



**TIPPERARY HISTORICAL
JOURNAL 1993**

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ISSN 0791-0655

Book Reviews

The Diocese of Killaloe 1800-1850. By Ignatius Murphy. (Four Courts Press, Dublin, 1992). pp. 488. £30.

Following fast on the publication of *The Diocese of Killaloe in the Eighteenth century* (reviewed in the *Tipperary Historical Journal*, 1992), Monsignor Murphy has produced a further volume on the history of the diocese in the first half of the nineteenth century. Sadly, Monsignor Murphy died on 30 April, 1993. This long, well illustrated book ranges with patience, understanding and reflection over a great variety of contemporary issues facing the Catholic Church in Killaloe.

The outstanding feature of pastoral life in the diocese in this period was the extraordinary surge of church-building which took place. In this context a remark of Dean O'Shaughnessy of Ennis in 1842 stands out as particularly apt:

"When forty-six years ago, I returned to this country, after spending the early part of my life in France, there was not in this very extensive diocese, at least in this county (Clare), three slated chapels, and now there remains, very little more than that number not replaced by very handsome edifices. It is of perfect notoriety that the exertions made by the Catholics of Ireland, aided by the liberality of many respectable Protestants, have been almost miraculous."

O'Shaughnessy's estimate is statistically confirmed in an excellent appendix, which details no less than 108 chapels and churches built in the diocese between 1800 and 1850.

Nonetheless, as the author states: "Apart from Sunday mass the official worship of the Church was community-based with baptisms, marriages, stations and masses for the dead in the homes of the people". In his chapter on "A people at prayer", Dr. Murphy examines the sacramental life of ordinary Catholics and also treats of such topics as patterns and pilgrimages, Catholic schools and the impact of Fr. Mathew on the drink problem. Attention is drawn to the fact that in the clerical banning of patterns at holy wells it was primarily the larger better-known patterns, which had aspects of carnival about them, that were closed down, while many smaller parochial patterns survived unhindered.

Undoubtedly the highlight of his chapter on the practice of the faith is where Dr. Murphy questions the statistics for mass attendance produced by the Commissioners of Public Instruction in 1834, and by extension the theories of Emmet Larkin and David Miller, which were largely based on these figures. In one of the first serious analyses of these figures for an Irish diocese the author writes that "in most cases it is impossible to decide on the accuracy or otherwise of the data for a particular parish". But among the author's remarks on specific data from the commissioners' report one notices the following: "extremely slipshod", "extraordinary anomalies", "serious doubts", "particularly puzzling".

All of this confirms the view that detailed research is proving that the 1834 statistics must be treated with great caution. Moreover, Dr. Murphy points out that Professor Corish has significantly underestimated the numbers not obliged to attend mass. He also comments: "A rise in the percentage of people attending mass in the second half of the nineteenth century was not, as Emmet Larkin states, because of a devotional revolution which resulted in the great

mass of the Irish people becoming 'practising Catholics'. Rather it reflects a sharp decline in the numbers of people who suffered from acute poverty, together with improved facilities for mass-goers, particularly through the building of new chapels in remote areas."

Dr. Murphy rightly stresses the significance of the interdenominational tensions which, though never perhaps far beneath the surface, became so openly evident in the 1820s and contributed so much to sectarian discord. During this period an aggressive evangelicalism denominating itself a "second" or "new reformation" ran head-first into an aggressive Catholic reaction. This occasionally resulted in nasty incidents. The much travelled Methodist missionary Gideon Ouseley was attacked on the streets of Ennis for his preaching. The land agent and bible-school promoter Edward Synge of Dysert was countered by the priests Constance Curtin and John Murphy in a much publicised controversy.

Inter-church relations were thus hugely embittered and overlain moreover by the contemporary Catholic emancipation campaign, which was itself a religio-political struggle. The author asserts that the interdenominational and related educational controversies helped to develop the leadership role of the Catholic clergy. From the mid-1820s diocesan priests were active in the collection of the Catholic Rent. When O'Connell stood against Vesey Fitzgerald some papers saw the election as a battle between the priests and the landlords. Meetings addressed by prominent members of the Catholic Association were held in Catholic chapels at all hours of day and night.

