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## Book Reviews

**The Diocese of Killaloe in the Eighteenth Century.** By Ignatius Murphy. (Dublin, 1991). pp. 373. Four Courts Press, £30.

Dr. Murphy has written a very fine study of a church in transition from the indigenous populism of the penal era to the Tridentine conformity of the nineteenth century; from the Mass rock to the Mass house to the chapel; "from prison cell to freedom of the city". The author introduces this work with a very necessary prologue devoted to the latter half of the 17th century. At mid-century the Cromwellian impact was painful. It was an era of deportations, executions and Mass rocks.

Rev. Roger Normoyle, parish priest of Inagh, and Rev. Hugh Carrigy were hanged by Cromwellian soldiers in Inagh graveyard. The Franciscans suffered too. Perhaps the best known victim was Terence Albert O'Brien, bishop of Emly, and former prior of the Dominican house at Lorrha, who was hanged in Limerick in 1651.

Between 1651 and 1712 Killaloe had no bishop apart from John O'Moloney II (1672-1689), who spent most of his time in France, in hiding or elsewhere in Ireland. Denis Harty (the subject of an article by Dr. Murphy in the *Tipperary Historical Journal*, 1989) was Vicar Apostolic of Killaloe from 1657 to 1667. Eustace Browne, Vicar General and parish priest of Emly, was appointed bishop of Killaloe in 1712. He was consecrated at Springhouse in the Glen of Aherlow by Archbishop Christopher Butler of Cashel, who was himself "on the run" from the state authorities. Browne died in 1724 while almost certainly in prison.

Bishops Sylvester Lloyd, OFM (1728-1739), and Patrick McDonagh (1739-1752) were notable for their absences from the diocese, which was one of the poorest in Ireland. When Nicolas Madgett, Vicar General of Kerry, the son of a Protestant minister with Cromwell's army, was consecrated bishop of Killaloe in 1753 he exchanged dioceses with William O'Meara, bishop of Kerry, who desired to be nearer his relations at Holycross in Tipperary, where he had been in hiding in 1744.

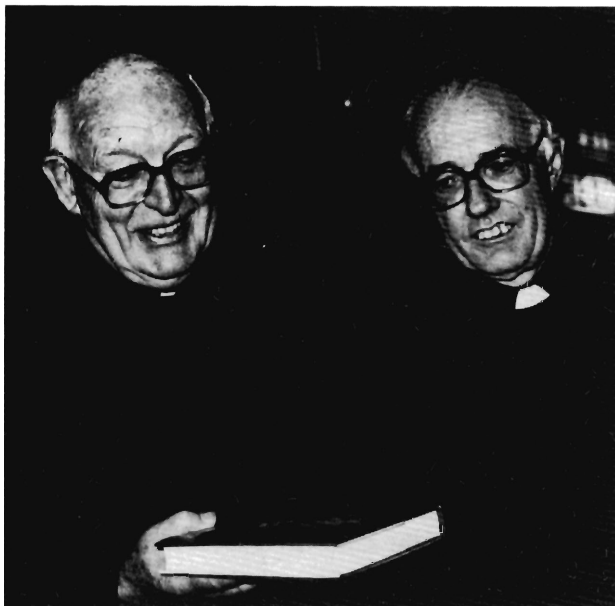
There were two MacMahon bishops of Killaloe in the eighteenth century: Terlagh MacMahon of Clenagh Castle (1724-1728) had the shortest pastorate. His distant relation, Michael Peter MacMahon OP, enjoyed the longest tenure (1765-1807). He was supported financially by his relatives in France. His brother was enrolled in the French nobility on the basis of his Irish Catholic gentry origins. Indeed, the soldier Marshal MacMahon, a grand-nephew of the bishop, became President of France in 1873, occasioning public celebrations in Ennis.

The French connection — the title of a chapter here — was important. The Catholic clergy of Killaloe were generally educated in France (especially Paris, though sometimes Bordeaux) in the 18th century. McDonagh from Kilfenora was a parish priest near Avignon in the south of France when he was appointed bishop of Killaloe.

