may say) the specific reward of his services, yet, if the ministers think otherwise, and think that service like his can be paid in money, as far as my vote goes I shall advise him to submit. . . .

"[But] I cannot think that the ministers have reflected what will be thought, when it comes to be known that this was an object to my father, and that it was refused on any grounds whatever. If they do not give it to him, for God's sake, for what kind of services is it reserved? . . . And who do they mean to make peers in the future?"

Why was Burke not more recognised officially, even when he came to be, one might say, the guide of empires? Was it some lingering opposition from George III., whom he had offended in American Taxation, and in Catholic Emancipation? There seems a suggestion of this in George III's now published letter to Pitt, Sep. 5, 1794—Burke having lost much in support-

ing the French princes' cause, and in the whole effort against revolutionary France—

"Misfortunes are the great softeners of the human mind, and . . . made this distressed man owe what his warmth of temper would not have allowed in other circumstances, that he may have erred. One quality I take him to be very susceptible of, that is, gratitude, which I think covers many failings, and makes me therefore happy at being able to relieve him."

He was given some £3,000 a year. But had he not, by his Economical Reform, cut off £20,000 a year's salary for himself? No wonder if his "vulgar herd of mechanical politicians" thought this a madman.

And even now the war against faction in France was, for Burke, to be no war for France's dismemberment. But how can our very upholders of the war, he asked, talk about honour, when they are looking for pillage? And that was what roused France's frenzy.

Another matter concerning Burke is *de circonstance*. He opposed the veto of the Government on Catholic bishops; showing in this "more zeal than discretion," Prior judges. What Burke wrote (March 17, 1795) to Dr. Hussey, President of Maynooth, and afterwards Bishop of Waterford, regarding dependence of the Church on the Government, was this:—

"All other interference whatever"—except receiving Government money for the bishops' own free disposal—"if I were in the place of these reverend persons, I would resist; and would much rather trust to God's good providence, and the contributions of your own people, for the education of your clergy, than to put into the hands of your known, avowed, and implacable enemies—into the hands of those who make it their boast, that they are your enemies—the very fountains of your morals and your religion.

"I have considered this matter at large, and at various times, and I have considered it in relation to the designs of your enemies . . . Be well assured that they never did, and never will consent to give one shilling of money for any other purpose than to do you mischief. . . .

Prior thinks that Burke was against the veto, because (1) his son had acted for the Catholic bishops, and (2) Government officials in Ireland were so corrupt. But Burke was essentially anti-Erastian, in head and in heart; by sense of divine authority, and by reverence for things spiritual, and by his belief in religion of itself as the chief power in saving society.

W. F. P. S.

Irish Language Notes.

THERE are many people in Ireland to-day who think that the language movement is not advancing. There is some foundation for such an opinion. Feiseanna are of course not as frequent as they used to be some few years ago. The concert, made up entirely of Irish items, is rarely met with at present in town or country. There are fewer propagandist lecturers about arguing the case for the revival. In a word, it would seem that, if one were to judge by outward appearances, the language movement is not much in evidence.

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The fact is that a good many people do not realise how slow, of necessity, must be the growth of a language revival movement, and do not understand what are the really important factors which go to establish a satisfactory revival.

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It is obvious that those who initiate a language revival must be men possessed of heroic courage and quasi-apostolic zeal. Only such men could fan the flame of enthusiasm which is necessary to destroy the strong prejudices and the other almost insuperable difficulties standing in the way of revival.

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It does not, however, require a very profound knowledge of human nature to understand that, the first fervour of enthusiasm which characterises the beginnings of every great movement is bound to disappear gradually. This is exactly what has happened in the case of the Irish Language Revival. The propagandist lectures, the feiseanna, the purely Irish concert programmes, and all the rest of the exhibitions of first-fervour revivalism, have been less in evidence each succeeding year, and the disappearance of these exhibitions has contributed in great part towards the impression that the movement is losing ground.