Charges of moral intimidation made against priests were "probably well founded in some cases". Yet Dr. Murphy states that the number of diocesan priests who merited newspaper coverage for their role in this famous election was "small". After O'Connell's Clare victory there were a couple of dangerous months when Ireland came close to rebellion. Liberal clubs and Brunswick clubs were set up to rival one another. Great Catholic marches throughout County Tipperary in September 1828 seemed to be the harbinger of a sectarian civil war. There were some lucky escapes. Rev. Patrick Kennedy and Thomas Lalor Cooke of Birr succeeded in calling off a huge gathering planned for Shinrone on 28 September which was fraught with danger because of likely Orange reaction in an area where religious tensions were very high.

In the poor years which followed emancipation Clare's agrarian terrorists, the Terry Alts, protested against high rents, insecurity of tenure, evictions and tithes with outrages which ranged from pew breaking to levelling landlords' boundary walls to causing horrendous bodily harm. At one point even the Catholic bishop, a stern critic, was forced to move house temporarily because of their threats. During such disturbances the clergy viewed themselves as mediators endeavouring to return stands of arms, to facilitate reparation for damage caused to property and to prevent further and greater violence.

The great famine affected Killaloe diocese severely and ravaged West Clare. Catholic priests and Protestant ministers sat together on relief committees — though there was to be a revival of religious tensions in the late 1840s and 1850s consequent upon the renewed activities of militant evangelicals. Many parish priests, but notably Michael Comyn of Kilfearagh and Killard, Daniel Vaughan of Killaloe, John Kenny of Kilrush, Patrick Sheehy of Tulla and Patrick Quaid of O'Callaghan's Mills, had interesting ideas on how Ireland's enormous social problems could be tackled during the famine and its immediate aftermath but their voices did not command government respect.

In October 1846 Bishop Kennedy drew attention to the export of grain from the country through the ports. He suggested that the landlords should buy this grain for distribution to their tenants. The export of grain from a starving country was one of the great paradoxes of the Irish famine. Another was the government's decision in Autumn 1847 to close down all public works and soup kitchens and to leave each area to its own resources.

Some of the most heart-rending accounts of the effects of the famine come from Kilrush Union where evictions also took place on an extraordinary scale and the cholera epidemic added a further macabre *coup de grâce*. The graphic accounts of the starvation given here have the familiar ring of media reports of present-day African famines. Emigration appeared to many survivors to offer the only hope of escape to a better future. For a century and more after the famine emigration was a tradition, particularly in rural areas.

In 1800 Killaloe diocese was bereft of religious orders in the traditional sense. Priests of the Dominican and Franciscan orders had effectively been absorbed into the parochial clergy and there were no female religious. The Brigidines of Mountrath established a house at Air Hill, Roscrea, in 1823. Unusually, this house transferred to the French Sacred Heart Congregation in 1842. The Sisters of Mercy were established in Birr in 1840. There Pugin designed the first purpose-built convent in the diocese. Several orders tried to establish themselves without success in Ennis, which is described as "a graveyard for religious communities". The Christian Brothers stayed from 1827 to 1840. The Ursulines lasted from 1829 to 1839. Dr. Murphy relates the unusual story of Angela Luby, who went to Rome to plead her case and who eventually finished her days in the Thurles convent.

The Presentation Sisters lasted only two years in Ennis from 1839 to 1841. The problem was that in Ennis Dean O'Shaughnessy was endeavouring to build a church (which later became the cathedral, as he intended), with the result that all other ecclesiastical orders and ventures were looked upon with disfavour by him. O'Shaughnessy fought with the Franciscan John Mullock (later bishop in Newfoundland) over his opening of a Franciscan chapel in the town. The Dean also fought with the Christian Brothers and even his own curates, which led to his suspension by the bishop in 1834.

The pastoral ministry of the great majority of Killaloe diocesan priests was unexceptionable. The number of priests in the diocese rose very significantly between 1820 and 1835 and declined just before the famine. In a very useful appendix (a continuation of his previous work) Dr. Murphy details the obituaries of 138 clerics who died between 1808 and 1850; many of these died as parish priests in their thirties. Ecclesiastical life in the diocese was, however, marked by a good deal of clerical infighting and consequent scandal. Clerical rows were no-holds-barred affairs, with plenty of vicious allegations flying in all directions. Unlike perhaps an earlier generation of ecclesiastical historians, Dr. Murphy does not shrink from painting the complete picture.

