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## An Illustrated History of the Ancient City of Galway.

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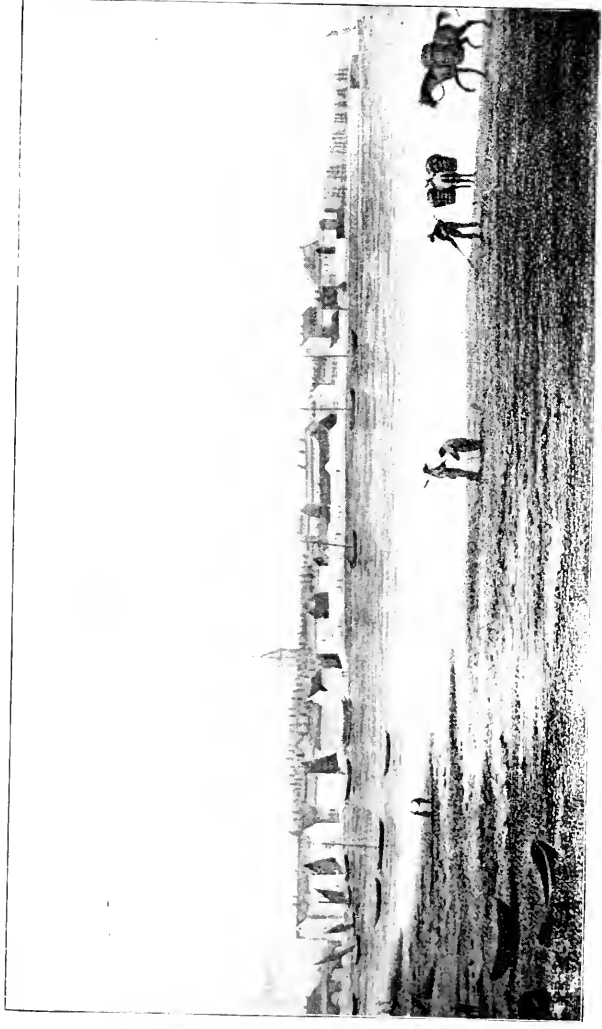
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GALWAY.  
PHILIP O'GORMAN,  
PRINTER AND PUBLISHER,  
1901.



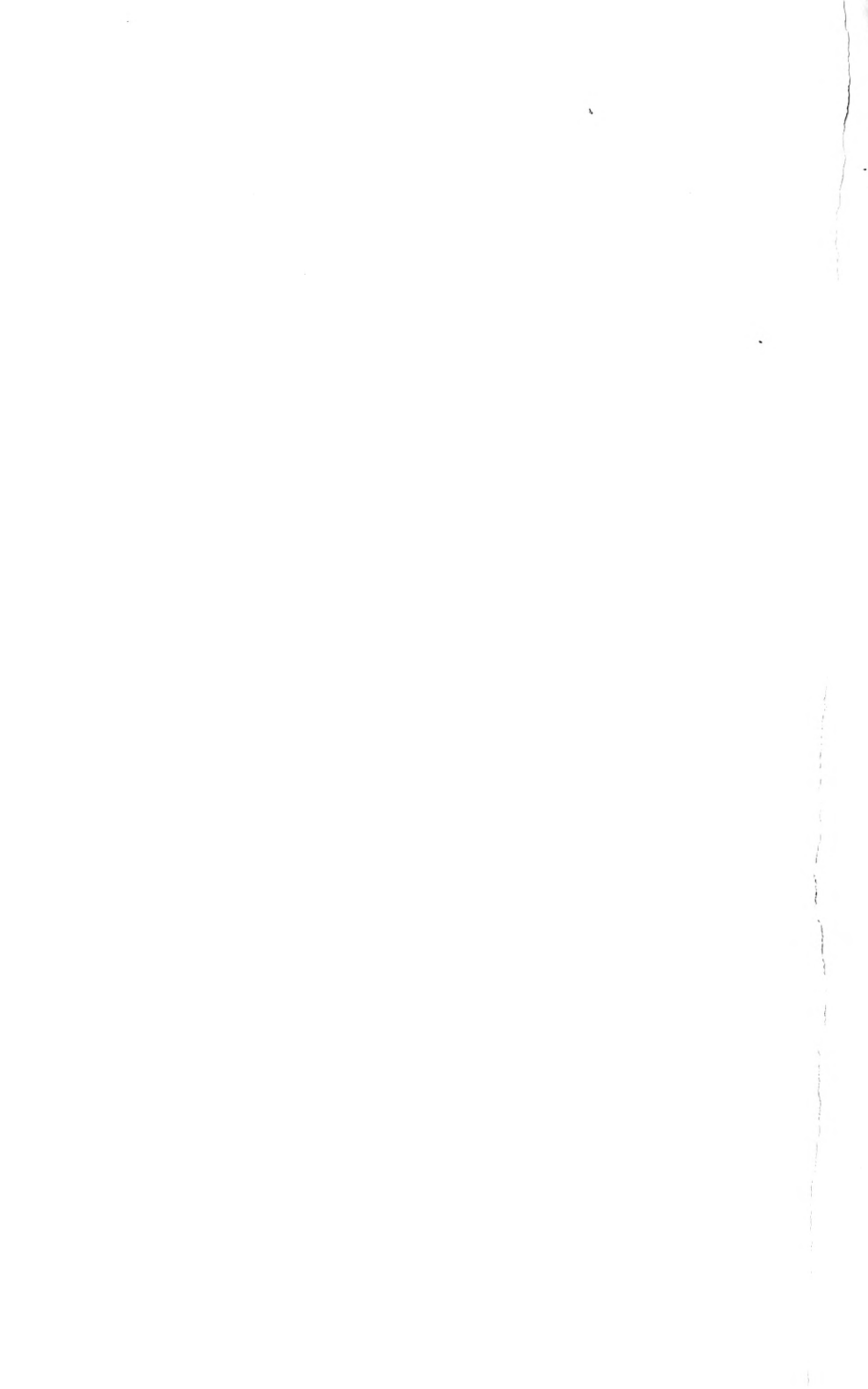


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Photographed from Hardiman's History by Hill, Galway.

*GALWAY IN THE YEAR 1820.*



## THE PREFACE.

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THIS Publication, as its Title and Frontispiece indicate, is an illustrated Souvenir of The Ancient City of Galway.

Going back some four centuries, and standing on the vantage ground of the Augustine Abbey, which then occupied an elevation on the south side of the Town, one might obtain a view of the old seaport as it appeared to the Austin Friar looking out from the porch of his Monastery in the Reign of Henry VIII., somewhere about A.D. 1512. From that date upwards to the earliest beginnings of which there is any record, and downward thence to the present year of grace A.D. 1901, we shall take a brief survey of this ancient emporium of the West, and shall try to render attractive and interesting the story of its fortunes, its vicissitudes, and civic life. Considering the ephemeral nature of the causes which have led up to the enterprise, the project does, no doubt, seem ambitious. But the stigma of neglect and social decadence met us at every turn, and we felt that we had a duty to perform.

For (and let this be the prophet cry of the apologist) a people unmindful of its past is self-doomed to oblivion, and he that would not stay the vandal hand of the modern iconoclast is delivered over to a shame that will never die. Dream faces are those relics of the ancient time, 'gainst the apathy and dulness of an age whose exploits are not distinctively heroic, nor unselfishly Christian visions of warning, of retribution, or of hope.

Save them from the desecrator, and, ere they vanish quite, catch their expression, fix it and treasure up the memory of it for those from whom the future will exact like reverence.

This is nature's own precept. We are but links in the chain. It is ours to bring together yesterday and to-morrow, and to make prevail the unity of type to which we belong. Enshrined in those heirlooms are the character and passion of the olden time, and not unfrequently we recognise amongst the rest some family likeness which appeals to our ancestral instincts, and evokes in us the sentiment of filial veneration.



**DEDICATION.**

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This work, produced on the occasion of the Great Augustinian Bazaar held in Galway in August, 1901, is respectfully dedicated to the memory of James Hardiman, the great Historian of Galway, who laid the foundation stone of St. Augustine's Church, Galway, and from whose excellent work much valuable information has been obtained for this publication.

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**Editorial Notice.**—The front cover design is by M. J. Tighe, M.R.I.A, and represents an Augustinian friar drawing aside a curtain from the doorway of the old Church in Forthill, and disclosing a view of Galway.

The illustrations are, owing to a great rush to have the work published by the 5th of August, scattered rather indiscriminately through the different articles.

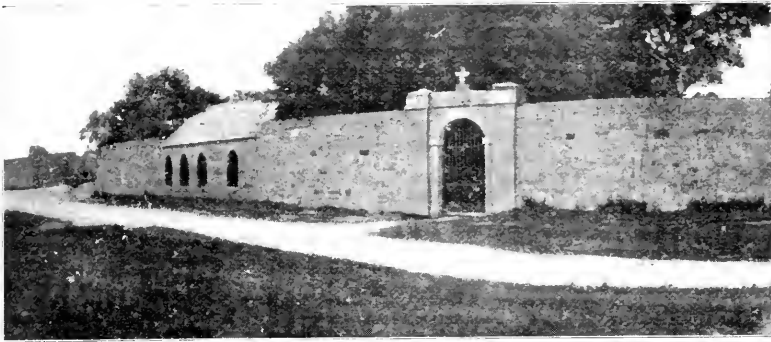


Photo. by Hill, Galway.

VIEW OF FORTHILL ON THE OUTSIDE SHOWING ENTRANCE GATE  
AND MORTUARY CHAPEL.

## Forthill Cemetery;

### Site of the ancient Abbey of St. Augustine.

—y *Rev. D. TRAVERS, O.S.A.*

the south of the ancient city of Galway, on an eminence overlooking the town, and commanding an extensive view of one of the finest and most picturesque bays in Europe, is situated a very old and historic cemetery. This old cemetery, crumbling almost to destruction, seems even to the most casual observer to possess no feature of particular interest, and so the visitor, having managed to decipher some of the inscriptions on the more ancient of those monuments, which in ages that are passed were raised by loving hands to the memory of their dear dead ones, retraces his steps to the city, but little impressed by what he saw, and probably unwilling to include amongst Galway's interesting sights this ancient burial place of the dead.

The interest, however, attached to this historic spot does not consist in the outward shell of shapeless graves and tottering tombstones, which meet the eye on every side, and serve rather to repel than attract, but must be looked for, and can alone be

found in its connection with the past. Throughout the length and breadth of Ireland are the ruins of many old castles and abbeys, which though externally presenting no more interesting or attractive feature than this old cemetery, are nevertheless, owing to the grand traditions to which their now crumbling stone work once bore witness, very centres of attraction, and form holiday haunts for tourists and those who have leisure, not only to dwell upon the past, but to stand on the very ground which gave birth to its sacred memories. Like to such sacred temples of antiquity, Forthill—for such is the name of the old cemetery of which we speak—is, too, a place of interest, and ought to be a centre of attraction; for not only the stones, but even the very air that surrounds it, is impregnated with the grandest and most sacred traditions.

Owing to these traditions, Forthill, in spite of its uninviting appearance, is indeed an interesting and sacred spot to the people of Galway; and as the true Galwegian threads with reverence on its holy soil, and picks his steps amongst its tottering tombs, his memory translates him into the past, and he cannot help feeling that he loves the ground on which he stands. He loves it not so much because here lie buried the grandest and noblest families of his ancient town, nor yet because here are laid to rest those noble patriots, who in centuries that will never return, loved their city and died with honour in its defence; but for another and more sacred reason,—because buried deep beneath its soil are the remains of the oldest and most historic churches in the county. As his memory dwells on this interesting fact, he contemplates the tottering tombs and shapeless graves to which he has already alluded, but carried away in spirit, sees rising on the ground the massive and beautiful Church of St. Augustine, in which his ancestors loved to pray, within the walls of which the Holy Sacrifice was so often offered, and from whose belfry the vesper bell so often called the faithful to evening prayers. It is the history of this old church of the past which gives Forthill its chief historic value. This old cemetery is indeed historic, inasmuch as it is the site of a very old and historic church.

Regarding the age of Forthill it is impossible to say anything very definite, as nearly all the more ancient documents were either lost or destroyed in penal times, and from the few which now remain but a very meagre history indeed can be gathered. That it existed in the year 1500 A.D. there cannot be any doubt.



On the slab over the door is the following inscription :—

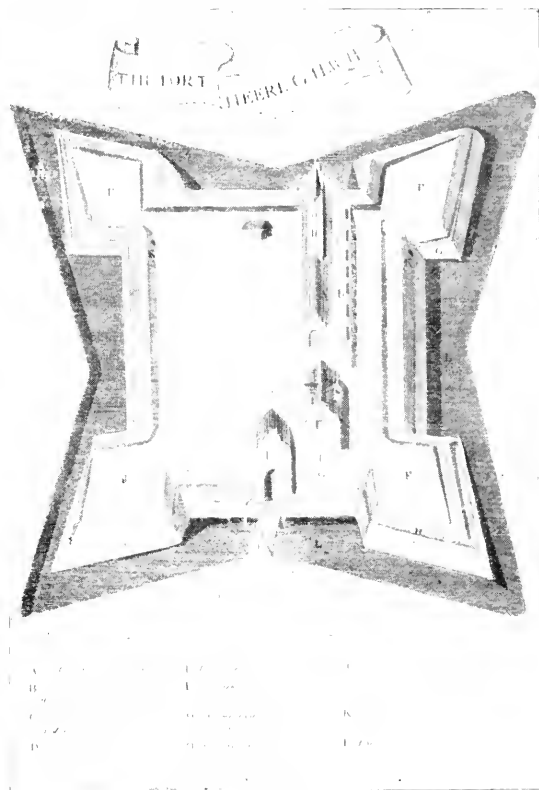
HOC CEMETERIUM DIVO PATRI AUGUSTINO,  
DEDICATUM APERTUM EST ANNO DOMINI  
1500, AMPLIFICATUM ET ORANTUM FUIT  
ANNO DOMINI 1852, BEATI MORTUI QUI IN  
DOMINO MORIUNTUR,

which translated into English is—“This cemetery dedicated to our holy Father Augustine, was opened in the year of our Lord 1500, and was enlarged and renovated in the year of our Lord 1852. Blessed are the dead who die in the Lord.” There is reason, however, to believe that this cemetery existed, if not from the very foundation of Galway, at least for nearly 300 years before the date assigned on the above mentioned slab. It does not of course follow that during all that time it was a public cemetery, and most probably the date 1500 A.D. represents the time when it was first opened as a burial ground to the general public. Tracing its history from the year 1500, we find it to have been subjected to many vicissitudes, and of such an extraordinary nature, that its present existence as a Catholic cemetery can only be attributed to a wonderful Providence.

Towards the middle of the 16th century, most likely about the year 1538, it was, together with a large portion of the lands attached to the Augustinian monastery, seized and confiscated by order of Henry VIII. The deed of confiscation did not, however, forbid its use as a cemetery, and for many years afterwards the Catholic population had free access to it for the purpose of burying their dead. In 1551, however, the Protestant party presented a memorial to the King asking that the cemetery attached to St. Augustine's monastery be granted to them for the augmentation of divine worship, and the more ample support of the warden and vicars. Although the King granted the petition, still the Catholic party, which was by far the more numerous, insisted on their rights, and refused to regard any others than the Augustinian Friars as the rightful owners.

A worse fate still awaited St. Augustine's cemetery, or the Abbey Hill as it was then called, and the awful crime of desecration was to be added to that of unlawful confiscation. In the year 1600 the Lord Deputy of Galway, fearing an invasion by the Spaniards, and recognising the advantageous position afforded by the hill on which the cemetery stood, ordered the graves to be levelled, the tombstones to be removed or buried beneath the soil—in a word, the cemetery to be completely effaced, and a fort

erected on its site. Hardiman gives the following account :—  
 “ In the year 1600 the Lord Deputy Mountjoy caused the town to be put into a state of security, and furnished with men and arms; and perceiving the advantageous position afforded by the hill on which the monastery of St. Augustine stood, he laid the foundation of a fort on that eminence, within two hundred yards



Photographed from Hardiman's History by Hill, Galway.

FORTHILL CEMETERY IN 1603, SHOWING FORTIFICATIONS AND  
 POSITION OF ST. AUGUSTINE'S ABBEY.

of the walls, which completely commanded the town and harbour, and afterwards became one of the most considerable fortifications in the kingdom. . . . The fort being at length finished, Sir Thomas Rotheram, knight, was appointed Governor on the 8th of May, 1603. His patent recites that the king, as

well for the punishment of his evil subjects, as for the defence of his good and loyal ones, residing in the town of Galway, and St. Augustine's fort, near adjoining, thought it very necessary that some meet person should be appointed commander of the said fort, and of all such companies thereof, horse and foot, as were there, or should thereafter be sent to reside there." From this time forward the place became known as St. Augustine's Fort, or simply Forthill.

During forty years the fort was occupied by the military, and during that time many were the atrocities committed within its walls. This state of things, however, could not last, and a day of vengeance came at length. The townspeople could no longer endure the abuses and outrages of the defenders or occupiers of the fort, and in the year 1643 took up arms in defence of their religion and liberty. They surrounded the fort, cut off all means of communication by land and sea, and thus depriving the defenders of all supplies, compelled them to surrender and yield up the fort. Captain Willoughby, who defended it, used every means to placate the confederates, but all in vain, and so on the 20th of June, 1643, he signed the articles of surrender, and delivered up one of the most important fortresses in the kingdom, which soon afterwards, by order of the Supreme Council, was completely demolished. The rejoicings in Galway, says Hardiman, "on the surrender and demolition of the fort, were excessive. Public prayers and thanksgiving were offered up for this signal event and happy deliverance from its troublesome and dangerous neighbour." Once again Forthill was restored to its rightful owners. Once again the Augustinian Friars threw open its gates to the faithful, and once again it became the last resting place of the dead. From this time to the present day it suffered no further desecration, and still continues to be used as a cemetery. It may appear strange, and at first sight inexplicable, how it is that a cemetery dating back so far contains no monument more ancient than the year 1745. Yet there is nothing strange in this, and to use the words of the great historian, "it does not, for very obvious reasons, contain any monument of antiquity." In the first place, in the year 1600, when the cemetery was turned into a fort, all the then existing monuments were either destroyed or buried beneath the fortifications. In the next place, shortly after the restoration of the cemetery in the year 1643, troubled times again broke out, and Catholics feared to venture far outside the walls of the town, and when they did so were content to

bury their dead in peace, without raising any monument which might betray themselves and cause the resting place of their beloved ones to be desecrated. It was only towards the middle of the 17th century that one more spirited than the rest of his townsmen mustered up sufficient courage and boldly erected a monument within the walls of Forthill. This monument is now the oldest to be found in the cemetery, and bears the following inscription :—

WE EARNESTLY BEGG DEAR CHRISTIANS TO SAY ONE AVE MARIA FOR THE SOULS OF JOHN BODKIN, OF ANNAGH, HIS WIFE, MEGG BLAKE OF ARDFRY, AND THEIR POSTERITY. THIS IS THE FIRST TOMB MADE IN THE ABBEY, IN THE YEAR 1745.

This old tombstone may be seen at the present day on the upper part of the cemetery, on the left hand side from the entrance. For nearly 100 years before this tombstone was erected, and for nearly three quarters of a century afterwards, the Augustinian Fathers, who were banned and looked on as outlaws, were unable to see that their cemetery was kept in a fitting condition, and so it gradually fell into a state of the greatest disorder, so much so, that in the year 1811 a Protestant gentleman—a Catholic dare not do it,—out of reverence for the dead, enclosed it with a stone wall, and erected a handsome gate at the entrance, with the following inscription :—

THIS BURIAL-GROUND INCLOSED AT THE EXPENSE OF ROBERT HEDGES EYRE, ESQ., AS A MARK OF RESPECT AND ESTEEM FOR THE INHABITANTS OF THE TOWN OF GALWAY, IN AUGUST, 1811.

From this time forward nothing more appears to have been done to it until the year 1852, when mainly through the efforts of Dr. Killeen O.S.A., and Fr. McDermott, O.S.A., it was enlarged, renovated and surrounded with the massive wall which now encloses it.

At the present day Forthill, viewed from the outside, especially in the summer time, when the trees are covered with foliage, presents a very respectable appearance indeed. On the inside, however, a different state of things exists, and like many other ancient cemeteries throughout Ireland, Forthill presents a very dilapidated appearance, a condition which must chiefly be attributed to the very bad arrangement adopted in the first instance in allotting the graves. There is reason, however, to believe that a better state of things awaits Forthill, and that in the near future it will be entirely renovated, as the Fathers of the present community are anxious to put in a fitting condition a place so sacred, so interesting, and so historic.



Photo by Hill, Galway.

INTERIOR OF FORTHILL. UPPER PART OF CEMETERY.

*[Here stood the Old Abbey of St. Augustine.]*



Photo by Hill, Galway.

INTERIOR OF FORTHILL. LOWER PART OF CEMETERY.



# The Ancient Abbey of St. Augustine, Galway.

*By Revd. D. TRAVERS, O.S.A.*

**I**N the preceding pages we have taken a glance, as far as space in the magazine, as well as the material to hand, would permit, into the history of that old cemetery which in its early days was known as the Abbey Hill, but is to-day unknown except by the familiar title of Forthill. It may be recollected that in the course of our many remarks on this interesting subject, we mentioned that the chief historic value of that ancient cemetery consists in the fact that it is the site of a very old and historic church—the venerable Abbey of St. Augustine. It is of this old church we intend to speak in the following pages, and hope as we turn over the pages of its history, to unearth some facts of such an interesting nature as will endear even still more to the people of Galway the spot on which the ancient abbey stood.

The date of the foundation of the first Augustinian monastery in Galway is a matter which lies open to a great deal of controversy, and which in the absence of any really authentic documents, it is altogether impossible to fix. It would seem, however, on good authority—that of Allemande—that early in the 13th century, a church and monastery for the hermits of St. Augustine was built by the Bermingham family, near the site of the present Forthill cemetery. If such be the case, and there is good reason to believe that it is, then an Augustinian monastery was the first religious house erected in Galway, and the sons of the great Augustine were the first religious who settled in the old "Citie of the Tribes."

Be this, however, as it may, we know for certain that in the year 1508, on the site of the present Forthill—on the level piece of ground in the upper part of the cemetery—a handsome monastery and church were built for the Augustinian Friars by Margaret Athy, wife of Stephen Lynch Fitz-Dominick *Dubh* (who was

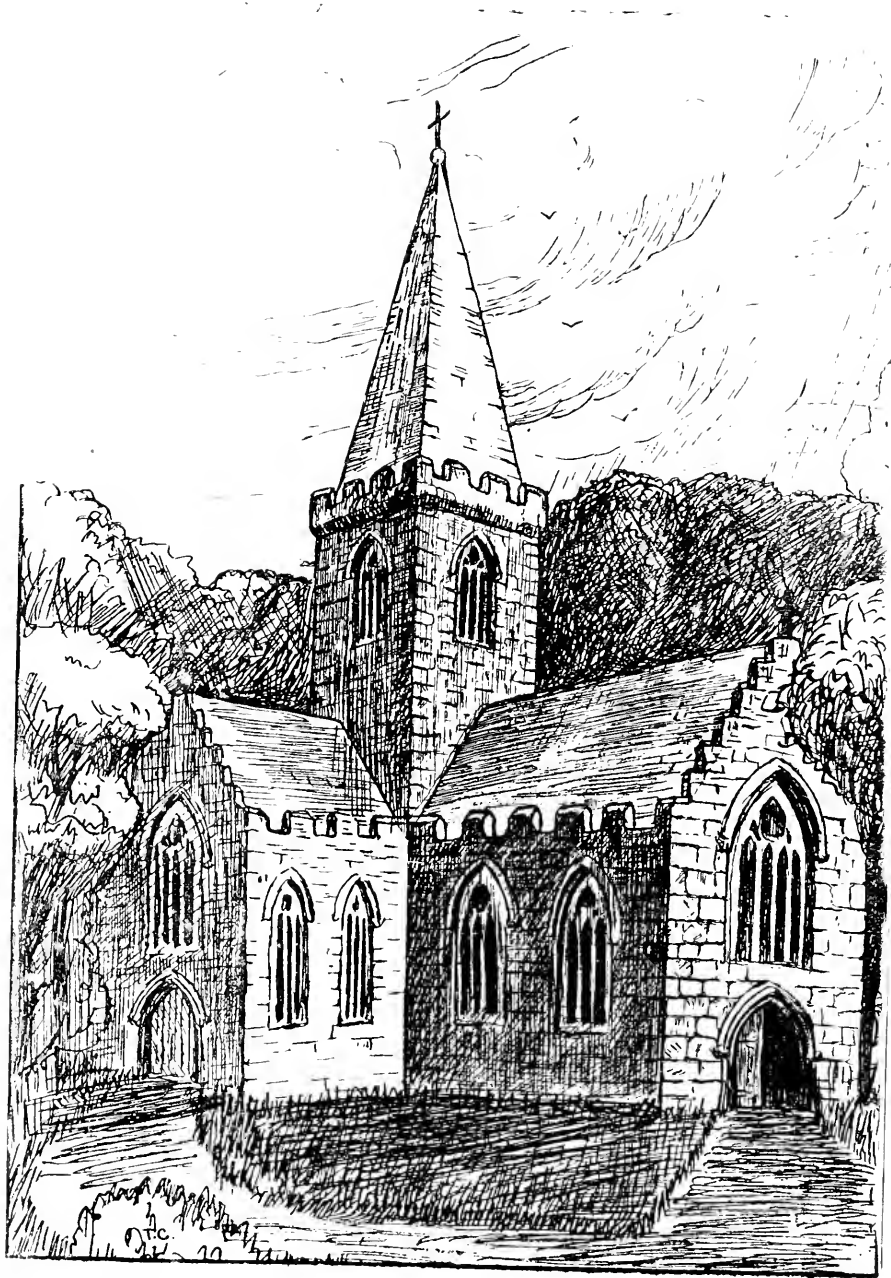
many years Mayor of the town). Most likely the ancient structure built by the Bermingham family had about this time fallen into decay, and become unsuitable as a place of worship for the public or a habitation for the monks; and so this pious lady, anxious to honour God by raising a temple in His Name, and providing suitable accommodation for His servants, erected the Abbey of St. Augustine, which now alas! is no more. It was during her husband's absence in Spain that she undertook the glorious work. In the ancient annals is the following account:—

“This monastery was commenced by the pious founder during her husband's absence in Spain. The church and steeple having been finished before his return, he was surprised, on entering the bay, to behold so stately a building in a place where, at his departure, not a stone had been laid; but when, on landing, he found that it had been erected by his own wife, in honour of St. Augustine, his surprise was converted into joy, and the good man, kneeling down by the sea-shore, returned thanks to Heaven for inspiring her with that pious resolution.”

The building must have been a very handsome one indeed, for in a work written by the Rev. John Lynch, in the year 1668, we are told that the southern side was built of polished green marble, whilst Hardiman, speaking on the same subject, says—“It appears” (the monastery of St. Augustine) “as delineated on the well-known map of old Galway, to have been a spacious and beautiful Gothic structure, crowning our magnificent bay, and conspicuously ornamental to the country.” Not only was the building a handsome one, but also occupied a magnificent position, commanding, as Hardiman says, “a fine prospect of the bay, the surrounding mountains, and the three distant islands of Arran. Attached to this monastery were large and fertile tracts of land, with which beneficent friends, imitating the example of Margaret Athy, endowed the Augustinian Friars. These lands embraced all for miles to the east, including what are now known as the moorlands, together with those of Renmore. The larger part of this property belonged to Stephen Lynch Fitz-Dominick, and was by him bestowed on the convent of St. Augustine, as may be seen from the following interesting will:—

“Item—I desire my loving children, after my death, to be kind unto all those for whom they ought, and chiefly to love one another, if need were to death; and then so doing to give them my blessing, praying them to take vigilant heed of the honestie of the college and vicars of the same, and also St. Augustine's place on the hill, obtained in my and my wife Margaret by name, with





From a print of 1651.

Sketched by T. Carter. Galway.

THE ANCIENT ABBEY OF ST. AUGUSTINE, BUILT ON THE SITE OF FORTHILL IN 1508.

*This view only shows a small part of the Church and none of the old Monastery which stood in Forthill.*



all the Fryers thereof, and specially Master Doctor Nagle, to the which I also bequeath the little tenement which I have in morgadge from Nicholas M. Gualty for eughtene markes, as by the said morgadge in that behalf more plainly goth appeare.

“Item—I bequeath unto the said place of St. Augustine all my arable lands by east of Galway, and my will is, that mine and my wife Margaret Athy’s dirges be celebrated on St. Augustine’s day in the convent upon the hill, and the same dirges to be upon Christopher Lynch, my said fourth son, by tenements I bought with my owne goods.

“Item—That mine here Thomas will give out of two places oune salmon a Thursday, and another a Friday, and in like manner I will, that Marcus and Joniken shall give out of their said two places unto the convent of St. Augustine of the hill, two salmon of the said several dayes.”

