

Book Reviews

Revolutionary Government in Ireland: Dáil Éireann 1919-22. By Arthur Mitchell. (Gill & Macmillan, 1995). 423 pp. £40 and £18.99.

By concentrating on the political and administrative side of the republican challenge to British rule, this book fills a void in the historiography of the revolutionary period in Ireland. In 341 well-written pages it gives the first comprehensive account of the activities of Dáil Éireann in its infant years. In more or less chronological order, events are traced from the first hesitant steps taken after the 1918 elections through the successful operation of many aspects of an independent administration in 1920 to the confusion of the Truce period. Mitchell reveals how the first policies of the Dáil were intended to prove its credentials as a real government without requiring major commitment from ordinary people.

Public support at home and abroad was raised by a propaganda campaign and the attempt to secure recognition of the Irish Republic at the Peace Conference in Paris. A financial base for its activities was provided by floating a highly successful public loan scheme. The development of the most tangible features of the republican "counter-state", the Dáil Courts, the Republican police and the take-over of local government, which began at the end of 1919 and reached their zenith during the first six months of 1920, are discussed in the context of growing military conflict, mounting international pressure, and attempts to find a political settlement.

The comparatively brief fifth chapter on the period between Truce and Civil War is disappointing. Concentrating on the internal tensions exposed by the negotiations, there is virtually no mention of the more tangible aspects of the republican administration.

The main part of this book provides us with a compelling and comprehensive account of the first years of the Dáil. The main problem with Mitchell's approach is the lack of material representing the actual implementation of these policies. His reliance on often exaggerated reports from inside the republican and British administrations and from newspapers has produced a serious misrepresentation of local realities. His often inflated assessment of the republican achievements ignores the experience of most people in Ulster, Leinster and large parts of Connacht and Munster between 1919 and 1921, and are not even supported by the source material he presents in an otherwise very balanced manner.

Contrary to his assertions, most parts of Ireland saw the RIC continue as a virtually unchallenged force, while the Republican police only functioned in very few localities and mainly during market or feast days. The British courts were still widely attended and (as Mitchell acknowledges himself) most local government bodies continued to interact with Dublin Castle.

A serious defect of this well researched work is the deficiencies in its bibliography, appendices, references and index. It is remarkable for a book published in 1995 that its bibliography contains only three rarely referred to works published after 1989. The appendix, which lists 77 persons whom the author considers to be the movement's leadership, contains many inaccuracies. Although flattering for Tipperary, the inclusion of men like Dan Breen over many more influential officers, including his superior Seamus Robinson, is a serious anomaly and reflects a lack of intimate knowledge of the military campaign.

The reference system is the most serious flaw of this book. On a number of occasions one footnote covers three or four pages of text littered with often very revealing quotations and other material in need of referencing. The result is that it is virtually impossible to ascertain

which reference belongs to which quotation. More seriously, many statements have no reference at all, thus weakening the potential use of this work.

A short survey of the index regarding Tipperary unearths a myriad of minor mistakes, inconsistencies and omissions, which emphasise the problems just mentioned. Apart from misspelling various names and turning Michael Hogan, the Tipperary player shot dead in Croke Park on Bloody Sunday, into a goalkeeper, the more serious mistakes include placing Tipperary under martial law in April 1919, and attributing Seamus Robinson's dealings with GHQ to Breen and Treacy. The weaknesses of the reference system are revealed by the failure to account for both the reported arrest by Tipperary Volunteers of a burglar and the testimony of a witness to the shooting in Thurles of District Inspector Hunt.

A further inconsistency comes to light when the statement made by Seamus Robinson is listed first as part of the "Seamus Robinson Papers" (n. 7, p. 352), but later as part of the "Frank Gallagher Papers" (n. 25, p. 357). Finally, omitting the circumstances leading to the death of Pierce McCan causes the misleading implication that prisoners were released because of the flu rather than due to the fact they were on hunger strike. However, subject to these deficiencies this is an impressive book. – *Joost Augusteijn*.

Oceans of Consolation: Personal Accounts of Irish Migration to Australia. By David Fitzpatrick (Cork University Press, 1995). 663 pp. £37.50 and £19.50.

"An ocean of consolation" was the phrase used by a Clare emigrant in New South Wales when thanking his father for a letter from home. The phrase, which is borrowed for the title of his book, is just one nugget from the vast store of riches which Prof. Fitzpatrick has mined from this collection of emigrant letters. From all the letters which passed between Ireland and Australia in the second half of the 19th century 1,000 so are known to have survived; from these Prof. Fitzpatrick has selected 111 for analysis in his book.