Bishop Michael Peter MacMahon's pastorate coincided with the removal of most of the penal laws from the statute book. The Whiteboys were a source of concern to him, as they were to most of the Munster bishops particularly in the 1780s. When this motley group challenged the extent of clerical dues and enforced non-attendance at chapel with their strong-arm tactics, what had the potential of an anti-clerical strain in the Irish priest-people relationship was defused by the action of the bishops in regulating dues.

Remarkably, it seems that Bishop MacMahon had hardly any disciplinary trouble from his priests apart from one well-documented case in Castleconnell parish. Politically, Killaloe clergy kept their heads down during the revolutionary ferment of the 1790s, although two — William O'Meara, parish priest of Nenagh, and James Talbot, parish priest of Portroe — were sentenced to





*Bishop Harty of Killaloe with Rev. Dr. Murphy at the launch of the latter's book, reviewed here.*

transportation for allegedly administering the Defender oath. Dr. Murphy looks on the granting of the freedom of the city of Limerick to Bishop MacMahon in 1794 as an important indicator of the progress the Catholic Church had made from its penal experience at the beginning of the century.

To present a picture of the religious life of the ordinary people in the diocese of Killaloe in the 18th century is no easy task. Dr. Murphy is hampered by the lack of any records for most of the century. For instance, the oldest surviving baptismal and marriage register for Nenagh is from as late as 1792. He compensates for this scarcity of primary source-material by placing Killaloe in the national context, so that in many ways his diocesan history is also a very useful history of the Catholic Church in Ireland in the 18th century. The penal laws of the 1690s and early 1700s and their implications

are dealt with in particularly interesting detail. Good comparative use is made of the Visitation book of Archbishop James Butler I of Cashel and Emly for the 1750s and 1760s for parishes adjoining Killaloe.

Using the available evidence such as the Report on the State of Popery of 1731 (quoted in Appendix 8), the author is able to discern a Catholic parochial structure with 72 Mass houses and an elementary educational system operative in the early 18th century. This church survived in very impoverished circumstances. Catholic families of rank were very thin on the ground in 18th-century Killaloe, many having departed with the "wild geese" or being lost through conversions, whether nominal or real.

Catholics were sparsely represented in the middle classes of the diocese, having but a toehold in the upper reaches of the commercial life of Birr, Borrisokane, Cloughjordan and Roscrea. Minor Catholic gentry families such as the Kennedys of Templeberry and the D'Altons of Grennanstown in Toomevara provided sites for chapels. The author rightly acknowledges that protestants (unaffected as yet by any evangelical or missionary zeal) generously contributed to the building of many chapels.

There was, of course, no question of matching continental standards during the penal era. In 1754 a chapel could be built for £4, suggesting that it was no more than a cabin. In such conditions it is not surprising to find the author writing that during the penal period Irish Catholicism was "very low church, to use an Anglican term, in its liturgy".

Popular Catholicism remained. Dr. Murphy stresses the importance of the rosary and prayer devotions in Irish, with suitable quotations. Well-known patterns took place to Scattery Island, St.

John's Well (Killone) and Inishcaltra. Neither the wake of the festive variety nor mass attendance constituted a problem.

*Aifreann Dé Domhnaigh ná leig uait  
Pé fliuch fuar í an mhaidin,  
Le h-eagla go mbeidfeá marbh Dé Luain,  
Agus go b'í uaigh do leaba*

A chapter is devoted to the male religious orders in the diocese; there were no female religious in this period. The Dominicans at Lorrha and the Franciscans at Ennis, Quin and Nenagh were still attempting to uphold the continuity (which had been fractured at the Reformation) on the sites of their medieval foundations. The author acknowledges the significance of their apostolate: "The parish missions which began towards the middle of the 19th century can be seen as a more structured approach, offering largely the same services as the friars in the first half of the 18th century".