The lands by east of Galway bequeathed in this will were as follows:—First Gortmetre. (2) Gorty Norlonte, (3) Keloge ni Mallie, (4) Kyloge Costraha, (5) Gorty Nomina in Renmore, (6) Gortinvoloyn, (7) Gortin Jalem, (8) Gortin sought Naura, (9), Kelognilite hard by Temple Mary, God S. Besides these lands, which were immediately attached to the monastery, were others in different parts of the county, which, too, were bequeathed to the friars and held by them for several years. Amongst such property was the well-known Abbey of Roscam, with the cemetery and land adjoining, as is clear from the following quotation from Hardiman:—“1517, July 17th. Richard Edmund de Burgo confirmed unto Richard Nangle, sacrae paginae professori, of the order of the hermits of St. Augustine, and to Father Donat O’Maille, prior of the same convent of the new monastery of Galway, of the same order, and to their successors in free and perpetual alms for ever, his parish church of Roscam, in the diocess of Enaghdowne, with the cemetery on the west part of the wall of said church, a certain parcel of land near the same, called Ternahalle, situate in breadth to the great stones in the west of Ternahille, and in length from the sea upwards to the wall near the wood, and also another large tract, commonly called Gortinagart, with liberty of pasture for eight cows and six horses, to pray for the souls of himself, his parents, and successors.”

The sons of Augustine were not long to enjoy in peace their handsome monastery, or reap the produce of their fertile lands. Thirty-six years after the foundation of the abbey, dark clouds of persecution gathered round; and about the year 1545 the storm

burst forth in all its fury. Henry VIII. had severed his connection with Rome, and called on the religious and Catholics of Ireland to imitate his example, to transfer their allegiance from Rome, and henceforward acknowledge him as head of the church. There were found some even in Galway, who scared by the prospect of temporal injury, bowed submission to his command; but such cannot be said of the Augustinian Friars, or members of the other religious orders residing in the ancient town. These holy men held steadfast to the ship, determined with it to swim or sink. Their lands and monasteries were at stake, their very lives were in danger, but still it was "no surrender," and so at last the King, exasperated, issued the fatal edict, and the Augustinian as well as the other friars were driven from their monasteries and deprived of the greater part of their lands.

Though hunted from their homestead, the sons of Augustine did not wander far. They remained within the walls of the town, ever looking with anxious eyes towards the deserted abbey on the hill, and awaiting only a lull in the storm to regain possession of their church. In the year 1551 the abbey, which had probably remained unoccupied and deserted for five or six years, was by order of Edward VI. handed over to the partisans of the king and his religion. How long it remained in the hands of such, it is difficult to say, but the probability is that after a few years, owing to a change in public feeling, it again reverted to its rightful owners, and was held by them until about the year 1570, when it was again confiscated and part of the lands made over to the Corporation. Whether it was again occupied by the friars during the 15th century it is not easy to say, but it is not at all improbable that it was, for we are told that the Spaniards who by order of the lord deputy were brutally murdered near St. Augustine's monastery in the year 1589, were attended in their last moments by the Augustinian friars, who exhorted them to meet the death struggle bravely.

Before the close of the 15th century one of the most famous events in connection with this abbey took place. In the year 1596 it was occupied by Red Hugh O'Donnell and his forces, and used by him as a fort from which to batter the town. In page 96 of Hardiman is the following account:—"O'Donnell then assembled his forces on Fort-hill, then called the Abbey-hill; but as soon as they approached the side next the town, the great cannon was brought to bear on them from the walls, and they quickly retreated. An armed party then sallied forth from the great gate,

and, having gained the height of the hill, the enemy fled before them, leaving several killed and wounded." From this time the lord deputy and military authorities looked with suspicious eyes on St. Augustine Abbey. Its occupation by Red Hugh had taught them a lesson, and they realised how dangerous a place it could prove in the hands of a well-equipped enemy.

In the beginning of the 17th century, or in the year 1603, the Abbey-hill, as was stated in the preceding article, was converted into a fort, and for forty years continued to be used as such. During that time the abbey, which stood within the fortifications, was used for military purposes—the chapel being used as a store-house, and the monastery as a dwelling-place for some of the officers.

Up to the year 1603 the friars, though deprived of the church, monastery, and a large part of their property, still continued in possession of some land. In the above year, however, another confiscation took place, and this time all the possessions of the abbey were granted to Sir George Carew, knt., his heirs and assigns, for ever. The deed of confiscation, the original of which is at present in possession of the Augustinian Fathers, was drawn up in the reign of Elizabeth and signed by her, but was not formally put into execution until the 11th of February, 1603, when James I. had ascended the throne.

On the surrender of the fort in 1643, the Abbey was again restored to the Augustinian Friars, who renovated, and again prepared it, for the purpose for which it was originally founded—the worship of God. It was indeed a joyful day when once again the bell rang out, its doors were opened to the public, and the Holy Sacrifice was offered once more within its hallowed walls. But this peace and joy were but the calm that precedes the storm. Dark and evil days were again drawing near, and the persecuted sons of Augustine were destined before long to witness the destruction of their handsome church. The position it occupied inspired the Supreme Council with fear lest once again it might be used by an enemy as a vantage ground from which to attack the town, and so command after command was issued to the Corporation to see that it was immediately demolished. The Corporation, however, refused to carry out this order until such time as they received the consent of the Prior and community. They had not to wait long, for as soon as the friars recognised their church was really a source of danger, they at once and willingly consented to its demolition, provided that the Corpora-

tion erected another for them within the walls of the town. To this the Corporation readily agreed, and in the year 1645 the following document—the original of which may be seen at the Augustinian convent—was drawn up, sealed and signed by the Mayor and Corporation for the time being:—

“ ANNO DOMINI 1645.

“ Whereas the Prior and Convent of the Order of St. Augustine’s in Galway had their church, commonly called St. Augustine’s Abbey, built by one Fitzstephen Lynch Fitzdominick and his wife, Margaret Athy, as we are informed by the said Prior and Convent, upon the place where lately his fort stood, commonly called St. Augustine’s fort, or the fort of Galway, and that since the schism the said church was taken from them, and the said fort built about it, and itself turned into a magazine and dwelling chambers; and whereas the said fort was taken, since the troubles, by the Confederate Catholics of Ireland, and by them demolished, and that by an act of the general assembly of the said Confederate Catholics *the site, circuit, and ground* of all the mendicant abbeys that were, or should be by them restored, should be restored to the proprietors of the same. And Whereas the Supreme Council have found the said church, by reason of the situation of it, to stand dangerous for the town in any time of seige, much threatened by the schismatics, by reiterated commands did direct the demolishing of it, which the Corporation of Galway, out of their piety and devotion, did forbear to put in execution, until the Prior and Convent of St. Augustine, residing in Galway, had consented thereunto; wherein they being moved, and being made acquainted with the destruction that might come to the town if it had been seized by the enemy, have freely and voluntarily consented to the demolition of said church, upon condition that the said Corporation of Galway should forthwith assign and let out a place for the said Prior and Convent to build an abbey in, and that when the time serves, and that peace shall be established in this kingdom, the said Corporation *shall obtain a licence to allow* the ground so laid out in mortmain, for the use and benefit of the said Prior and Convent, and upon further condition, that the said Corporation should, at their own proper cost and charges, build with hewn stone, for the Prior and Convent of St. Augustine in Galway, that then shall be, in length, height, and breadth, as much as their church now to be demolished containeth, which agreeable to the schedule hereunto annexed, made by admeasure chosen by the said Corporation, and by the Prior and Convent of St. Augustine that now is.

This indenture, therefore, made the last day of July, in the year of our Lord God, One Thousand Six Hundred and Forty Five, and in the One and Twentieth year of the reign of our Sovereign Lord, Charles, by the grace of God, King of England, Scotland, France, and Ireland, Defender of the Faith, and so forth, between the Mayor, Sheriffs, Free Burgesses, and Commonality of the said town of Galway on the one part, and the Prior of the Convent of St.



Photocopy from the original by H.E. Galloway.

DEED OF QUEEN ELIZABETH ORDERING THE CONFISCATION OF THE ABBEY  
AND LANDS OF THE AUGUSTINIAN PRIARS IT IS DATED 1603.





Augustine in Galway on the other part; Witnesseth, that the said Prior and Convent have of their own free will, for the consideration of the aforesaid, given and granted to the said Mayor, Sheriffs, Free Burgesses, and Commonality full, free, and absolute license, power and authority to demolish and take down the said church and steeple thereof; and to take away and convert to whatever use they shall think fitting all the stone, timber, and slate of the said church, without any let, hinderance, or interruption to be given to them by the said Prior and Convent, or any other in their behalf, in consideration thereof, the said Mayor, Sheriffs, Free Burgesses, and Commonality have covenanted, granted, and agreed to do as by these presents they do covenant, grant, and agree for themselves and their successors, to and with the said Prior and Convent and their successors, to and with all others their superiors, enabled to take and provide any lands or tenements in mortmain for the use of, or in trust for, the said Prior and Convent; that they shall convey and pass to the Prior and Convent of St. Augustine that then shall be in Galway, as soon as peace shall be settled in this kingdom, at the reasonable request of the said Prior and Convent of St. Augustine's, that then shall be, by such assurance in land as the learned Council of the Prior and Convent, that then shall be, shall be devised or advised: one plot or parcel of ground to build an abbey upon, being a parcel of the common land of Cloongarry, in length east from the highway or — that goeth over to the fort, and to the end of the bowling alley newly made ready, having the same causeway or highway that goeth to the fort on the east thereof, the common way that goeth to the said abbey from the town in the north thereof. The rest of the said common ground called Cloongarry, directly from the end of the said abbey down to the common way on the strand, next adjoining to the fort on the west side thereof, and the said strand or common way next adjoining the said fort on the south side thereof. And if it happen that then, at the time of the building of the said abbey, the said plot or parcel of land should be too little to make a proportionable abbey thereon, that then the said Corporation shall give and grant unto the Prior and Convent, that shall be then, so much of the said parcel of ground of Cloongarry, in the west side of the said parcel before granted, as the said Corporation shall be pleased to give for making up of said abbey complete and proportionable. And that the said Corporation of Galway shall build and erect upon the said parcel of ground, at their own proper cost and charges, the church or abbey to be there erected for the Prior and Convent, that then shall be, with a wall made of lime and sand and stone, according as the best walls in Galway are usually made, in such manner, from length, breadth, height, and the cross—with a good, sufficient roof of hard timber covered with slate, together with windows, doors, and all other necessarys, as, by the schedule hereunto annexed, the said church now about to be demolished, doth appear to be built.

“ And whereas the Prior and Convent have given their own free will and consent for to demolish and take down a good stone house

which was built adjoining to the said church, and in consideration whereof, the said Mayor, Sheriffs, Free Burgesses and Commonality have covenanted, granted, and agreed for them and their successors, to and with the said Prior and Convent, and their successors as aforesaid, that they should pay or cause to be paid unto the said Prior and Convent, that then should be in Galway, the just and full sum of Forty Pounds, English money, at or by the aforesaid time that the church or abbey shall be built by the said Corporation. In witness whereof the said Mayor, Sheriffs, Free Burgesses and Commonality to this part of the Indenture remaining with the said Prior and Convent, have put their common seal in their Tholsel in Galway the day and year above written.

“ COL. KIRWAN, Mayor,	DOMINICK BROWNE,
JOHN BLAKE,	ANT. BLAKE,
ROBERT LYNCH,	FRANCIS DARSY,
JOHN BODKIN,	WALTER BROWNE.

“ The measure of the Augustinian Abbey, measured by the direction as well as of the Mayor, Sheriffs, Free Burgesses and Commonality of the town of Galway, as of the Prior and Convent of St. Augustine in the said town, is as hereafter follows, the last day of July, 1645, being before the demolishing thereof:—

“ THE SCHEDULE.

“ The said abbey contained one hundred, twenty and one foot, eight inches in length; twenty-two foot in breadth, between both the walls in the inside; the body of the wall contained nineteen foot in height, and the side thereof, three foot in the cross; the walls of both the generals were four foot thick.

“ The said abbey had one great gabine or window of four lights in the east; one great gabine of three lights in the west; two small gabines of two lights agreed, in the sides; six small windows of one light agreed; four small doors of plain work; two great gates of fine work; two generals the height of the roof; three score couples of vant roof, with slates and battlement.

“ The steeple contained three score foot in height from the ground, and fourteen foot in breadth, on each quarter on the outside; the said steeple had two frame windows of four lights agreed, and four small windows of one light agreed.

“ All the number of foot aforesaid are by the rule; and the said abbey was wrought in the outside generals, steeple, and all with hewed stone.”

Though this document was drawn up and signed in the year 1645, still the Abbey of St. Augustine was not immediately levelled, and for seven years from that date continued in the possession of the Friars. It seemed such a pity to destroy a building which was not only handsome in itself, but an ornament to the whole country, that the Corporation hesitated to take the final step, and postponed the destruction from year to year. At last, however, in the year 1652 the fatal hour came. Cromwell

had devastated the county round, and his army was approaching the walls of Galway. No time was now to be lost, the safety of the town was at stake, and so in the interest of the people of Galway, the venerable Abbey of St. Augustine, founded 144 years before by Margaret Athy, was levelled to the ground. It was indeed a sad day for the Augustinian friars and people of Galway, and whilst they weep over the ruins of that venerable pile, we too must let the curtain drop on its history, for the last chapter in that interesting story has been told.

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## The Augustinians in Galway,

FROM THE DESTRUCTION OF THEIR ANCIENT ABBEY TO THE  
ERECTION OF THEIR PRESENT MAGNIFICENT TEMPLE.

*By Rev. D. TRAVERS, O.S.A.*

**I**T is a remarkable and noteworthy fact, how in spite of all the edicts promulgated against them, and consequently in the face of the many and grievous dangers to which they were for the most part exposed, the religious orders continued not only to dwell within the walls of Galway, but even to maintain a regular succession of guardians, priors and rectors, who ruled over their scattered members. They were driven from their monasteries, deprived of their property, and branded as outlaws; but still, concealed in cellars or disguised in the peasant's garb, they managed to evade the law and remain in the midst of their suffering flock. During every lull in the fearful storm we find them all—Dominicans, Franciscans, Jesuits and Augustinians,—coming forth from their hiding places, casting off their disguise, performing in public the duties of their ministry, and exhorting the people to cling close to the Faith of their fathers. It was not only in times of peace they acted thus: even when the storm was fiercest, when persecution was raging on every side, and when many had fled from their posts, the sons of Augustine, Francis, Dominick, and Ignatius were ever found, heedless of dangers, standing by the people, consoling them in their suffering, and administering the salutary rites of their religion. Grand indeed are the records of those four Orders, of which Galway is as proud to-day as she was in the past, when as friends in need, they proved that they were friends indeed. Grand as are those chronicles of the existence of those four great Orders in Galway, the scope of our article will not permit us to peruse further their interesting pages, and hence we must confine our remarks to the history of the Augustinian Friars from the time of the destruction of their ancient abbey, and the erection of their present magnificent church.

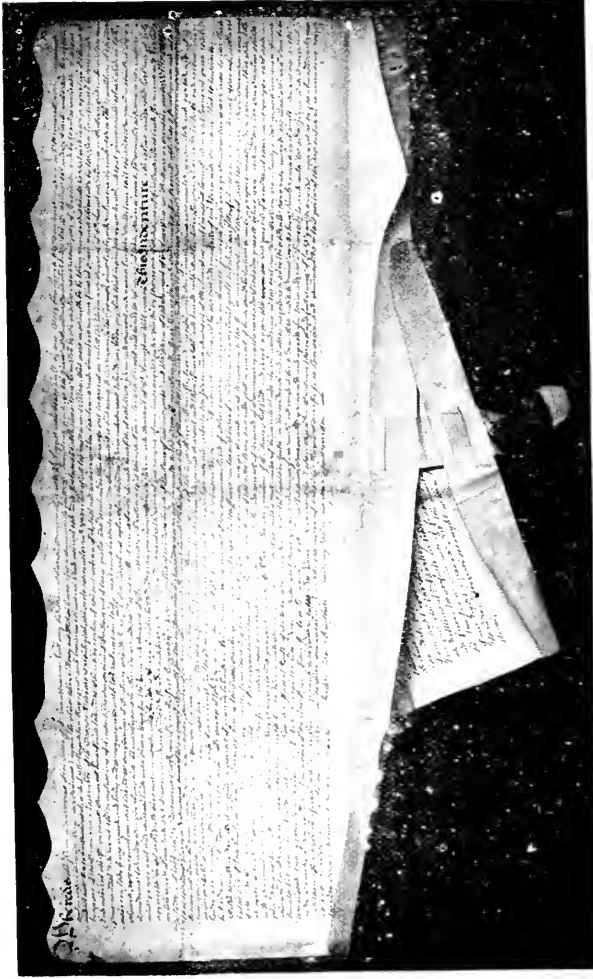


Photo from the original by Hill, Gateway.

THE DOCUMENT OF 1645, IN WHICH THE CORPORATION PROMISE TO BUILD A CHURCH  
FOR THE AUGUSTINIANS WITHIN THE TOWN.



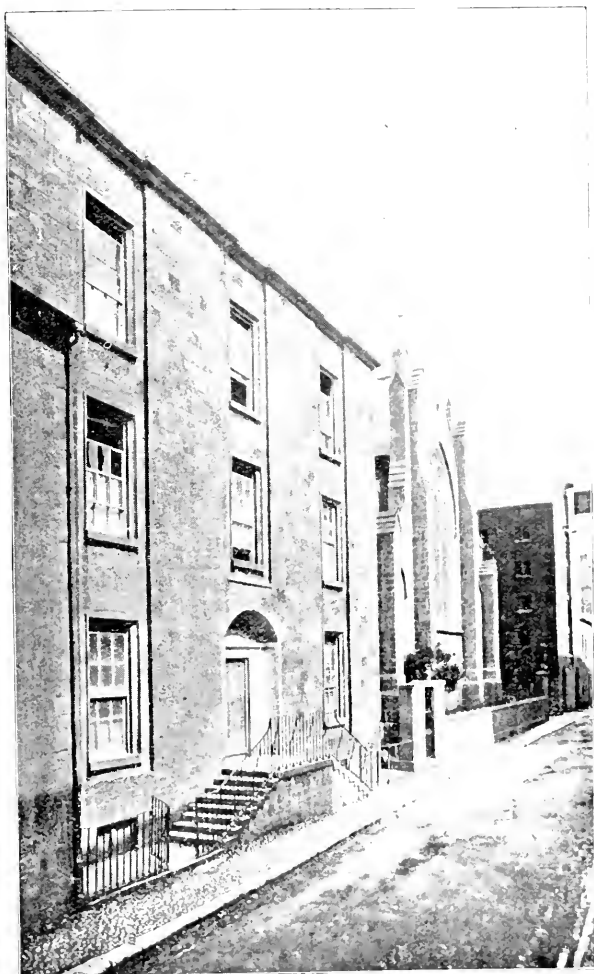


Photo by Hill, Galway

THE PRESENT CONVENT OF ST. AUGUSTINE, WHERE  
A TEMPORARY CHAPEL WAS OPENED DURING THE  
ERECTION OF THE PRESENT CHURCH—SHOWING  
BACK VIEW OF THE CHURCH.

On the destruction of their church and monastery in the year 1652, the hermits of St. Augustine sought shelter within the walls of the town, and for a short time occupied unmolested a house in Market-street, or as it was then called North-street. On the advent of Cromwell, they were compelled to leave this residence and seek more obscure quarters. No longer had they any fixed place of abode, and for 33 years lived where they could, and as best they could. Many were their privations during all this time, but amidst all their sufferings they were buoyed up by the hope that the time was not far distant when their wrongs would be righted, and they would find themselves in possession of the church and monastery promised them by the Corporation of 1645.

During some portions of the reign of Charles II. in common with the other friars, they were tolerated to a certain extent, and allowed to exercise their religious functions in semi-public. These peaceful, or rather comparatively peaceful, times were very few, however, and almost always ended in the renewal of a persecution even worse than before. From time to time, during these years of persecution, some attempts were made by weak-minded Catholics to win the protection of the king by drawing up memorials of loyalty to him and disloyalty to Rome. To these memorials the religious of Galway, and especially the Augustinian Fathers, were ever opposed, and so in the year 1666 we find the members of the religious orders, headed by Father Stephen Lynch, an Augustinian friar, making a vigorous protest against a declaration of loyalty to the king, which was proposed by Father Peter Walsh and ran as follows:—"And that notwithstanding any power or pretension of the Pope or See of Rome, or any sentence or declaration of what kind or quality soever given, or to be given, by the Pope, his predecessors or successors, or by any authority spiritual or temporal, proceeding or derived from him or his See, against your majesty or royal authority, we will still acknowledge and perform to the uttermost of our abilities, our faithful loyalty and true allegiance to your majesty."

On the accession of James II. a complete revolution took place in Galway, and the Catholics, so long trampled under foot, once more gained an ascendancy, and immediately set to work to regulate the town and re-establish their clergy. It was a favourable opportunity for the Augustinian Friars to obtain their long promised church, and they lost no time in reminding the Grand Jury for the time being of the agreement between their





REV. N. CLAYTON, D.D., O.S.A.

*To whose memory there is a monument in the present Church of St. Augustine.*



REV. FR. JENNINGS, O.S.A.



REV. FR. KILLEEN, D.D., O.S.A.

*A few of the Fathers who laboured in the Old Church in Middle Street.*



community and the Corporation in the year 1645. Their claim was at once acknowledged, and until such time as more suitable accommodation could be provided, they were given the use of the courthouse for Divine service. The following is an exact copy of the document by which this singular concession was made:—

“ That a session-house was, in anno 1686, built in Galway for ye use of ye County Galway, at ye charge of ye representative freeholders and inhabitants of ye said county. That in the month of April last, 1687, ye general assizes for ye said county was kept in ye said house, and then ye Grand Jury of ye said county, for divers reasons, have seriously considered that noe better use nor so good a use could be made of ye said house, for the preservation thereof, in ye vacancy of assizes and sessions, than to permit ye community of ye Order of St. Augustine in Galway to make use thereof (in time of vacancy as aforesaid) for celebrating Mass and performing other Divine services therein; and in order thereunto, ye said Grand Jury, after that assizes break up, delivered ye said house to ye said community, and with this present assizes, held for ye said county ye 18th day of this month of August, 1687, ye said community made use thereof for celebrating Mass and performing other Divine services therein.”

All during the reign of James II., and most likely for a year or two after the accession of William III. the Augustinian Fathers remained in possession of the courthouse, and continued to use it for the purposes for which it was granted them by the Grand Jury, until at length jealousy, or rather hatred, deprived them of their privilege. The Protestant party could not endure to see them exercise their religion, even in private, and adopted every means to have them once more reduced to the state of abject misery which for more than a century had been their lot. However unwilling the king might have been to violate the 10th article, granted on the surrender of the town in 1691, and which stated

“ That Roman Catholic clergy of the town of Galway shall have the private exercise of their religion, and the said clergy shall be protected in their persons and lands,”

still he was overcome by party spirit, and again promulgated against the Catholics, and especially the Friars, all the heartless edicts of former reigns. Once again the Augustinians, as well as the other friars, were driven from their dwellings, deprived of their churches, branded as outlaws, and compelled to hide in cellars or cabins in the more obscure parts of the town. How severe were the measures taken during this reign of Galway's “ Violated

Treaty," may be gathered from the following petition presented to the Lord Lieutenant by Dominick Martyn, an Augustinian friar, asking permission to be allowed, owing to his infirmity, to remain in Galway :—

"To his Grace James, Duke of Ormond, Lord Lieutenant-General General and General-Governor of His Majesty's Kingdom of Ireland, and to His Majesty's Most Honourable Privy Council :—

"The humble petition of Dominick Martyn, an Augustinian friar, humbly sheweth unto your Grace and Lordship, that your petitioner was willing, pursuant to your Grace's and Lordship's proclamation, to transport himself out of the kingdom, and would do it accordingly had his several distempers permitted him. That the petitioner is three score and nine years of age, and has been for sundry years past so unwieldy that he was, and is still, found to keep his bed, as by physician's certificate to that purpose, hereunto annexed, may appear.

"May it, therefore, please your Grace and Lordship to consider your poor petitioner's age and infirmity, and in regard that he is willing to enter security before any Justice of the Peace of the County of Galway for his good behaviour, that your Lordship may be pleased to grant him leave to remain in the kingdom, that thereby he may take the liberty of breathing the air for health, if his infirmity will permit him, without being molested."

To this humble petition Father Martyn received the following reply on the 9th of July, 1698 :—

"Upon consideration had of the within petition, it is ordered that the petitioner, Dominick Martyn, with good security, do before the Mayor of Galway, acknowledge and recognise to his Majesty, in the sum of Two Hundred Pounds, with addition that petitioner shall, ten days next after, notice or warning to be left for that purpose, at some well-known place to be mentioned in the conditions of the recognizance, personally appear before the Lord Lieutenant, or other Chief Governor or Government of this Kingdom for the time being, and Counsel, and after his appearance be made shall not depart without special license in that behalf, from the Lord Lieutenant or other Chief Governor or Governors of this Kingdom for the time being, and Counsel as aforesaid ; and shall in the meantime demane himself a dutiful and loyal subject, and upon certificate from the Mayor of Galway of such recognizance be acknowledged, we are pleased that the petitioner be permitted to remain in this Kingdom until further orders, notwithstanding the proclamation for the transportation of the Popish regular clergy out of this Kingdom, and said recognizance so acknowledged is to be returned to the Clerk of the Council.

"ORMOND,	ANUN,
MICHAEL ARMAGH,	LANSBOROUGH,
JS. DUBLIN,	R. COCDAG,
GRANARD.	JOHN DARCY,
HEN. MIDENSIS,	C. DILLON,
CHAR. MERIDETH,	THEO. JONES."



Photo by Hill, Gudway.

Fr. Peter, O.S.A.    Rev. M. J. Bird, O.S.A.

Very Rev. E. O'Flynn, O.S.A., Prior.    Very Rev. C. J. Murphy, O.S.A.

Rev. D. Travers, O.S.A.

THE PRESENT COMMUNITY OF ST. AUGUSTINES, GALWAY.



One glance at these interesting documents clearly shows the straits to which the regular clergy were reduced during the reign of William III., and consequently how fruitless would have been any effort of the Augustinian Friars to obtain the fulfilment of the old Corporation "Common Seal."

With the dawn of the 18th century things went from bad to worse, and Catholics no longer received even the slightest vestige of toleration, as may be judged from the following extract taken from the statute book of Queen Anne, and dated 1703:—

Sect. 28—"That if any person or persons of the Popish religion, other than such trading merchants (viz., seamen, fishermen, and day labourers, who did not pay upwards of 40s. a year rent), not exceeding twenty in each of the towns of Limerick and Galway, as shall be licensed by the Chief Governors of this Kingdom, for the time being, shall presume to live, dwell or inhabit, or take any house or tenement in either of the said towns or suburbs, he or they shall forfeit all his or their goods and chattels, and suffer imprisonment for one year."

Strict as were these measures, they only paved the way for ones still more strict, for in a despatch written by the Mayor to the Privy Council in the year 1708, is the following statement:—"I have, pursuant to order of last night's post, turned all the Popish inhabitants out of the town and garrison, and have also committed the several Popish priests to the gaol. I have also taken care to remove the market outside the walls, and have given orders to prevent Mass being said in town." During this time, and indeed up to the year 1725, we find no mention nominally of the Augustinian or other Friars, except as far as they came under the name of Popish regular clergy. Still they had not departed from the town, and when in 1725 an interval of peace occurred, they once more came forth from their dens and established themselves in temporary residences in the heart of the city, where they remained unmolested until the year 1731, "when," says Hardiman, "they endured the most severe penal visitation which had taken place for many years before." The same historian, speaking of this terrible visitation, says:—"On the 6th of November, in that year (1731), an order was made by the House of Lords, that Walter Taylor, Esq., then Mayor of the town, should return an account of all the Mass-houses in the town, and which of them had been built since 1st Geo. I., and what number of priests officiated in each, and also an account of all the private Mass-houses and Popish chapels, and all commonly reputed nunneries and friaries, and what number of nuns and friars were in each,

and what Popish schools were within the town. The Mayor accordingly issued his warrant to the sheriffs, requiring them to apprehend and commit all Popish Archbishops, Bishops, Jesuits, Friars, and all other Popish ecclesiastical persons whom they should find within the town and county thereof; and likewise to suppress all monasteries, friaries, nunneries, and other Popish fraternities and societies." At the time of this terrible persecution the Augustinian Friars lived in Back-Street, as may be seen from the report of the Mayor to the Privy Council in 1731—

The sheriffs searched the reputed friary in Back-street, called the Augustinian Friary, wherein there was a large chapel with forms, but the altar and pictures taken down; and within which said reputed friary there are seven chambers and nine beds, wherein they apprehend the friars used to lie, but could not find or discover any of the said friars, which said house they believe was converted to a friary many years ago, and before the reign of King George I."