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Those who look beneath the surface of things observe the solid work that is being done in the schools—primary, secondary and university. There are now very few schools in which the lang-

uage is not taught. This in itself marks a very big change from these early days when the school that took up the teaching of Irish was looked upon as singular. The exception to-day is the school which does not include the language in its curriculum.



The improvement in the methods of teaching Irish is also a very remarkable feature. Not only is the language better taught, but it is generally admitted that the better teaching of Irish has contributed very much towards the better teaching of all modern languages in the country, and practically killed the antiquated and harmful methods which prevailed in Ireland previously. Indeed there are not a few educationalists who think that if the Irish Language Movement had done nothing else but stimulate teachers of German, French, and other modern languages to introduce up-to-date system of teaching, it would have sufficiently justified its existence.



How many people realise the value of the work that has been done for the past eight or nine years at those Irish Training Colleges and Summer Schools? Every year hundreds of students of various sorts—but more especially the primary school teachers—have been devoting their well-earned holidays to a study of the language in such Irish-speaking centres as Ballingeary, Ring, Dingle, etc. Though the public hear little about what is being done in those bright centres of Irish learning, yet the fact remains that the work is done, and well-done, and that it is most valuable.



Truly, those who have been trying to follow with intelligent interest the progress of the Irish Language Movement from its tiny beginnings wonder not that the early outbursts of enthusiasm have passed away, but that such extraordinary advances should have been made in the teeth of almost insurmountable obstacles. While it is undoubtedly true that at every step of the way one sees Alps arising upon Alps, it is no less true that a great part of the ascent has been already made. The public must be prepared to wait patiently for the big results which will in time follow from the effective work of the teacher and pupil who can only be expected to hasten slowly.

Book Reviews.

Archivium Hibernicum, or Irish Historical Records, Vol. I., 1912. The Record Society, St. Patrick's College, Maynooth.

The learned Editor of the Catholic Record Society of Ireland, Dr. MacCaffrey, is highly to be congratulated on the beautiful and interesting first volume for which he is responsible, and which has just been issued to the subscribers to the Society. It was high time that something was done to collect and preserve the valuable records relating to the history of our land and its religious troubles which lie in many libraries and strong rooms in this and in other countries, and to make them available for students of history. We have no doubt that this will now be done under the auspices of the Society by which this volume has been issued, and that its publication, together with the valuable documents made public by the Catholic Record Society of England, will throw a flood of light upon many dark pages of the history of the Catholic Church in these islands. The greater number of the articles in Vol. I., as indeed must always be the case, appeal primarily, if not entirely, to specialists in history and genealogy, but Fr. MacErlean's notice of Eoin O'Cuileannáin, Bishop of Raphoe (1625-1661), is one which will be read with deep interest by any person interested in Ireland and its history, and by none more than by students of the Irish language. Last, but not least, there is an admirable index to the entire number. We welcome this new Society and its publications, and we sincerely hope that the result of the first issue will be very largely to increase the number of members of the Catholic Record Society of Ireland. It is a Society to which every person interested in the history of this country ought to feel it a duty and a privilege to subscribe the modest sum of 10s. annually, which is all that is asked for. The Hon. Secretary, St. Patrick's College, Maynooth, will, we are sure, give any further information to intending subscribers.

B. C. A. W.



Five Centuries of English Poetry. By the REV. G. O'NEILL, S.J., M.A., Professor of English, University College, Dublin. (Educational Company of Ireland).

This book gives selections for "a short course of study." The

compiler's aim is to give illustrations of what is best; and so he explains that he need not quote what could give "serious offence." He means poetry to be loved; and he urges us to read it aloud, but to read it first to ourselves, and so to understand. He has happy protests against overloading poems with notes linguistic, and (as we should expect from him), he cries out for such high-uplifted strains as Schubert's setting of Shakespeare's "Hark! hark! the lark," and against the vulgar mediocrity of our singers and their public. (Here he does not cynically quote Spenser: "Let Gryll be Gryll, and have his hoggish mind.")