As far as Irish history is concerned, this book breaks new ground in its careful planning and imaginative and artistic arrangement of the material. It is a model of its kind, and sets a very high standard of editorial scholarship. Not the least of its many virtues is that it illustrates how a simple letter written by a semi-literate can be examined, analysed, footnoted and assessed in such a manner as to yield up a vast amount of local history, as well as qualifications or significant pointers to the history of Ireland.

The book has a special interest for Co. Tipperary readers. The titles of the chapters are chosen sensitively from phrases used by the correspondents. Chapter 5, for example, "A Happy Home for You and Myself", is devoted to four letters written from Melbourne between 1853 and 1857 by Michael Hogan to his brother in Cappawhite. (Part of what Fitzpatrick has to say about the images of Tipperary and Australia in post-Famine Ireland has earlier appeared in the *Tipperary Historical Journal* of 1991.) Amongst those from whose specialist knowledge he benefited while researching this book he acknowledges the assistance of Eddie Dalton, then chairman of the society which publishes this Journal.

Michael Hogan was the son of a cottier who rented half-an-acre in Cappawhite. Convicted at Cashel Quarter Sessions in 1834 for assault, he was sentenced to 7 years' transportation and became one of the multitude of Irish convicts in Australia. On receiving his ticket of leave he married a bounty emigrant from Tipperary and lived the rest of his life in Melbourne. From his letters home to his brother Matthew, a cooper and publican in Cappawhite, he appears to have become a comfortable member of the Irish community. The names of other settlers from Tipperary crop up regularly in his letter.

"Facing the wild ocean" was how Eliza Dalton described the emigration from Tipperary in 1856. Chapter 10, which bears this title, examines the letters written by William and Eliza Dalton of Athassel Abbey near Golden in Co. Tipperary to Ned Hogan and his sister Johanna, former servants of the Daltons who had been state-assisted to emigrate to New South Wales. The Dalton letters, with their commentaries on Tipperary's improving economy and massive emigration in the 1850s and on local churchmen and national politicians, are among the most fascinating in the book.

In contrast with Michael Hogan's background of poverty, William Dalton, the master of Abbey House and its 159 acres, also leased a second farm of 269 acres at Mogh. He was the sort of strong-minded, self-confident farmer with whom we are all acquainted. His strong personality and vocal presence emerge vividly from his letters. He has original, intelligent (if somewhat cynical) views on everything, especially on matters relating to the church, politics and the economy, and is fearless in expressing them.

He is always ready with his advice to family and friends; yet behind a strong-willed and gruff exterior is a caring and concerned patron with warm feelings for his former servants. Nearer home he treated each of his sons who tried to assist him in the running of the farms as incompetents! To get away from such a father the sons emigrated to America or Australia. One son and his wife were described by the father as "great fools" and "mad with money" – because she decided on moving out of Abbey House into a house of their own!

Dalton had little time for the Irish politicians of his day. The Young Irelanders, he said, had been formed by "a parcel of half-educated priests". These young ecclesiastics, he asserted, would be "minding the pigs were it not for Peel's grant to Maynooth College", and were it not for this same grant they would be "roasting potatoes in the ashes as they were reared". He described William Smith O'Brien and his attempts to rouse the country in 1848 as Don Quixote fighting the windmill. Gavan Duffy was a ruffian who, having found himself too well watched in Ireland, said, "I will try my hand in Melbourne and glad I will be to have a country and to sell it".

Ned and Johanna Hogan, the recipients of these Dalton letters, are brought to life for us by impressive research in Australia by Prof. Fitzpatrick. Historians searching about for local Irish and Australian historical sources will find that the footnotes to this book carry many valuable suggestions. Local and general historians alike have much to learn from it. – *Donal McCartney.*

The Tipp Revival: Return to Glory 1987-94. By Séamus Leahy. (Gill and Macmillan, Dublin, 1985). 216 pp. £8.99.

This is a book that should surely be judged by its cover, which features a blue and gold jerseyed Nick English in full flight, *an sliotar ar bhas a chamáin aige*, the intensity of his gaze unwavering as he leaves the red shadow of Cork's Jim Cashman in his wake. While the story is sprinkled with names redolent of Tipp hurling – Boherlahan, Moycarkey, Tubberadora and Toomevara – its foremost champion grew to fame pucking a lone ball against a gable end in remote Cullen, a spot unsung since the time of Sarsfield's gallop to Ballyneety.