This book is concerned with three episcopacies: James O'Shaughnessy, coadjutor, 1798, bishop, 1807-1829; Patrick MacMahon, coadjutor, 1819, bishop, 1829-36; and Patrick Kennedy, coadjutor, 1836, bishop, 1836-1850. All three, but especially the first and the third, had difficulties with their priests. The most celebrated case, the Birr schism, is dealt with in a comprehensive chapter. There curate Michael Crotty led his flock into a local break-away church and eventually became a Protestant minister. When one considers that during Bishop Michael Peter MacMahon's long tenure from 1765 to 1807 there was only one major ecclesiastical dispute in the diocese, one might wish that his successors in the episcopacy were blessed with better judgement.

O'Shaughnessy had a very damaging *penchant* for promoting his nephews to the most important parishes in the diocese. He appointed one nephew, the aforementioned Dean, to Ennis in preference to his coadjutor bishop, with whom he had a long-running controversy. O'Shaughnessy ordained Michael Crotty to the priesthood even though he had been expelled from Maynooth with a woefully bad reference. Seemingly O'Shaughnessy did this because he owed a favour to Crotty's uncle, the parish priest of Castleconnell, who had rescued him from the wrath of a crowd incensed by the bishop's disciplinary action against a parish priest who was subsequently exonerated of the charges of immorality laid against him.

Bishop Kennedy made himself politically unpopular. He pragmatically supported Sir Robert Peel's Irish reform measures in the mid-1840s, but was among the minority within the Irish hierarchy in doing so. He joined the Board of Charitable Bequests, but when he discovered that public opinion led by O'Connell was hostile — to the extent of a public walk-out during an episcopal sermon — he quickly resigned from the Board.

The fiery Young Irelander John Kenyon, parish priest of Templeberry, caused the bishop plenty of trouble. He famously alleged that O'Connell's "death was a gain rather than a loss to the country". On 27 July 1848 Kenyon wrote in his parish register: "This evening I have heard of a rebellion commenced in South Tipperary under the leadership of William Smith O'Brien — may God speed it." But, although Kenyon had done much to encourage this rebellion, he declined to join it.

Other priests were less deserving of the stern episcopal treatment they received. Certainly Bishop Kennedy's treatment of Anthony Nolan, parish priest of Monsea, was harsh, and his behaviour towards Nicholas Power (later bishop of the diocese) led to a major controversy in Nenagh parish. In 1848 Michael Scanlan, parish priest of Cloughjordan, informed Paul Cullen, then Rector of the Irish College, Rome, that "there was such a spirit of dissension between the bishop and his clergy, that the bishop would not speak to several of his priests". In the second half of the nineteenth century, the subject of Dr. Murphy's final volume in the trilogy (which one hopes will still appear), there was no significant bishop-priest or priest-people trouble in the diocese.

Dr. Murphy has added to his fine work on Killaloe in the eighteenth century with another scholarly volume containing much that is new and fascinating on the first half of the nineteenth century. What one admires most about this work is the author's ability to place his material in context and the quality of his judgement on all the critical issues. The late Monsignor's history will be regarded as the standard work on the diocese of Killaloe.

Thomas McGrath

Portrait of a Revolutionary: General Richard Mulcahy and the Founding of the Irish Free State. By Maryann Gialanella Valiulis. (Irish Academic Press, 1992). 289 pp. £19.95.

To a generation of Tipperary people, now almost all gone, the name "Dick Mulcahy" was one that was liable to raise the temperature of any political discussion. To those who could not accept the "stepping-stone to freedom" argument in favour of the Anglo-Irish Treaty, he was a veritable hate-figure — the man whose troops crushed (often brutally) the military opposition to that Treaty, and the man most closely associated in the public mind with the execution of 77 republicans in the Civil War, a figure now reliably increased to the (less mystical?) total of 79.

Although born in Waterford, Mulcahy all his life regarded himself as a Tipperary man and seemed most at home with Tipperary people. Significantly, he lies buried in Ballymoreen cemetery on the main Dublin-Cork Road, under a simple stone which (technically correctly) claims that he was Chief of Staff of the IRA.