Spenser in his own spelling he gives. One wishes that Shakespeare was thus given, here and elsewhere. For there is much matter in the old spelling's tradition and eccentricity; followed in our old-fashioned Irish Tudor English speech about such creatures as "the divell" and "th' ass"; and there are many proofs of their pronouncing, as *tutch*, *throane*, and there are Americanisms' such as *honor*.

Long poems, almost whole, are given here; some often passed over, by those who read "courses"; as, one of Spenser's Eclogues—*November*—and *The Rape of the Lock*, which Father O'Neill does not like enough; and then something as far removed as Shelley's *Hellas*, with the great chorus

"Worlds on worlds are rolling ever
From creation to decay."

One is glad to have the music in one's head of such things learnt off when we were young. A taste catholic and unexcluding gives us Donne's "unpopular excessive subtlety of thought," and such simplicity as Goldsmith's *Retaliation*, with notes—as there are to all the poems—on Goldsmith's paid-off friends and critics. It has been remarked that the well-known lines on Burke's fate, "to eat mutton cold and cut blocks with a razor," refer to the earlier Burke, not of American, Indian, and post-Revolution fame. Goldsmith died a quarter of a century before Burke.

Other Anglo-Irish names find their places here; from Moore, and Mangan with *Dark Rosaleen*, to Davis with his well-praised "admirable historical ballad," *The Sack of Baltimore*, and Sir Samuel Ferguson and Aubrey de Vere, whose reverent words close the book:

"Amid an ordered universe
Man's spirit only dares rebel:
With light, O God, its darkness pierce!
With love its raging chaos quell!"

As to the other religiosity, and Moore's "personal feelings as

an Irish Catholic," he was no more a Catholic, or a Protestant, than is a modern Irish literary namesake who talks about himself; though the latter be more of a trifle in mind, and a cad in taste. Thomas Moore indeed married a Protestant, had all his children brought up Protestants, and habitually went to Protestant services—"I would go oftener but for the singing"; and he sometimes composed verses while there—but Shelley, combating Christianity, can speak truly of his deism, "the pure doctrines of the Theism of such men as Moore." His Dublin father had tended to think all religions equally true or untrue; not to say his mother; though Moore declares she was "a sincere and warm Catholic and even gave in to some of the old superstitions connected with that faith in a manner remarkable for a person of her natural strength of mind." Moore felt with the deity who, (Young says), suits "nymphs":

"Will the Great Author us poor worms destroy,
For now and then a sip of transient joy?
No, he's for ever in a smiling mood."

Naturally, for our good-natured Anglo-Irish 'Catholic' poet, the Fathers, "though admirable martyrs and saints, were, after all, but indifferent Christians." They did not, indeed, worship

"A deity that's perfectly well-bred."

Shelley himself is here, as we said; and Byron with extracts from *Childe Harold* and *Don Juan*; and one can contrast, as we are bid, Byron's lamentable and indeed often hideous technique with Shelley's frequent loveliness; not less with Tennyson's in the *Lotus Eaters*. And one can follow Coleridge in *Christabel*; pleased with the fearsome romance, or critical of Coleridge's verse theories—carried out in practice, I for one believe, though Father O'Neill does not.

Altogether there is plenty of varied interest, in this good companion book for serious readers of poetry.

The only thing one asks is, that the notes should have pages referring to the text. Much time would be wasted trying to find so-and-so his notes.

W. F. P. S.

✱ ✱ ✱ ✱

Stories of Irish Life: Past and Present. By SLIEVE FOY. Lynwood & Co., 1/- net.

This is a collection of short stories of life in the north of Ireland, told under the pen name of Slieve Foy. Some of them

have already appeared as serials, but they are well worth being collected and published. The subjects have attractive titles, such as: "Aunt Fluff's Marriage," "Dr. Liston's Entanglement," "Early Love Troubles," etc., and the tales are well up to one's expectations. They are brightly written, and show a strong sense of humour on the part of the writer. The volume is especially suited to young readers who are interested in Irish life, and we have great pleasure in recommending it. It is neatly turned out by the publishers.

J.

* * * *

The First Twelve Centuries of British Story. With 21 sketch Maps and 3 photographic reproductions of Medieval Maps. JEUDWINE. London: Longmans, Green & Co. 12/6 net.