However, it is on the back cover that the real hero emerges. Surrounded by his cohort of gladiators and with the ageless Rock of Cashel as a backdrop, the rubicund face of Michael Keating gleams in the reflected glory of All-Ireland and Munster trophies. Between the covers, it becomes obvious that Séamus Leahy, not surprisingly, lets the greater praise belong to "Babs" Keating. This is a proud book, conceived as the frustration of the "famine" period from 1972 was swept away in Killarney in 1987 by the euphoric realisation that Tipperary were back

in their rightful place and the GAA no longer "half-dressed". Two All-Irelands and one National League victory may not seem an excess of glory; but when one adds five out of eight Munster titles, the contrast with the previous 16 years proved almost indescribable.

The hardest task in chronicling sporting events over a period is to avoid repetition and clichés, a problem which Leahy makes a determined (and generally successful) effort to surmount. But he is relentless in his recording of all scores made by each forward in every game – a valuable resource for true *afficionados* as years go by. The outsider will probably relish more the author's considered reflections on the events and the event-makers. Of the latter, it is Keating whose motivation and methods are most closely observed, the now legendary "Babs" whose skills and personality made such a vivid impact on the game of hurling.

Unfortunate it was that his very affability and relaxed manner led to the celebrated throwaway remark while discussing the impending 1990 Munster final. "Donkeys don't win Derbies" was not intended to denigrate anyone, but the mere whiff of an insult was sufficient to galvanize Leaside players and followers – to such an extent that not only did they win the Munster final but swept on to capture both hurling and football All-Ireland titles in the one year! Leahy rightly stresses the devastating effect a seemingly harmless comment had on Tipperary's successes in Munster. It may be some consolation for Keating to know that his historic aphorism will live on in hurling folklore.

One senses that the author, while lauding Tipp's golden years, feels that he is also recording the end of an era. Just as Kickham concluded with the sad words "Knocknagow is gone", so Leahy regrets the passing of the GAA ambience of yesteryear, the men with the caps and sun-dark faces, their hay saved ere Cork were "bet", chewing on sandwiches by the roadside on Munster final day. In their place we now have slick TV presentation, sponsorship, segregated followers on the terraces (stilling the old-time banter and argument), and crass commercialism in the guise of *Féile* – negating the very principles on which the GAA was founded and forfeiting, as the author puts it, something of far greater value than financial rectitude.

He notices the rise of local soccer teams in rural areas in the wake of massive World Cup publicity, with shouts of *Olé! Olé!* replacing the strains of *Slievenamon*. As far back as 1812, under an alien government, Edward Wakefield observed: "Children, as soon as they are able to follow each other, run about with balls and hurls, eagerly contending for victory". In 1995, Leahy sadly remarks, "the days of seeing a group of children heading for the nearest field with their hurleys simply for 'a few pucks' are gone." Hurling, he warns us, is challenged – in Tipperary as elsewhere. One can only hope (and pray) with Leahy that the sons (and daughters) of Matt the Thrasher will rise to the challenge. – *Diarmuid Ó Murchadha*.

Philanthropy in Nineteenth Century Ireland. By Maria Luddy (Cambridge University Press, 1995). 251 pp. £40 and £17.95 (sterling).

Women in Ireland, 1800-1918: A Documentary History. By Maria Luddy (Cork University Press, 1995). 356 pp. £40 and £17.50.

Whether expressed as the backdoor benevolence of a landlord's wife or in the more structured and formal approach of a reform society like the Irish Workhouse Association, there are a number of intriguing aspects to the whole business of philanthropy. As with the many other varieties of philanthropic expression along a particularly multi-tracked continuum, how might the efforts of philanthropists be measured? The dynamics of the philanthropic project, a sphere of activism that would become associated in a particular way with women, whether as organisers or as recipients, suggests a fruitful subject of study.

In her acknowledgement, retrieval and analysis of the Irish experience in the last century, Maria Luddy in *Philanthropy in Nineteenth Century Ireland* may be credited with undertaking a pioneering role in this regard, not only in identifying issues of significance for women but also in uncovering a wealth of information and sources. And while the study describes the ideas and workings of philanthropists trying to redeem, to reform, to change or to control in the specific contexts of the children's home, the prison, and, perhaps most dramatically, the magdalen asylum, we are led into a discussion that is about more than the immediate operation of such endeavours.