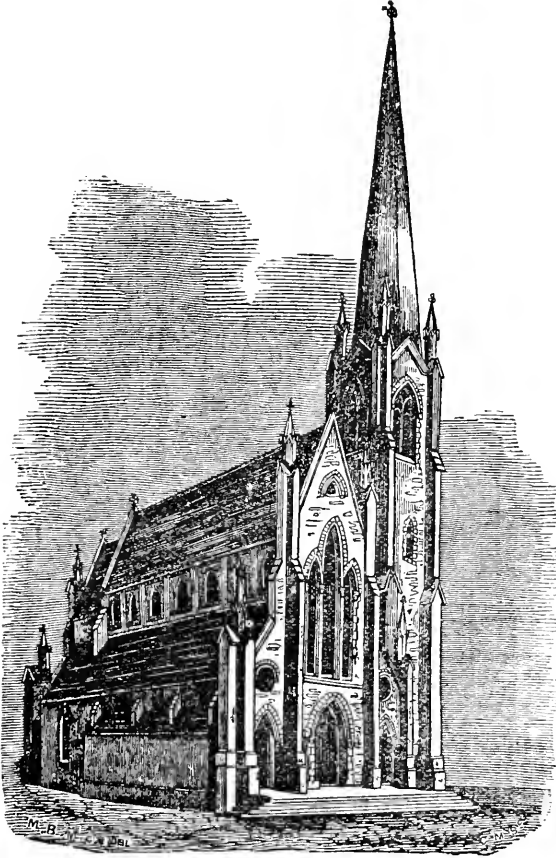
From this remarkable and interesting report, it is patent that the sons of the great Augustine not only did not obey the many edicts promulgated against them during the first 24 years of the 18th century, but actually lived in community in one of the principal streets of the town. Not only did they live in community, but it would seem from the fact that the sheriffs discovered as many as nine beds when making their search in 1731, that the community was by no means a small one—a fact which is very remarkable considering all the forces militating for a decrease rather than an increase in numbers.

The persecution of 1731 was the last severe blow at the Catholics and clergy of Galway, or to use the words of the great historian, "since this last and most violent gasp of expiring bigotry, the Catholic population of Galway, with very few exceptions, have remained unmolested on account of their religion."

It is needless to say that on the cessation of hostilities, if not indeed before they had completely ceased, the Augustinians retook possession of their house in Back-St., where they continued to dwell until about the year 1760, when they moved to Middle-Street, and there erected, if not a handsome chapel, at least a commodious and comfortable one, in which for nearly 100 years they continued to exercise the duties of their sacred ministry. Many of the older inhabitants of Galway can distinctly recall this old church, which was the first erected in Galway after the persecution, and which formed a connecting link between the past and the present. About the middle of the last century the chapel fell into a very bad state of disrepair, and as the



advance of time had rendered it altogether unsuitable for the purposes for which it was erected, it was decided to build in its stead a new, more spacious and more magnificent temple, the plans and designs of which were given by M. P. Moran, Esq., Dublin. In the year 1852 the first work—namely the



**New Church of St. Augustine, Galway.**

M. B. MORAN, Architect, Dublin.

ORIGINAL DESIGN OF THE PRESENT CHURCH.

collection of the necessary funds—in connection with the building of the present church, was commenced by the Very Rev. Austin Killeen, D.D., O.S.A., Rev. Fr. Page, O.S.A., and Rev. A. M'Dermott, O.S.A., to whose untiring efforts the Fathers

of the present community are principally indebted for their present magnificent edifice. In raising the funds the above-named respected clergymen were ably assisted by the leading gentlemen of the town, and especially by James Hardiman, the great historian of Galway. This gentleman always took a peculiar interest in the Augustinians and their work, and how genuine was that interest may be seen from the letter which he wrote to the "Galway Vindicator" in 1852, in which, after relating the wrongs which had been done to the Augustinians in the preceding centuries, he calls for a generous response to the appeal which was then being made on their behalf. This letter, coming from so great a pen, and written for such an noble object, is worthy of reproduction here.

Eyré Street, Galway, 9th April, 1852.

TO THE EDITOR OF THE "GALWAY VINDICATOR."

SIR,—Permit me through the medium of your valuable paper to congratulate our fellow-townsmen on the announcement lately made by the Venerable Brethren of St. Augustine of their intention to erect an ample church on the site of their present confined chapel. From our knowledge of the piety and zeal of those excellent divines, we may rest assured that the proposed work will be at once an honour to religion and an ornament to our town. The principal object, however, of this communication is to direct attention to a letter which appeared in your columns signed "An Old Residentor," and to corroborate from original documents the statement made in that letter—that, upon the invasion of Cromwell, the Friars were solicited by the existing Corporation to level the convent at Forthill, with a promise that a convent and church would be built for them at the expense of the town. It is well known to most of your local readers, and particularly to all our "Old Residentors," that the ancient Abbey of St. Augustine stood in an elevated and picturesque situation on the rising ground south of the town, and it appears, as delineated on the well-known old map of Galway, to have been a spacious and beautiful Gothic structure, crowning our magnificent bay, and conspicuously ornamental to the country. We learn from Irish History that in the year 1596 the celebrated Irish Chieftain, Red Hugh O'Donnell, with MacWilliam De Burgo and other Irish leaders in rebellion against Queen Elizabeth, assembled in this Abbey and summoned the town, but having been successfully resisted, they were soon after obliged to retire. This occurrence, however, gave rise to apprehensions among the citizens that the Abbey, from its commanding position, might, on some future occasion, prove dangerous in the hands of an enemy. Accordingly, during the memorable struggles of the succeeding century, its demolition was finally determined on, and a "Common Seal" of the Corporation was passed to the Brethren in the following words:—

"Whereas the Abbey of St. Augustine neere Galway was, for the safety and conversation of the said town and county, demolished by

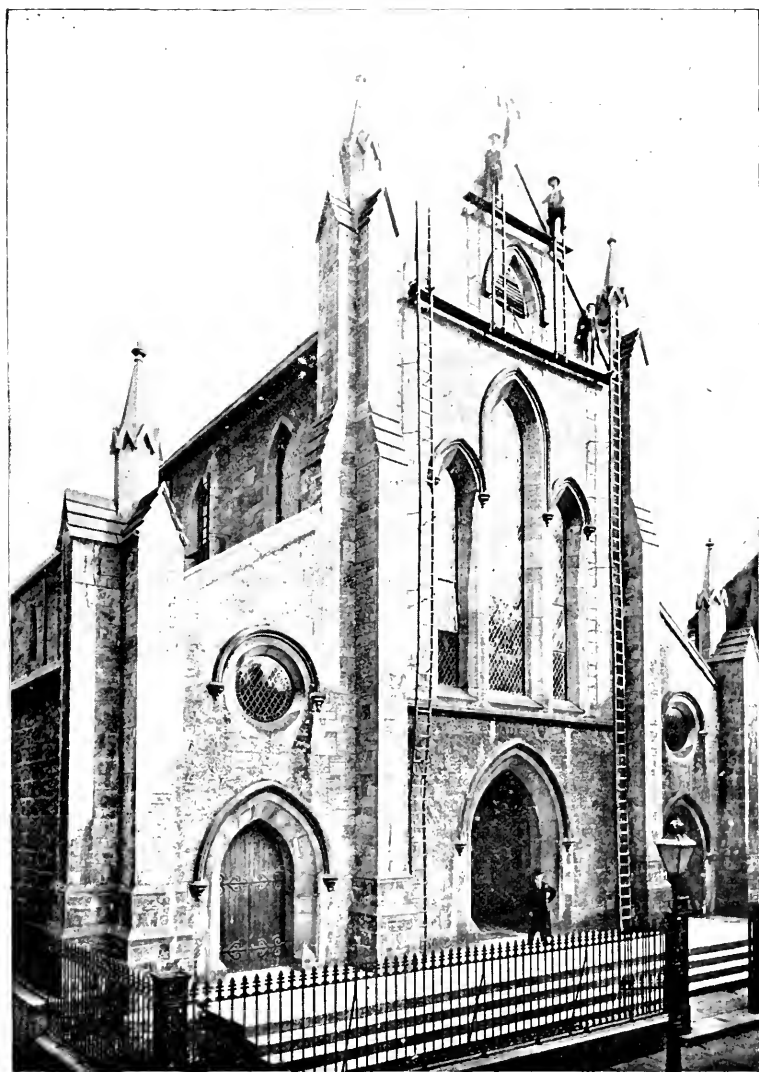


Photo by Hill, Galway.

THE PRESENT CHURCH OF ST AUGUSTINE, MIDDLE STREET, GALWAY.

*It was undergoing repairs when the photograph was taken*



the Maior and Corporation of Gallway, as standing dangerous in time of siege, threatened and effected by ye usurped power against the said town; the Maior and Corporation agreed and covenanted to and with the Prior and Convent of said Abbey to erect and build another Abbey, of equal worth and goodness of the said Abbey demolished at Clongarray, neere the precinct of the said demolished Abbey, for the said Prior and Convent and their successors. Given the last day of July 1645."

Here, then, we find that the "Old Residentor" was perfectly correct in his statement, that the Corporation was bound, in the words of the original agreement, "to erect and build another Abbey of equal worth and goodness for the Prior and Convent," and it is well known that this agreement has never since been carried into execution by the Corporation.

The lands and possessions of the Abbey, which were considerable, were soon after confiscated, and the despoiled Brethren were obliged to remove within the walls, where they have ever since continued under many privations. It appears, from the evidence still extant, that they urged their claim on the former Corporation, particularly during the disastrous period of James the Second's visit to Ireland, that it was fully recognised, and would have been honourably satisfied, but for the political changes which soon after took place. The Friars were soon after doomed to undergo unparalleled scenes of persecution, extending to transportation, imprisonment, and even death, in case of return. There now lies before me an original licence of leave to remain in the Kingdom, granted to Dominick Martyn, an Augustinian Friar of Galway, who is described in his petition as "a poore olde man of three score and nine years, and full of infirmitie." He was ordered, however, to enter into "good securitie by recognizance" for £200 to keep the peace, &c. And so important an "act of state" was this licence considered at the time, that it bears the signatures of no less than eleven members of the Privy Council, with that of the Earl of Ormond, Lord Lieutenant of Ireland. Numerous scenes of petty tyranny and persecution occurred about this period in Galway. Out of the many instances, I shall select a single example, which will sufficiently show the temper of the times. In the year 1715, Robert Blakeny, Mayor of Galway, communicated to the Lords Justices that he had "turned all the Papists out of the town, except about twenty merchants, from whom I took security." (Original letter). Now, it was evident that those were not the times whereas to expect, nor were such the men to grant, the fulfilment of the old Corporation "Common Seale" passed on behalf of the Augustinian Friars. But happily those days are passed, other times have arrived, and other men have arisen, from whom that act of justice may be reasonably anticipated.

The old Citie of the Tribes has been considered the most Catholic town in Ireland. For this distinction it appears to be not a little indebted to the religious Orders which it has protected and cherished. There cannot, therefore, be any doubt that its present inhabitants will proudly uphold the honourable character transmitted to them by their forefathers, and they will, on the present occasion, nobly respond to the

powerful and moving appeal of the long-enduring and praiseworthy members of the Augustinian Order. Neither can it be doubted that the Catholics of Ireland, and even those of Irish descent in England and America, will be found to testify their feelings for the sacred cause of religion, justice, and humanity, and by so doing record their abhorrence of the persecuting tenets of former times. It can never be forgotten that the religious Orders have been at all times prominent and zealous promoters and defenders of science and learning, and have always ranked foremost among the most distinguished benefactors of mankind. Hence, every man of liberal and enlightened mind, of whatever creed or persuasion, has deeply deplored the impolitic persecution which deprived society in these countries of those meritorious communities, of whom a learned Protestant historian, the Rev. P. Newcome, Rector of Shenly, Herts, thus writes in his history of the Abbey of St. Alban:—"The Abbeys exercised great hospitality towards the poor at one-tenth the cost which they now create; they were, in general, the houses of reception for all the sick, who here were nursed and cured; they generally employed masters to teach the poor children in the neighbourhood; they were possessed of all the learning of the times; they were always found to be good landlords, ever ready at improvements of draining and planting which individuals could not undertake. In truth," writes the rev. historian, "they did more to civilise mankind, and to bring them within the comforts of society, than any set of men of any denomination have ever done."—Pref., pp. vii, ix. Such are a few of the solemnly recorded testimonies of enlightened Protestants respecting the monastic institutions, which it was found necessary to suppress, in order to Protestantise these countries. How consoling, however, the prospect of their gradual but certain restoration. Let us, then, hope that among the first restored will be found our own exemplary Convent of St. Augustine, whose Venerable Brethren have so long and so successfully laboured for the spiritual and temporal welfare of the inhabitants of Galway.

I remain, Sir,

Your obdt. Servant,

JAMES HARDIMAN.

The news that the Augustinian Fathers were about to add an ornament to the town by the erection of a magnificent Gothic Church, was received with the greatest joy by the people, and expressions of the most hearty approval were heard on every side. The people did not easily forget the past—that bloody past with which the records of the Augustinian Order in Galway were inseparably interwoven. From father to son had been handed down the glorious story of the brave battle which the sons of Augustine had fought for the Faith and for the people, and the many wrongs they sustained in consequence; and so the people were only glad to get an opportunity of showing their gratitude by a generous response to the appeal for funds for the

erection of a Church worthy of the Saint to whose name it was to be dedicated, and worthy of the Order to whose care it was to be committed. No sooner, then, was the subscription list for this worthy object opened, than donations from all parts of Ireland—of course, Galway especially—and the United States, flowed rapidly in, and by the middle of the year 1855, or three years after the project was started, there were sufficient funds in hand to warrant the building of the Church on the grand scale designed and planned by Mr. Moran.

The site chosen included the ground on which stood the old Church erected in 1760, and so it became absolutely necessary to have this old building completely demolished before anything else could be done. Hence a temporary chapel having been opened in the Convent in St. Augustine Street (Back St.), the work of demolition was begun, and by August, 1855, all was ready for the actual work of building.

The interesting ceremony of laying the foundation stone took place on August 28th (Feast of St. Augustine), 1855, and was performed by James Hardiman, the great historian of Galway, whose name will be ever dear to the people of this ancient city, and whose memory will ever live in the pages of that excellent and valuable work—Hardiman's "History of Galway."

The work of building now proceeded rapidly, and the Church would have been completed in a comparatively short time were it not for two unfortunate hitches which seriously impeded the work. The first of these arose from some misunderstanding between the contractor and the architect, and resulted, practically speaking, in the suspension of all work during six months. The next arose from a difficulty with the landlord of the neighbouring property, who refused to give, except at a very high price, the ground required for the site of the tower. This difficulty at first appeared a very serious one, but was obviated by the architect changing his plans and moving the site of the tower about 35 feet back from its original position.

All these difficulties being at length overcome, the work proceeded briskly, and by the end of August in the year 1859, the Church—minus the tower—was complete both on the outside and inside, and, though not yet crowned with the graceful spire, presented a very handsome, imposing, and massive appearance.

Preparations for the opening ceremony were at once begun, and on the 4th of September, 1859, the Feast of the Mother of Consolation and Octave of St. Augustine, the present magnificent

Temple of St. Augustine was formally opened to the public, and solemnly dedicated to Almighty God and the great Saint whose name it bears. It was certainly a never-to-be-forgotten day for those who witnessed this solemn and interesting ceremony. From early morning the approaches to the Church were thronged with an eager crowd, and when at the appointed hour the doors were opened for the first time to the faithful, it gave those in charge more than they could do to prevent the people from injuring one another in the struggle for even standing room within the building. It is needless to say that the Church, though large, could not accommodate all, and so when the solemn service began, a large but disappointed crowd was still standing in the street outside.

There is something always solemn in a Mass, but something immeasurably more so when Pontifical High Mass is sung for the first time within the walls of a church the doors of which have been opened for the first time to the public, and whose walls have just been cleansed and sanctified by healing waters. It is not easy, then, and we will not attempt to picture how solemn and how impressive must have been the interesting ceremonies which took place in St. Augustine's Church on that memorable day, the 4th of September, 1859.

With the opening of the Church the labours of the builders by no means ceased, for besides the many finishing touches required here and there, there still remained the very important work of erecting the tower, which, as we have already said, was to occupy a different position from that originally intended. But the Fathers who had laboured so hard in collecting funds for that noble Temple, were never to see their handsome Church made still more handsome by the addition of that graceful spire which the architect had intended as the crowning piece of his work. The tower, it is true, was indeed commenced, but alas! was never finished, for when it had reached the height of 30 feet, the funds ran short, the work was stopped, and ever since the Church has remained without bell or belfry.

Since the opening ceremony 42 years have passed away, and but little change has taken place in the Church of St. Augustine. In 1892 a splendid stained glass window was erected, and in 1898 the interior was embellished with the beautiful decorations which are now being destroyed owing to the ruinous condition of the roof. With these exceptions alone, very little more has been done, and so the Church stands to-day as it stood for the last 42 years, without



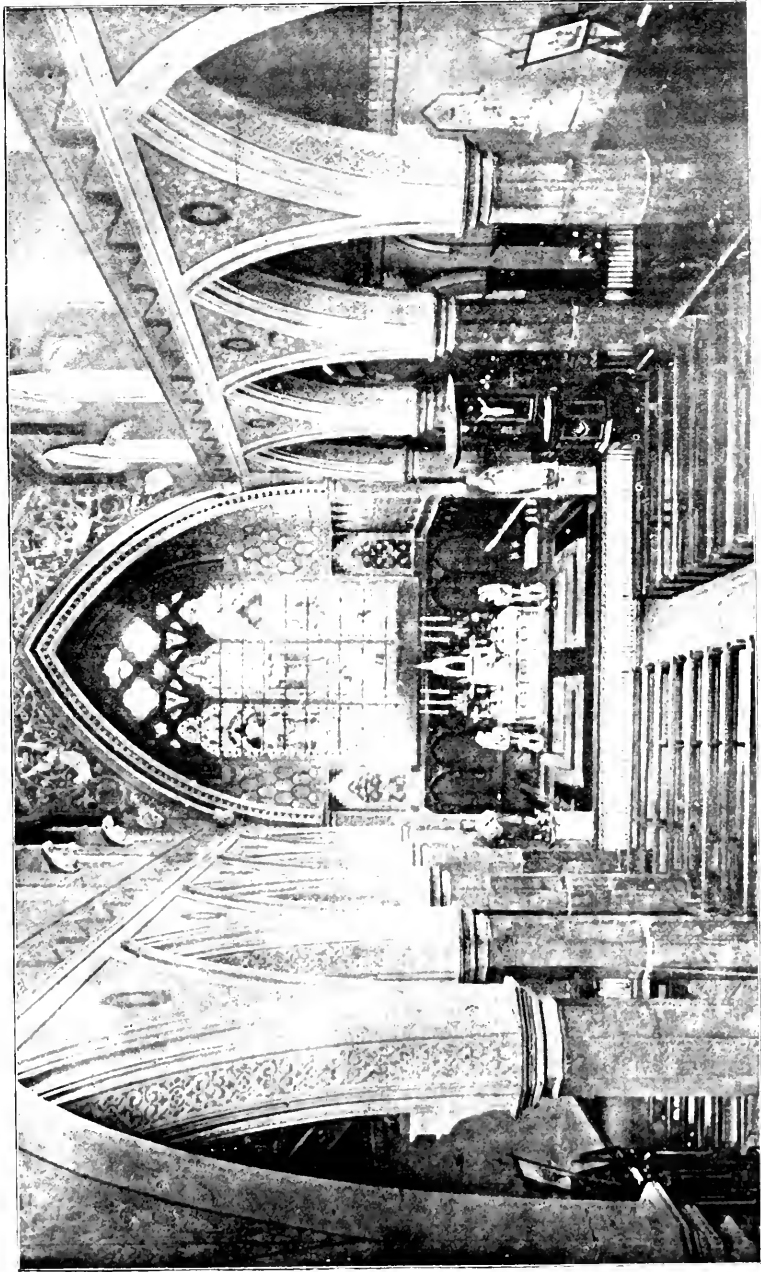


Photo by Hill Galway

INTERIOR OF THE PRESENT CHURCH OF ST. AUGUSTINE.



bell or belfry. Like a hideous wound the unfinished tower still stands at the side, awaiting the time when some kind friend or friends will remove the disfigurement, by completing a work which nearly half a century ago was so nobly began by those who had no other object in view than the erection of a Temple befitting the service of the God of Hosts, worthy of the Saint whose name it bears, and ornamental to the old and historic City of Galway.

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SOME DISTINGUISHED MEMBERS OF THE AUGUSTINIAN COMMUNITY  
IN GALWAY.

Amongst the many distinguished men which the Augustinian Order in Ireland produced, the following are a few of those who belonged to the Galway Community:—

V. Rev. Richard Nangle, first Prior of the Abbey, founded by Margaret Athy in 1508, and afterwards Archbishop of Tuam.

V. Rev. Fr. Skerrett, Prior of Galway in 1664.

V. Rev. Stephen Lynch, who took such an active part in 1666 in opposing the memorial of loyalty to the king.

V. Rev. Dominick Martyn, who was probably Prior at the time of the destruction of the ancient Abbey.

V. Rev. Francis Comyn, D.D., on whose tombstone in Fort-hill is the following inscription:—"Here lieth the body of the Rev. Fr. Master Francis Comyn, of the Order of St. Augustine, a man of learning, piety, and zeal for his Order, of which he died Provincial, the 16th October, 1727."

V. Rev. Peter Mulligan, Prior of Galway, and for a time Provincial of the Order. He was appointed Bishop of Ardagh in 1732.

V. Rev. Martin Morris, Prior of Galway in 1770, and afterwards Provincial of the Order.

V. Rev. Nicholas Clayton, whose name is still dear to the people of Galway, and to whose memory there is a monument in the present Church of St. Augustine. He was Prior of Galway until his death in 1822.

Some other names, mentioned in the preceding pages, do not need to be repeated here.

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## The Galway Nunnery of St. Augustine.

*By Rev. D. TRAVERS, O.S.A.*

**T**O the majority of the younger people in Galway will come with some surprise the statement that for centuries, and even up to the middle of the 19th century, there existed in Galway a community of Augustinian Nuns. Still, surprising though it may be, that statement is true, and there are many still living who can recall the existence of that pious Sisterhood, and claim the privilege of having heard Mass in their little Convent chapel.

Times, however, are changed. That once happy community is no more. The ruins of their Convent still remain, and these, together with a few tombstones in Forthill, which mark the last resting place of the holy Nuns, are all that is left to remind us of a time when not only the sons, but the daughters too, of the great Augustine laboured for the welfare of the people of the Capital of the West.

Although the date of the foundation of the first Augustinian Nunnery in Galway is shrouded in the deepest mystery, still it is not presumptuous to say that such a foundation existed shortly after—if indeed not before—the advent of the Friars to the ancient city. We know that a Convent of these Nuns was founded at Kileruenata, in the County of Galway, in the year 1200, by Charles O'Connor, an Irish gentleman; and it is not at all unlikely that the Nuns afterwards transferred themselves to the town, that they might be nearer the Friars of their Order, and thus more easily obtain direction in both their spiritual and temporal

concerns. That these Nuns existed in Galway before the year 1651 there cannot be even a shadow of doubt, for on the old map of Galway, which bears the above date, the very spot where the Convent stood is clearly marked. According to this map, it was situated in Sraid eddir da bogher (now Middle Street), and occupied the position where now stands the Mechanics' Institute.

On the advent of Cromwell in 1652, the Augustinian Nuns, in common with the other religious, both men and women, were driven from their Convent, and for nearly a century had to endure all the hardships of those terrible persecutions which have already been described. Still in spite of all their hardship, and in defiance of all the edicts promulgated against them, like the Friars of their Order, they continued to dwell in the town, and whenever the heat of persecution subsided, again reassembled and returned to their former dwelling.

When about the year 1725, a more peaceable state of things prevailed, and the religious, Priests and Nuns, came forth from their hiding places, threw off their disguise, and again took possession of their former dwellings—if, perchance, they remained standing,—the daughters of Augustine, instead of returning to the Convent, which occupied, as we have already said, the site of the Mechanics' Institute, obtained a much more commodious house lower down in the street (opposite the present Court Theatre), which they turned into a handsome Convent and continued to occupy until near the middle of the last century. Regarding this Convent, the Mayor reported in 1731,

“That the Sheriffs searched the reputed Nunnery in Middle St., called the Augustine Nunnery, and had found none but servants therein; but discovered in seven rooms ten beds, in which it was apprehended the reputed Nuns lay before their dispersion.”

Of course during the painful persecution which occurred in the same year as the Sheriffs made the visitation, the Nuns were compelled to leave the Convent and seek refuge amongst their friends; but the flight on this occasion was brief, for the persecution though fierce was of short duration, and after a few months they were allowed to return to their Convent. From this time the Sisters were allowed to live in peace, and like the Nuns of St. Francis and St. Dominick, were very much admired and respected by the people of Galway.

Speaking of the Nunnery of St. Augustine, in common with those of St. Francis and St. Dominick, Hardiman gives the following interesting description:—

“The Convent of the Franciscan Nuns is under the guidance of an Abbess, and those of the Dominicans and Augustinians under Prioresses, chosen triennially, each of whom, for the time being, has the general superintendence of all affairs relating to their respective communities. These Nunneries, which are large and roomy buildings, are situate in convenient parts of the town, and are the same wherein the Nuns have resided for upwards of a century. The funds of the three Orders are considerable, and amply sufficient to supply them with every convenience of life. They are gradually increased by the sums paid on the entrance of ladies into the Religious state, usually about three or four hundred pounds, and often considerably more. These sums are placed out at interest; and the expenses of the community being in general defrayed out of the growing interest, aided by the annual income arising from female boarders, and other incidental resources, the principal sums are but seldom, and never except on extraordinary emergencies, resorted to. These ladies being, for the most part, related to respectable Catholic families, often receive yearly allowances or annuities from their friends, which enable them to perform many private acts of charity and benevolence. To the three Nunneries are attached handsome and commodious chapels, which are adorned with several fine paintings, and in each of which Mass is daily celebrated by the chaplains of the different Orders. These chapels are also very convenient for the inhabitants of the town, particularly the female part of the community, by whom they are principally resorted. The number of the professed Nuns of the Franciscan Order is at present about eighteen, of the Dominican fourteen or fifteen, and of the Augustinian six or seven; of whom it is not too much to say, that they are as respectable, venerable and exemplary a body of Religious females as any other, of the same extent, in the world.”

This account was written by Hardiman in the year 1820, and may be regarded as a reliable and accurate statement of the condition of those convents and communities at that particular time. Since that time, however, many a change has taken place with regard to those three ancient communities. Two of them still exist and flourish; but one alas!—that of St. Augustine—is no more. About the year 1830 the Community of Augustinian Nuns commenced to decline; and there are few things more sad than to trace in the old Convent books the gradual extinction of a community once so flourishing in Galway. According to these

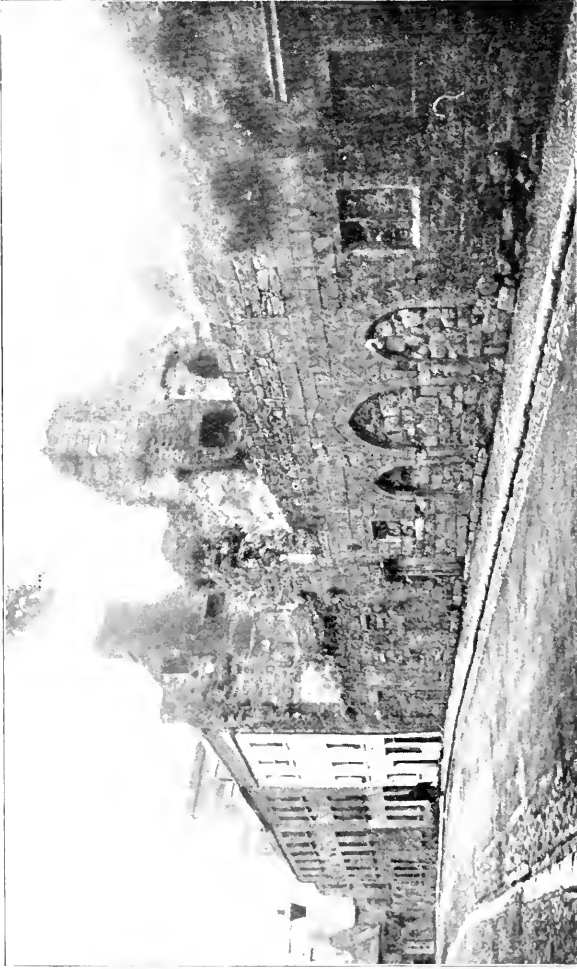


Photo by Hill, Galway

RUINS OF THE AUGUSTINIAN NUNNERY, SHOWING PORTION OF MIDDLE STREET.





books, in 1833 there were in community five Sisters whose names were as follows :—

SISTER ELENOR CONAUGHTON, Prioress.

SISTER BRIDGET BYTAGH.

SISTER MARY KELLY.

SISTER ELENOR KELLY,

and

SISTER MARGARET KELLY.

A few years later (1835) the number is reduced to four; then in 1837 to three; and finally in 1842 the names of Sister Elenor Conaughton and Sister Margaret Kelly are the only two which appear in the books. These were the two last Augustinian Nuns in Ireland; and with the close of their lives, which took place about the middle of the last century, we must close the history of the Augustinian Nunnery in Galway.

· NOTE—For years before its extinction, the Community of Augustinian Nuns occupied an old Franciscan Convent in Market Street, being compelled to leave their own place in Middle Street, owing to the ruinous condition into which it had fallen.