The author of this work deserves all the praise that is due to independent research. We have many histories of Great Britain and Ireland, which content themselves with simply repeating the time honoured presentment of the history of those countries, with minor variations in a few small points and with valiant efforts at being original in treatment only. Mr. Jeudwine has boldly examined the original sources for his period, which extends down to 1154 A.D., and does not hesitate to run counter to accepted views, wherever he believes the facts warrant him in doing so. His defiance of accepted authority sometimes surprises us, as when he speaks of the invasion of Britain by the Angles, Saxons, and Jutes, as the "First Invasion from Scandinavia," but later on he states, though quite casually, that he calls the tribes east of the Scheldt Scandinavian. This is unusual. More startling is it to find that Niall of the Nine Hostages is descended from "the Scots, a people probably of Scandinavian origin, who were settled on the coast of Ulster in Ireland." I do not know if Irish readers will be pleased with the title, which includes Ireland under the name of Britain. The author describes his work as "a slight sketch and criticism of the social and political conditions in the British Islands (herein called Britain)." He evidently feels the want of a term that would embrace the various peoples of the United Kingdom.

Apart from these marked departures from ordinary nomenclature, the book contains much of value, and is certainly stimulating. The introductory chapter on the records of the period

and on medieval maps is most interesting and useful. What will appeal most to our readers is the warm testimony paid in it to the value of Irish annals, whose accuracy and fidelity to truth he illustrates, *inter alia*, by reference to the correctness of their observation of natural phenomena, which he describes as remarkable. He brings home forcibly the way in which these priceless records are neglected: The Annals of Innisfallen still remain in O'Connor's translation, made early in the nineteenth century, and full of errors, while a life of Thomas à Becket in Icelandic is published as an authority for British history in the Rolls Series in two portly volumes. However, the Rev. Dr. MacCaffrey of Maynooth is engaged on an edition. There is one interesting hint thrown out casually about the Irish annals: the author points out that as success in war was most important for a tribal group, the annalists give the blackest side of national life, and pass over the victories of peace. The hint should be taken by those who love to represent early Ireland as a bear-garden.

Those points will show that this work offers many attractions to Irish readers, as it gives much space to Irish affairs. In fact, the author aims at impartiality, and, to help towards it, deals with Irish and Scottish affairs as not merely to be dragged in only when English affairs touch them closely, but as worthy of attention in themselves, and as always influencing, directly or indirectly, the development of the English community. It may be noted, too, that the author advocates his novel views, practically altogether, in the realm of English affairs; his treatment of Irish affairs is restrained, full of good sense, and above all based on first hand knowledge.

In his views on a number of topics of early English history he differs from historians of greatest note, from such writers as Freeman, Green and Oman. And he makes a strong case. In some of those topics, he shows that a knowledge of Irish and Scandinavian annals would have been invaluable to those historians. But he is too much obsessed with the alleged faults of commission and omission of the earlier monk historians, and asserts that "all early English history has been written exclusively through the spectacles of the twelfth century English Benedictines." All early writers of history, secular and ecclesiastical, in all countries, have to be carefully checked, and modern historians are glad to have even biassed accounts. If these accounts are not properly used, the modern historians are to blame. Mr. Jeudwine is weak in his ecclesiastical history, and shows some difficulty in appreciating the Roman Catholic point of view. He errs in such matters as

Papal supremacy and the celibacy of the clergy. But he tries to be scrupulously fair, and pays a very high tribute to the work of the monastic orders and of the Papacy in some of the departments of its activity.

The excellent things in the book are many, and the ideas we got when children about English historical events and characters will often be rudely shaken. We find that Ethelred the Unready has been sadly slandered, while other kings do not deserve all the nice things we have learned about them. Therein lies the value of the work; it will make us think, and perhaps lead us to go back to the original sources.

One would like to dwell on the maps, especially the reproductions of ancient maps, which give rise to delightful speculations. Is a monkey shown on the map in Norway to denote the commercial connection with the East? Possibly. In one map the Boyne "is made to cut Ireland in half." Does the author mean anything by this?