In spite of his closeness to the Free State regime of the 1920s, Richard Mulcahy had (as this book shows) serious policy differences with the government of W. T. Cosgrave — so serious that he gave up the highest post in the new National Army, when he felt that the Cosgrave regime was in 1924 flirting with advocates of a military coup. Moreover, in time a quarter of a century later Mulcahy overcame all the bitterness of the 1920s and 1930s to become a Minister in Ireland's first coalition government, serving with men like Sean MacBride who had fought against him in the Civil War.

To Mulcahy the historian of the first half-century of the independent Irish State is for ever in debt through, first, his accumulation of a wealth of documentary material on that period and, later, his donation of all his papers to University College, Dublin. Yet it is surely significant that this second (and more important) study of Mulcahy — the first, from the same pen, was on the 1924 Army Mutiny — should be written by an American historian. It is almost as if our own historians were still hesitant, lest they get their fingers burned if they tackled this many-sided personality!

After a slow, not to say pedestrian, start the book really comes to life on Mulcahy's return home in 1917. The chapter on the guerilla war gives a marvellously lucid account of the military struggle from 1919 to 1921, as seen for once from the viewpoint of one who was leading it from his secret hide-outs in Dublin. There follows an equally admirable account of the long truce period from July 1921 to the ratification of the Treaty in January 1922, when many of the rivalries of the subsequent split were born.

This reviewer found the chapter on the actual civil strife (from mid-1922 to the Spring of 1923) departing from the standard of the previous few chapters. Yet, paradoxically, it is in this period that the author asserts her independence, departing at last from a mainly sympathetic portrait to mild criticism of some of Mulcahy's actions and stances during the Civil War. For anyone who has read her earlier study of the Army Mutiny, the necessarily telescoped version here seems to suffer from too much compression, although at the same time managing to vindicate Mulcahy's stand and justifying his ultimate resignation as chief of staff.

Above all, this book shows that it was Mulcahy who really won the Civil War for the Free State — precisely why he became such a hated figure for the losers. Indeed, one might quarrel with the book's subtitle and suggest that it is the Civil War, rather than the founding of the Free State, that should figure here. The book goes far also to suggest that it was Mulcahy who was the real architect of the (anti-democratic?) Collins-de Valera Pact, just as it was some of his decisions as early as 1922 that sowed the seeds of the 1924 mutiny. The author's copious use of the UCD archival material shows that there is still a glaring need for a detailed study of the Brugha-Collins feud, and for an analysis of the relations between Liam Lynch and Mulcahy, who in many ways shared common personality traits.

While Dr. Valiulis has managed with almost incredible success in getting the feel of the period covered, the book is not without some minor errors and faults. For an edition printed in Ireland and on sale in the United States, the insistence on American spellings is irritating. The reference (on p. 28) to Collins being under arrest in 1918 is surely an error; he would not have lasted long had this happened! Also, the persistent use of the term "executive forces" for the anti-Treaty troops is positively confusing.

This book, which could remain for long a major (if not the only) source on this controversial figure of the 1917-24 period, came out too late for review in the 1992 issue of this Journal. By now a paperback version should be considered to broaden its readership.

Marcus Bourke

Vertue Rewarded; or, The Irish Princess. Edited by Hubert McDermott. (Gerrards Cross, England, 1992). pp. 107. Colin Smythe, Stg£66.95.

The reprinting of gems from the past like *Vertue Rewarded* is too seldom done, especially in Ireland. It is therefore refreshing to see the Princess Grace Irish Library in Monaco furthering the cause of bringing to a wider audience the historical and literary legacy of the Irish past. As the dust jacket states, only two copies of this novel survive. One is in Oxford at the Bodleian Library, and the other (from which the present work is derived) in London at the British Library.

The novel provides valuable insight into Irish and British society, both on the provincial and the national levels. The book is set in Clonmel during the Williamite War in 1690 and follows, as the editor Professor Hubert McDermott points out, the well-worn path of heroic passionate romance found in French and later English literature. "Marinda", the heroine, and the "Prince of S_____g", the hero, engage in a battle of the sexes that is quite different from the battles we see today. The story-line is well developed and has many interesting and unusual asides that provide fascinating reading.