## ἸΡΕΥΝΤΑἸΤ ἈΝ ΛΟΙΓΣΡΕἸΣ.

ΣΑ ΜΒΛΙΑΘἈΝ 1493 ΡΕ ΣΕΥΜΑΡ ΗΛΑ ΛΟΙΓΣΡΕἸΣ ΜΑC ΣΤΙΟΡἈΝ  
 ὄΟ ΒΙ 'ΝΑ ἄΡΟ-ἦΛΟΡ ἈΡ ἘΑΤΑΡ ΝΑ ΣΑΙΛΛἸἸΕ. ΒΥΘ ἘΑΝΝΟΥΘΕ  
 ΛἸΡΟΙΡ Ἐ, ἤ ΒΙΟΘ ὈΙΟΙ ἤ ἘΑΝΝΑἸΤ ΣΟ ΕΟΙΤΕΙΟΝΝ ΙΟΙΡ ΝΑ  
 ΣΡἈΙΝΝΙΣ ἤ ΜΥΜΤΙΡ ΝΑ ΣΑΙΛΛἸἸΕ ἈΝ ΤΑΝ ΡΑΙΝ. ἘΥΑΘ ἈΝ ΤἈΡΟ  
 -ἦΛΟΡ ΤΟ 'Ν ΣΡἈΙΝΝ, ἈΡ ΞΗΘἸΑἸΒ, ὤΑΙΡ, ἤ ἘΑἸΤ ἘΑΝΝΟΥΘΕ ΛἸΡΟΙΡ  
 ΣΡἈΙΝΝΕἈἸ ΕἸΤΕ ἈΝ ΟΙΡΕἈΘ ΡΑΙΝ ΡΙΥΝΤΑΙΡ, ἤ ΕΘΙΡΤΑΡ ΛΕΙΡ ἈΝΝ, ΝἈΡ  
 ἸΘΟΡ ΛΕΙΡ ἈΝ ΛΟΙΓΣΡΕἸἈ Ἀ ἘΥΙΤΙΥΣἈΘ ΛΕΙΡ. ὤΙΜΕ ΡΙΝ ἘΥΣ ΡΕ  
 ΜΑC ἈΝ ἘΑΝΝΟΥΘἸΕ ΣΡἈΙΝΝΕἈἸ ΡΕΘ ΛΕΙΡ Ἀ ΒΑΙΤΕ.

ΒΙ ΜΑC ἈΙΣΕ ΡΕΙΝ ΡΑ ΜΒΑΙΤΕ, ΝἈἸ ΡΑἸΒ ΣΟ ΡΟ-ΡΤΑἸΘΕΥΡἈἸ.  
 ΒΙ ΡΕ ΤΥΣἸΑ ΤΟ 'Ν ὈΛ, ΤΟ ΡΙΑΡΡΑ, ἤ ΤΟ ἘΥΙΤΙΜ Ι ΝΣΡἈΘ, ἤ ἘΥΣ  
 ΡΕ ΡΕΙΝ ἤ ΙΝΣΙΟΝ ΕΑΡἈΘ ἤ ΕΟἸΑΡΡΑΝ ΛΕΙΡ, ΡΕΑΡΕ ΤἈ ἘἸΤΕ.  
 ἘΕΑΡ ἈΝ ΤἈΡΟ-ἦΛΟΡ, ΕΑΡἸἈΝΑΡ ΤΟ ὈΛἸΤ-ἘΕΑΝΣΑΙ ΙΟΙΡ ἈΝ ΜΑC  
 ἤ ΣΟΜΕΡ, (ἈΝ ΣΡἈΙΝΝΕἈἸ ὈΣ) ἈΡ ΡἸἸΛ ἤ ΣΟ ΜΕἈΤἸΡἈΘΕ Ἀ ἸἈC  
 ἈΡ ΒΕἈΤἈἸ Ἀ ΛΕΑΡΑ. ΤΥΣἈΘ ἈἸΤΝΕ ΤΟ 'Ν ἘΑΙΤΙΝ ὈΣ ἤ ΤΟ ΣΟΜΕΡ  
 ἈΡ Ἀ ἘἸΤΕ, ἤ ΡΕ ἈΡ ΒἸἸ ΡΕΑΡΟΙΤΟ ΜΙΟΝ-ἘΑΝΤΕ ΤΟ ἘΑἸΤΕἈΘ  
 ΕΑΤΟΡΡΑ, ἘΥΙΡ ΡΕ ΕΥἸἈἸ ΕΥΤἈ ἤ ΛἈΙΝ-ΡΕΙΡΣΕ ἈΡ ἈΝ ΛΟΙΓΣΡΕἈἸ  
 ὈΣ.

ὈΨἈΝ ἈΝ ΡΣΕΥΛ ΜΑΡ ΡΙΝ ΝΟ ΣΟ ΒΡΑCἈ ὤΑἸΤΕΥΡ ὈΣ, ΣΟΜΕΡ  
 ἈΣ ΤΕἈἸΤ ἈΜἈἸ, ὈΡὈἸΕ, ἈΡ ΤΙΣ ἈΝ ἘΑΙΤΙΝ ὈΙΣ, ΝἈΙΤ Ἀ ΡΑἸΒ ΡΕ ἈΡ  
 ΕΥΙΡΕἈΘ ἈΣ ἈΝΝ Ἀ ΗἈΤΑΙΡ. ἘΑΡ ὤΑἸΤΕΥΡ ΤΕ ΒΥΙΤΕ ἈΡ Ἀ ΝΥΑΘ, ἘΥΙΡ  
 ΡΕ ΣΛἈἸἸἸἈΡ ΡΡἈΟἸἸἈΡ ΡΕΙΡΣΕ ἈΡ, ἤ ἈΡ ΣΟ ΒΡἈἸΤ ΛΕΙΡ ἈΝ  
 ΒΡΕΑΡ ΕἸΤΕ Ι ΝΟΙἈΘ Ἀ ἘΙΝΝ ΡΟἸἸἸΕ, ἤ ΡἸΤΟ ὤΑἸΤΕΥΡ ΝΑ ὈΙἈΘ.  
 ΗἸ ΡΑἸΒ ἈἸΤΝΕ ἸἈἸἸ ἈΣ ΣΟΜΕΡ ἈΡ ΝΑ ΡΡἈἸΘΕἈΝΝΑἸΒ, ἤ ἘΥΣ ΡΕ  
 ἈΣἈΘ ἈΡ ἈΝ ΣΕΛἈΘἈἸ, ἈἸΤ ΒΥΘ ΗἸ ἈΝ ΕἈΡ Ἐ, ΡΥΣ ὤΑἸΤΕΥΡ  
 ἈΡ ΡΙΟΡ ἈΡ ἈΝ ΤΡἈἸΣ, ἤ ὈἸΝ-ἦΛΑΡἸΒ ΡΕ Ἐ. ΝΥΑΙΡ ἘΟΝΝΑΙC ἈΝ  
 ΛΟΙΓΣΡΕἈἸ ἈΝ ΕΟΙΡ ΤΟ ΒΙ ὈΕΥΝΤΑ ἈΙΣΕ, ΒΥἈἸ ΕΥἸἸ-ΕἈΣΤἈ  
 Ἐ, ἤ ἘΥΣ ΡΕ ἈΝ ΤΥἈἸΣ ἈΜἈἸ, ἤ ΝΑ ΕΟἸΛἸΤΕ ἈΡ ΡΕΙΝ. ἘἈἸΤ ΡΕ  
 ἈΝ ὈΡὈἸΕ ΡΙΝ Ι ΝΥἈΙΣΝΕΑΡ ΕΟἸΛἸ, ἤ ἈΡ ΜΑΡΤΙΝ ΞΟΙΝ Ἀ ἈἸἸΡΣΕ  
 Ἐ, ἤ ΒΥἈἸ ΡΕ ΒὈἸἈΡ, ἈΣ ΡἸΛἸἸἈΘ ἈΡ ἈΡ ΤΕ Ἐ ΡΕΙΝ ΤΟ ἸἈΒΑΙΡΕ  
 ΡΥΑΡ. ΒΥΘ ΞΕΑΡΡ ΣΥΡ ΕΑΡἈΘ ἈΝ ΤἈΡΟ-ἦΛΟΡ (Ἀ ἈΤΑΙΡ) ὈΘ,  
 ἤ ΡΟΙΡΕἈΝ ΡΑἸΣΤΙΟἸΡ. ΒΙΟΤΑΡ ΡΑΝ ἈΡ Ἀ ΛΟΡΣ, ΜΑΡ ΒΙ Ἀ ΡΙΟΡ ΣΟ  
 ΜἈἸΤ ΝΥΑΙΡ ΡΥἸΤ ΣΟΜΕΡ ΜΑΡἸ ἈΡ ΜΑΡΤΙΝ, ἤ ἈΝ ΡΕΑΡ ΕἸΤΕ ἈΡ  
 ΙΑΡΡἈΘ, ΣΟ ΜΒΥΘ ΗἸ ὤΑἸΤΕΥΡ ΤΟ ΡΥΝΝΕ ἈΝ ΕΟΙΡ.

Ὅι σο hoc. Οὐτὸ hé an κατάρ, ἀπο-μάορ, αἴσυρ ἀπο-  
 βρείτεαή na κατράε, αἴσυρ βί φατέορ αιρ βείτ πρό-ρένή αἴ  
 ταβαίτ βρείτεαήναιρ αιρ α μάε. Ὅ'αοίηις an mac, lá  
 na κύρτε, ζυραβ é το pinne an εοίρ, αἴσυρ εἴς an βρείτεαή  
 (α ατάρ) βρεατ έροέτα αιρ. Ὅι an-έιον, αμαε 'r αμαε, αἴ  
 μινιτιρ na κατράε αρ υαίτευρ ός, μαρ ζεαλλ αρ é βείτ έοή  
 εαρταναε, έοή εαίτεαε, αἴσυρ έοή ριμπίρθε leo αἴσυρ βί ρέ,  
 αἴσυρ ηρ ανηρην το βί an βυαλαδ-εροιθε, an τ-ύέβάρ αἴσυρ  
 an ταιτέμευλα νυαιρ έυατὸ an ργευλα αμαε σο μαιβ μύηρην  
 na ηθαοιηε τε εροεαδ. Έρμινιζεαταρ τιμέοιλλ an ατάρ, ζιθ  
 σο μαιβ ήορ αεα σο μοζ-ήματ σο ιμβυθ τύρ, τάνα, an ρεαρ  
 é, αἴσυρ έυίρεαταρ τ'ιμπίρθε, αἴσυρ τ'ατέέυηζε αιρ αρ υέτ Ὅε,  
 αἴσυρ αρ υέτ α έιητὸ, ζαν α μάε ρέην το έυρ έυη βάιρ. Ηίορ  
 εἴς ρέ αοη άίρτο ορρα, αέτ α μάθ σο ζεαίερθε an εεαίτ το  
 ύευνάή ι λάτάρ Ὅε, σο ηθαοιηα α μάε an εοίρ, σο μαιβ ρέ  
 τλγτε σο ύιρποιοηαε, an εροιέ ταιλλτε αίσε, αἴσυρ ηαε  
 ζεοιηηεοεαδ ζαοι na ηάτύρ é ό 'η ζεεαίτ το ύευνάή. Ηίορ  
 ηρίξ αρ βιέ τυέτ na κατράε, ζυρ έορπιγ α βεαν, αἴσυρ α  
 ημινιτιρ ρέην, αἴσυρ an εαίλιν ός αἴς του τὸ, αέτ ηί μαιβ μαίτ  
 ανη, ύήη ρέ α έροιθε na ηαζατὸ σο λέιρ. Οὐτὸ τήοζμαίρεαε  
 λειρ το βίοταρ αἴς του τὸ αρ ζαε εεαίτ, αἴσυρ αρ εαζλα σο  
 ζεαίρρεαδ α ηίρρεαε αιρ ραοι ύείρεαδ, έυατὸ ρέ ρέην αἴσυρ  
 an ραζαίτ έυη an ήήορήην, σο τσι υαίτευρ, αἴσυρ τ'ήαναταρ  
 ρηειρ σο μαίτην.

Αιρ μαίτην, lá αρ na βάραε βί ρέ τε εροεαδ, εἴς an  
 ραζαίτ αἴσυρ an μαορ αμαε é, αέτ ρυαιρ ρέ na θαοιηε ροιηε  
 ήαοι αιρην αἴσυρ ηέιτὸ λειρ an mac το βαιηε τε. Ηυαιρ το  
 έοηηαιε ρέ ρην, τ'ήίλλ ρέ αρ αιρ, εἴς ρα an mac ρυαρ ρεαίξηρε  
 ανη α έίς ρέην, έεανζαίλ ρέ τευτ ραοι na ημινεαίλ, αἴσυρ αἴς an  
 βρμινηεοίς, ορ κοίηαιρ na κατράε έροιέ ρέ αμαε é. Κυρ an  
 ζηιόη έροιέηυζαδ αρ an οηρεαέταρ, αἴσυρ ό η lá ραν σο τσι  
 an lá ρο τά ευμίνε αρ ήίρπειηταεέτ an λομζιρξ.

ΕΟΞΑΗ ΗΑ ΗΕΑΕΤΑΗ.

## The Story of Galway.

*By M. J. TIGHE, M.R.I.A., etc.*

“**G**AILLEAMH, daughter of lasting Breasail, bathed in the full cold stream, when the bright branch was drowned. From her the river Gaillimh is named.” So O’Flaherty tells us in his *Ogygia*, and the sympathetic reader drops the conventional imaginary tear over the fate of the hapless maid. Yet he cannot but feel how much the incident is robbed of its bitterness by the exalted niche which history has reserved for her memory.

On the banks of the fateful river, over which frowned her father’s castle, a little town had existed from time immemorial. What its name was then history recordeth not, though tradition calls it Ballinsruane. This or other such name might easily be forgotten or disregarded, but the striking fate of a branch of the lasting or mighty Breasail touched at once a responsive chord in the poetic hearts of the Connacht clans, and the name and story of Gaillimh was indelibly impressed upon their minds, and hence, as the town grew on the river’s banks, it became known throughout the west as the town of the Gaillimh, or Gaillimh simply. In the mouths of the Norman settlers this became Galvia, and then by an easy transition was converted into its present name of Galway.

The Claddagh of to-day cannot be very unlike, either in size or appearance, what Galway was in the days of its ill-fated sponsor, Gaillimh; but, as the centuries rolled by, this little seaport grew into a busy, thriving city as far beyond the Galway of to-day as is the Galway of to-day beyond the little town of the days of Breasail—a city which, in commercial importance, yielded the palm to no other port throughout the length and breadth of Ireland, or even England, if we except the one solitary port of the metropolis.

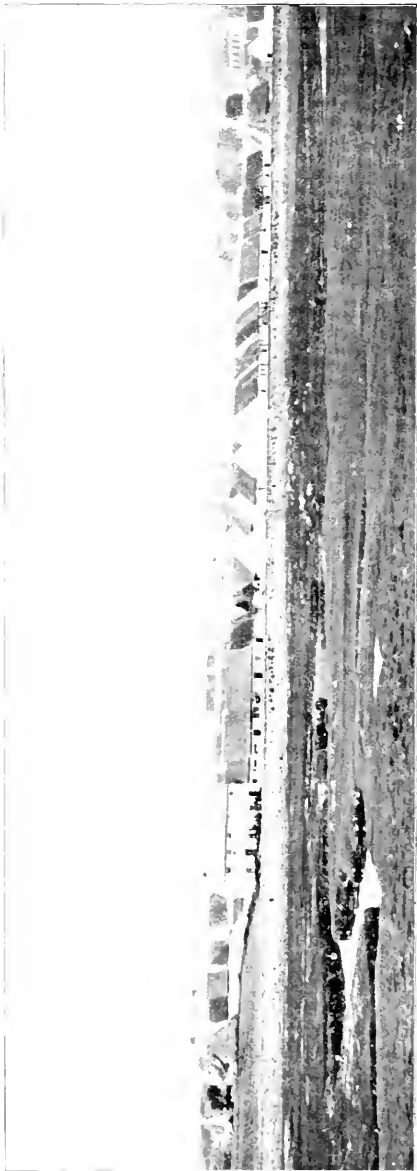


Photo by Hill, Galway

THE CLADDAGH, GALWAY.



How hard it is to realize this pre-eminence now as we walk through the deserted byeways, and note its tottering habitations, its quondam palaces crumbling into an inglorious decay. Here and there, perhaps, a quaintly-gabled house or a solidly-built mansion, rising in lonely dignity, relieves the sad monotony; but, for the most part, little now remains to tell the story of the past but an occasional piece of quaintly-carved stone set into an incongruous mass of ill-built brickwork or inartistic stucco. And as we study on these—the inscription or family arms almost obliterated by the hand of time—we cannot help the feeling which steals upon us, that it is but the cemetery of a departed city we are walking through, and that these relics we linger so fondly over are but the tombstones of its departed grandeurs. Later, perchance, when the evening comes, and we rest ourselves on the rocky shore of Salthill, these same stones furnish us with a more pleasing occupation for our fancy, and as we watch the mists rising from the placid sea and wrapping in their grey mantle the purple hills of Thomond, or see in the east the grassy headlands standing in bold relief against a sky of tawny gold, our thoughts fly back through the centuries to the days of the city's greatness. We think how once these quiet shores echoed to the sullen boom of cannon that shook the proud battlements of Galway to their very foundation, and back from these battlements came the angry reply of the city guns, and the defiant shouts of its grim defenders. Too well, alas! these invading canons delivered their message of destruction, for scarce a stone now remains to tell its story of gallant defence; scarce a document survives the exultant vandalism of the sometime successful besiegers. The smoke of their burnings hangs about the history of the city—a cloud of obscurity which the deepest research can never fully dispel.

On the banks of the Corrib river, and little way from the town, stands a pathetic fragment of Castledon, competing in its fall for a place in the picturesque with the decaying remains of a deserted mill. How long it seems since the proud De Burgos lorded it here with all the power of an Eastern potentate, independent alike of King or Parliament, while their fierce retainers held high wassail in its panelled chambers. From the castle of the De Burgos our fancy flies easily to the city, and sees the portecullis of the gate drop; then out rides the mailed guard in gallant array to quell some rumoured attack of the O'Donnell or foray of the wild Connacht men. But it was not always war, and we may as easily picture within the city walls the Spanish courtyards of the

gentry, with their marble pavements or little green sward dappled with patches of sun and shade ; gaily attired cavaliers passing to and fro on business or pleasure bent ; while from the diamond-latticed casements bright eyes flash messages from under rich mantillas of Spanish lace.

Ehen fugaces ! In this prosaic age we have little time to feel the loss of the poetic history of these bygone days. We are trained to deal with hard facts, and while we get these we ask for little else. Fortunately, despite the loss of many and many a priceless document, we still have records enough to enable us in some degree to follow the fortunes of this historic Western City.

Galway, from the very earliest settlement in Ireland, was a place of relative importance. Centuries before the Christian era hitherto came the merchants from Rome and Carthagina to trade with the descendants of the adventurous settlers of a still earlier period. How early we cannot now tell. It was some few centuries after the Flood, however, when one Partholanus, a Scythian, settled in Ireland, and in dying divided the country into four parts, assigning one to each of his four sons.

Later on, when the fierce Firbolgians had dispossessed the original settlers, they redivided the conquered land into five parts, one for each of their five commanders. This division was made about the year 2,500 A.M.

Many centuries later, Heber and Heremon shared the country, thus reducing the divisions to two ; and the last important partition was made in the year 166, when Con of the hundred battles and Eoghan, King of Munster, after many a hard-fought contest, amicably agreed to divide the kingdom evenly between them.

In all these partitions the cities of Dublin and Galway were the termini of one or the other lines of division, and in this way they furnish no small evidence of the early importance of the Citie of the Tribes.

From the ninth century the town was much exposed to the ravages of the Danes, and, as a natural consequence, fell very much from its high estate. After the crushing defeat inflicted by Brian at the battle of Clontarf, the Irish generally, and particularly those of the West, had a little respite from the harassing warfare which, for the preceding three centuries, had convulsed the whole land. This respite was employed in providing more adequate means of defence for their towns and strongholds, and amongst the rest, we are told by the Four Masters, that the



castle of the Gaillimh was erected by the Connaughtmen in the year 1124. It was not long before this castle received its baptism of blood; for in the year 1125, we learn from the same authority, that the two sons of Aginceslis un h-Eidhen were slain here in treachery. The history of Galway for the five succeeding decades is little more than a series of fierce combats waged about this castle, which was destroyed and rebuilt over and over again. In the year 1161 "Demon ships were seen in the bay of Gaillimh, and they sailing against the wind. The fortress the day following was destroyed by fire."\* Such an event, however, as the burning of a town was a matter of small moment with the Irish of the twelfth century. The disaster was speedily remedied, and the slight amply repaid for, when another swing of the pendulum of fate put into their hands the means of inflicting a similar blow upon their victorious opponents.

The year 1171, however, was a year big with fate for Galway and the Irish people, when Richard, Earl of Strongbow, with 4,000 men landed at Waterford, accompanied by William Fitzandelm De Burgo, whose name throughout the succeeding centuries was so intimately connected with Connaught and the Galway people.

The scope of this Article is too limited to trace the history of the conquest of Ireland by the licensed adventurers of the second Henry. A matter of more immediate importance is that in the year 1179 this perjured monarch, in strict violation of a treaty made with Roderick, King of Connaught, in 1171, granted to De Burgo and his heirs the entire province of Connaught.

A second grant made by John in 1216, also in violation of a treaty, confirmed Richard, the son of the first De Burgo, in the possession of this province.

A strange event occurred in the year 1178, when the river Gaillimh was dried up for the period of a natural day.

A similar event happened in the year 1191, when the historian states that a hatchet of abnormal dimensions was found in the bed of the river.

For a clear account of the history of Galway for the next few decades we cannot do better than give verbatim Hardiman's account of it:—

"This grant was confirmed in 1218 by Henry III., who, for the fine of a thousand marks, granted 'the whole kingdom of Connaught' to Richard de Burgo and his heirs; but in this con-

\* Annals.—F.M.

cession it was provided that it should not take effect until after the death of Cathal, who still maintained some shadow of rule and dignity, which he preserved until 1223, when he died. Tirlough, his brother, succeeded, but he was soon after expelled by Geoffry de Maurisco, the Justiciary, and Hugh, a son of Cathal, was established; who, soon after endeavouring to render himself independent, was assassinated by order of Geoffry, and Tirlough was once more restored. Such was the gloomy picture of affairs in Connaught, and the melancholy state to which its native princes were reduced, when a mandate, dated the 12th June, 1225, arrived from England, directing William, Earl Marshall, the Lord Justice, to seize on the whole country of Connaught (stated to have been forfeited by O'Conor,) and to deliver it to Richard de Burgo, at the yearly rent of three hundred marks, for the first five years, and after that period, of five hundred marks, for ever: excepting however five choice cantreds of lands near Athlone, which were supposed to have been reserved for the use of the garrison. This unprincipled grant was obtained through the influence of the famous Hubert de Burgo, Justiciary of England, in favour of his kinsman, it was finally confirmed at Westminster, 1226, and in the year following Richard de Burgo was appointed to the government of Ireland.

“The new governor, with a view of promoting his views, and advancing his interest in Connaught, stirred up the usual cause of dissension in this unhappy province. He deposed Tirlough from the sovereignty, and established Fedhlim O'Conor, another son of Cathal, who proved himself the bravest and most politic of Roderick's descendants, and the only one who for any time retained the appearance of power. This prince, after acquiring his independence, resolutely resisted De Burgo's claims on his territory, and fortunately for him, his adversary's great friend, the Justiciary of England, having at the very time fallen into disgrace, the former was removed from the government here; and the Irish prince, profiting by the temporary embarrassment of his rival, considerably augmented his power. But still apprehensive that he could not long support himself in Connaught by his own exertions, he suddenly passed over to England, attended by the Lord Justice, and there laid a long detail of his grievance and complaints against De Burgo before the monarch. Henry received his royal visitor in a manner worthy of his rank and dignity, and seemed so fully persuaded of the justice of his cause, that he commanded the Lord Justice and nobility of Ireland to



Photographed from Hall's Irish Scenery by Hill, Galway.

LYNCH'S CASTLE IN 1610, SHOWING PORTION OF THE ADJOINING STREETS.



afford him every assistance, and use all their efforts to establish him in his territory.

“ About this time the town and castle of Galway (which the reader was necessarily obliged so long to lose sight of) became of importance to the parties contending for the sovereignty of Connaught. After the invasion in 1170, the castle was strongly fortified, and the town was put into a state of defence. It then consisted of a small community, composed of a few families of fishermen and merchants (many of whose names have been already given in the first chapter), and was principally under the protection of the O’Flahertys, who held the castle and surrounding territory as feudal lords from the kings of Connaught. Upon the return of Fedhlim from England, Hugh O’Flaherty, chief of his name, declared in his favour, and in 1230 fortified himself in the castle of Galway. He was besieged on the east side of the river by Richard de Burgo. After several ineffectual endeavours to take the castle, he was obliged to raise the siege. Irritated at the spirited resistance of Fedhlim and his adherents, he at length summoned all his forces, and in 1232 succeeded in driving that unfortunate prince from the province, and, continuing his success, he finally took him prisoner, and established Hugh O’Conor in his place. The town and castle of Galway on this occasion fell into his hands, and having then discovered the great importance of the place, he in the same year built several considerable additions to the castle. Fedhlim having immediately after regained his liberty and kingdom by the death of Hugh, which took place in 1233, laid siege to Galway, and having succeeded in taking the castle, he demolished all the works; but his powerful antagonist, Richard de Burgo, soon after recovered the town, and thenceforth it became the principal residence of himself and his descendants, and finally the capital of the province, which it still continues to be. He then fortified it against the incursions of the Irish, and appointed a magistrate, who was indiscriminately called a provost or bailiff, and who governed the inhabitants by established laws. Fedhlim O’Conor preserved his ideal title, and with it a scanty remnant of the kingdom of his ancestors, until the year 1265, when he died, leaving his son Hugh to succeed him. The latter, on his accession, having asserted and supported his claims to the royal name and dignity, Walter de Burgo levied a body of forces and marched against him. Hugh, on his side, made every preparation to meet the foe, and a battle took place in which he was completely victorious. De Burgo did not long

survive his defeat. He died in the castle of Galway in 1271, leaving Richard, commonly called the Red Earl of Ulster, his heir and successor. Hugh himself was afterwards slain, with 2,000 men, by McDermott of Moylurg, who was another rival; and thenceforth, until the total destruction of the house of O'Connor in 1316, Connaught exhibited a horrid scene of blood and confusion."

A very vivid account of the affairs of Galway during this period may be obtained from the Annals of Lough Cé. Thus we read of the year 1230—"The Kalends of January on Tuesday, a bisextile year, and the 13th of the moon MCCXXX, Aedh, the son of Ruaidhri and the Connacht men, also turned against the son of William (*i.e.*, Richard De Burgo), and against the foreigners, through the persuasion of Dun Og, son of Duncartaigh Mac Auechtaigh, and of Cormac, son of Tomaltach Mac Diarmada of the Rock, and his favourites; for they had pledged their words they would not belong to any king who would bring them into the house of the foreigners. They committed, moreover, great deprivations upon the foreigners, viz.: Aedh, son of Ruaidhir, and the men of Connacht plundered the young son of William. . . . The son of William, however, assembled the greater part of the Foreigners of Erin and many Gaeidhal, and came into Connaught accompanied by Felim, son of Cathal Crobhderg, to give him the sovereignty of Connaught and to expel Aedh. They proceeded at first to the Castle of Bun Gaillimh to Aedh O'Flaithbhertaigh. Then Aedh, son of Ruaidhri, went to assist Aedh O'Flaithbhertaigh, and the Connaughtmen were on the west side of the Gaillimh and the Foreigners on the east side, and great conflicts occurred between them every day." Later we are told by the same authority—"The Earl of Clanricard's son, *i.e.*, William Burke, went to Gaillimh to make peace with the Foreigners on the engagement or guarantee of the Mayor and of the Town besides. And there was within before him a perpetrator of injury and destruction upon the Clanricardes, *i.e.*, William Og Martin, and two bands of soldiers along with him, and after the Earl's son went in, William Martin and the soldiers acted treacherously towards him, and 9 of his people were hanged, and he himself was put in prison, in despite of the Mayor and of the Town, and not long after that the Earl's son and the son of Donnchadh O'Briain were hung."

Amidst all these troubles the Town of Galway was gradually increasing in size and population, and from 1270, when the Town

was fortified against the attacks of the neighbouring Irish chiefs, it gradually rose to a position of extraordinary commercial importance. About this time the families of Blake, Bodkin, Ffont, Joyes, Lynch, Martin, and Skerrett settled in the Town. These were seven of the thirteen families from which Galway derives the title of the City of the Tribes. The other six, who came somewhat later, are Athy, Browne, D'Arcy, Ffrench, Kirwan, and Morris.