One interesting question, for instance, relates to the configuration of catholic philanthropy, dominated by an increasingly populous female religious constituency to the apparent disadvantage of lay women. Religion, indeed, emerges as a powerful and unifying theme in general and, while on the face of it a secular aspect may be granted to protestant women's organisations, this may be a little over-stated on occasion. Religious motivation (and competitiveness) was pervasive, as indeed the author demonstrates, and the attraction of biblical rhetoric was to prove somewhat enduring, although variation in emphasis among the different societies of whatever denomination will need to be established.

Another recurring theme or idea relates to the question of society's expectations about the role of women. Furthermore – and this is pursued to good effect in her critique of the individual institutions and organisations, religious or secular – Luddy suggests interesting parallels with the structures of patriarchal society. This is an important argument, particularly so in the present study given the extent of female agency, and it is a theme which might have been defined and pursued more fully (perhaps in an introductory section) with a view to establishing, for instance, the shifting nature of expectations about women in the course of the century.

Along with the annual reports of various societies which are favoured in the study, other sources include convent registers, minute books, letters and contemporary journals. On occasion too Luddy refers to the gaps in the records, while the nature of some religious record-keeping suggests that certain information was not written down – issues that would have been worth hearing more about, perhaps in a section on sources.

In *Women in Ireland, 1800-1918: A Documentary History*, Luddy has the opportunity to bring to light a selection of such records. The value of this documentary collection is inestimable, and for a range of interested people. A wide-ranging selection, inclusive of a broad range of experience, this documentary history offers to teachers and to students of history the benefits and immediacy of the primary source. It is in a sense an attempt to democratise access to archival material. The publication is revealing, too, in that it suggests something of the promise of women's history; and, when one bears in mind that written sources tell only part of the tale(s) with, for instance, oral history being particularly useful for groups – or questions – not treated in writing, the scale of its potential becomes more clear.

What is valuable about this collection also is the shape that it will allow the writing of history to take. While the commonality of experiences must be acknowledged, the present collection allows for a consideration of the concept of difference; difference brought about by age, marital status, social class, political allegiance. It is the variety of the experience that is so powerful and one which, if exploited, will allow for complexities to be traced more carefully, contributing a greater dimension to the writing of women's history.

Clearly an amount of organising principles could be used and, as Luddy states in the introduction, the divisions chosen are not to be interpreted as suggesting any such rigid compartmentalisation of people's lives. Organised in four parts – Public and Private;

Education; Work; Politics – the broad range of experience represented in each section manages to transcend any constraints of title although, as the author notes, the first designation (Public and Private) might be considered to be the most conceptually challenging.

The question of context is one area that can be problematic in such collections; can the document stand alone, or how much introductory commentary ideally should there be? The format adopted in this collection provides for introductory comments about the defining theme in each section, along with background information about each individual document and, in addition, footnotes – a careful arrangement which, combined with the comprehensive bibliography, should help to “set up” any interested party.

Of note too is the variation in availability, with some sources being more representative than others. The Haslam document (No. 4) about birth control may be regarded as exceptional, whereas the extracts about infanticide (9a,b,c) represent a type of information that is more available. Also, there tends to be a more private ownership – and control – of information relating to the lives of the literate, better-off classes, as represented in diaries, autobiographies and letters, while significant sources about the lives of the poor are to be found in official reports – a more public source irrespective of the intimacy of the detail.

Luddy is to be congratulated. Both publications are significant works of retrieval and recovery, suggesting important signposts for future developments in the field. – *Mary Clancy*.

John Chartres: *Mystery Man of the Treaty*. By Brian P. Murphy (Irish Academic Press, 1995) 189 pp. £24.95.

It is not often that one can open a review of a book on modern Irish history by describing it as the story of a double agent. Admittedly, on the evidence so carefully presented by Fr. Murphy, this claim may not be fully substantiated. But the author missed meeting several contemporaries of his subject, whose opinions this reviewer can now only offer at second-hand. Yet Fr. Murphy would admit that not even the National Archives or the UCD Archives (or both) always tell the whole story.