P. J. M.

✱ ✱ ✱ ✱

Miriam Lucas. By CANON SHEEHAN, D.D. Longmans, Green and Co. 6/-.

Canon Sheehan holds so distinguished a position as a writer, his fame is so well established, that it seems almost invidious to indulge in any criticism about any of his works. His latest book—*Miriam Lucas*—reveals, as usual, his many excellent qualities as a novelist. His masterly style of writing, his wonderful descriptive power, and his careful delineation of character, his genial humour and keen observation of men and women—are all again strongly in evidence, so much so, that we would fain stop and leave the reader himself endorse the truth of what we have stated.

But there are spots in the sun, and we must candidly say that there are some blemishes in *Miriam Lucas*. The plot of the story—the author's weak point—is not too well constructed. The heroine moves in such a superior plane of excellence that, like Burke's Marie Antoinette, there "never lighted in this orb, which she hardly seemed to touch, a more delightful vision." She is of "extreme and rare beauty," she has a marvellous grasp of the evils of the day, and writes extraordinary articles for a

Socialist Review. In her home life, a devoted daughter; worshipped by the poor; she successfully triumphs over the deep laid plots of her father's confidant—a cynical villain, who concealed his schemes and wiles under a mask of piety and upright behaviour. In a word, she is too angelic for this prosaic century.

Then, in the story there is an atmosphere of weirdness; a sense of tragedy, quite as awe-inspiring as that of any Grecian drama. The ancient manor of Glendarragh bears on its walls mysterious tokens; its walls echo with unearthly sounds; on its terraced walks ape-like and ghoulish travesties of human form rush past. The imagination of the reader is excited to all sorts of dismal forebodings and is led on to conceive the approach of some titanic disaster.

On the whole the book is full of interest, too intensified here and there, perhaps, by an excessive emphasis laid on incidents that detracts from the vraisemblance of the story. But apart from all this we have a most precious interlude in the charming sketch of John Crosthwaite and his wife. Both are delightful characters. John is the Rector of a rural parish, a recluse of studious habits, endowed with the most amiable simplicity. Mrs. Crosthwaite, with her shrewd common sense, acts as an admirable foil to her husband. With all her shrewdness and clear knowledge of the world, she is sometimes obliged to yield to his superior insight into character, and to say: "There is a fool in this establishment. But it isn't you, John!" In the author's description of Mr. and Mrs. Crosthwaite we recognise the peculiar geniality of Canon Sheehan, which made him famous in "My New Curate." But he is too severe and extreme in dealing with "Anstie Carroll" and "Auntie Jennie." Certain things recorded about their lives hardly bear recital. They are too sad and too painful in their realism. Some scenes regarding them should have been eliminated, or at least very lightly touched upon. Moral plague-spots should be left in obscurity. It is not well to bring them into the light of day.

The author is very happy in some of his observations about defects in the Irish character. We were particularly struck with the following. A young orator who had enthusiastically espoused the cause of the working classes, is being criticised. His popularity is accounted for by the facts that he is a gentleman and a Protestant, and that he has got the gift of the gab. Then the true observation is made: "If you can wrap an Irishman's intellect in a cloud of words, you may lead him where you like."

W. J. M.

The Lady Next Door. By HAROLD BEGBIE. London: Hodder & Stoughton.

According to the late Mr. Stead, Mr. Begbie is one of the coming men, with a personality, a message, and a following. In *The Lady Next Door* the message is plain enough. The author has given us, in some respects, a remarkable book on Ireland—the result, he tells us, of a visit paid to this country at the suggestion of the Editor of “The Daily Chronicle”—in which he discusses, often with much eloquence, the political and social problems at present engaging the attention, not only of the Imperial Parliament but of all thinking men in these islands. For this reason *The Lady Next Door* is an opportune contribution to the common stock of current opinion on the Irish question; it is thoughtful and sympathetic, and on the whole is an excellent example of sober and educated journalism.