Ireland in 1315 was invaded by Edward Bruce. Fedhlim of Connacht after some time declared for him, but signally failed to capture the town of Galway. Emboldened by their success, the townspeople sent forth their trained bands under Sir William Leigh de Burgh, to give him battle. The engagement which followed at Athenry is said to be the most sanguinary recorded in the history of the town. Fedhlim fell with 8,000 of his men. This defeat gave the De Burgos the complete control of the whole province from the Shannon to the sea, and making Galway the seat of their government, its importance was still further increased. Freed from the possibility of a serious war with their jealous neighbours, the inhabitants devoted themselves to the embellishment of the town and the increase of their own personal comfort. Many noble mansions were now erected, and in their midst the noble Church of St. Nicholas of Myra arose in its stately grandeur,

Upon the assassination of William the Third, Earl of Ulster, in 1333, Edmund Albanach and Sir William de Burgo, the most powerful of the junior branches of the de Burgos, threw off their allegiance to the Crown, and, disregarding the rights of Elizabeth, the daughter of the slain earl, took possession of the entire territory of Connaught, which they divided between them. To Sir William fell the Town of Galway, with the southern portion of the province.

The adherence of the natives was of course absolutely essential to enable them to retain their usurped possessions. To win this they laid aside every tie which might even appear to bind them to England, and embraced the manners, customs, dress, language, and laws of the land of their adoption. Sir William adopted the title of MacWilliam Eighth, and Sir Edmund that of MacWilliam Oughter, their English titles having been dropped with the rest.

This revolt of the De Burgos placed the townspeople in a very awkward dilemma, and for many years subsequently we find them much divided in their minds between their fealty to the

MæWilliams and their loyalty to the Crown. The trade, however, does not seem to have suffered much, and shews a steady increase up to the end of the century. A murage charter of the year 1361 gives an interesting insight into the chief articles of import and export at that period. The original charter, from which the following extract is translated, remains on record in the Tower of London :—

“The King to the bailiffs and good men of Galvy in Ireland, greeting—At the request of our beloved daughter Elizabeth, Countess of Ulster, we have granted to you in aid of the inclosing the said town, that for five years next following you may take for saleable commodities coming to the town aforesaid, the following customs, viz. :

“For every crannock of whatsoever kind of corn, malt, meal and salt for sale, one penny. For every crannock of wayde for sale, two pence. For every crannock of corker and synack for sale, one penny. For every crannock of bark for sale, one halfpenny. For twelve crannocks of every kind of coals for sale, one penny. For twelve crannocks of lime for sale, one halfpenny. For every horse, mare, hobby ox or cow for sale, one halfpenny. For ten sheep, goats or pigs for sale, one penny. For five bacon hogs for sale, one halfpenny. For ten woolfells for sale, one halfpenny. For every hide of horse, or mare, hobby ox and cow, fresh, salt, or tanned, for sale, one farthing. For every one hundred lamb skins, goat skins, hare skins, wolf skins, cat skins, and squirrel skins for sale, one halfpenny. For every one hundred lamb skins, hides of stags, hinds, bucks and does for sale, one penny. For every mill-stone for sale, one penny. For two hand mill-stones fer sale, one farthing. For every hundreded of large fresh water eels for sale, one penny. For every large sack of wool for sale, four pence. For every measure of herrings for sale, one farthing. For twenty large fish in ship or boat for sale, one penny. For every horse-load of sea-fish for sale, one penny. For every man's load of sea-fish for sale, one farthing. For every salmon for sale, one farthing. For every lamprey for sale, one farthing. For every tun of wine and ashes for sale, four pence. For every tun of huncy for sale, four pence. For every horse-load of huncy for sale, one penny. For every horse-load of ashes for sale, one penny. For every horse-load of cloth for sale, one halfpenny. For every entire cloth of assize for sale, one penny. For twenty ells of Irish cloth, sale wyche and worsted for sale, one penny. For twenty ells of English or Foreign linnen cloth for sale, one penny. For twenty ells of canvas for sale, one farthing. For ten felt caps for sale, one halfpenny. For every carpet or chalvun for sale, one farthing. For every cloth of silk or baudekin for sale, one halfpenny. For every Irish cloak for sale, one farthing. For every ship coming to the aforesaid town, laden with saleable commodities, three pence. For every horse-load of cloth for sale, one halfpenny. For every bundle of iron for sale, one halfpenny. For one hundreded gads of steel for sale, one halfpenny. For one hundreded large boards for sale, one



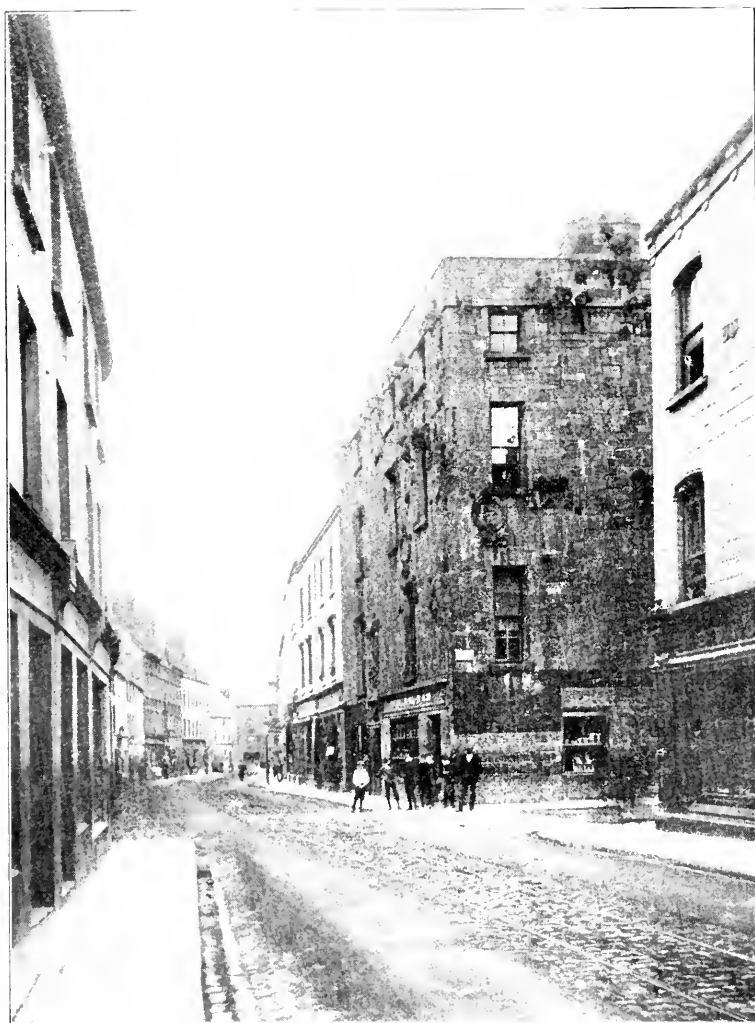


Photo by Hill, Galway.

LYNCH'S CASTLE IN 1901, SHOWING PORTION OF THE  
ADJOINING STREETS.



farthing. For one hundred pounds of pitch and rosin for sale, one halfpenny. For every stone of tallow, grease, butter and cheese for sale, one halfpenny. For two thousand onions for sale, one farthing. For eight shanes of garlic for sale, one farthing. For every boat laden with brush-wood for sale, one penny. For every boat laden with timber for sale, one penny. For every thousand nails for sale, one farthing. For every one hundred horse-shoes, and clout nails for carts, for sale, one halfpenny. For every thousand dishes and wooden platters for sale, one halfpenny. For twelve ropes for tackling, for ships, for sale, one farthing. For every thousand hinges for sale, one farthing. For every dozen of cordwane for sale, one halfpenny. For every one hundred of tin, brass and copper for sale, two pence. For every one hundred of scalpyn and dried fish for sale, one penny. For ten stone of hemp and flax for sale, one farthing. For ten gallons of lamp oil for sale, one halfpenny. For ten gallons of olive oil for ointment, for sale, one penny. For every hundred of coloured glass for sale, one penny. For every hundred of white glass for sale, one halfpenny. For every hundred of averdupois for sale, one penny. For every other article exceeding the value of five shilling, not herein specified, coming to the aforesaid town, one farthing.—By the Regent himself.—*Pat. 34, Edw. III., p. 1, m. 20.*

“This murage charter was afterwards renewed, and on the 20th of October, 1371, a writ issued to the Sheriff of Connaught, to distrain the provost and bailiffs of Galvy, by all their lands and chattels, until they should render an account of the murage and pavage by them levied and renewed, of all saleable commodities coming to the town.”—*Rot. Mem. 48 Edw. III.*

The next murage charter, that of 1396, cites a much larger list of articles than that of '61, and thus furnishes valuable evidence as to the continued increase of the town in commercial prosperity. The granting of this charter marks the beginning of a new epoch in the history of Galway. Hitherto the town was a corporation by prescription, being governed by magistrates appointed by the De Burgos, but now the King, “so that merchants might be the more induced and encouraged to reside and dwell in the town for the better resisting its enemies and rebels,” granted and gave license to the provost and burgesses, their heirs and successors for ever, yearly to elect amongst themselves a sovereign. Many other privileges of minor importance were also included.

Under the new arrangements the prosperity of the town materially increased, and alone among the Irish towns of that era wealth and contentment seem to have been the portion of the Galway people.

Their cup of happiness was not always without its drop of bitterness, however. “In 1412,” say the Annals of Lough Cé, “a war was waged by O’Ferghail with foreigners. . . . The

town of Gaillmh was burned"; and in 1473 the same authority states it was destroyed by 'tene daith,' *i.e.*, lightning. For this burning, which seems to have been a very serious one, we have also the authority of the Four Masters and others. The rapidity with which the latter calamity was overcome speaks highly for the wealth and industry of the inhabitants.

From the advent of the first English settlers in Galway to the close of the 13th century, the power of the De Burgos was the very breath of life to the town. Constantly exposed to the harassing attacks of the jealous natives, some military organisation was indispensable to its existence as the seat of an alien people. As its wealth and population increased, however, the absolute authority of these despotic lords proved anything but an unmixed blessing. Not only was the tax they exacted a heavy, not to say an oppressive one, but, as we have seen, they involved the townspeople in all their complications with the Crown, and from the rebellion of the De Burgos in 1333 they were in an almost perpetual state of rebellion.

To a comparatively peace-loving and non-combatant people such as the inhabitants of Galway, this state of affairs was a very serious matter. They were between the proverbial 'two stools,' and hourly in dread of realising the proverbial result. In 1484, however, Richard the Third solved the difficulty in a characteristic manner by cutting the Gordian knot. In a charter which confirmed all the privileges granted by his predecessors, he granted licence to 'for ever choose a mayor and two bailiffs,' ordained that no person whatsoever should enter the town without license, and gave a final blow to the authority of the MacWilliams over the Town by ordaining that from thenceforth neither the lord Mac-William of Clanrickarde nor his heirs should have any rule or power whatsoever either to act, exact, ordain, or dispose of anything therein by land or by water, as he and his predecessors were anciently accustomed to do, without the special license, and by the consent and superintendence of, the mayor, bailiffs, and corporation, to whom he granted plenary powers and authority to rule and govern the town. The first mayor (Pyerse Lynche) and the first bailiffs (Andrew Lynche Fitz-Stevne and Jhannis Lynche Fitz-Martin) were accordingly elected under this charter on the 1st August, 1485, and were sworn into office on the 29th of September following, which practice was continued till 1841, when the long list of mayors closes.

All civil connection between the town and the natives of the

country being thus effectually cut off, the townspeople completed their isolation by severing their religious connection with the diocese of Annaghmore. Having prevailed upon Donal O'Murray, Archbishop of Tuam, to release the town from his jurisdiction, and to erect the Church of St. Nicholas into a collegiate, they sent a petition to Rome praying for confirmation of this step. Unhampered apparently by any feelings of false modesty, they described themselves in the petition as a "modest and civil people" interfered with in the exercise of their religion by the savage races of the neighbouring county. By a Bull dated 8th February, 1484, "the Pope confirmed and approved of erection of the Church of St. Nicholas into a collegiate, to be governed by a warden and eight vicars, who should be moral, well bred, and virtuous men, and who were to follow the English rite and custom in celebrating the mysteries of religion; and he also granted the right of presentation of the warden and vicars to the chief magistrate or mayor, bailiffs and equals ( *pares* ) of the town for ever."

That the Galwegians' personal estimate of their character was not very far astray, an incident which occurred in the year 1493 helps in no small degree to confirm. This is beautifully told in Hardiman's history:—

"James Lynch Fitzstephens, an opulent merchant, and one of the principal inhabitants of Galway, was mayor in 1493, at which time a regular and friendly intercourse subsisted between the town and several parts of Spain. This mayor, who from his youth had been distinguished for public spirit, had, from commercial motives, on all occasions encouraged an intercourse that proved so lucrative as well to his townsmen as to the Spaniards; and in order to more firmly establish the connexion between them, he himself went on a voyage to Spain, and was received, when at Cadiz, at the house of a rich and respectable merchant, of the name of Gomez, with the utmost hospitality, and with every mark of esteem suitable to his high reputation and to the liberality of his entertainer. Upon his departure for his own country, out of a wish to make some grateful return for the numerous civilities he had received from the Spaniards, he requested of him, as a particular favor, to allow his son, a youth of nineteen, to accompany him to Ireland, promising to take parental care of him during his stay, and to provide for his being safely restored to his friends whenever he desired to return. Young Gomez, who was the pride of his parents and relations, was rejoiced at this agreeable opportunity of seeing the world, and the merchant's request was grate-

fully complied with by his father. They embarked accordingly, and after an easy passage, arrived in the bay of Galway. Lynch introduced the young stranger to his family, by whom he was received with that openness of heart and hospitality which has ever characterized the Irish under any circumstances, and he also recommended him in a particular manner as a companion to his only son, who was but a year or two older than Gomez, and who was considered one of the finest youths of his time. The beauty of his person, and the winning softness of his manners, rendered him a favourite with the fair sex; he was the idol of the people for his affability and spirit, and respected by all ranks for his abilities. With superior height and dignity of mien, he possessed great muscular strength and intrepid spirit, and uncommon vigor of body and mind. Thus highly gifted by nature, and endowed with every great and good quality of the heart, he soon felt the delightful influence of his own attractions by the general admiration and esteem which they excited in others. But his endowments were not unattended by what is too often seen united with superior qualities—a tendency to the pleasures of libertinism, which greatly afflicted his father, who was himself exemplary for the purity of his life. He, however, now conceived the fullest hopes of his reformation from discovering that he paid honorable addresses to a beautiful and accomplished girl, the daughter of one of his richest and most respectable neighbours; and he found additional satisfaction in procuring for his son the company of one so serious and well brought up as the youthful Gomez, who he hoped would assist to draw him entirely from his licentious courses. The year of his return from Spain this worthy magistrate was more than usually solicitous that nothing should happen to cast a stain upon his house or native town, of which he then was mayor—a rank in those times of the greatest importance, and one on the management of which, more than on that of any other civil employment, the general security depended. The young men lived together in perfect harmony, and frequent entertainments were given at the mayor's house, as well in honor of the stranger as for the sake of advancing the suit of his son Walter to the beautiful Agnes. At one of those festivals, which, as usual, she adorned with her presence, it happened that her lover either saw, or, which with lovers is the same, imagined that he saw, the eye of the lovely maid beam with rapture on the young Spaniard. Wild with astonishment, the fairy spell was broken; his ardent and unruly passion took fire at the thought, and he seized an

opportunity, not of asking his mistress if his suspicions were founded in fancy or reality, but of upbraiding her for her infidelity in terms of haughty anger. She, in her turn, astonished and irritated by such unexpected injustice, and that, too, from the chosen of her heart, affected disdain to conceal her fondness, and refused to deny the charge. ‘Love,’ says some philosopher, who assuredly had felt the passion, “for the most part resembles hatred rather than affection,” and what now passed between these young persons was a confirmation of the truth of that remark. Though mutually enamoured, one obeyed the dictates of jealousy, and the other of pride. They parted in violence; and, while the forlorn Agnes may be supposed retiring to weep over her wrongs, her admirer, racked by the fiends and furies that possessed his bosom, withdrew to revolve the direful project of revenge. Accident contributed at once to strengthen his determination and facilitate his purpose. The following night, as he passed slowly and alone by the residence of the fair one, he perceived a man come from the house, and knew him to be Gomez, who had, indeed, passed the evening there, being invited by the father of Agnes, who spoke the language of Spain with fluency, and courted the society of all who could converse with him. Urged by his rage, the lover pursued his imagined rival, who, being alarmed by a voice which he did not recognize, fled before him. From ignorance of the streets, he directed his steps towards a solitary quarter of the town, close to the shore; but, before he had quite reached the water’s edge, his mad and cruel pursuer overtook him, darted a poinard into his heart, and plunged him bleeding into the sea. In the night the tide threw the body of the innocent victim of insanity back upon the beach, where it was found and soon recognized. The rash and wretched murderer (from himself the particulars were obtained) had scarcely committed the sanguinary deed than he repented it; but fear, or rather that feeling which teaches us to preserve life, even when we no longer love it, caused him to hasten from the scene of his crime, and endeavour to hide himself in the recess of a wood at some distance. Here he could hide; but, alas! not from himself: the shades of the night and the darkness of the forest were unto him as the noon of day. In agonies of despair he cried aloud, and rolled himself upon the earth; and when the first streaks of light appeared in the sky, he rose with a settled resolution of expiating his guilt, as far as he could, by surrendering himself to the law, and, with that intention, was returning to town, when he perceived a crowd of persons approaching, amongst

whom, with shame and terror, he beheld his father on horseback, attended by several officers of justice and a military guard. On finding the body of the Spaniard, it was evident that he was killed by a dagger which was found near him, his own being unsheathed by his side, and suspicion had also arisen that his assassin must have retreated towards the wood, as a white hat, ornamented with feathers, had been found by some fishermen floating near the shore, as if blown from the road leading in that direction; while the velvet bonnet, which the person slain had worn, lay beside the body. Had the unhappy criminal wished to conceal the fact, his disturbed appearance alone would have betrayed him; but with perfect consistency, though in broken accents, he proclaimed himself the murderer, declared his contrition and remorse for the enormity to which frenzy had impelled him, and, imploring pardon of heaven, desired to be conducted to prison. His disconsolate parent, oppressed by a weight of amazement and affliction, could scarcely preserve his equanimity, though a man of almost unexampled firmness. He foresaw the dreadful consequences of complying with his frantic son's demand, and that, should he shrink from his duty, public disgrace awaited himself. As mayor, he had the power of life and death, and he remembered that already, in the case of another, he had used the authority given him with rigid severity. But, though he perceived that calamity must now overwhelm him and his race, he sacrificed all personal considerations to his love of justice, and ordered the guard to secure their prisoner. The command was reluctantly obeyed, and the mournful procession moved back to the town, penetrating with difficulty the immense crowds of people, whom, by this time, curiosity had brought out. A more extraordinary scene has seldom been witnessed. Surprise, compassion, and horror were discernible in the countenance of all. While some expressed admiration and pity for their upright magistrate, many of the lower classes, feeling commiseration for the fate of their favourite youth, filled the air with lamentations and sighs. The uproar alone would have told the sad intelligence to the merchant's family; but they were doomed to a still greater shock than what general rumour could give, for the strong prison of the town lay immediately next to their own house, and the mother and sister of the wretched Walter were spectators of his approach, bare-headed, pale, bound, and surrounded with spears. Their outcries and faintings added to the most terrific trial of the father's fortitude. But such moments are really the test of virtue; the ordi-



nary adversities of life are insufficient to show it in its genuine lustre, or prove how potent, how beautiful it is—or, indeed, to convince us that there exists no force by which true virtue can be subdued. If words are inadequate to describe the great and sudden wretchedness which overspread this, till now, happy and honourable family, they are still so to picture the despair of the tender and unfortunate Agnes. To return, however. Within the short compass of a few days, a small town in the west of Ireland, with a population at the time of a little more than three thousand persons, beheld a sight of which but one or two similar examples occur in the entire history of mankind—a father sitting in judgment, like another Lucius Junius Brutus, on his only son, and, like him too, condemning that son to die as a sacrifice to public justice. The legal enquiry which followed was short, and on his confession, strengthened by corresponding circumstances, the young man was fully convicted of the murder, and, in public, received sentence from the mouth of his afflicted father, by whom he was remanded back to prison. If the Almighty looks down with pleasure on the virtues of mankind, here was an action worthy of approbation—a father consigning his son to an ignominious death, and tearing away all the bonds of paternal affection when the laws of nature were violated and justice demanded the blow. No sooner was his sentence known to the populace, than they surrounded the place of the criminal's confinement. At first they were content with expressing their dissatisfaction by murmurs of regret and expostulations with the guards; but, by degrees, they became tumultuous, and were prevented only by the military force from attacking the prison and pulling down the magistrate's house; and their disorders were increased by understanding that the prisoner was now desirous of being rescued, which in some measure was true, for as his madness subsided, his love returned. The thought of for ever parting from the object of his affections was intolerable, and he began to see of what value the gift of existence was, of which his remorseless hand had deprived an unoffending stranger. By strenuous exertions the people were, for the present, dispersed, and hints were even conveyed to them that mercy would be extended to the prisoner. On his conviction the mayor was waited upon by persons of the first rank and influence in town, and solicited to consent to a reprieve. His relations and friends joined in earnest entreaty, beseeching that his blood might not be shed; but the inflexibility of the judge resisted the supplication, and he was inexorable. Whatever

the inward struggles the father and the man might have been, the firmness of the patriot was unshaken. He was not to be wrought upon either by the dread of popular clamour, the odium that it would attach to his name, the prayers and tears of his kneeling family, the undescribable despair of the hapless young lady, or, harder to withstand than all those, the yearnings of a paternal breast; but, with a magnanimity that would have done credit to the sternest hero of Greece or Rome, he himself descended, at night, to the dungeon where his son lay, for the double and direful purpose of announcing to him, that his sentence was to be executed on the following morning, and of watching with him, to prevent the possibility of his escape. One can hardly fancy any thing more appalling than such a vigil as this. He entered holding a lamp and accompanied by a priest (from whom the account was received), and, locking the gate, kept fast the keys in his hands, and seated himself in a recess of the wall. His son drew near, and, with a faltering tongue, asked if he had anything to hope; he answered, 'No, my son; your life is forfeited to the laws, and at sun-rise you must die. I have prayed for your prosperity, but that is at an end—with the world you have done for ever—were any other but your wretched father your judge, I might have dropped a tear over my child's misfortune and solicited for his life, even though stained with murder—but you must die—these are the last drops which shall quench the sparks of nature—and, if you dare hope, implore that heaven may not shut the gates of mercy on the destroyer of his fellow-creature. I am now come to join with the good man in petitioning God to give you such composure as will enable you to meet your punishment with becoming resignation.' Then, as if fearful of relapsing into his natural softness, and of forgetting the great duty he had imposed upon himself, he requested the priest to proceed. They knelt down and administered the rites of the Church to the unhappy criminal, to fortify him for the approaching catastrophe. The young man's native spirit seemed gradually to be restored; he joined fervently in prayer; sighed heavily from time to time; but spoke of life and its concerns no more: and thus, with intervals of silence, the woeful night passed over. It was scarcely day when the expected summons to prepare was given to the guards without. The father rose, and assisted the executioner to remove the irons which still bound his unfortunate son; then, unlocking the door, he ordered him to stand between the priest and himself, and lean upon an arm of each. In this manner they ascended a

flight of steps, lined with soldiers, and were passing on to gain the street, where a strong escort had been appointed to receive and go along with them to the usual place of punishment, at the eastern extremity of the town. The concluding scene of the father's struggle and the son's misery was, it might be supposed, now very nigh; but a trial more severe awaited them, and the unparalleled firmness of the former was to undergo a still further proof. The relations of the unhappy culprit surrounded the father: they conjured him again, by all the solicitude of nature and compassion, to spare his son. His wretched and disconsolate mother, whose name was Blake, flew in distraction to the heads of her own family, and at length prevailed on them, for the honour of their house, to rescue him, and prevent the ignominy his death must bring on their name. They armed to deliver him from prison. Prodigious crowds had gathered, and were loud in their outcries for mercy, threatening instant destruction to the magistrate, if not complied with. In vain did he exhort them to preserve tranquillity, and suffer the law to take its course. The soldiers themselves were melted by the circumstances of this most pitiable case, and, no longer able or willing to do their duty, permitted the populace to approach the house, and to continue their well-meant, but unlawful opposition. To attempt now to pass through them was hopeless: but having withstood their tears and prayers, and the still stronger appeal of his own affection, this virtuous, unhappy, and resolute father determined not to yield from a motive of personal fear, but, by one desperate and incredible effort, to perform the horrid sacrifice which he had vowed to pay on the altar of justice; and if he fell, to fall as became a man, and not to be compelled to prefer the advantage of an individual to the injured rights of his country, and of human nature. It is probable he was prepared for this extremity; for, turning back, and still keeping hold of his son, he mounted by a winding stairs within the building, which led to an arched window that overlooked the street in which the populace was assembled: he there presented himself and his victim, about whose neck he had previously fastened the rope with which he had been bound, and, securing the other end in an iron projecting from the wall, 'You have little time to live, my son,' said he; 'let the care of your soul employ these few moments—take the last embrace of your unhappy father':—he embraced his unfortunate son, and launched him into eternity! A few moments put a end to his existence. Expecting instant

death from the fury of the rabble, this extraordinary man retained his station, satisfied with the silent approval of a good conscience, perfectly regardless of the applause or censure of the multitude, conscious of having fulfilled his duty to God, to man, and his country : but this act of greatness awed them ; they stood motionless with amazement ; a sentiment of admiration and sorrow united alone prevailed ; and, when all was over, they slowly and peaceably retired—so wonderful is the influence of an exalted and daring mind, when actuated by the principles of virtue. The innocent cause of this lamentable tragedy is said to have died of grief, and the father of her lover to have secluded himself from society for the remainder of his days, never to have been seen again, except by his mourning family. This house still exists in Lumbard Street, which is yet known by the name of ‘ Dead-man’s Lane,’ and the execution is said to have taken place at a window in the rear of the house ; though the vulgar error is, that he was suspended over the front window, which is distinguished by a handsome representation, carved in black marble, of a human skull, with two bones crossed beneath. It is dated in 1624 ; and is supposed to have been put up by some of his family, as a public memorial of a transaction which succeeding times looked upon with astonishment, and which the production of the arts in this country should perpetuate with statues. Opinions may, no doubt, be divided as to the cruelty or inhumanity of the father ; but few will question the integrity of the judge, or the equity of the sentence ; or can it be any longer surprising, that, after so brilliant an example of justice, united to the general character of the inhabitants, the town attained, as before observed, that degree of universal credit which it will be found to have done within little more than a century after this period.”

Another serious conflagration occurred in 1500, but to the present generation this is scarcely a matter of regret, as on the ashes of the burned town the splendid mansions of the Galway families slowly arose. Their mournful remains at the present day bear a mute testimony no less to their quondam magnificence than to the taste and refinement of their owners.

Nothing of great moment to Galway occurred during the next few decades. Several of the Western chieftains rose in 1504 and, after a sudden and unexpected investment, took possession of the town. They were, however, routed with great slaughter a few days afterwards by Gerald, Earl of Kildare. The commercial disputes of this period with Limerick are of interest, but not of

much importance. A vivid idea of how far the policy of non-intercourse with the neighbouring Irish was carried may be obtained from a perusal of the quaint bye-laws of the emancipated corporation :—

1514. That none of the towne buy cattle out of the country, but only of true men.

1516. That no man of the towne sha;l lend or sell galley, botte, or barque to an Irishman.

1517. That no person shall give ue sell to no Irish any munition, as hand povins, calivres, poulder, leade nor sall petter, nor yet long boves, cross boves, cross-bove stringes, nor yearne to make the same, nor no kind of weapon, on payn to forfayt the same and an hundred shillings,

1518. If any man should bring any Irishman to brage or boste upon the towne to forfayt 12d.

That no man of this town shall oste or receive into their housses at Christemas, Easter, nor no feaste elles, any of the Burks, MacWilliams, the Kellies, nor no cept elles, withoute licence of the mayor and counceill, on payn to forfayt £5 . . . *that neither O' ne Mac shall strutte ne swagger thro' the streets of Gallway.*

1519. That no Irish judge nor lawire shall plede in no man's cause or matter within this towne or courte, for it agreeth not with the King's laws, nay yet the emprors in many placis.

Up to the year 1537 the Galway people, despite the great religious revolution which had taken place in England, were left in undisturbed possession of their ancient faith. In that year, however, Lord Deputy Grey, a most violent reformer, started to enforce obedience in Ireland to the new order of things, and having traversed the centre of the kingdom, arrived in Galway at the head of a considerable force. The Corporation does not seem to have made any difficulty in swallowing the act of supremacy, and the rapacious Deputy departed with the submission of the members, and as much of the sacred utensils of the Church of St. Nicholas as he could find excuses for appropriating.