For instance, one aside tells the story of an South American Indian princess named "Faniaca". Her recounting of life in her world has many ingredients of excitement that must have riveted contemporary readers as it will those of today. The central theme of this story is a conflict of duty caused by her love for a Spanish officer, who saved both her and her father's life, and her duty to her father. Resolution of the conflict is accomplished by her saving her Spanish lover from human sacrifice (which was to be performed by her father) and her consequential fall into slavery in Spain, followed by her salvation due to her own virtue. Throughout the novel there are subtle digressions such as this that break up the story into palatable pieces and give wonderful glimpses of the thoughts, attitudes, ideas and beliefs of at least literate people in the late seventeenth century.

Professor Hubert McDermott of University College, Galway has provided a very stimulating 35-page introduction. His editing choices are good for the most part, and his decision to not follow an exact replication of the original typeset was wise. He has omitted the tedious quotation signs that appeared down the side of the original text, and has broken up the text by inserting his own paragraph breaks that have made the work much more readable for today's reader.

At the same time he has left the essence of the text by not modernizing the spelling or syntax and not standardizing the use of capital letters. For the most part he has corrected misspelled words and other typographical errors. However, he did miss one or two minor errors, such as on page 11 where the word *at* should have been substituted by *as*. The text states: "Her Stature was neither so low at that Sex usually is. . .".

Professor McDermott also provides useful contextual information for *Vertue Rewarded* in the literary world from which it emerged. I would, however, suggest to readers that they read the book itself first, because I believe too much of the plot is given away in the introduction.

Another point of disagreement with Professor McDermott is in his appraisal of the historical worth of the novel. He states that there is no great "historical detail" in it. This depends on what one means by historical detail. In the old-fashioned sense of history this is probably true; but more and more historians are able to glean much from sources such as these about how people thought of the world in which they lived. For instance, the way people viewed the meaning of dreams and their thoughts about the efficacy of holy wells are two of the numerous insights that can be gained from *Vertue Rewarded* about that bygone world.

Another point of disagreement with Professor McDermott also concerns the field of history. In discussing the authorship of *Vertue Rewarded* (pages ix-xi), his ethnic distinctions about the inhabitants of Ireland are too clear. In reality these distinctions were quite ambiguous. Although I agree that the author was of "planter stock", it is possible that the author was a Cromwellian settler. When he states that there was a "second community i.e. the native Irish", he seems to suggest that there were only two communities, Protestant and Catholic.

But there was a much more diverse social and ethnic make-up than this. There were "native Irish", who were Catholic, and there were also "old English", who were part of the Catholic community too. In the Protestant community there were "old protestants", who were from the planter class and had aristocratic aspirations that reflect some of the author's predilections. In addition, there were "new protestants", who were mainly Cromwellian settlers. I found this

portion of the introduction misleading. But in his field of expertise the editor has done an admirable job in arguing about the place of *Vertue Rewarded* in English literature and in providing a contextual basis for understanding the work in its time and place.

Those readers interested in literature will find this book very rewarding. Those interested in historical situations and settings will enjoy it also, while those who read it for mere enjoyment will find the book very improving.

Kevin Herlihy

"The Visitation of God"?: The Potato and the great Irish famine. By Austin Bourke. Edited by Jacqueline Hill and Cormac Ó Gráda. (Lilliput Press, Dublin, 1993). 230 pp. £20.

The fascination which the Great Famine holds, even for non-historians, is endless, it seems. Earlier this year, at a lecture on the Famine in Nenagh sponsored by the Tipperary Association in Dublin and given in the biggest hotel in Ireland, extra seats had to be requisitioned. Over in London a group of Irish people have set up a special committee that has been working for over a year now planning to celebrate the 150th anniversary of 1848 — still five years away. By the time this review appears a new edition of the 1956 classic study of the Famine by the late professors Robin Dudley Edwards and Desmond Williams should be in the bookshops.

Almost forty years ago the distinguished Irish meteorologist Austin Bourke was seconded by the Government to Chile under a United Nations scheme, in order to investigate a serious potato-blight there. Although then in his forties and having no formal training in history, this project led Dr. Bourke (who has no Tipperary connections) to a study of the Irish famines of the 1840s. Fourteen years later he got a PhD degree from UCC for his research, and since then he has gone on to become internationally known as a specialist in this field. A doctorate in science followed in 1973 when he was 60 years old. Now 80, he is honoured by this collection of his writings sponsored by *Irish Historical Studies*, the foremost historical publication in this island. One of the joint editors, Dr. Cormac Ó Gráda, is of Emly stock.