In a foreword, in which, by the way, some purple patches appear, the author waxes eloquent on “the emergence of the indestructible soul of Ireland from the smoke and ruin of an upheaval in the labour world, which has shaken England to its foundations.” Happily the upheaval referred to did not affect this country to any alarming extent owing to our relative industrial unimportance, but signs were not wanting that in a few industrial centres too ready an ear was given to the catch-cries and shibboleths of English socialism. It is to be hoped that Irish workers will never be deceived by plausible appeals to the baser instincts of human nature, and that when they have wrongs to right they will recognise that moderation and reason will excite more sympathy and win more victories for their cause than incendiarism and violence.

The contrast drawn between industrial Belfast, with its slums and sweated out-workers and the wholesome condition of agricultural activity in the south, will be unpleasant reading for those who hold up the great northern capital as a place overflowing with milk and honey, and the only spot in Ireland where the human intelligence corruscates. The picture is by no means overdrawn. “Wherever you see want or misery or degradation in this world about you,” says Ruskin, “there, be sure, either industry has been wanting, or industry has been in error.” Mr. Begbie expresses the same idea when he says, after looking around Belfast, that “there civilization had taken a wrong turning.” If industrialism in Belfast be responsible for producing such an aenemic and debilitated race as the author describes, forced by harsh conditions

of labour to dwell in the midst of cheerless and foetid surroundings, it were better for us to look forward to, and to work for the Ireland pictured by “the little Bishop” in, what is by far, the most interesting chapter in the book. The Bishop dreams not of an Ireland of industrial bondsmen, but of an Ireland of husbandmen living a life of pastoral simplicity, tending their flocks and herds and gathering in the abundant harvests of the fruitful fields. Side by side with agricultural pursuits the Bishop would establish cottage industries suitable to the genius of the people and the place. Thus technical education, much of which is wasted at the present time owing to a lack of such means of employment, would become a real and lasting benefit to the country. Others have dreamed this dream also, but the Bishop gives expression to it in language that enables us to visualise an Ireland which many of us may hope to see a practical reality. We think it is the ideal towards the realisation of which the energies of the nation should be bent in the good days that are to come.

Mr. Begbie exhausts his copious vocabulary in praise of Irish character. “The most precious thing in Ireland,” he says, “is neither the shipbuilding of the north nor the agriculture of the south, but Irish character,” and he expresses the conviction that the purity, the chastity, and the domestic virtues of that character, are the sovran values of Irish nationality.

In regard to the religious beliefs of the majority of the Irish people, the author has some complimentary things to say, notwithstanding what he terms “the impossible dogmas” that repel him. In what way Catholic dogma repels Mr. Begbie we are not told, nor indeed need we trouble to enquire, for he tells us in the next breath “that no man can live in Ireland without feeling that Catholics, whatever they believe intellectually are nearer to the life of Christ,” an eloquent tribute truly to the unquenchable faith that has sustained the Irish people through the trials and persecutions of the past.

The author’s reflections on the subject of Home Rule exhibit much prescience and insight. “There are two Irelands,” he declares, “Conservative Ireland and Democratic Ireland. Conservative Ireland regards Home Rule as the one way of escape from the industrial anarchy, the commercial brutality, the ultimate bankruptcy which she holds must be the inevitable fate of union with England; and Democratic Ireland, filled with the futurist’s enthusiasm for machinery and modernity, and utterly reckless of agriculture, regards the Union as the one means of

marching abreast with civilized nations to the goal of Socialism." Since Mr. Begbie describes Belfast as "the gate of Democracy," his sapient words should be well pondered by the industrial leaders of that city ere their military advisers heliograph to the outposts on the Boyne that the army of the South has begun its fateful march.

For a book devoted to the consideration of political and social questions, the title is somewhat original and attractive, and evidently designed to catch the eye of all classes of readers, including those whose appetite is satiated only by devouring the latest sensational novel. The beautiful face which forms the frontispiece emphasises the deceptive title. It is a wistful face, where sadness seems slowly to be giving place to resurgent hope as the dark eyes gaze out towards a radiant dawn.

A. J. M.

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