The moment the gates were shut on the departing Deputy, the townspeople went back to the old order of things, and for some years further were untroubled by any of the scenes of fanaticism so characteristic of these unhappy times. Under Edward VI., however, a more decided step was taken to enforce the principles of the Reformation. The erection of the Church of St. Nicholas by Innocent VIII. into a collegiate was declared void, and the Catholic warden and vicars dispossessed of their authority. By the same act the collegiate was re-established, and a layman, Patrick Kirwan, appointed a warden. From this the

inhabitants were compelled to conform more or less rigidly, so far as outward appearances went, to the practises of the reformed church. The exceptional prosperity which the town had enjoyed for nearly a century now received its first check. In the year 1569 one Sir Edward Fitton was appointed president of Connaught, and so harassed the unfortunate natives by his tyrannous proceedings, that soon the whole province was in open revolt. The Clanrickardes, who of late years had ceased to trouble the Crown, became especially active in their opposition. The policy of Fitton was continued by his successor, Bingham, who made "a bare polished garment of the province of Connacht," and by that most venal of Deputies, Sir William Fitzwilliam, and for the next twenty years the town, which ever kept the most unswerving loyalty to the Crown, was the scene of constant "excursions and alarms." As a natural consequence, it suffered both in population and commerce. Many Irish families who had settled in Galway during the past century once again took to the hills and threw in their lot with their oppressed compatriots. As the centre of these troubles, the destruction of the town at the hands of the incensed Irish became each day more imminent. The necessity of materially increasing the defences became evident: the walls were strengthened, and several new fortifications built. The most important of these was that of Forthill, built about the Augustinian Church in 1600.\*

In answer to a petition presented to James I. in 1610, all the former privileges of the corporation were confirmed, and "it was given and granted that the town of Galway, and all castles, messuages, rivers, rivulets, lands, tenements, and other hereditaments whatsoever lying and being within the space of two miles of every part of the said town in a straight line, should from thenceforth for ever be one entire county of itself, distinct and separate from the county of Galway, to be named and called the county of the town of Galway; that the site and precincts of the Abbey of St. Francis and St. Augustine's fort, and the lands belonging to the fort, should be reserved and excluded from the county of the town of Galway, and be and remain within the county of Galway; that the judges of assize and gaol delivery might hold their sessions in said Abbey, and the sheriffs of the county of Galway their courts there."

Peace once more having settled upon the town, the corporation lost no time in putting their house in order, and for some years

\* See Article on Forthill page 6.

the growth of the town in size and wealth continued. New streets were formed and the older streets repaired; hospitals were erected and churches built; towers were erected at the various gates, and in 1630 the public green outside the E Gate (now Eyre Square) was enclosed by a railing and planted with trees. Galway now was at the full tide of its prosperity, and now the ebb began. It had reached a pinnacle of greatness and repute, which placed it far above most of the other towns of the three kingdoms, but it had attained the summit only to start its downward descent.

About this time Ireland was torn asunder by every possible form of dissection—civil, military and religious; and now the necessitous Charles contributed his quota to the general turmoil. By means of his tool the deputy Strafford, he began to extort large sums of money through a system of the most galling exactions: Having failed to extract from England by legitimate means sufficient money to meet his wants, he started to oppress his Irish subjects to gain means of oppressing his English ones.

The upshot of this state of affairs was the rebellion of 1641. Galway of course declared for the King, but the petty tyranny of the Governor of Forthill, Captain Willoughby, drove them into arms against the fort. To dissociate themselves against any apparent connection with the rebellion then in progress elsewhere, the following oath of Union was taken:—

“In the name of God and the Blessed Virgin Mary, and of the whole Court of Heaven, I, A. W., do profess, testify, and declare in my conscience that our sovereign lord, King Charles, is the lawful sovereign, lord and king of this kingdom, and all others his kingdoms and dominions; and that I will bear true faith and allegiance unto him, his heirs, and lawful successors, and him and them, and the lawful rights and prerogatives of his crown, against all foreign powers, states, and potentates, and against all traitorous practices will uphold, maintain, and defend as far as in me lyeth.

“I do further profess, promise, and avow to uphold, maintain, and defend, to the utmost of my power, the Roman Catholic religion; and that I will not willingly do, or suffer to be done, any harm or prejudice to any Roman Catholic that shall join in this union in his life, liberty, lands, goods, or chattles, either for fear, hope of reward, revenge, or malice; and that if any shall oppress or wrong any that shall take this oath, I will take the wrong done unto myself, and, as far as in me lyeth, will labour to get the party so wronged fit reparation, without distinction of any, for being of town or country.

“I do moreover protest, promise, and vow that I will sincerely and truly do my best endeavours to uphold, maintain, and defend the common laws of this kingdom, the statute of the *Magna Charta*, and all other statutes made or established in this kingdom for the liberty of the subject; and that I will

never give way to change them, or any of them, without the authority of the Parliament ; and that I will maintain and uphold the liberties, privileges, and rights of Parliament as far as it shall be in my power.

“ Lastly, I promise, vow, and protest to be true and faithful to the Corporation of Galway, saving my faith to the sovereign lord, the King ; and that I will maintain, uphold, and defend all the rights, privileges, immunities and possessions thereof ; and that I will well and truly observe their counsels, and diligently and carefully obey their lawful commands ; and, as far as in me lyeth, will protect all and every member thereof in the lawful fruition of his life, liberty, lands, goods, and chattles. So help me God, and the contents of this holy Gospel.”

Owing to the policy and gallantry of Clanricarde, the then Governor of Connaught, this opposition was unsuccessful, and the people were obliged to accept very humiliating terms of surrender ; but in the following year they amply revenged themselves by taking possession of the fort, which was razed to the ground.\* The following account of the affair is given by the Jacobite author of the *Aphorismical Discoverie* :—

“ Colonel John Bourke appointed commaunder in chiefe in Connaught, whose affaires were too lowe brought by the private workinge of Clanricarde and Coote that none showed his face in the field against a poore little partie of very Conaght men that served under Coote’s commande (this Coote and Clanricarde are cossen germans by their mothers). This brave saoldier by real assistance of the well affected of Galwaie made up a considerable partie, and out of hand did leaguer the Ryall forte of Galwaie, which was then by Clanricarde’s meanes verie strong and pernicious to the borderinge Irish, though many rubs happened as well to hinder his promotion as the intended service, yett by his owne vigilante care he battered and won the forte, giving the deffendants quarter of their lives. This peece of service have Colonel John Bourke achieved to the exceeding content of Galwaie men (which was Claurickarde’s vy upon the town) and to his proper honour and fame, after the fort was in his possession, rased the same level unto the greunde. This forte in ancient time had been a monasterie af Sainte Augustins order. †

The Town, however, was not long suffered to enjoy the fruits of its victory. We have seen how, from the advent of the first Anglo-Norman settlers, unswerving loyalty to the Crown was ever its most striking characteristic, and brought with it its reward ; but now a new era was fast approaching when the very

\* See also article on Forthill page 7.

† The Abbey and Monastery of St. Augustine remained standing after the destruction of the Fort.



principle which like a beacon light had guided it through the troubled sea of Irish politics to the haven of prosperity, became a will-o'-the-wisp to lead it into a slough of turmoil from which it only emerged after many years, when it had left all that was worth having engulfed beyond hope of recovery.

In 1649 the head of the weak and worthless Charles fell upon the block. The moment the news reached the town his successor Charles II. was proclaimed with all due solemnity, and when in 1651 it became necessary to raise money to oppose the Parliamentarians in Ireland, Galway was given as part security for the loan. For this purpose a map was prepared which, after the Restoration, was finished and emblazoned by the Rev. Henry Joyce, then Warder. Hardiman, whose copy of this map we reproduce, gives the following succinct and interesting description of it:—

“This curious document, of which there are but two copies now known, with certainty, to be extant, is composed of nine separate sheets, and is six feet six inches broad, and four feet six inches high. It is surrounded by a border four inches deep. The top margin is headed by the following inscription:—‘1. *Preludium operis. Heri hodie et in secula.* 2. *Totius laboris oblatio. Domino consecratur monarchia.*’ It contains four circular equestrian engravings of Charles II.—one in each corner, and two others at equal distance. Round the first is the inscription:—‘*Carolo II., Dei gratia magnæ Britaniæ Regnorum et Franciæ, Regi.*’ Round the second—‘*Carolo II., Dei gratia majoris Scotiæ regnorum et Hibernorum omnium, regi.*’ Round the third—‘*Carolo II., Dei gratia locorum seu regionum quarundam, in mundo et meridie regi;*’ and round the fourth—‘*Carolus II., Dei gratia Angliæ, Scotiæ, Franciæ et Hiberniæ, Rex.*’

“On the first sheet, in the top margin, between the first and second effigies of Charles II., are engraved the armorial bearings—1st, of England and Saxons—‘*Angliæ et Saxonum;*’ 2nd, of Scotland—‘*Scotiæ minoris et albanorum;*’ 3rd, of Wales and the Britons—‘*Walsiæ et Britanorum;*’ and 4th, of France—‘*Franciæ et Gallorum;*’ and between them these words—‘*Fuit, de transactis seculis, tempore elapso, prepositio. Est, de currente seculo, momento presenti, demonstratio. Erit de futuris, et hora novissima demonstratio. Conditio Religioque Analogie seu similitudines, quibus locorum qualitates hominumque devotio et regia magestas dignoseunter.*’ Between the first and second arms there are also these words—‘*Sicut cinamonum et balsamum aromatizans odorem dedit.*’ Between the second and third—‘*Quasi libanus incensus vaporavit habitationem suam;*’ and between the third and fourth—‘*Quasi myrrha electa dabit suavitatem odoris.*’

“On the second sheet in the top margin, between the second and third effigies of Charles II., are engraved the armorial bearings—1st, of Munster—‘*Momonie;*’ 2nd, of Connaught—‘*Conatie;*’ 3rd, of Meath—‘*Midice;*’ 4th, of Leinster—‘*Lageniæ;*’ and 5th of Ulster—‘*Ultoniæ;*’ and between them the words—‘*Fuit, Est, Erit, Conditio religioque;*’ between the first and second these words—‘*Quasi platanus exultata juxta aquam;*’ between the

second and third—'Quasi terebinthus extendens ramos suos;' between the third and fourth—'Quasi palma exaltata in cades;' and between the fourth and fifth—'Quasi cedrus exultata in Libano, et quasi cypressus in monte Sion.'

"On the third sheet in the top margin, between the third and fourth effigies of Charles II., are engraved four shields without arms. Under the first this inscription—'No' septentrionalis et australis, Walsiae novae Britanniae, Angliæ, Scotiæ et York.' Under the second—'Marilandiae, Caroline Virginiae et Jamaicae.' Under the third—'Bermude, Barbade, Montsarret et Sancti Christofori;' and under the fourth—'Gkinæ et Tankeriæ,' etc. Between the first and second these words—'Quasi plantatio rosæ in Jericho.' Between the second and third—'Quasi lilium inter spinas;' and between the third and fourth—'Quasi lilium germinans germinabit et lætabuntur deserta et invia.'

'In the left and right margins of the map are contained the armorial bearings, but without name, of twenty-four distinguished families connected with and allied to those of Galway, with the following inscription at each side :—'Scuta sequentiæ sunt insignia quorundam ex multis Hiberniæ nobilium principum et clarissimorum virorum qui aliquo consanguinitatis vel affinitatis seu quovis alio necessitudinis vinculo astricti sunt Galviensibus.'

"The bottom margin is divided into five compartments. In the first are contained the armorial bearings of the families of Bareth, Bremlingham, Burke, Butler, Crena, and Penreice, with this inscription underneath :—

'Aspice conspicuos, quos Galvia Justa recepit,  
Hinc illi nomen civis et omen, habent.'

"In the second the armorial bearings of the families of Dean, Joyce, Martine, and Skereth, with this inscription over :—'Antiqua quorundam Galviæ stirpium insignia, and the following underneath :—

'Hæc sunt quorundam præclara insignia Galvæ  
Antiqua obsequio facta serene tuo.'

"In the third, the armorial bearings of the families of Athey, Blake, Bodkin, Browne, Deane, Dorsic, Fonte, Ffrench, Joyce, Kirowan, Linche, Martine, and Skereth, with the following verse underneath :—

'Septem ornant montes Romam, septem ostia Nilum,  
Tot rutilis stellis splendet in axe Polus.  
Galvia, Polo Niloque bis aequas, Roma Conactæ ;  
Bis septem illustres, has colit illa tribus  
Bis urbis septem defendunt mœnia turres  
Intus, et ex auro est marmore quæque domus ;  
Bis septem portæ sunt, castra et culmina circum ;  
Per totidem pontum permeat unda vias.  
Principe bis septem fulgent altaria templo.  
Quævis patronæ est ara dicata suo  
Et septem, Sacrata Deo Caenobia patrum.  
Fœminei et sexus, tot pia tecta tenet.'

"In the fourth, four several armorial bearings of the Lynch family, headed with the inscription—'Diversæ familiæ Lynchæorum, a prima origine propagatæ,' and followed by this distich :—

'Hic Lynchæorum bene prima ab origine notas,  
Diversas stirpes nobilis ecce domus.'

“And in the fifth, the armorial bearings of the families of Fallone, Labarth, Nolan, Quinne, Tully, and Porte, with the following inscription underwritten:—

‘Conscripti cives hi gaudent legibus,  
Quos facit et fratres commubialis amor.’

“Having finished the margins, the body of the map next claims attention. The words, ‘Carolus Rex’ appears on the top of the three upper sheets, under which follows the title of the map in large capitals—‘*Urbis Galviac, totius conatiæ in regno Hiberniæ, clarissimæ metropolis, et emporii celeberrimi, delineatio historica.*’ On one side are depicted the arms of Ireland—viz., those of the five provinces, Meath being in the centre, blazoned on the shield, supported by two figures, under one of which is subscribed, ‘*Intellectus,*’ and under the other, ‘*Veritas,*’ and the following words underneath:—‘*Scotiæ majoris, vulgo Hiberniæ regnorum insignia.*’

“In the centre of the middle sheet are the arms of England, with this inscription under—‘*Augustissimo faustissimoque suo principi, Carolo II., Dei gratia, Angliæ, Scotiæ, Franciæ et Hiberniæ regi. Serenissimo, etc., ab adiectissimo suo majestatis cliente. R.D.H.I. istus urbis cive et pastore oblata; civitatem et se, suaque omina, in vel extra urbem D.O.M. et SS<sup>e</sup>, S M<sup>ti</sup> aeterno voto consecrat dedicatque.*’

“On one side are the following verses:—

‘*Terra, fretum, populi queque aspicias undique late  
Sunt tibi sint generi, carole, fida tuo.*’

“And on the other—

‘*Plus ultra tibi, quam tabule, vel continet orbis,  
Que spheram superant suspice, nosce.*’

“Next to these are the arms of Scotland, supported by two figures, under one of which is inscribed, ‘*Constantia,*’ and under the other, ‘*Patientia,*’ with the following words:—‘*Albaniæ regni vulgo minoris sive junioris Scotiæ insigniæ.*’

“Under the arms of England are the modern arms of Galway—an antique galley, with this inscription over it—‘*Laudatio ejus manet in seculum seculi,*’ and the following under:—

‘*Galvia quam colimus vestra est, jam respice pictam,  
Nos quoque sacramus nostraque nos tibi.*’

“To the right of these are placed the most ancient arms of the town, with these words over them—‘*Initium sapientiæ timor Domini,*’ and underneath these verses:—

‘*Prima tuis proavis dedimus primordia nostra,  
Urbis et infantes nosque, serene tibi.*’

“And to the left are the most recent arms of the town, with these words over, ‘*Intellectus bonus omnibus facientibus eum,*’ and beneath them these verses:—

‘*Flosque juventutis sub te crescentis abunde,  
Est tuus atque status tempora, jura bona.*’

“There are two tables of reference to the map. The first by seventy-seven figures and several letters, to all matters within the town, with this title—‘*Elenchus quo notanda quaedam annexa et intra urbem, hoc iconismo depicta cito perspicuntur,*’ and underneath this inscription—‘*Galvia quæ edificatur, ut civitas ejus participatio ejus in idipsum.*’

“The second, a reference to all matters outside the walls, divided into east and west, one by fifty, the other by forty-nine figures, and entitled—‘Synopsis qua res circa civitatem in hac deliniatione descriptae digito demonstrantur,’ and the entire concludes with these words:—

‘Illic enim ascenderunt tribus, tribus domini,  
Testimonium Israel, ad confitendum nomen domini.’

From 1651, the date of the appearance of the Cromwellian army in the West, to the Restoration in 1660, Galway became the theatre of the most frightful carnage, persecutions, and sufferings. Treaties were broken as soon as made, and the Town handed over to the mercy of a brutal and licentious garrison. The unfortunate people were first ruined by fines and exactions, or the simple process of open robbery, and then driven forth to starve or sold as slaves in the West Indies. The churches were turned into stables for the horses, and the sacred vessels used for drinking cups in which the drunken soldiery pledged their blasphemous or immoral toasts.

On the restoration of Charles II., such of the old inhabitants who were left, and who had suffered so much in his cause, returned to the town, expecting to be instantly reinstated in their properties of which the Cromwellians had robbed them; but, though an Act was framed to this end, the careless and ungrateful monarch did not trouble to see it enforced. Between the confusion consequent on this state of affairs and the monopolies unjustly acquired by the Corporation, the town, once so opulent, was gradually falling into a state of ruin. A temporary check was given to its downward career when in 1686 the disabilities were removed from the Catholics by James II. Churches were repaired or rebuilt, many of the old families again returned to the Town, and again trade began to increase. This happy state of affairs was but temporary, however, for in 1689, on the deposition of James, the country was once more plunged into the horrors of civil war. Galway was the last of the Irish strongholds to fall, but fall it eventually did after a siege worthy of the history of its defenders, and to conditions as honourable if not as satisfactory as the most complete victory. Once within the walls of a town, however, treaties did not much disturb the conscience of Ginckle; and Galway shared the unhappy fate of Limerick.

Once again, despite the most solemn pledges of Ginckle, the Catholics were gradually dispossessed of their wealth, their houses, and sometimes even of their lives, and Galway had gone another step in her downward career.

During almost the whole of the eighteenth century the history of this unhappy town is but a miserable record of the petitions, acts, and bye-laws initiated by the now firmly-established Protestant Corporation to ruin their Catholic fellow-citizens. How far this policy of repression was carried may be judged from a section of an act passed at the very beginning of the century, which decreed that any persons of the Papish religion—with few exceptions—presuming to live within the town of Galway, should forfeit all their goods, and suffer imprisonment for a whole year.\* And this in a town where the Catholics numbered 15,000, the Protestants 350!!! Galway, indeed, possibly on account of its intense Catholicity, seems to have been singled out for exceptional penal laws. Now and then, indeed, a ray of sunshine broke through this dark cloud of oppression, where for a short period some wiser counsels prevailed. Then for the moment Galway seemed to lift its head and play once again its part in the world of commerce; but these small rays of tolerance shone so little and lasted so short a time that they only served to make the darkness more deeply felt. Upon every rumour of rebellion or insurrection the mayor, as a preliminary measure, “turned all the Papists out of the town” (how this was done is not very clear; probably it was only the more prominent of the citizens), having then “secured all the Popish priests in jail,” his conscience was easy. The town was saved!

In 1741 the legitimate trade and commerce of the town having been driven to other ports, Galway was cruelly scourged by a famine. This was followed by a terrible pestilence which carried the people off by hundreds. A letter of that date says—“The fever so rages that the physicians say it is more like a plague than a fever, and refuse to visit the patients for any fee whatsoever.” So bad, indeed, this calamity became that at one time the city was threatened with annihilation. The unfortunate inhabitants, dying of sickness and starvation, were driven to stealing the vegetables from the fields, or indeed any kind of food they could lay hands on. The Ascendancy Party, however, were not unmindful of their duty in this crisis, so they clubbed together and offered a reward of £30 for the first, and £10 for every subsequent conviction for robbery. As an extra precaution, they removed the race course to the neighbourhood of Tuam. †

\* See article on Augustinians in Galway, page 23.

† See article by R. J. Kelly, B.L.,

Col. Eyre was appointed Governor of Galway in 1747. He appears to have been, according to his own lights, a well-meaning man, but he was throughout a most bitter and bigotted opponent of the Catholics. Shortly after his appointment he wrote—"I act with all possible caution, and heaven knows how difficult it is to carry my cup, even when the Egyptians outnumber us 30 to 1." He had not much opinion of his co-religionists in the town. He writes of the Corporation—"All put together, have not £1,000 property in the world. The mayor is the son of a man who was my Lord Trawley's footman. One sheriff is a beggar, the other a shoemaker, and a poor one. Alderman Ellis is a broken dragoon, and the Deputy Recorder a poor antiquated man of 70, who is supported by the Papists.

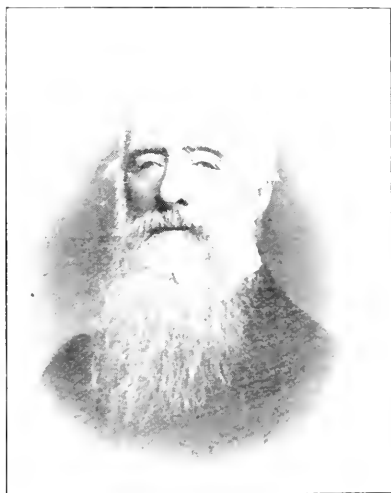
The most extraordinary feature about this state of affairs is, that that town continued almost wholly Catholic, and to them, and them alone, was due the little commercial life left. When the oppression became so stringent as to make open trading impossible, smuggling took its place. When the laws were relaxed, almost immediately the harbour filled with the vessels from various parts of the world.

From about the year 1731 the flame of fanatic intolerance began to wane, and in 1782 the oppressive and unjust measures passed against the Catholics were much relaxed, and, as the years rolled by, the Catholics were gradually allowed the privileges of citizenship.

However much this change was to be welcomed from a Christian point of view, it came too late to save the town. The trade of Galway was by this a fading memory, recalled now and then by the mournful sight of its deserted docks; the walls and fortifications were tottering ruins; grass grew in the streets, and it seemed as if it wanted but a very brief period to become "a desolation and a wilderness—a land wherein no man dwelleth, neither doth any son of man pass thereby."

With the passing of the enlightened Catholic Bill of 1793, hope once more began to dawn upon the town; again was heard the cheery rattle of the noisy-laden lorry; and again the stately argosies of other lands were seen standing for the port, their proudly-swelling sails scorning the little fluttering rags of the fishing smacks, which had held of late years the undisputed sway of the harbour. The manufacturing and shipping industries multiplied year by year, and the population increased at what was in these times a phenomenal rate. In 1812 it was computed at 40,000

As this abnormal increase in the number of the inhabitants was altogether out of proportion to the industrial expansions, a large number of the people were necessarily left in a very impoverished condition. Matters gradually righted themselves, however, and by 1820 the town presented a very thriving appearance.



EDMOND BLAKE, ESQ.,  
Last Mayor of Galway.  
Born 1803. Died 1895.

Galway, however, had retrograded too far during the past two centuries to regain anything even approaching the position she once so proudly held.

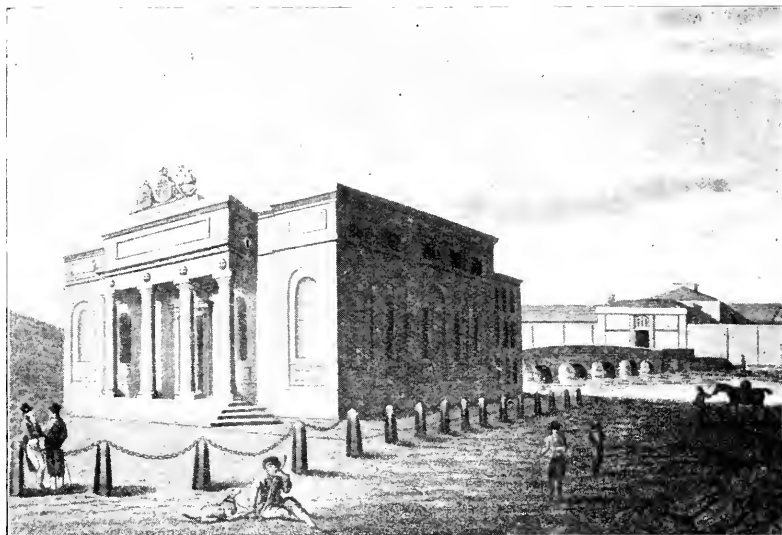
A very ambitious effort was made in 1845, largely through the energy of the member for the town, Mr. Orrell Lever, to make the port a really representative one. Improvements were made in the harbour, the channel cleared, a line of steam packets established, and a huge hotel built to meet the expected demands.

The hopes built upon this scheme were soon dashed to the ground,

and swift and sure came the fate of their unhappy enterprise. One vessel was burnt across the Atlantic, another ran upon a rock in the bay, rumours of foul play were rife, the Company was swamped, and in a short time nothing was left of the scheme except the great stone building which now dominates Eyre Square. The milling industry at this time was very large, the wheat being imported from all parts of the world and distributed throughout Ireland. However, with the advent of roller mills, and the consequent cheapening of the grinding processes, foreign exporters found it more economical to export the flour than the unground grain, the bulk occupied being scarcely more than one-fourth, and the mills closed one by one. A jute factory was established in the seventies, and paid for a time, but foreign competition and home railway rates proved too much for it, and it was forced to close its doors.

Architecturally speaking the Town has somewhat improved during the past century. In the earlier years some fine mansions were erected, and in 1818 the bridge leading from the Courthouse was built. Many fine churches and educational establishments have since arisen. The most important of the latter is, of course, the Queen's College, a splendid pile of buildings in the Tudor style, erected from the designs of Mr. Keane in 1853.

The population of Galway in 1851 was 20,085, an increase of 2,810 since 1841. Since then there has been a steady decline. In 1871 the population had dropped to 16,000, and in '91 to



Photographed by Hill, Galway, from a sketch of 1820.

#### THE COUNTY COURTHOUSE.

*With a view of the Bridge and County Goal.*

13,800. The census returns for the present year are a little more hopeful, showing a fall of 386 only during the last decade.

The vision of Galway as a transatlantic port has not yet left the minds of the people, but before a desirable consummation is reached, a very large expenditure on the harbour will be necessary to enable it to meet the requirements of modern steamers. A 1200 yards pier, causeway, and connecting railway was recently estimated at £670,000.



Apart from the shipping industries, the signs of trade awaking during the past few years are very encouraging. It is unnecessary to speak here of the enormous development of the splendid distillery of Messrs. Persse. The Galway Woollen Factory is rapidly coming to the front, both from the excellence of its materials and the energy of its directors. Many smaller factories have lately been established, and there is everything to show that the fog of commercial stagnation is gradually lifting.

This is the story of Galway—a poor skeleton of a story, devoid of all the grace of outward form which should clothe its fleshless bones; a story worthy the pen of a Gibbon or a Guizot, told in a few, poor, halting sentences, and yet, withal, a story not without its value when its wondrous record of what energy, perseverance, and integrity have done for our town in the past, cannot but teach us the lesson of what energy, perseverance, and integrity may yet do for it in the future.

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## SWORD AND MACE OF THE CORPORATION OF GALWAY.

The first inscription on the sword is dated 1660, and is as follows :—

“ REX GREX LEX ET ECCLESIA RESTAVRATI  
ANNO DOMINI 1660. IOHN MORGAN, MAYOR.”

The next inscription is :—

“ GULIELMVS & MARIA D. G. ANG. SCO. FRAN.  
& HIBER REX. & REGINA LEGES & LIBER-  
TATES PRIVILEGIA & PASSES . . ES VITA  
(VITEQUE POTIOREM) RELIGIONEM PURAM  
& PRIMÆVAM FELICISSIME RESTALLRARUNT  
STRENUE DEFENDUNT INSIGNITER ORNANT.  
THO. REVET, MAYOR, 1692.”

Then there are the following inscriptions :—

“ JOHN SHAW, Esq., Mayor, 1755.

“ PAT BLAKE, Esq., Mayor, 1756.

“ CROASDAILE SHAW, Esq., Mayor, 1746 and 1759.

“ CHA. REVETT, senr., 1727.

“ CHA. REVETT, his son, Mayor, 1761.

“ PAT BLAKE, of Drum, Esq., Mayor, 1771.”

Lastly, there is the following inscription :—

“ 1830.

“ Lt. Colonel John Blake, of Furbough, first R. Catholic Mayor of Galway since 1688. Edmond Blake, Esq., his son, Mayor and Deputy Mayor from 1831 to 1841, and last Mayor of Galway.”

The mace, which is a beautiful work of art, as may be seen by the illustration, has the following engraved on it :—“ Semper Eadem,” and also contains this inscription :—

“ Ex dono EDWARDE EYRE, Mayor de Gallway. An. Dom. 1712.”

It may be added that these interesting relics are carefully preserved by the surviving members of the family of the last Mayor of Galway.

We give the inscription just as it is on the sword, though some of the latin is not correct.