The book, which at last puts a human face on that ubiquitous footnote reference "P.M.A. Bourke", consists of twelve essays varying in length from 66 to five pages. It has two main merits. Firstly, in the opening two chapters we get for the first time a substantial portion of Dr. Bourke's 1967 doctoral thesis. Secondly, the remaining ten chapters bring together under one cover some of his more important discussions of both pre-famine Irish agriculture and the famine years themselves. Until now most of these have been out of reach for the general reader, lying hidden in such publications as the *Journal of the Dept. of Agriculture & Fisheries*, the magazine *Nature* and the *Economic History Review*.

Dr. Bourke writes with a candid, even blunt, style that reveals how well, although having come to the topic late in life, he has mastered it. He takes a fresh look at some of the popular ideas (and myths) about the Famine. He belongs to the great majority who dismiss as untenable the charge, levelled by John Mitchel against the British authorities, of racial genocide. Yet under Bourke's microscopic examination earlier British governments are found guilty of long-term neglect that some may find almost amounting to genocide. As if to balance this impression, in one of two articles reproduced from an Irish national newspaper, he makes a spirited defence of Trevelyan of the Treasury, for long the scapegoat for official mishandling of the famine crisis.

No matter how hitherto authoritative, nobody escapes justifiable criticism from the keen pen of Dr. Bourke. R. N. Salaman of Cambridge (who gave a notable lecture in Dublin fifty years ago), Mrs. Woodham-Smith ("seriously in error") and even Dr. Conor Cruise O'Brien are among those whose knuckles are rapped. On the other hand, among those whose views are vindicated are Edmund Burke and the late Professor George O'Brien of UCD.

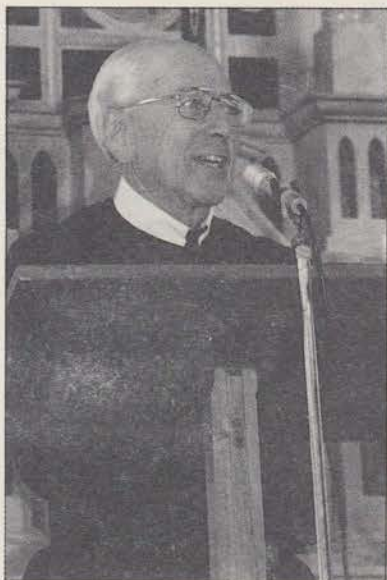
These essays are full of unexpected gems of information. We read about the foresight of the famous Bishop Doyle ("JKL") twenty years before the famine, of how seaweed was used as manure as far inland as Clogheen, and of how Peel's decision to import American corn led to the ruin of his political career. One notes too that among the many local (even obscure) sources used by Dr. Bourke are the *Nenagh Guardian* and other Tipperary papers of the time. This reviewer would, however, dearly love to know precisely what a Cunningham acre is or was.

For making many of Austin Bourke's writings available now to those outside the specialist ranks or to those not in a position to make full use of major libraries, *Irish Historical Studies* is to be commended. One's only regret is that, as a glance at the bibliography of his writings shows, so much of his output is still out of reach. There is no problem locating files of "native" sources like *Biatas* or *Administration*; but where does one find *Phytophthora* or *Biometeorology*? As one would expect from *IHS*, the book has extensive notes and references, two bibliographies and an index — this last in microscopic type, however.

Marcus Bourke

Because of These. By Max Barrett, C.S.S.R. (Church Archivists' Press, Toowoomba Education Centre, Australia, 1992). 191 pp. IR£10.

Nobody involved in the society which publishes this Journal can open this book without a feeling of pride, for it is hardly an exaggeration to claim that it is the first book to have been conceived in the pages of the *Tipperary Historical Journal*. In its 1991 issue Fr. Barrett, in a ten-page article, took a fresh look at the so-called Ballagh riot of 1815, which led to one hanging and thirteen transportations to Australia. Now three years later he continues the story to its end, in the most literal sense.



Fr. Max Barrett at the launch of his book in Australia.