The stations of confession are also relevant in this context. The parish priest of Moyarta and Kilballyowen, Rev. Malachy Duggan, stated in 1824 that he spent four months each year on the stations in his parish. Dr. Murphy comments that "in some ways the Irish Church in the 18th century was as different from the mainstream Catholicism as the church in the early centuries of Christianity in Ireland". Happily Dr. Murphy has not made the mistake, unlike some historians, of failing to recognise different forms of religious expression as part of the same diverse fabric of modern Irish Catholicism.

Fourteen appendices constitute a significant addition to this work, especially those dealing with the priests registered in 1704 and their guarantors; the parishes then and now; lists of priests for 1715, 1724, 1728, 1744 and 1764. Appendix 13, on wills, obituaries and inscriptions, demonstrates the author's typical thoroughness. Appendix 14, on chalices dating before 1800, lists no less than 44 (with one exception) currently in the diocese. Forty well-chosen and good-quality photographs and illustrations, along with an excellent dust-jacket portrait of Bishop Michael Peter MacMahon, are other features of this important scholarly work.

*Thomas McGrath.*

**The Unresolved Question: The Anglo-Irish Settlement and its Undoing 1912-72.** By Nicholas Mansergh. Yale University Press, 1991. 386 pp. £20.85.

**Revising the Rising.** Edited by Máirín Ní Dhoonchadha and Theo Dorgan. Field Day, Derry, 1991. 142 pp. £6.95 & £10.95 (sterling).

Despite their apparently widely differing topics, there is a link between these two books. The second — the more slender by far, but the more topical of the pair — arose out of the failure of the Government to celebrate the 75th anniversary of the 1916 Rising in 1991, except with a solitary and insipid ceremony outside the GPO in Dublin. This decision to keep to a low-key celebration was, it is safe to assume, prompted by the fear that anything more elaborate might be construed (especially outside Ireland) as support for the Provisional IRA. In fairness to Mr. Haughey, it is unlikely that a Bruton, Reynolds, Spring or Fitzgerald would have acted differently.

The second book, a scholarly analysis of the successive constitutional crises in Anglo-Irish relations for the 60 years ending with the fall of Stormont in 1972, is the posthumous work of Tipperary's most distinguished historian, to whom this Journal paid tribute in its 1991 issue. Dr. Mansergh shows that, as a historian of international repute, he at least was in no doubt about the impact of the 1916 Rising on Irish affairs in the subsequent 75 years. The link between the two books



is that, ironically, one of Mr. Haughey's official advisers at the time of the 75th anniversary of 1916 was a son of Prof. Mansergh!

Although the contents of this work stray far outside the boundaries of Co. Tipperary, this Journal makes no apology for a review of this last book by Mansergh. Although for most of his life an expert on the British Commonwealth, which *via* the Anglo-Irish Treaty of 1921 evolved out of the old British Empire, Mansergh never forgot his roots, returning annually to his native Tipperary. Moreover, he became an ardent and life-long admirer of Eamonn de Valera, whose concept of external association in Irish foreign relations (first expressed in his controversial Document No. 2 during the Treaty debates) Mansergh saw at first-hand being borrowed decades later by countries like India and Pakistan, which became republics inside the Commonwealth.

Mansergh's tightly-argued book concentrates largely on the 25 years from the 1912 Home Rule crisis to the Constitution of 1937. It traces the constitutional crises of 1912, 1916, 1921 and 1936 in Anglo-Irish relations. Its climax is the Treaty, and this is followed by a detailed account of, first, the exploitation of that document by the Cosgrave administration, and then the gradual unravelling of the Treaty by de Valera after 1932. If some Irish readers feel that greater use is made of official and semi-official British sources, the simple explanation is that there is much more of this type of source material available on the other side of the Irish Sea. In any event, Mansergh's intimate knowledge of the British political mind enables him to maintain an admirable balance when interpreting such material.