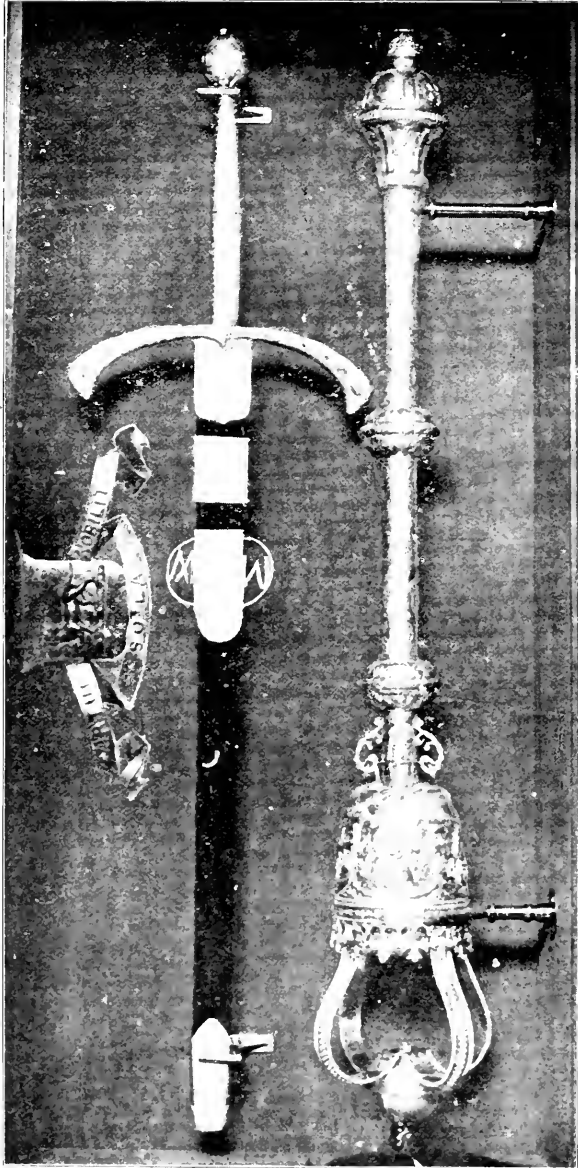


Photo. by Hill Galway. Copyright.

SWORD AND MACE OF THE CORPORATION OF GALWAY, WITH CREST  
OF THE LAST MAYOR, EDMOND BLAKE, ESQR.



## Some Incidents in the History of Galway.

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By RICHARD J. KELLY, B.L., *Hon. Secretary of the Galway  
Archæological and Antiquarian Society.*

THE following scraps of Galway History do not presume to give an exhaustive, comprehensive, or complete account of the past of this famous town. To do so would occupy more space than is at my present disposal, and outrun the limits of a mere memoir such as this. The object of putting together these few notes of interesting incidents connected with this place and its people, is to give some idea of the richness and resourcefulness of that story of the past, and to show what a wealth of information lies at hand on the subject. It may truthfully be said that not an old lane or street or house in Galway but has its history; and the principal purpose of the preparation and publication of the annexed notes is to let some glimmer of light on "the days that are gone and the people that are gone with them." It is to be hoped these records will encourage a reverence for the old monuments, and a taste for reading of the doings of a time when there was much greatness and grandeur in this old town, and it had won for itself by industry a position of high commercial and national importance. A country always prides itself upon its past, and its teachers and rulers always strive to encourage the study of that period. So should it be with a town or district, and when Galway can boast of such a priceless historical possession, it may well be excused the pride of recalling "the brave deeds of a brave people," and of glorying in the creditable heritage handed down to them from their ancestors.

## THE ORIGIN OF THE NAME "GALWAY."

A few words may not be inappropriately here, by way of introduction, concerning the origin of the word "Galway",—a word so familiar to all of us, associated with the historic name of our county and of its chief town. It may be taken for granted that the town gave its name to the county, being of more ancient origin and relative importance. But whence the town derived its name is not exactly determined. The preponderance of belief seems to point to the fact that Galway is derived from the word "Galvia," which was the old name of the river upon which the city stands. A view of the various authorities and opinions upon the subject is not uninteresting. Thus Vallancy had two most ingenious theories explaining its derivation, ascribing it in one case to the Gaelic word "galmhaith" (a rocky, barren country) and in another instance he deduces it from Port-na-gall, or the harbour of strangers or merchants, as he held Gallia to mean a merchant, as it certainly does mean a stranger, and commerce in those days was associated with foreigners. O'Flaherty in his quaint 'Ogygia,' ascribes it to the name of the river. Ware also mentions the river Galvia as giving the name to the town, and he says that in the annals of Roscommon from 1177-1190 it is so-called. Old Geoffry Fitz-Dominick Lynch, writing in 1661, agrees with this view, while De Burgo writes that Gaillimh means the residence of the English. It may fairly be concluded that such was its origin as applied to the town, and little doubt as to the extension of the meaning to the county, As a passing proof of the antiquity of the place, we may here incidentally mention that Ptolemy refers to and marks the bay of Galway on his wonderful map, calling it Ausoba.

## ITS IMPORTANCE IN THE PAST—THE OLD FAMILIES.

From the time of Henry II., or in other words, the advent of the English into Ireland, Galway became and continued to become an important commercial and military centre,—the key of Connaught and the chief settlement of the great Norman families who came over. From that period down we come to historic times as concerns the town, and in the civic records we may see the names of the old settlers of the 12th century, recurring over and over again in its chequered annals. Looking over them we find these names among the principal founders and the most prominent citizens of Galway, namely:—Athy, Branegan. Blundell, Brunt, Burdon, Cale, Calf Coppinger, Devlin, Ffarty. Ffrench, Le Fieckhill, Kelleric, Kerwick, Lang, Lawless, Moylin, Muneghan, Pen-



Photographed from Hartimian's History by Hill, Galway

THE OLD MAP OF GALWAY IN THE YEAR 1651.





rise, Sage, Kancoarach, Valley or Wallin, Verdon, Weider, and White. These were the first known Saxon settlers, but as Lynch remarks, "it was not they who gave any name of credit or fame to the town of Galway, but the colony next after mentioned. for until the latter came hither this town was but an ordinary place, with only thatched houses and some castles, but it was by the new colonies and septs made famous to the world, for their trading faithfully, discharging their credit, good education, charity, hospitality, both at home and abroad." The new colony, thus creditably and truthfully referred to, and described, were the famous thirteen "Tribes of Galway." These were as given in verse—

"Athy, Blake, Bodkin, Deane, Darcy, Lynch,  
Joyces, Kirwan, Martin, Morris, Sherrett, French."

Identified with Galway for centuries, they spread themselves through the length and breadth of the county, and became, as they deserved to become by their character, the leading families of the County of Galway, as they first were of the town. The history of the town of Galway without reference to these thirteen would

be a blank—the history of the county, as will be seen, must necessarily be concerned and largely occupied with an account of the rise, decline, and fall in many unhappy instances, but in still greater degree, we are glad to say, with their long continued and still enjoyed positions of power and respectability in the county.

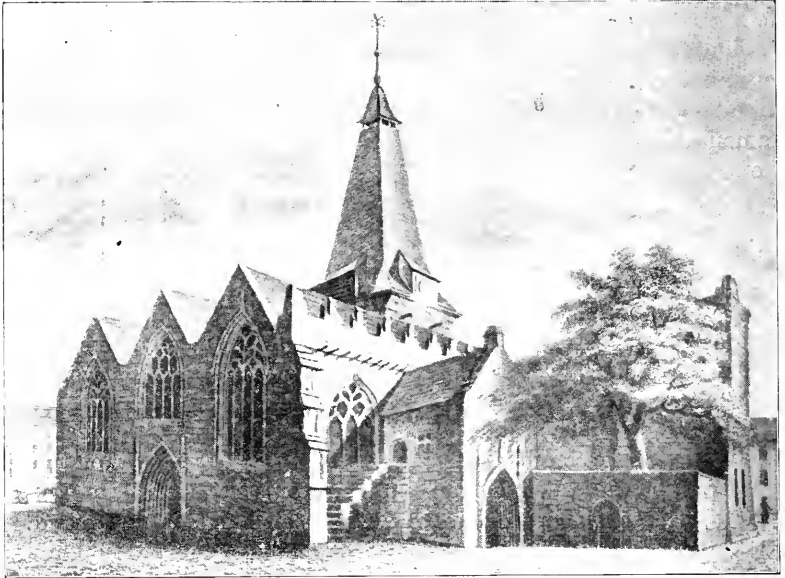
#### THE CHURCH OF ST. AUGUSTINE.

To the charity of one of the Athys Galway is indebted for one of its many monasteries or abbeys—"O'Flaherty thus refers to the foundation in his interesting history of Iar Connaught:—

"Margaret Athy, the wife of Stephen Lynch (Fitz-Dominick Duffe) Mayor of Galway in the year 1506, in the absence of her husband on a voyage beyond the seas, built the Abbey of St. Augustine's Order of Hermits on the hill on the south side of the town."\* Thus quaintly does that entertaining old chronicler tell the simple tale of that good lady's generosity. The clergy, both regular and secular, were, says the learned Editor, formerly well endowed and supported, and at all times obeyed and respected by the community here as in every other part of Ireland. "Sacerdotes apud illos magnam obtinent dignitatem" says Stanhurst *De Rebus Hibernicis* p 49, A.D. 1584. See also Roths *Analecta* p 160 and O'Sullivan's *Hist. Cathol.* fol. 227; of this we have the fol-

\* See article on the ancient Abbey of St. Augustine (page 10.)

lowing rather unequivocal testimony in the "Image of Ireland" by John Derrick, London, 1581, reprinted in Scott's valuable edition of Somer's Tracts 4 to London 1809—"Friars have chiefest and highest room at feasts amongst the Irish, and why should not we give them like honour at the gallows."



Photographed from Hardiman's History by Hill, Galway.

#### THE CHURCH OF ST. NICHOLAS IN 1820.

Speaking of the foundation of the Church of St. Nicholas in Galway, Hardiman thus writes :—

"It was founded in 1320 and many other useful improvements were made, but the peace of the town was about that time disturbed by some deadly disputes which arose between the rival families of Blake and Athy, and in the commotions occasioned by them several of the latter were slain. The Church of Saint John of Jerusalem, which belonged to the Knights Templars and stood contiguous to the Chapel of St. Nicholas, was suppressed in 1324. In the same year Sir William Leigh de Burgh died and was interred in the Abbey of St. Francis, founded by himself. He left seven sons, of whom the eldest, Sir William or Ulick called Ulicus de Annaghkeen, was the first MacWilliam Eighter. He had a son Rickard, from whom the name Clanrickard originated, whose three sons, Sir William or Ulick or the progenitor of the Earls of Clanricarde,

Thomas and John, were the founders of several branches of this powerful and widely extended family."

So wrote the historian. The Athys were, as we said, long and intimately associated with public life in Galway. In 1505 Edmond Athy was bailiff, and in 1512 William Athy and Laurence Bodkin. In 1640 when John Bodkin was Mayor, John Kirwan and Francis Athy were Sheriffs. We find in the particulars of an inquiry made in 1585 into the affairs of the Church of St. Nicholas, the following entry concerning the gift to the Church of Margaret Athy. It runs thus—" (4) That John Lynch, now Lord Bishop of Elphin, and in those days Warden of the College of Galway, has of the College plate two cups or pics of silver in lending (viz., Margaret Athy's pic partly gilded and a bastian pic all gilded) &c."

#### SOME OLD GALWAY LAWS.

I am induced to refer to and reprint a few of the old ordinances passed and enforced for the "public benefit" of Galway. They give an insight into the history of these times and of contemporary events, and show how jealous the citizens were of any intrusion into their town. The most notable of these laws were the following:—

"In 1496 it was provided that every inhabitant shall have reasonable weapon according to his calling under a penalty of 12d. In 1500 Richard Begge was made free on condition of his keeping a common house or inn for victualling and lodging strangers, and at the request of Andrew Fallon, on behalf of his daughter who is married to Donnell Oge O'Vollaghan (O'Nolan) of this town, goldsmith, and for the better relief of said Andrew, who is old and impotent, the said Donnell made free on condition of maintaining him."

In 1505 a very wholesome law was enacted as follows:—

"If any outlandish man or enemy of the inhabitants shall take any them for any discord of words between any brother or neighbour of Galway, so that one neighbour procure for evill will to his neighbour, so be taken as aforesaid, that then he which procureth such taking shall ransom and restore again that person, rendering to him all his loss and damages, and the remainder of the goods to the prince and officers of the time being."

In 1509 some sanitary laws, now neglected, were passed:—

"That whatever man, woman or child be found fouling the streets or walls, either by night or day, lose 2d. Also every dweller shall make clean before his door once a week, and that no dung heaps be made on the streets under pain of 12d. Whatsoever man or woman have any kine in town, shall keep them in their houses both summer and winter, and if they be found in the streets to pay 1d, and no swine or goat to be kept in town above fourteen days on pain of killing."

In 1510 we find laws regulating the prices things thus :—

“That no butter be sold above one penny a pound, and no dearer, on pain to lose 12d, and his body to be put in prison that doth the contrary.”

In 1514 we find laws passed for boycotting the natives, showing the exclusiveness of the townspeople :—

“That none of the town buy cattle out of the country, but only of true men. That the mayor, warden, and bailiffs shall be first served with all provisions at market, and them who first comes is first served. That no man in the town shall lend or sell galley, boat, or bark to any Irishman. That no person shall give or sell to the Irish any munition as hand povins, caliores, poulder, lead or salt petter, nor bows, long bowes, cross-bow strongs, nor yearn to make the same, nor no kind of weapon, on pain to forfeit the same and one hundred shillings. That every ship that cometh a fishing within the haven of Galway shall pay half tithes to the colladge of all such fish as they shall take within the said haven if they take fire water and service within the said haven or town. Also that every top man pay 40s, and every small man 20s and 4lb. of gunpowder to the town and corporation. If any man shall bring any Irishman to brag or boast in the town to forfeit 12d. That no man of this town shall host or receive into their houses at Christmas, Easter, or no feast elles, any of the Burkes, McWilliams, the Kellies, nor no sept else, without license of the Mayor and Council, on pain to forfeit £5. That neither Mac nor O shall strut nor swagger through the streets of Galway. That no freeman quit the town without the license of the Mayor, under a pain of 20s. That no Irish judge shall plead in a man's cause or matter within the town or court, for it agreeth not with the King's laws. That no man be made free unless he speaks the English tongue and shave his upper lip.” In 1526 “No carpenter or mason shall have for his hire but two pence naturally every day with meat and drink.”

#### SOME OLD MANUSCRIPTS.

Some of the old Galway manuscripts are interesting and a history in themselves. We have a will of John Blake, dated 1468, opening thus in Latin :—“In the name of the Father, &c., I, J. Blake, being of sound body, &c.” He goes on to say what he believes, and recites the Creed, and leaves his body to be buried in the Franciscan monastery in Galway. He leaves to the monastery at Athenry, to its prior, Stephen Brown, one mark; to the monastery of Loughrea, a half mark; same to Portumna monastery, and to that of Meelick and Kilconnell, also to Moeyn (? Moyne) and Ross, near Headford, to pray for his soul, and that of his wife and parents. He gives to his Lordship, Donatus, Archbishop of Tuam, his best coat, and for his wake he left 40s and a pipe of wine.

In 1543 there was a long document drawn up, settling a dispute between Richard and Nicholas Blake and Walter, of Kiltul-

lugh. This was sworn before Christopher Bodkin, "Divina gratia Archiepiscopus Tuamensis, and Rolandus eadem Clonfertensis episcopus." It may be noted in passing that Christopher Bodkin studiously leaves out what all his predecessors put into such documents—that it was by the grace of God and the Holy See he was Archbishop of Tuam. A man who acknowledged Henry's supremacy and his virgin daughter's could hardly put that clause into these documents issuing from his court, as it was from his court probate for all wills in his archdiocese had to be granted forth. The document in question is signed and sealed by the said Archbishop of Tuam, the Bishop of Clonfert, by one Boetius McKegan, secular arbitrator, by James Skerrett, John French, &c.

In 1553 there was a settlement deed between Walter Welleck and Richard and Nicholas Blake, by the Lord Chancellor approved of, and the Archbishop of Tuam is appointed to receive the fine imposed, and the document is duly signed on the 6th of April by Thomas Cusack, Chancellor, and Christopher, Archbishop of Tuam, and Robert Dillon, an attorney.

There is a document relating to the Blakes, dated 1315, respecting the lands of Kiltullagh, bestowing these lands upon Richard Caddell or Biake, and securing them in perpetuum contra omnes homines et feminas.

There is another document dated 1391, respecting Philip, son of Walter Blake, attested at Athenry, securing to the Blakes lands in forencico de Athenry.

Another in 1394 from one Kating Hannin of Galway, giving John Blake all his possessions in Galway, witnessed by James, deacon of the Cathedral of Tuam at Athenry, on the Feast of St. Andrew, in the second year of Richard II.

We next find an inventory of the goods of John Blake, and his last will, dated 1420. He speaks of his son Walter, and of the lands held by his tenants, who are all named and described in this style (the document, as all the preceding, and indeed most documents of that time being in Latin.)—"Item Thadeus O'Mlheyne tenetur," &c., and so on describing the different takes. The form of the will is exactly the same as is used to-day. It opens thus—"I, John Blake, a man of good memory, burgess of Galway, now about to die, and being of sound mind this day, &c." The will is sworn before "Nos Johannes, Dei et Apostolice sedis gratia, Archiepiscopus Tuamensis," and the entry thus runs—"We, John, by the grace of God and of the Apostolic See, Archbishop of Tuam, this testament of John Blake being exhibited

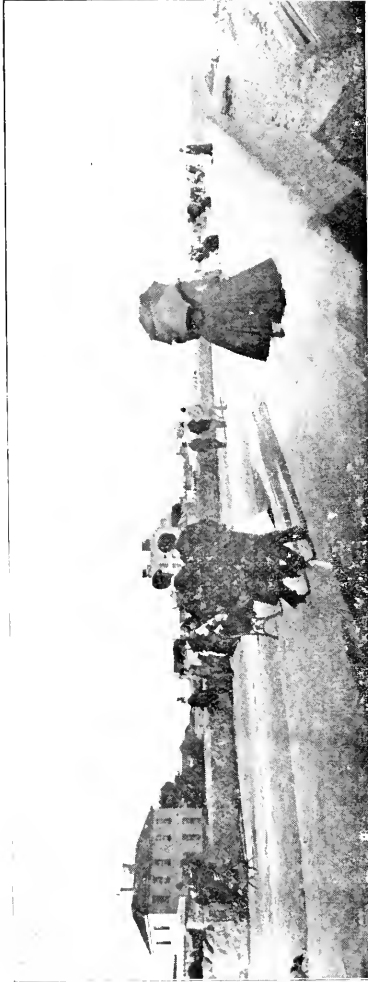


Photo. by Hill, Galway.

THE PROMENADE, SALTHILL.

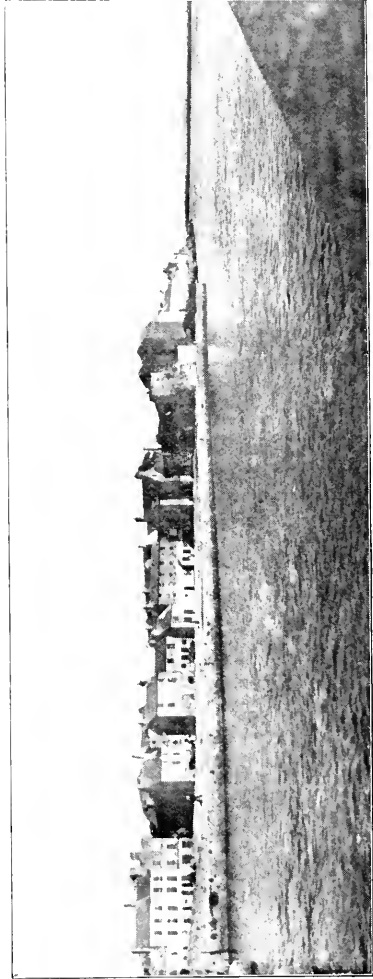


Photo by Hill, Galway.

THE FISH MARKET, GALWAY,  
*Showing portion of the Old Town Wall (The Blind Arch.)*

before us in the Parish Church of Galway, and the list of the testamentary gifts in one column being read by us, and we having diligently inspected every part of the bequests, do confirm, ratify, and approve of same." The witnesses were Henry Bodkin, Thomas O'Flynn, William, son of Walter, Richard Blake, &c.

One of the earliest extant documents, preserved in Irish Records, is a document dated 1445, relating to a dispute between Walter Blake of Galway, and Henry Blake, of Ardfry, and settling the disagreement by an arrangement to which the parties signing bound themselves "to stand firm and stable for now and for evermore." The deed was sworn before Nicholas Skerrett, sovereign of Galway; Harry Lynch, Walter Lynch, &c., all of whom could write, for they affixed their signatures thereto. The opening lines are rather quaint, and run thus:—"To all Christian people that this writing shall see or hear, for that inasmuch as certain discords, strifes, and debates have of late been rife between, &c."

#### OLD GALWAY ENTERPRISE.

The enterprising character of the trade ventures of the Galway merchants at the beginning of the 17th century may be illustrated by the following extract from the last will of John fitzNicholas Blake, the petitioner of 1640, which is dated 10th October, 1652, the original of which is still preserved:—

"In the name of God, Amen. I, John Blake, son and heire to Nicholas Blake of Galway, merchant, being whole as well of body and mynd, being ready to go to sea for the *Canaries*, and doubteing whatt might happen, the tenth day of October in the year of our Lord God one thousand six hondredth and twenty-two, doe make my last will and testament in manner followeing."

The voyage from Galway to the Canary Isles was a long and perilous one in those days; but Canary wine was then in high repute, and the Galway merchants went to the fountain-head of it. The testator devised his lands to trustees upon trust for "the heires males of my owne body. . . . in tayle alwayes": with remainders over to the testator's brothers, Martin, James, and Nicholas, successively in taile male; with remainder to "Sir Valentine Blake and to the heires males of his body": with remainder to "the heires males lawfully begotten of Valentine Blake, grate-graunt-father to Sir Valentin and one of me comon ancestor." The testator afterwarde revoked this will, as appears by the following endoresment:—

"I, John Blake, doe revocke the forsaid Will in all points whatsoever: the tenth of 9ber, 1836, John Blake fitzN."

The above-mentioned Sir Valentine Blake was the first Baronet of Menlo (creation 10th July, 1625). Sir Valentine's great-grand-father, Valentine Blake, who was also a "comon ancestor" of the testator, was the Valentine Blake whose Will dated 12th July, 1499, is also still preserved.

GALWAY A GREAT PLACE OF LEARNING IN THE SEVENTEENTH CENTURY—SOME OF ITS FAMOUS SONS.

In the seventeenth century our provincial capital rose to be a noted place of learning, and bid fair to reach a height of intellectual eminence not even second to Dublin itself. If this extract from Dutton's Statistical Survey at all conveys the truth, its school must have been one of national importance, for by it we learn that—

"A.D. 1608. At this period there was a famous school containing 1200 (twelve hundred) scholars kept in Galway by Alexander Lynch. This Lynch was a famous scholar, but his son, the illustrious author of the 'Cambrensis Eversus,' made a name that will live long in our history. He was Archbishop of Tuam, and died in France in 1715, bequeathing £25 a year towards the support of Galway students in Paris, where his bust was seen (according to a writer fifty years ago) in St. Paul's Church, and also a full-length portrait in the Irish College, painted in the old style, and representing the prelate with a long flowing beard, as was then the custom. Dr. Lynch was educated in Galway, and along with him in those years were other distinguished men in their varied walks of life, the most noted being MacFirbis, the antiquary of Lecane in this county, and also O'Flaherty, the author of the 'Ogygia.' At the ancient school of St. Nicholas were educated these men, and also Patrick D'Arcy, a celebrated lawyer, Dr. Kirwan, Bishop of Killala, Peter Trench and others. Dr. Lynch and O'Flaherty had frequent correspondence together, and one of the letters is dated 'Ex Armoria Galviensi, 18 September. Sabbato 4 Temporum, 1665.'"

A CURIOUS OLD DOCUMENT—A MORTGAGE OF THE SERVICE OF A GALWAY CHURCH IN 1546.

A very curious old document has come to our notice—viz., the mortgage deed of the service of the Church of St. Nicholas. The instrument was a mere fiction to prevent the confiscation of the property, as about that time the Corporation surrendered the church and its possessions to the tyrant, Henry VIII.. The mortgage above referred to, and which tried to defeat the objects of the king, was in the following quaint terms, translated into modern spelling, but retaining its old form of phrase. With the caption, "morgadg of juelles of ye chyrehe," it runs on to say:— "Be it known to them that be present and to come that we, Thomas Kirwan and Richard Bodkin, of Galway, merchants, proctors of St. Nicholas's Church of Galway aforesaid, by the will



and assent of Mr. Stephen Lynch, Mayor, and others, the good men of the said town, have given and conceded to James Lynch FitzRichard, of the same town, merchant. the great cross of silver, two sconces of silver, two candles or taper sticks of silver, a pyx for the sacrament, with four chalices of silver appertaining to the said Church, to guage or pledge for three score pounds sterling, which the said James employed and bestowed in glass, lead, wax candlesticks, and lectern of brass, and certain brick, being very necessary and needful for the reparation and usage of the said Church—to have and to hold all the said jewels, silver, or plate aforesaid, and every parcel thereof, to the said James Lynch, his heirs and assigns, for ever, to such time he or they shall be paid in the said three score pounds sterling, with this condition—that at any time we, the said proctors or others for the time being proctors, shall or do pay, or cause to be paid, to the said James, his heirs, or executors, the said three score pounds sterling; that then this writing be void and of no effect, and the said jewels and all and every parcel thereof to return to the service and usage of the said Church in former state, this writing in everything notwithstanding. In witness whereof we caused our mayoralty seal of the said town to be set hereto, with our sign manual, the 20th of November, the 28th year of the most prosperous reign of our Sovereign, Lord Henry the Eighth, 1546.—Thomas Kirwan, Proctor.”

#### LOUGH CORRIB—ITS ANCIENT NAME.

As regards The Corrib some ingenious writers derive the name from a merchant named Orbsen, called commonly Manannan, and surnamed Mac Lir. This hero was a Carthaginian who visited our western shore in the early years before Christianity was preached here. The Isle of Man was his headquarters, and an erudite historian, Connac Mac Cuilenain (Cullinan), whom Caradoc of Shancarvan in A.D. 905 called Carnot King and Bishop, notices this Manannan thus:—“Manannan Mac Lir, a famous merchant who dwelt in the Isle of Man. He was the greatest navigator of the western part of the world, and used to presage good or bad weather from his observations of the heavens, and from the changes of the moon, wherefore the Scots, *i.e.*, the Irish and British, gave him the title of ‘God of the Sea.’ They also called him Lir, that is ‘the son of the sea,’ and from him the Isle of Man has its name.” Sacheverell late Governor of this dependency, states that “the Manx’s nation believe Manannan Mac Lir to be the father, founder, and legislator of the

country, and place him very early in the fifth century." Corrib is thus indebted for its name to the great Carthaginian, and this is undoubtedly a most interesting fact." "It has its source in Bonbanan in the half barony of Ross, and thence extends eight miles eastward to the river of Cong, having the half barony of Ross partly on each side, partly dividing Ross from Moycullen barony and partly having Ross on the north side—it extends southwards twelve miles in length till it discharges itself into the river of Galway."

#### GALWAY RACES HELD AT TUAM.

In 1741 a great plague raged in Galway, and in consequence it became necessary to have the adjournment of the Assizes from Galway to Tuam. I may here give an announcement which appeared at the time of the postponement of a different and pleasant occurrence. The notice was as follows:—

"Take notice, that the Town of Galway having the fever, the gentlemen of the County think proper to remove the Races that were to be run for at the Park Course near the said Town of Galway to the Turlough at Gurawnes near Tuam, on Monday, the 14th of September next, 1741."

The previous year, that of 1740, was a bad one, for among other privations suffered, the potato crop wholly failed, and the winter was exceptionally long and severe.

#### THE VOLUNTEERS OF 1782.—COUNTY GALWAY CONTINGENT— IRISH GOODS.

The great and glorious movement of the Volunteers of 1782 spread to the county Galway, and many of the leading land owners of patriotic proclivities formed companies among their dependents. The town contingent, embodied in 1779 under Richard Martin, of Dangan, as colonel, comprised 400 well disciplined troops, divided into six battalions and two companies. The Galway men were the first to adopt those patriotic resolutions to use only native goods until their grievances were redressed, which caused such an effect among our rulers as to induce them to concede the justice of those reasonable demands for legislative independence. The Galway resolutions deserve perpetuation, and are as follows:—

"We will never vote in any future election for any candidate that will not give a sufficient test not to vote for any money bill of longer duration than three months, till that clause in the mutiny bill which makes it perpetual is repealed; till Poyning's law is modified, as we hold the Privy Council now a fourth power in our legislature, and the interference of the English Attorney-General in our laws unconstitutional and derogatory to the dignity of the Irish nation."

“Secondly—That, seeing the partial requests, not only of a shire but of a petty corporation in England more attended to than the just demands of an aggrieved action, determined us to enter into the following resolution of non-consumption of English goods until our grievances are redressed—viz., ‘That we will not, for ourselves or families, buy from any importer or retailer any English goods made of wool, cotton and silk, or any refined sugar or porter, and we expect from all merchants we deal with a test that the aforesaid articles are Irish.’ If any in our port should, contrary to these resolutions, import, or any retailer in our town buy in any other port English goods and pass them for Irish, on conviction we will publish his or their names in the public papers, that the world may know the traitors to their country, and be guarded from dealing with them for the future. We hope the different manufacturers all over the kingdom will co-operate with the good wishes of the nation in their favour by not raising the price of their goods beyond their real value.”