Just as the erection in Clonoulty in 1988, Australia's bicentennial year, of a simple memorial stone to the fourteen local men of a century-and-three-quarters earlier helped to keep alive their memories, this book does the same by telling of the subsequent lives in the penal colony of New South Wales (one of the States of Australia, a country now apparently heading for a republican form of government) of the thirteen who escaped hanging. The book is at the same time a touching and impressive piece of historical detective work and a tribute to the persistence and scholarship of its author.

The first one-third of the book retells the story of Ballagh in 1815, and to that extent is necessarily an expanded version of Fr. Barrett's contribution to the 1991 *Tipperary Historical Journal*. It is, however, to the remaining two-thirds (100 pages or so, out of a total of just over 150), that the reader from Co. Tipperary will hurry, to find out just how these thirteen ordinary Tipperary men fared at the other end of the globe.

It would be nice were Fr. Barrett able to tell us that even some of them became prominent in public life, the church, commerce or the professions. The truth is far different; ordinary humble (if courageous) men at home in Tipperary,

they remained so for the most part in Australia too. It is true that their leader Ned Ryan (of whom Fr. Barrett wrote extensively fifteen years ago), came to own — or rather to control as a squatter — 100,000 square miles, and was elected to the District Council. It is also true that Mick Lahy operated his own private race-track.

But if the plusses are few, the minuses are many. Fr. Barrett's researches have turned up sad tales of broken marriages, elopement, family estrangements, poverty and hardship. Roger Murphy became a Freemason; Roger Corcoran married a convicted murderess from Knocklong; William Ryan (*Liam-a-Thubber*), who had fired the fatal shot back on 7 September 1815, anticipated the permissive society of the 1990s in his private life.

This is a fascinating book, written with a humane and often witty, not to say droll, touch. It is quite exceptional in that it answers with brutal truth the oft-asked question as to what happened to our convict-migrants after their arrival in Australia. It is odd that no mention is made of Ned Ryan's brother who, as parish priest at home in Co. Tipperary for decades, must have influenced many a Tipperary family to migrate to Australia. The book is copiously footnoted, well illustrated (with photographs and maps), and has a good index.

Eddie Dalton

History Ireland, Vol. 1, No. 1 (Spring 1993). Edited by Hiram Morgan and Tommy Graham. (History Ireland, Dublin, 1993). 58 pp. £3.50.

This latest addition to the meagre list of Irish publications aimed at the average non-academic history "fan" can be given an unqualified welcome and recommendation — not least to readers of the *Tipperary Historical Journal*. Almost 60 pages containing twelve principal articles, with maps, charts and even attractive coloured illustrations, all written by academic contributors, make this first issue excellent value for the price.

Amongst the topics covered are the military activities of the Bruces, a famous Scottish murder trial, the Larne gun-running, the Williamite wars and British policy on contagious diseases among women — all from Irish angles. That scourge of Irish revisionists, Brendan Bradshaw, features in a long and provocative interview, and Robert Bell of Linenhall Library gives a fascinating account of a unique collection of political material collected since the so-called "troubles" began as a peaceful civil rights movement 25 years ago.

There is no problem in locating Tipperary connections in this publication. The front cover has a reproduction of an 1858 painting, "The Ryans and Dwyers". One of the two Irishmen hanged in public (for a crime he almost certainly did not commit) near Glasgow in 1841 was Patrick Redding (Reddan?) of Co. Tipperary. Maria Luddy, no stranger to this Journal, contributes the results of more feminist research — some of the statistics of which, incidentally, surely conflict with a famous chapter of Joyce's *Ulysses*? Dr. Thomas Bartlett, another *Tipperary Historical Journal* contributor, has a long article on the Catholic question in the 18th century.

The article most readers of this Journal will tackle first (and with relish) is on the geography of hurling by Dr. Kevin Whelan, well known to Tipperary historians. Understandably, with tongue in cheek he gives it a distinct Wexford bias, and one can only hope that he (as did the hopefully apocryphal Tipperary hurlers he mentions) does not think that Archbishop Croke was a Limerick man. One might ask (in this case with a vested interest) why Whelan's piece is almost the only one with no list for further reading. One might also wonder why reviewers' identities are not revealed, and why the printer's identity is concealed.