It is now some 30 or more years since District Justice Michael Lennon used to regale us in the then cramped quarters of the State Paper Office with his reminiscences of the assortment of odd characters in the Sinn Féin movement in that movement of 1913-1923. He specialised in unsavoury stories of the Englishmen in that movement. His views on Erskine Childers (the elder) were unprintable, and his recollections of John Chartres nearly so. When he moved on to James Pearse the sculptor, or told how the Christian Brothers of Synge Street narrowly escaped having James Augustine Joyce as a pupil, he was clearly on home ground and quite entertaining. Himself a minor actor in the movement, Lennon had been permitted to resign early from the Bench rather than face dismissal for an unfortunate if spontaneous remark in an IRA case. Neophytes (like this reviewer) in the SPO were inclined to scoff in disbelief at Lennon's oral memoirs. How wrong we were I have often since come to realise.

However, one need not rely on such an eccentric for the belief that John Chartres was a double agent. At a book launch in Dublin in December 1967 Maire Comerford (who nearly became Chartres's secretary) stated that she was convinced that Chartres had fooled the entire Sinn Féin-Free State establishment and was a British agent. Some years earlier, in one of his weekly sessions in the Princes Bar beside the Capitol Cinema (both now demolished), Collin's first biographer, Piaras Beaslai, told his audience he was of the same opinion, and that his suspicions had first been aroused when, on going through Collin's papers, he had found that all Chartres's letters had been destroyed. It might also be suggested that a careful reading-

between-the-lines of Henry Mangan's articles in the *Irish Independent* of 1935 (whose title the publishers 'borrowed' for this biography) shows that Mangan too had seen through Chartres. If this theory be correct, it means that the originator of de Valera's pet idea of external association was a British spy!

This is a most readable and carefully researched biography by a historian who has made this period his own. Tipperary readers will be quick to spot that the Sean Traynor of the Tipperary IRA should be Sean Gaynor, but perhaps less quick to spot that the J. A. Burke on p. 27 is none other than Tipperary's Seamus Burke, later a Minister in the first Cosgrave government. They may be as mystified as this reviewer about the circumstances in which in 1923 Chartres wrote an article on Arthur Griffith in, of all places, the Clonmel *Nationalist*. The J. O. Byrne of pp. 77 and 82 is in reality John O'Byrne, the future Attorney General and Supreme Court judge. – *Marcus Bourke*.

Shorter Notices

Records of the Four Tipperary Septs. By Martin Callanan (Jag Publishing, 1995), 180 pp. £16.50 and £9.99.

This is a reprint of the well-known collector's item, first published in 1938. The author, who was a medical doctor in Thurles, died in 1941 and this reprint is no monument to his memory.

Using a range of largely published sources such as Irish annals, genealogical material, and fiants, together with unpublished material from the Irish Record Commission, Callanan gives an account of the O'Kennedys, Ryans, O'Dwyers and O'Meaghers, families influential in the baronies of Ormond, Owney, Kilnamanagh and Ikerrin respectively. The most interesting materials used by the author were the mainly seventeenth century investigations or inquisitions into the tenurial positions of various leading family members.

Structurally, Callanan's book was something of a mess, more a compendium of fragments of family history than any kind of coherent narrative. As was all too common in such books of the period, references to sources are either absent or misleading. For example, there is nothing to tell the reader that the 1608 inquisition regarding William Ryan of Solohead, taken near Cashel, is available in R.C. 4/10 (National Archives), or that the information reproduced on pp. 71-2 is available far more comprehensively in the published patent rolls of James I.

But then, this reprint is provided with no modern editorial matter. Even the brief note on Callanan is misleading. This reviewer would very much like to know where Callanan's published history of the barony of Ellogarty (sic) may be obtained. Notes towards such a history are among Callanan's papers in the N.L.I.

All that is done to aid a modern reader plough through this work is a table of contents and a map "lifted" from the published Civil Survey of the county. Apart from the glaring misprint on the back cover, the most extraordinary example of carelessness (the kindest interpretation) is that this reprint was published with the author's title changed. '*Record of the Four Tipperary Septs*' is not O'Callanan's '*Records of Four Tipperary Septs*'. (What for example, would the O'Briens or Hogans make of this?)

One can only hope that if in future years, the work of those currently writing about the county is disinterred, the bones are more kindly treated. – *Denis G. Marnane*.

Tipperary: A Treasure Chest. Compiled by Elaine Burke Houlihan; consulting editor Donal A. Murphy (Relay Books, Tyone, Nenagh, 1995), 204 pp. £6.95.