In the whole 350-odd pages of this book there is practically nothing of the military side of Irish affairs from 1916 to 1924. Yet Mansergh unwittingly vindicates both military leaders like Collins and the more astute political Sinn Féin leaders like de Valera and Griffith. By clear implication, too, he demolishes the now fashionable revisionist view that such political independence as was achieved in 1921 would have come in any event without the guerilla warfare of Collins or the seemingly endless verbal warfare between Lloyd George and de Valera. He also confirms the once controversial Lord Longford theory of the 'terrible war' threat by Lloyd George that wrung acceptance of the Treaty from the Irish delegation — what even Churchill called "an ultimatum" as early as 1928.

Mansergh's prose style, often ponderous and at times even tortuous, sometimes reveals a surprising wit. Some of his many wanderings off his main track make entertaining reading. There is an interesting autobiographical touch as he recalls hearing as a schoolboy, from his home two miles from Soloheadbeg, the first shots in the War of Independence fired by Dan Breen and Sean Treacy. He also remembers reading of the prophetic use by Archbishop Ryan the following Sunday at Mass in Tipperary town of the old phrase "Where Tipperary leads, Ireland follows!"

Here and there — understandably, perhaps, since the author probably did not live to see the final proofs — an occasional error has crept in. The IRA of the 1920s and 1930s had, of course, no "Provisional" in its title (an important detail for non-Irish readers). Hugh Kennedy was not Chief Justice of the Free State — just Chief Justice *simpliciter*. The reference in the 1916 proclamation to a secret revolutionary body should be to the IRB, not to the IRA. And it is a pity that more use was not apparently made of the recent documentation showing the much more major role of the late John Hearne SC in the drafting of the 1937 Constitution than Mansergh here ascribes to him.

It was fitting that in his retirement Mansergh should have deserted the Commonwealth to return to the subject of his earlier works. This book will rank as the most perceptive of his four on modern Irish affairs.

*Revising the Rising* cannot be properly understood without knowing why it was published. Early in 1991 a well-known Dublin museum keeper and historian failed to win official support for a

conference to mark the 75th anniversary of the 1916 Rising. Field Day, which had intended to publish the papers read at the conference, decided to commission the papers that would have been read, so that this book is the abortive conference at one remove.

It comprises eight essays of an average length of 17 pages each. All are by academics, specialising in either history (5) or English literature (3). Two are from universities north of the Border, and the other six from universities in the Republic. Clearly each contributor was given a free hand, with the result that, so far from hagiographical in nature, this book contains a set of very different (and often divergent) views on the interpretation of the Rising.

The opening essay by Declan Kiberd, which received much publicity and criticism, strongly attacks both the current school of revisionism in modern Irish historical writing and the Haughey administration for its failure to celebrate the Rising. Much more successful in this reviewer's opinion is Tom Garvin of UCD, who in the shortest essay of all (only 7 pages) gets his point across with great effect. 1916, he argues, was the inevitable result of British misrule and discrimination against Catholics over several centuries. It was simply not "the expression of some atavistic Irish hatred of the British".

On the whole, the historians read more credibly than do the English literature specialists. Michael Laffan (also of UCD), in a perceptive account of the changes of attitude towards 1916 from the 1960s, manages (perhaps unwittingly) to make the same indictment of the Haughey regime as does Kiberd, but in a subtler way. He also confronts the ever-present problem of the link (if any) between the 1916 "rebels" and the Provisional IRA.

Edna Longley of Queen's University, in a largely predictable contribution, is as guilty at times, in presenting a unionist view, as is Kiberd in the opposing camp. An attempt to understand the mind of Pearse made by Prof. J.J. Lee of UCC will disappoint many of his admirers. He barely scratches the surface of this intriguing topic, making little effort to answer any of his own pertinent questions. The set of sources that each contributor was required to supply would make an interesting essay in itself if their implications were analysed! This very worthwhile edition to the study of 1916, in a format that is a credit to Irish typesetting, makes lively reading.