Dr. Conor Cruise O'Brien's study of Edmund Burke (and of O'Brien) gets trenchant treatment. With one point, however, one ventures to take issue — the reviewer's assertion that Burke's father's Catholic origin (on which O'Brien's interpretation depends) is unproven. Writing from memory and in the fastnesses of the Glen of Aherlow (like Geoffrey Keating, but with even less reference works at one's disposal than Keating had), this reviewer seems to recall some authoritative articles several decades back in the *Journal of the Cork Historical and Archaeological Society* which established Burke *pere's* Papist origin. The convert rolls, after all, show that Edmund's sister, who lived in Cashel, certainly was a Catholic until her conversion.

Marcus Bourke

Tipperary County: People and Places. Edited by Michael Hallinan. (Kincora Press). 176 pp. £8.95.

This collection of essays, old and new, about different aspects of Tipperary's history, edited by a retired Dept. of Education official, should prove a useful reference source for beginners. However, many of the articles lack originality, having been adapted (often with little change) from previously published material.

It is to be regretted that the editor did not apparently seek the advice of someone familiar with the mechanics of publishing. His proof-reading leaves a lot to be desired. In his own essay on Cashel he states (on p. 89) that the river Suir is hidden by "wooden banks". On page 91 (in the same contribution) there is a heading "Cromwell's Charter" of 1690; the Lord Protector had, of course, no connection with this charter — even had he lived on until 1690!

In the essay on Thurles it seems unlikely that the historian William Corbett proof-read his own contribution, adapted from the book *Cathedral Town*, of which he was co-editor. If he had, he would have noticed the error regarding the date of 1684, when Owen Roe O'Neill was said to be advancing on Thurles; O'Neill was then dead over 30 years. Marcus Bourke's essay on the GAA, had it been written specially for this work rather than been adapted from his history of the GAA published some 13 years ago, would doubtless have included the name of P. R. Cleary. Bourke it was who in recent years, through his discovery of Cleary's unmarked grave in Kilfeakle cemetery, brought this Tipperary pioneer of the GAA to prominence.

Two articles which this reviewer found particularly commendable are those on Roscrea by William J. Hayes and on Tipperary town by Denis G. Marnane. The book is not moderately priced.

Eddie Dalton

Forgotten Stones: Ancient Church Sites of the Burren and Environs. By Averil Swinfen. (Lilliput Press, Dublin). 160 pp. £11.95.

This attractively produced paperback is aptly described in the foreword by Peter Harbison as a gazetteer or guide-book. The author's style and approach is a personal one, and her enthusiasm for the Burren and Clare generally comes across very clearly.

The book assumes that the prospective reader has a fair degree of advance knowledge of the geography of the area. Directions to particular sites could be greatly improved if specific Ordnance Survey map references were included. The map and places list at the end of the book is of limited value.



The quality of illustrations varies a good deal. It might have been better to illustrate the entire book with line drawings, similar to the excellent one (on page 116) of St. Catherine's Church, Corofin. Another useful addition would be to provide small-scale site-plans and floor-layouts of each site. In this way comparative patterns of each site would become more apparent. The reference material for each entry might usefully be put into footnotes.

These minor reservations do little to diminish the value of Averil Swinfen's major contribution in identifying the many treasures, from the built heritage of the Burren, which as we all know, is now under greater threat than ever before.

Cian O'Carroll

Cloughjordan Heritage, Vol. III, 1992. Edited by Canon Edward Whyte and Daniel Grace. 64 pp. £3.00.

Making a welcome reappearance after five years, this is a fine collection of informative matter relating to the Cloughjordan area. History (ancient and modern), folklore, sport, poetry and even light fiction are all covered. The book is greatly enhanced by the photographic material — including a unique picture of a group of hurling followers taken while one of them was still quaffing some unspecified liquor!

Merely to list some of the topics dealt with gives some idea (and a flavour) of the variety — the centenary of a Protestant clergyman, the origins of a golf club, the life of a fortune-teller, memories (unfortunately anonymous — why?) of the Great Famine, the activities of the ICA, and a Harry Clarke stained-glass window. As this reviewer can appreciate from personal experience, most of the credit for this publication must go to the joint editors, who between them admit responsibility for nearly half of the 27 items listed on the contents page.

Marcus Bourke