In several respects this is one of the most attractive books to come out of the county for some years. Visually and technically – both vital factors, as this reviewer has learned the hard way – it is a delight to the eye, and for that credit goes to Fiona O'Brien and Margaret Cahill as much as to the editor and the printer. Published last October well in time for the Christmas season, it is probably sold out by the time this short notice appears – and if so, deservedly so! The subtitle tells it all – “humour and pathos; love, war and death; characters and scenes of yesteryear; sporting cameos” – all from within the two Tipperarys. There is a strong sporting bias, but also some very solid history, including two fine original essays each by “Daniel” Grace and Nancy Murphy. Elsewhere one will discover Gen. Sir William Butler, “Peg” Rossiter, Michael Coady, Fr. James Feehan, Thomas MacDonagh, “Des” Marnane, Seamus Leahy and that tragic Young Ireland figure, Richard Dalton Williams; astonishing value at the price. – *Marcus Bourke.*

A Parish History of Borrisokane. By Eamon Slevin. (Borrisokane Historical Society, 1994). 212 pp. £10.00.

The compiler of this collection of miscellaneous local information admits that it is not a definitive history of his town or parish. For all that, he has performed a useful service in bringing under one cover most (perhaps all) that is known about Borrisokane from earliest times. That last said, as the editor of a local journal who has insisted on the inclusion of archaeology in every issue (so far!), one regrets the omission of any proper archaeological data in Mr. Slevin's book. In every other respect, however, he has catered for most aspects of local history, covering placenames; hurling; tower houses (disguised as usual as “castles”); hedge and later schools; horse-racing; the homes of the gentry; ballads and poems; a separate chapter of “Bits and Pieces”; and that unavoidable ingredient of books like this (as if to remind us how recently we became civilised), notable crimes of the nineteenth century. Many hands (and pockets too) have gone into producing this publication; 35 people gave photographs, accounting for the unusual number for such a book, and the number who supplied information or became sponsors runs into hundreds. – *Marcus Bourke.*

The Old Church and Graveyard: Templemore. By William J. Hayes (Sister Áine Historical Society, Templemore, 1995). 141 pp. £5.00.

Only in recent years have genealogists and local historians begun to exploit properly the rich sources in once neglected cemeteries. This book, by one who has made himself expert in the field (or plot?), is a model of what a historical guide to a graveyard should be. The author has extracted the maximum information from a site dating back seven centuries which gave its name to the nearby town. Complete with graphs, family trees, drawings, carvings, site-plans and photographs, this account of the actual interments is profusely supplemented by registers, directories and other sources – and even has a 200-name index. Here are a link with the first Governor General of Canada, the grave of the first Fenian Centre in Templemore, 18 Carden tombs (close to the church, as some of their occupants badly needed to be), 13 Wellington tombs, the oldest known tomb in Tipperary of a post-Reformation priest, the grave of a major in the Catholic Confederate forces who survived 1641 to fight 50 years later at the Boyne – as well as the humbler (?) Ryans, Mahers, Lanigans, Hallorans, Leahys, Bourkes, Cahills and many others, some unmarked. – *Marcus Bourke.*

Limerick Lace: A Social History and a Maker's Manual. By Nellie Ó Cléirigh and Veronica Rowe. Colin Smythe (U.K.), 91 pp. Stg £8.95.

Nellie Ó Cléirigh of Clonmel, contributor to this Journal and expert on Carrickmacross lace, describes the evolution of the Limerick lace industry in Ireland, which provided much employment for women in the last century. Nuns were very involved in its growth throughout the south of Ireland. Families such as the Bagwells founded lace-making and embroidery industries. Thurles and Cashel were both centres for Limerick lace, which is still produced in the Good Shepherd Convent, Limerick. Veronica Rowe, textile designer and member of the Arts Committee of the R.D.S., recounts the invaluable contribution made by her grandmother, Florence Vere O'Brien. Her information comes from her letters, journals and press cuttings. The book is enriched by beautiful illustrations, many taken from the authors' own collections. – *Mary Guinan-Darmody.*

Éadbhard Ó Dufaigh: 1840-1868. Le Pádraig G. Ó Laighin (Coiscéim, 1994). 127 lch. £4.00.