*Marcus Bourke*

**Beranger's Views of Ireland.** By Peter Harbison. (Royal Irish Academy, 1991), 112 pp, 47 colour plates, HB £30; PB £19.95.

Peter Harbison has made a selection from a volume of eighteenth-century topographical watercolours by Gabriel Beranger in the RIA collection, which is accompanied by a stimulating introduction as well as extended captions on the individual plates. The geographic scope of the subject matter ranges over the entire island, from Castlehaven in Co. Cork to Moira Castle in Co. Down. Virtually the complete canon of objects of antiquarian interest as perceived during the late eighteenth-century are included here, encompassing both authentic and spurious antiquities. An example of the latter is Three Rock Mountain, a geological formation in the Dublin Mountains, presented by Beranger as a "druid altar".

Beranger was working in the European tradition of Wenceslaus Hollar, and there is little development in his approach from that of Hollar's time a century before, which suggests artistically a remarkably conservative attitude. Although Beranger was not a great draughtsman, his forte lies in an ability to suggest a sense of age in all that he depicts, lending to his pictures considerable conviction as well as a degree of charm. Historically, his work is important in preserving records of vanished buildings and in recording the state of other notable ones as they were 200 years ago.

Beranger's approach to assembling a group of drawings was to gather original material from



many sources, and to re-draw these in a unified manner, uniting by sky treatment and colouring vastly different standards in the originals. The varying standard of his originals may be deduced from the curious attempts at perspective in some of the pictures, doubtless faithful renderings by Beranger of others' rather naive work.

While the purpose of the watercolours was to record phenomena of the landscape, the artist greatly adds to their interest by what he chooses to include in the surrounding area. Figures serve both to establish scale and to add animation to the views. Solitary or in pairs, men and the occasional woman, contemplate, indicate, sketch, measure and even climb the ruins. The degree of change which has occurred to individual monuments since Beranger drew them can be extensive, ranging from the restoration of the cap on the Glendalough Round Tower, to the virtual rebuilding of Kildare Cathedral, shown by Beranger with only a single wall of the tower intact.

Three views in the selection are of specifically Tipperary interest — Holycross Abbey, Carrick-on-Suir and Knockgraffon. Of these, the view of Carrick from across the river is among of the finest of Beranger's pictures. It gives a particularly splendid view of the town, rising up from the banks of the Suir and surrounding the castle and manor house.

The view of Holycross looks very much as it did before the recent restoration, except that the buildings between the Abbey and the bridge are thatched, suggesting that the water-mill may have been still in use at this period. The most significant feature preserved by Beranger is the now demolished gateway over the road, which carried an inscription that has since been inserted into the adjacent wall. The third Tipperary view, of Knockgraffon, is a more pastoral than architectural composition. In a broad meadow are the scattered remains of the motte and medieval church with, in the foreground, the brown longhorned cattle which wander in a melancholy manner through many of the pictures in this beautifully produced book.

*Brian Lalor*

**The Illustrated Archaeology of Ireland.** Edited by Michael Ryan. Country House, Dublin. 224pp. £24.95.

The recently-published two-volume Sites and Monuments Record of the Office of Public Works covering co. Tipperary identifies over 6,000 archaeological sites in this the largest inland county, dating from 4000 BC to 1700 AD. For readers of this journal interested in any aspect of the county's archaeology, no better introduction could be suggested than this magnificent encyclopedic work, which also gives an up-to-date overview of the state of archaeological research for the country as a whole.

Divided into seven Parts (dealing respectively with the evidence, the Stone, Bronze and Iron Ages, the Early & Later Medieval periods and the Early Modern Period), the book contains no less than 60 separate articles by 37 authors, each an expert in his or her own specialist subject. The contributors come mostly either from the universities or the other institutions involved in Irish archaeology. With eight writers the National Museum understandably heads the list numerically, with the five major universities accounting for another 16 articles. Northern Ireland is also well represented (nine contributors having associations or roots there), and so is that currently much-maligned body, the Office of Public Works.