Saolaíodh Éadbhard Ó Dufaigh i mBealach an Doirín sa bhliain 1840. Naoi mbliana déag a bhí sé, agus é ag obair mar bhuachaill siopa i mBaile Átha Cliath, nuair a cuireadh faoi mhóid Bhráithreachta na Poblachta é. Idir 1859 agus 1868, bliain a bháis, ba bhall tábhachtach des na Finíní é. Eagraí cumasach ab ea é, agus tá sé ráite gur mheall sé suas le fiche míle fear isteach sa ghluaiseacht. I gcaitheamh an ama seo go léir, bhí galar na heitinne ar Ó Dufaigh. Bhí an tsláinte go dona aige nuair a gabhadh é, agus nuair a cuireadh chun trialach é i mí na Bealtaine 1867. In ainneoin na drochshláinte a bhí air, gearradh téarma príosúin cúig bliana déag air. Cuireadh go Pentonville é – áit a bhí níos measa ná an *Gulag Archipelago*, dar leis an údar, agus as san go Millbank, marar cailleadh é ar an 17 Eanáir 1868. Tugadh a chorp ar ais go Baile Átha Cliath, agus cuireadh é i Reilg Ghlas Naíon.

Cuntas dea-scríofa, inléite atá sa leabhar so. Tá a chuid foinsí curtha i láthair go slachtmhar ag an údar, foinsí a léiríonn an taighde cúramach atá laistiar den saothar. Ní miste a rá, áfach, ná taitneoidh an leabhar le lucht athbhreithnithe! Go deimhin, is mó de bhlás na scéalaíochta ná de bhlás an doiciméid stairiúil atá air; is scéal laochais é agus is scéal rómánsúil é chomh maith, agus tá stíl na hinsinte dá réir. (Bhí Ó Dufaigh geallta le Máire Ní Laoghaire, deirfiúr Sheáin Uí Laoghaire, an Finín cáiliúil ó Thiobraid Árann. Cuirtear an bheirt i gcomparáid le Diarmaid agus Gráinne na Fiannaíochta!) Tá dearadh an leabhair le moladh. – *Pádraigín Riggs.*

The Creation of the Dáil. Edited by Brian Farrell (Blackwater Press, 1994), 177 pp. £9.95.

This is a slim volume of ten essays based on RTE's Thomas Davis lectures to mark the 75th anniversary of the First Dáil. Aimed at a non-academic audience, it would make an ideal introduction to a more high-brow work like that by Prof. Arthur Mitchell reviewed in this Journal. Most of the essays run to about 15 pages or perhaps 5,000 words, so that no topic can be treated in great depth. But since every contributor is an expert in his/her field, the result in each case is a model of compression. Amongst the contributors are Prof. Joseph Lee of UCC and Prof. Eunan O'Hallpin of DCU. Topics covered include Sinn Féin's progression from dual monarchy, the 1918 general election, "free women in a free nation", the Dáil courts and local government in the underground regime of 1918-1922. Among the almost unavoidable proof-reading errors are two in Dr. Farrell's source-list – "Marie" Comerford for "Marie" and "Clark" for Joe Clarke. – *Marcus Bourke.*

Hanna Sheehy Skeffington. By Maria Luddy (Dundealgan Press, Dundalk, 1995). 63 pp. £4.50.

This is the third book in a year from the pen of the indefatigable Clonmel historian, now for some years on the academic staff of the University of Warwick. Although born in Co. Cork, Hanna Sheehy grew up at Loughmore near Templemore, where her father David Sheehy MP owned a flour mill. Hanna became the wife of Frank Skeffington, the pacifist and feminist activist who was shot out of hand by a British military officer in Easter Week 1916. She went on to become a public figure in her own right, although her husband's murder shaped the rest of her long life. While she was a leading feminist all her life, she was unusual in several respects – a lifelong republican (briefly even a member of Fianna Fail), an opponent of the 1937 Constitution because she felt it down-graded women, a Sinn Féin member of Dublin Corporation and a teenage acquaintance of James Joyce. Several times a visitor to the United States, where she spoke at 250 meetings in 18 months and met President Wilson, to Russia (once) as a delegate from the Friends of Soviet Russia, to Britain where she met Asquith, she stood for the Dáil at the age of 56 and had the unenviable distinction of being jailed for her beliefs in three countries. A bonus for the reader of this brief but comprehensive biographical sketch is the skilful way in which Maria Luddy fits her subject into her (often confusing) political and social background. This is No. 5 in a projected "Life and Times" series planned by the Historical Association of Ireland. – *Marcus Bourke*.

Immortal Dan: Daniel O'Connell in Irish Folk Tradition. By Ríonach Uí Ogáin (Geography Publications, Dublin, 1994), 260 pp. £9.55 & £19.95.

The first thing to say about this book is that it is not a translation of the same author's earlier work *An Rí Gan Choróin* (Clóchomhar, 1984), which deals with the same subject-matter. There are two main differences between the studies in English and Irish. *An Rí Gan Choróin* is richer in verbatim examples of the types of lore collected about Daniel O'Connell than is 'Immortal Dan', which chooses a representative sample of the oral traditions (some from co. Tipperary) and supplies them with translations in English whereas *An Rí Gan Choróin* provides more examples of the lore itself, 'Immortal Dan' goes much further in supplying the historical context from which the folklore arose and also in evaluating the historical value of the various genres of folklore which give us this picture of the most popular folk hero in Irish oral tradition.

Ríonach Uí Ogáin's work is the most detailed study we have of lore about an historical figure in Ireland. It examines the links between history and folklore by analysing historical lore, songs, tales and anecdotes. In doing so it demonstrates both the similarities and differences in the images of The Liberator which we find in documentary sources and in the oral tradition. The author demonstrates how the oral tradition functions on a number of levels, sometimes working on an historical level and sometimes providing us with important information on popular feelings and attitudes to O'Connell, finishing with an examination of his emergence and role as a folk hero.

This is an excellently produced and scholarly work, well illustrated with maps, photographs and reproductions of contemporary documents, carefully footnoted and indexed. The author does not allow the academic apparatus to come between the reader and the subject matter.

The welcome publication of Uí Ogáin's work in English will make it even less excusable for writers from other disciplines to ignore the range and richness of the information and insights available in the oral tradition. – *Cathal Póirtéir*.

For the Record . . .

The three books briefly described in this section are books which have not been offered or requested for review, but the publication of which is felt worthy of record in this Journal. The second and third are genuine sources of genealogical material.

Tipperary Town & District: A Photographic Record. Compiled and published by Gerard Riordan, Tipperary, 1995. 87 pp, paperback, £10.00.

Printed by the *Kilkenny People* (since, sadly there is now no printer in Co. Tipperary to do such work), this is an evocative and high-quality collection of over 200 photographs (mainly of events and people), covering roughly the period 1850-1950. A first edition of 300 numbered copies was understandably sold out, but it is understood that a second is being planned – which may have appeared before this paragraph itself does! – *Marcus Bourke*.

The Gravestone Inscriptions of Emly. Edited by Michael O'Dwyer (New Emly Press, New Orleans, 1993). 61 pp, paperback, no price stated.

Presumably published by migrants to the U.S. from the county's most westerly village, this is a carefully compiled and illustrated record of every tombstone in Emly graveyard, site first of an ancient monastery and later of the cathedral from which the present Catholic archdiocese takes its name. Record in numbered rows, the book contains an invaluable 20-page index at the back and at the front a plan of the cemetery itself. – *Marcus Bourke*.

The Stapletons of Drom, alias Font-forte, Co. Tipperary. By Rita Ryan-Hackett (17 Cherry Court, Killiney, Co. Dublin, 1995). 150 pp, hard-cover. £27.50.

This family history of an Anglo-Norman family which originated in 11th-century Yorkshire has drawn on material in at least five countries. It should form an ideal background for any Stapleton compiling his or her own family tree. – *Marcus Bourke*.



Co. Tipperary Historical Society

Co. Tipperary Historical Society was founded in 1987. Since then it has published the *Tipperary Historical Journal* each year, a total of 9 – 1988, 1989, 1990, 1991, 1992, 1993, 1994, 1995 and 1996. Copies of these Journals are still available at £10.00/\$20.00 each (plus £1.00/\$5.00 p/p).



Membership of the Society costs £10.00/\$20.00 per annum. This entitles members to a copy of the Journal, posted pre-launch, along with any Newsletters published and free admission to all talks sponsored by the Society. To subscribe, simply complete this form and return it, with appropriate fee, to:

The Treasurer, Co. Tipperary Historical Society, Co. Library, Castle Avenue, Thurles, Co. Tipperary, Ireland.

NAME _____

ADDRESS _____

I would like to subscribe for the following year(s) 1997..... 1998.....
1999.....

I enclose £10.00/\$20.00 for each year, a total of £/\$

I would like to pay my membership by Standing Order. Please process the Bank Order below.

To the Manager _____

Date _____. Please deduct from my/our Account No. _____
the sum of £10.00, and thereafter the sum of £10.00 each year on the 31st
March until further notice.

SIGNED _____

Name on Account (Block Capitals) _____

CREDIT TO TIPPERARY HISTORICAL SOCIETY A/C No. 336 400 49 AT
ALLIED IRISH BANK, THURLES, SORT CODE 93-53-01.