As its title implies, illustrations form a prominent feature of this book, and indeed greatly enhance the over-all effect. There are hundreds of black-and-white photographs and drawings, and this reviewer lost count of the coloured illustrations around the 160 mark. There are several useful time-charts, a glossary of technical terms, a special section comprising extended captions to the illustrations, and an index containing over 1,000 entries.



To pick out individual contributions in such a brief review would be invidious. However, among some of the unusual topics covered are living standards of the 17th century, the art of medieval manuscript production, underwater archaeology and the achievements of radio-carbon dating and tree-ring chronology. The book is a monument to the energy of its editor, Dr. Michael Ryan, until recently of the National Museum and currently of the Chester Beatty Library. Not only has he contributed introductions to six of the seven parts and three sub-introductions, but he has also written a further six articles — a total of 15, or one quarter of the total number in the entire book.

Perhaps now, a year after its publication, he might persuade the publishers to consider a soft-cover edition?

Marcus Bourke

**Exiles from Erin: Convict Lives in Ireland and Australia.** Edited by Bob Reece. (Gill and Macmillan, 1991). 336pp. No price stated.

Tipperary, which contributed so many emigrants to 19th-century Australia, has benefited from the recent upsurge in Ireland-Australia connections. David Fitzpatrick, Bob Reece and John Williams have published in this Journal; Richard Reid is completing a Ph.D thesis on Clonoulty emigrants; Richard Davis has specialised in the Young Ireland movement; Portia Robinson has Tipperary women in her *Women of Botany Bay*; Peter O'Shaughnessy plans a documentary on the 1848 Rising.

This is in many respects a re-cycled book; almost all the essays (six of the twelve by the editor) have appeared elsewhere. Reece's chapter on Ned Kelly's father has now appeared in three versions — one in this Journal in 1990. The two most original essays are Ruan O'Donnell's study of that Wicklow enigma Joseph Holt and Davis's scholarly article on Patrick O'Donohoe.

Two themes emerge throughout this book. The first is a discussion on the nature and origins of criminality in a colonial society. Were the Irish and their descendants predisposed to lawlessness because of ethnicity, or did their assumed lawlessness derive from the Australian environment? The second, represented by Davis on O'Donohoe, concerns the direct transfer of political ideology nurtured in Ireland to the colony. O'Donohoe, who founded the *Irish Exile* newspaper in Hobart, propagated a distinctively Catholic and Irish nationalist ideology and was strongly critical of the "shepherd princes" in Van Diemen's Land, whom he perceived as replicating the obnoxious landlordism he had known in Carlow and Wexford.

Niamh Brennan's essay on the Ballagh Barrack saga of 1815 is heavily dependent on primary sources from the government side. However, the role of Pat Keogh, the only person executed, is still unclear. This is an interesting mix of readable and entertaining articles.

William Nolan

**Wolfe Tone: The Prophet of Irish Independence.** By Marianne Elliott. Yale University Press. 492 pp. £10.

Ms. Elliott's book is a paperback version of her hard-cover book of 1989 — a reprint priced to suit the pocket of the average reader who, whether or not he accepts her portrait of Wolfe Tone, will find this book astonishing value at the price. The first ever major biography of Tone — MacDermott's then controversial work of 1939 notwithstanding — naturally became a battlefield for the revisionists and the anti-revisionists when it first appeared three years ago, and no useful purpose would be served by taking sides now.

The fact is that Elliott's painstaking research in a field she has specialised in for many years has produced an impressive, if not always flattering, picture of the father of Irish republicanism that





will be difficult for those who find it hard to accept to challenge with anything like her authority. One reader's impression, for what it is worth, is that (compared, for example, to Tom Dunne's earlier work) Ms Elliott stands delicately poised between the two warring schools, so attractive is the Wolfe Tone she has revealed.

It is true that at times she seems to go to inordinate lengths to play down Tone's republicanism. Yet this is no deliberate debunking exercise, but rather a successful attempt to place Tone against his contemporary background, and to show that there was much more to him than merely the man who wished "to break the connection with England", to use his own words (albeit not in their correct order, incidentally). None of his many admirers has ever explained to convincingly as does Elliot how Tone persuaded France to send not one, but two, massive fleets to Ireland.

In view of the use made of Tone for 100 years by the American wing of revolutionary nationalism, it is amusing (and sad) to read how some of his papers were apparently "lost" in the past 70 years by the New York based American Irish Historical Society, and also that more were probably destroyed in that same city in the early 1900s.

*Marcus Bourke.*

**Heffernans From Clonbonane.** By Paul Bateman. Published privately in Australia, 1991. pp.133. No price stated.

The sub-title accurately describes the subject of this attractively produced book — "The story of a Heffernan Family set in Ireland, Australia and America". It is the third edition of a book which first appeared in July 1990, and will be treasured as a souvenir by those who attended the clan rally in Tipperary and Cashel in August 1991.

Sewn into the story of one family is a well-researched history of the Heffernans from the dawn of history, that manages to take in Liam Dall the poet, Brinsley McNamara (of 'Look at the Heffernans' fame as well as of that valley of the squinting windows) and Christy Heffernan the Kilkenny hurler. The book is enhanced by an extraordinary variety of illustrations on almost every page and — quite exceptionally for such a work — even has an index.

*Eddie Dalton.*

**Sheela na Gig.** By James O'Connor. Fethard Historical Society. 28pp. £3.00

Supported by a foreword from the curator of South Tipperary Museum and by the expert photography of Fethard's Joe Kenny, the former Clonmel bibliophile here loyally and daringly argues for a Fethard origin of these familiar, if grotesque, female carvings. The main merit of this booklet, however, is that it gathers together most of the available data on the 'Sheelas' — which, curiously only came to public attention in the 1830s or 1840s through the energy of that august body, the Royal Irish Academy.

The author discusses the various possible origins of the name for the carvings. For good measure he also adds a few novel ideas of his own to those already put forward by earlier students of the topic ranging from Prof. Rynne of UCG to that Cashel polymath Pádraig O Mathúna.

*Eddie Dalton*

**Toemverig — Toom, Toem or Toemverig.** By Aine Ryan. (Cappawhite, 1992), 96pp. £5.00.

This publication was inspired by local efforts to save the 15th-century tower that dominates the old burial ground in Toem. Its focus is the civil parish of Toem, part of which is in the modern parish



of Cappawhite. Information on Toem is reproduced from the usual sources, such as the Down Survey, Hearth Money Records and Griffith's Valuation, but the chief interest must be in the detailed map and memorial inscriptions from the grave-yard.

As Gwynn and Hadcock make clear, the references to an Augustinian Priory in this parish, as given by Archdall and included in this publication, are not correct. The foundation in question was in Toomyvara. However, this brief guide to an interesting parish is a valuable contribution to the 'roots' industry, and should provide a stimulus to a more detailed treatment of the history of Cappawhite. The booklet is very well illustrated, and the reader can only hope that efforts to save the tower are successful.

*Denis G. Marnane*

**The Lattin Cullen Journal, Volume 2.** Edited by Gerard Riordan. Published privately at Ballyrobin, Cullen. 68pp. £3.00.

Attractively produced and with a coloured cover showing the familiar Lattin tumulus, this small journal is a veritable mine of local information about the extreme south-western corner of co. Tipperary. Two rare historical gems come near to the start — a set of emigrants' letters from Washington DC in 1898 to which the editor has added copious genealogical footnotes, and a list of inscriptions from Mount Bruis graveyard taken down by David Leahy. There are a list of Irish words still in use in West Tipperary compiled by Donncha Noel O Riain and an account of a forgotten incident from Fenian times in Longstone by Gerard Ryan. One gathers that the editor has recently invested in printing equipment which insists on constantly dropping one "e" from "cemetery"!

*Marcus Bourke*