These manly and patriotic resolutions of the Galway Volunteers were published and adopted in Tuam—many of whose leading sons were in their ranks—and they were promulgated not only throughout the County of Galway alone, but throughout the length and breadth of the kingdom, finding favour and adoption in every quarter. It is cheering to find that the first determined stand against English manufactures and in favour of home goods, was taken by the men of Galway, and that if History but gave the credit of the idea to those to whom it is due, it is to this County and not to the Dublin Volunteers she should ascribe the merit of the suggestion and the honour of the initiation of a movement which spread with marvellous rapidity throughout the Island, and embraced all creeds and classes.

The officers of the Galway corps included the chief County families, as will be seen by the names of the principal, namely, Marcus Blake Lynch, Robert Martin, Richard Butler, Ulick O’Brien, Power Trench, Edmund Fitzpatrick, Dominick Daly, John Burke, Bowes Egan, Samuel Hanly, John Francis Hutchinson, Henry Blake, James Brown, &c. As an instance of what Galway has lost by the Union, it may be mentioned here that in 1794 there were registered as belonging to the port of Galway 74 vessels containing 2,580 tons, and 276 seamen. It would be easy to compute the number to-day, for we don’t believe it is a half of what it was a hundred years ago.

(Taken from the *Journal of the Galway Archaeological and Historical Society of July 1st, 1901, by kind permission.*)

## ON THE Corporation Books of Galway.

By *W. F. TRENCH.*

The Galway Corporation Books still extant, and now preserved in the Library of Queen's College, supply a series of contemporaneous records from 1485 to 1818. The continuity of these records may be said to be unbroken from 1500 to 1818, but for the lack of three minute-books (possibly four) whose entries must comprise the transactions of the years 1732 to 1770.\*

James Hardiman had access to the Corporation Books when collecting material for his well-known *History of the Town and County of the Town of Galway*, which appeared in 1820.† Much of the matter of real importance thus long since appeared in another form. Yet if anyone wishes to gain at first hand a knowledge of the town's history in the many vicissitudes through which it passed, with the names of the men whose doings went to make up that history, he must still have recourse to these contemporary records, the Corporation annals. We propose to furnish a description of the extant volumes, and to print extracts from those which have not hitherto been published.

We shall have to deal principally with Books B, C, etc. For the whole contents of Book A are now accessible to everyone, the MS. having been edited for the Historical MSS. Commission by J. T. Gilbert (the late Sir John Gilbert), and published in 1885

\* Perhaps these missing volumes are preserved elsewhere? They are Books G, H, and I; apparently K also; for one of our series is labelled K, but we think it should be L.

† Of interest also, though less important, were the extracts made principally from Book A. by Hely Dutton, "Landscape Gardener and Land Improver," in the *Statistical and Agricultural Survey of the County of Galway*, drawn up for the Royal Dublin Society, 1824.



GALWAY CORPORATION BOOK A.

*Initial J on fol. 145 reproduced.*

Repro. Simmons, Galway.

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 Mayor m Denys Kyrrwan m Mayor charlys lynche

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 [p] yter french m Domnyek [ ] balyff

[J] amis Lynche pyter lynch Jamis lynche ( )  
 FitzA ( ) fiz marcus fīz martine  
 ( ) perys lynche martyne ffytz Domnyk  
 (J<sub>3</sub>)mes martyn ( ) Androwe ( )  
 (Ly)nche Frenche Rychard marys ( )  
 brown

(A)mbrosse Bodicken Valentine frenche  
 Will<sup>m</sup> ( ) martin

¶ I have appended this letter to the signatures of those who had in previous years been Mayors. Peter French (fitz Vadyu) 1565; James Kerweke, 1566; Edmund Kirwan, 1567; Gyvane Fant, 1569; Denys Kirwan, 1570; Robuck Lynch, 1571; John Lynch, 1572. It will be seen that these all signify the fact that they are ex-Mayors by some sort of hieroglyph after their names. One, indeed, writes "Mayor" in full.

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Simmons, Galway.

GALWAY CORPORATION BOOK A.  
Autograph Signature on fol. 075 (A.D. 1773.)

(*Tenth Report, App. Part V.* Eyre and Spottiswoode, price 2s. 10d.). The manuscript, which in 1820 was already in private hands (belonging to Mr. Charles Blake of Merlin Park\*), has been in Queen's College for many years, having been acquired, we believe, when Hardiman was Librarian, in 1849-1855.† The other volumes of the series were purchased by the College at a much more recent date.

After it left Sir J. Gilbert's hands, Book A was re-constructed in the best possible manner, every page of the MS. being inlaid into the thick leaves of a guard-book which is securely bound in vellum.

The entries of earliest date must have been copied from elsewhere. For the dates are 1485, etc. Sir J. Gilbert thought that the earliest writing in the MS. was of the middle of the sixteenth century. And it seems clear to us that all entries up to 1569 or thereabouts were written by one and the same clerk. At all events, from 1569, in which year we have (leaf 074) the earliest autograph signature, the entries are quite contemporaneous until 1679, when Book B commences (1672-1682) followed by C (1682-1690) D (1690-1704) E (1704-1716), and so forth. Entries are still made in Book A from time to time, until 1709; but during these later years the fuller statements to be found in the other Books are often of more interest than the meagre contents of this one.

\* Hardiman, *Preface*. Hely Dutton too, presumably writing 1823-4, refers to it as being in the possession of Mrs. Blake (*Preface to the Statistical Survey*, p. xiv).

† It may have been also during these years that the Clanricard Map of the Town was purchased. This is the Map that was drawn in 1651 for the Marquis of Clanricard, then Lord Deputy, when he entered into a treaty with the Duke of Lorraine to obtain £20,000 for the King's service in Ireland, for which sum he agreed to give the City of Limerick and Town of Galway as security; and directed his Commissioners to describe these places for the Duke. After the Restoration the Map was finished, and (Hardiman says) engraved at the expense of the Corporation. Hardiman "long despaired of seeing a copy," the only one known being at Castlemagarrett. However, he found there was another at T.C.D.; and from that the engraving was done which appears in his History (to face p. 30). Hely Dutton afterwards saw the Map at Castlemagarrett. Is this the copy now in Galway? and is any third copy known to exist?

If we have reason to expect enough subscriptions to cover the expenses, a photographic reproduction of the Map (reduced to about 45 by 30 in.) can be prepared. This would be much more satisfactory than Hardiman's engraving, which does not include the whole Map. Copies, mounted complete, would cost, we are informed, one guinea each, or less.



From 1500 to 1709 there are only four, or at most five, years\* quite unrecorded in Book A; though indeed in some years the entries are not of great interest, being only the names of the Mayor, bailiffs, etc. Occasional mistakes in the entries for the years preceding 1569 will not surprise us. And on the first few folios the entries are made without regard to chronological order. Sir J. Gilbert, in his Introduction to the volume, points out that "an undated instrument assignable to 1500 is placed after a dated one of 1552." And though the instance which he selects happens to be a doubtful one,† there are clear cases of similar lack of sequence.

The earliest autograph signature in the Book is dated 1569, as we have said: after that date we have the autographs of the Mayors at least, in most of the years. Occasionally all the members of the Council appended their signatures to some important document: the earliest occasion in the extant records was in 1571 (fol. 076); and this fine set of autographs we here reproduce. The reproduction, though slightly (very slightly) reduced in scale, is about as clear as the original, except as to the first column of names, where also the first letters of the Christian names are lacking in our photograph. There are five more names written in the left margin, which we could not get into the photograph. In the more legible key which accompanies these signatures, we have

\* One of the missing years is 1504. But Mr. M. J. Blake points out that the Mayor and bailiffs entered for 1505 (see *Report*, p. 391, lines 23-4) really belong to 1504 (i.e. 29 Sept. 1504 to 29 Sept. 1505). For this Mayor, Stephen Lynch, is (p. 392) Mayor in April 1505. Mr. Blake adds: "The names of the Mayor and bailiffs for 1505-6 are not given in the MS. But I am able to supply them from an original deed dated 10 Feb. 1506, now in my possession, which begins thus: *Universis Christi fidelibus ad quos presens scriptum pervenerit Walterus Lynch Fitz-Thomas, Maior ville Galvie, Johannes Bodikyn ac Willielmus Martyn, Ballivi, salutem.*"

Another of the missing years is 1545; the folio containing the entry for this year is missing. Mr. Blake has, however, an original deed dated 9 Oct. 1546, in which there is mention of "*Thomas Blake nuper Maior;*" from which it would appear that Thomas Blake was Mayor 1545-6.

These, it must be confessed, are minutiae; but they add to the completeness of the records.

† The reference is to entries on fol. 7 (p. 391 in the *Report*). The undated entry contains the names of Stevn Artoure Lynch, Mayor, and James Lynch and Nicholas French, bailiffs. These last are the names of the bailiffs for 1500, to which date Sir J. Gilbert accordingly assigns the document. As to the Mayor's name, he says it "appears to have been entered in error instead of that of Geffere Lynch who was Mayor in 1500." This, however, is all a mistake; for the entry belongs to 1560. In that year (see *Report*, p. 418), as Mr. M. J. Blake points out, these three names occur together as Mayor and bailiffs respectively. Moreover, the document on fol. 7 refers to "this her Majesties town of Galway." *His Majesty's*, of course, in 1500; *her*, in 1560.

put brackets wherever a name did not seem quite clear.

When we come to the seventeenth century, we find that the clerks spent their spare time producing specimens of ornamental penmanship, which if not always artistic were at least elaborate: the names of the Mayors and even whole pages of the MS. were embellished with arabesques and other quaint devices: and there was sometimes an attempt at coarse illumination. The initial J which we here reproduce (date 1626) is of very superior quality to most of this ornamental work. It is the initial J of "James Lynch fitz Martin fitz Williame Mayor." We also reproduce on a reduced scale a portion of fol. 170, date 1638. Under the name of the Mayor are the names of the two Sheriffs, one of which comes into the photograph. In the *Facsimiles of National Manuscripts of Ireland* (edited by J. T. Gilbert), Part IV. 2 (1884), fol. 161 of this Book is reproduced in facsimile (pl. xlix). The date is 1632. It is more representative than but quite inferior in design to the specimens shown here.

We need not dwell further upon the contents of this the most venerable volume of the series, since it has already been published in so accessible a form. Everyone can get a little light thrown upon the old life of Galway by glancing at the enactments and the transactions of the Corporation. We read of frize, honey, and fish; of the price of corn and the rate of wages; of the dangers of hockey and the privileges of "the great football"; of costly banquets at childbirth and unseemly noise at funerals; of the repair of walls; of the death of "many thousands" by the Plague; of sturdy beggars pretending to be scholars; of trade with Limerick and Cork, with France and Spain; of the necessity for shaving the upper lip and speaking English, for fear of being mistaken for "outlandish" men; of the Lord Lieutenants proclamation "for killing or taking Tories"; of the compact with MacDonnell of the Isles of Aran, and the unfriendly relations with all "the Irish" nearer home: finally, of the effects of the Civil War and the coming of the new men, when the men of the race that once referred contemptuously to "the Irish" are themselves styled "Irish" (and was it not high time that they were so styled?), and their place is taken by a new set of "English" officials, whose descendants have in their turn become Irish, though since the closing of Corporation Book A.

*(This is the first of a series of articles to be continued in the Journal of the Galway Historical and Archæological Society.)*



Reprod. Simmons, Galway.

GALWAY CORPORATION BOOK A.

fol. 170 (part of reduced.)

## The Grand Bazaar,

On the occasion of which this Publication was produced.

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ON opening their papers on Saturday, January 26th, 1901, the citizens of Galway read the following announcement ; “Just as we are going to Press, we have received intimation that by kind permission of his Lordship the Bishop a grand Bazaar will be held in Galway during the Race week in August, in aid of St. Augustine’s Church. Many a time before had the same people seen announced in the columns of the self-same papers the announcement that a Bazaar would take place during the week of the Galway Races ; and yet never before did such an announcement give them half the pleasure as did that of February, 1901. It was not that years had elapsed since such an event took place before, nor yet that any novel attractions were announced—then at least—in connection with this particular Bazaar : but the reason was the worthiness of the object for which the Bazaar was to be held, combined with the great popularity of its promoters.

For years the people had watched the struggle of the Augustinian Fathers in their efforts to keep in a state of fitting repair the noble Temple committed to their care ; they saw and admired the beautiful decorations with which a few years since the interior of the Church was adorned, and knew full well that the necessary work was not carried out without an enormous outlay, and without the community incurring a very heavy debt. And so, ever ready to assist a necessary and deserving charity, the people anxiously awaited the opportunity when they would be enabled to assist a community ever popular in Galway, and remove from its shoulders the heavy debt which weighed it down.

The Fathers on their part were not unconscious during all this time of their heavy liabilities, nor indifferent to the difficulties with which they were struggling in their efforts to carry out the many improvements in their Church, which the wear and tear of time rendered absolutely necessary. They knew the sympathy of the people was with them, and were well aware, too, that a generous and willing response would result from any appeal they would make to their many friends and well-wishers in Galway and elsewhere: still they hesitated to take what appeared so easy a step, for unwilling to overtax the generosity of an already overtaxed people, they did not wish to take advantage of their generous sympathy, and so they waited patiently year by year, hoping against hope that they would find a means of removing their debt without appealing to the public for funds.

Unwilling as were the Augustinian Fathers to appeal to the public for funds, they were at length compelled by force of circumstances over which they had no control, to ask for the help they so sadly needed, and which they knew the people were so willing to give. At the time their Church was being decorated it was thought that the wall and roof were perfectly sound and in good condition. Scarcely, however, were the decorations complete, when a few dark blotches here and there on the walls made it apparent that the rain was working its way through the walls, and unless remedied would sooner or later play havoc with the much admired decorations. Steps were taken at once to have so serious a matter remedied, and for a time all appeared to be right. With each succeeding winter, however, things went from bad to worse, until at length, in the year 1900, the climax was reached. During the winter of that year the rain poured in in almost every part of the Church, and it at once became patent that if not only the decorations, but even the Church itself was to be saved from destruction, some serious and immediate steps must be taken. An expert was employed to examine the entire building, and he having completed his examination, reported that the roof was in a ruinous condition, whilst the stone work was in many places crumbling away, and absorbing both rain and moisture. There was nothing for it now but to have the matter put at once into the hands of a contractor. This was done, but not without the community incurring a very heavy debt, which, added to their other liabilities, placed them in a very precarious condition, and compelled them to make an appeal to the public and organise the present grand Bazaar.

The announcement of the Bazaar was made, as we have already said, on Saturday, January the 26th, 1901, and was the signal for immediate action by the principal ladies and gentlemen of the town. All were at once astir, and set energetically to work to achieve for the Augustinian Bazaar an unparalleled success. The first practical work commenced on Wednesday, January 30th, when a large and representative meeting of ladies was held in St. Augustine's Convent for the purpose of making preliminary arrangements in connection with the undertaking. Amongst those present on this occasion were—Miss Brown, Mrs. Byrnes, Mrs. Campbell, Miss Carroll, the Misses Carr, Mrs. Conroy, Miss Corry, Mrs. Costello, Mrs. Duffy, Mrs. Faller, Mrs. Gallagher, Miss Gallagher, Miss Grealish, Miss Guilfoyle, Mrs. Hastings, Mrs. Hughes, Miss Hynes, Miss Kearney, Mrs. Kineen, Miss McCann, the Misses McDonough, Miss McDonnell, Mrs. McNally, Miss Mulville, Mrs. H. Murphy, Mrs. Murray, Miss Nestor, Mrs. Quinn, Miss Roche, Miss Sweeney, Miss Semple, Miss Sleator, Mrs. M. Walsh, Miss Willis, etc. These ladies at once formed themselves into a committee—to which the names of several others not present on this occasion were afterwards added—and set to work to appoint the different stallholders, and transact other necessary and important business.

On Sunday, February 3, the first meeting of the gentlemen took place, and resulted in the formation of the following committee to carry out the work essential to the successful issue of the Bazaar:—P. Behan, C. Burbidge, Rev. M. J. Bird, O.S.A. ; P. J. Byrne, P. J. Burke, U.C. ; J. M. Campbell, J.P., H.C. ; M. Campbell, W. Connolly, T. Costello, D. Curran, U.C. ; J. Carter, solr. ; J. C. Conroy, solr. ; W. Dillon, W. G. Fogarty, financial sec. C.C. ; D. S. Faller, junr. ; P. J. Hannon, J.P., H.C. ; M. J. Hynes, H.C. ; Dr. M. Lyden, M. McDonogh, J.P., Chairman U.C. ; T. McDonogh, U.C. ; J. C. McDonnell, Chairman Financial Committee C.C. ; H. M. A. Murphy, solr., Vice-Chairman C.C. ; Very Rev. C. J. Murphy, O.S.A. ; R. Mullery, M. J. McDonnell, P. J. Murray, Manager, National Bank ; District-Inspector Hickey, T. Hughes, C. O'Connor, U.C. ; P. O'Gorman, Very Rev. E. O'Flynn, Prior, O.S.A. ; P. Quinn, Rev. D. Travers, O.S.A. ; P. Tierney, M. Walsh, U.C. ; J. Whelan, L.P.S.I., etc. Chairman—P. J. Murray, Manager, National Bank. Hon. Treasurers—Very Rev. E. O'Flynn, Prior, O.S.A., M. J. Hynes, H.C. Hon. Secs.—Rev. D. Travers, O.S.A., W. G. Fogarty, Financial Sec. C.C.

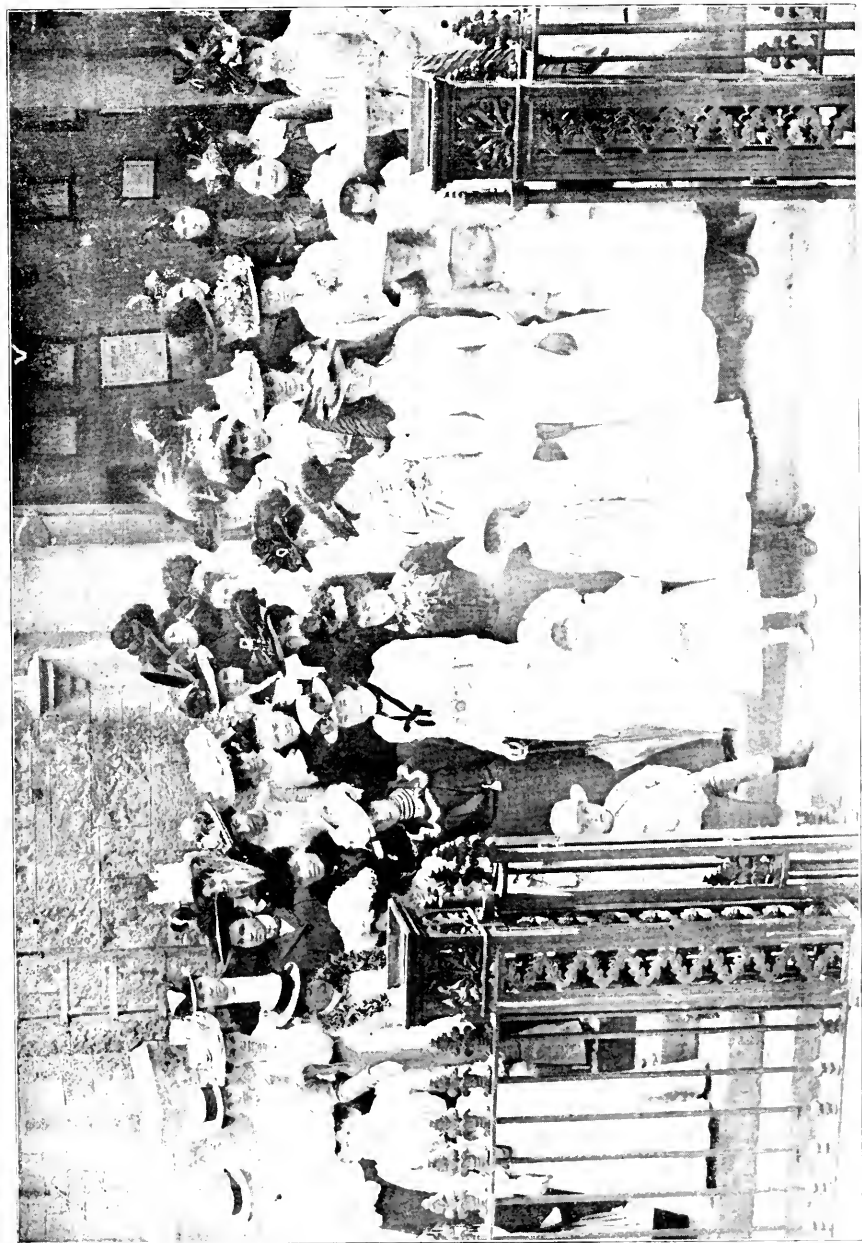


Photo by Bill Gadoway.

SOME MEMBERS OF THE LADIES BAZAAR COMMITTEE.





To this committee the names of several other useful members were afterwards added.

At the next meeting of the committee, which took place on the following Thursday, the following appeal, drafted by a sub-committee, was read, approved of, and ordered to be printed for publication:—"Aill-Aonach Cibhistin! Grand Bazaar, Fancy Fair, and Drawing of Prizes, in aid of St. Augustine's Church, Galway. Bazaar Committee Rooms, St. Augustine's Convent, St. Augustine Street, Galway, Ireland, February, 1901. An Urgent Appeal.—The Augustinian Fathers in this ancient city, however reluctantly, are obliged to appeal, and not without every hope of success, to their generous friends, both at home and abroad, and the public generally, to come to their assistance and enable them to pay off the heavy debt at present due on their Church. Some three years ago it became absolutely necessary that the interior of the sacred building should be re-decorated, and this necessary and important work was carried out in manner that won the admiration of all. But although the work has been satisfactorily completed, still it was not without incurring heavy liabilities, a large portion of which still remains due. This, however, is not all, for recently much damage has been done to the beautiful decorations owing to the many inroads made by the rain, both in the roof and walls of the sacred edifice. To have this matter remedied, and to save from further dilapidation and destruction the roof, walls, and decorations, the entire building has been carefully examined, and it has been found that the roof is in a deplorable condition. Even the stone work, crumbling by the action of the weather, is now absorbing both rain and moisture. Under these circumstances, the Fathers had no option but to enter into a large contract for the renovation of the roof of the Church, and the re-pointing of the walls in many places. Thus has an already heavy debt been more than doubled. This is the condition in which the Augustinian Fathers now find themselves, and they have only to rely on your generosity, and considering how few have been their appeals, they feel confident of your hearty support in this, their first Bazaar, which, by kind permission of his Lordship the Bishop, is to be held in August next at the Temperance Buildings, Lombard Street, which have been kindly lent by the Very Rev. P. Dooley, P.P., and the Committee of the Temperance Society. The Augustinian Fathers, now established nearly 700 years in Galway, would not be compelled to make this public appeal for funds, such as they now require, had not their vast pro-

perty been sequestered and confiscated in dark and evil days. In their possession is the very deed bearing the great seal of Blizabeth, and dated 1603, in which their land is ordered to be confiscated. This is not a personal appeal: it is made for a high and holy purpose, and well it is known how fully, how enthusiastically, how religiously the Irish race make the text their own—‘Lord, I have loved the beauty of Thy House and the place where Thy glory dwelleth.’ In making this strong appeal to their kinsfolk at home and the exiles of our race abroad, separated by thousands of miles of ocean from their Motherland, the Augustinian Fathers in Galway feel confident that it will meet with a spontaneous, a hearty, and a generous response, and they promise to their benefactors a remembrance in their Masses and other spiritual exercises. Contributions, either as personal donations or for tickets, will be gratefully received by any of the following five members of the Bazaar Committee:—P. J. Murray, Manager, National Bank, Chairman. Very Rev. E. O’Flynn, Prior, O.S.A., Martin J. Hynes, H.C., Hon. Treasurers. Rev. D. Travers, O.S.A., W. G. Fogarty, Financial Sec. C.C., Hon. Secretaries.”

It is unnecessary to go into the details of the magnificent work done by both the Ladies’ and Gentlemen’s Committee; let it suffice to say that they adhered strenuously to their first resolution of leaving no stone unturned to secure for the work intrusted to their care an unqualified success. In their generous efforts the Committees were ever encouraged by the hearty support received from the people at large. Besides the many prizes and subscriptions which flowed rapidly in, a cheque was also received from His Lordship the Bishop, who at the same time signified his pleasure to have the Bazaar placed under his patronage, and consented to open it in person. All this was encouraging, but even greater encouragement still was in store for the hard-working organisers, who certainly felt proud when word came from Rome stating that His Holiness Leo XIII. was sending two valuable cameos, set in the richest gold, as prizes for the Bazaar; and furthermore bestowed His Apostolic Blessing on all who co-operated in the laudable charity. Indeed, so great was the interest manifested in the Bazaar on every side, that not only were the promoters sanguine of success, but even the most pessimistic outsider could foretell nothing but a success such as had not been achieved by any bazaar in Galway before. As time went on, new suggestions were daily turning up, and amongst those which met with the hearty approval of all was the following:—

“That a special appeal be made to the Teachers of Ireland, asking their assistance in the sale of tickets.” As none were better qualified to do this than some members of that influential body, it was decided to ask the co-operation of the Teachers of Galway City and County. This was done, and on Saturday, 16th of March, the following members of the National Teachers’ Association assembled in St. Augustine’s Convent :—Peter Brennan, John Corcoran, John R. M. Curtin, Daniel Deeny, M. Gannon, T Kenny and James Quoyle. Mr. Curtin, who was unanimously elected Chairman, opened the proceedings, by stating the purpose for which the meeting was convened, and by promising on behalf of the Teachers of the County Galway, that everything possible would be done in furtherance of so great a cause. The committee then proceeded to the work of drawing up an appeal, which has since been printed and distributed to the many Teachers throughout the country.

So far we have said nothing of a Committee which has already done a great deal of work in augmenting very materially the funds of the Bazaar, and is at present straining every nerve to secure for its own department, and consequently for the whole Bazaar, an unprecedented success. We refer to the Theatrical and General Amusements Committee, which as its name implies was formed for the purpose of carrying out all the arrangements necessary for providing amusements during the Bazaar. At the first meeting of this committee, it was decided to lead the way to further developments by a grand theatrical entertainment, which would not only advertise the Bazaar, but also help in paying the current expenses necessarily incurred in such an undertaking.

At the next meeting of this Committee, which took place on Tuesday, April 23rd, Mr. M. J. Tighe in the chair, the consideration as to what shape the entertainment would take, as well as the time and place it would be held, was under discussion, and resulted in the decision to produce at the Court Theatre on Whit Monday and Tuesday, May 26th and 27th, a tragedy entitled “Fabiola,” and a comedy entitled “A Tangled Web.” As soon as this decision was come to, a dramatic corps composed of the principal ladies and gentlemen of the town was formed, and set to work under the direction of Mr. Tighe and Prof. Steinberger to rehearse the different parts of the plays selected. Whilst the Dramatic corps was thus preparing for what they determined would be a first-class entertainment, an orchestra too was working hard in preparing a grand selection of music to be performed during the entertainment.

The time fixed for the entertainment at length arrived, and it is no exaggeration to say it was attended by a success never before attained by any amateur corps in Galway. On that night the theatre was crowded to overflowing, and the hearty and genuine applause of the immense audience throughout the entire performance showed how much they appreciated the entertainment.

As regards the acting, we don't intend to go into particulars, and will only say that each and every one—ladies and gentlemen alike—left nothing to be desired in the highly creditable way in which they acted their respective parts. Indeed, they took the public altogether by surprise, and many an old playgoer was heard to say that never, even by professionals, had they seen the acting surpassed. Indeed, it is wonderful how they attained such a standard of excellence, considering that by the time books were got, and all preliminary arrangements complete, there only remained three weeks to rehearse the different parts. The orchestra, too, was simply splendid, and formed anything but a small item in the programme. To use the words of one of the Galway papers, "It was by far the best at any performance in Galway since the band of the Connaught Rangers gave a performance here two or three years ago." The following is the programme of the entertainment:—Part 1.—"Fabiola," a Tragedy. Fabius, Mr Tighe; Tertullus, Mr. P. O'Gorman; Fulvius, Mr. M. Campbell; Corvinus, Mr. D. Lyden; Sebastian, Mr. J. Campbell; Pancratius, Mr. W. Connolly; Catulus, Mr. E. Keane; Fabiola, Miss C. Steinberger; Agnes, Miss F McNally; Syra, Miss O'Loughlin; Afra and Grai, Miss Kilgannon and Miss A Browne. Part 2.—"A Tangled Web," a comedy in three phases. Mr. Wm. Brown, Mr Tighe; Mr. James Joyce, Mr. P. O'Gorman; Mr. Benjamin Blake, of Blake House, Mr. W. Connolly; Mr. Dodring Scribber, Mr. D. Lyden; Tom, Mr. J. Campbell; Mrs. Brown, Miss M. Walsh; Stella, Miss L. Burbidge.

Owing to the great success which attended the entertainment, it was proposed that, for the purpose of advertising the Bazaar, as well as to give the Dramatic Corps an outing, the splendid comedy, "A Tangled Web" should be re-produced in Athlone. This proposition met with a most hearty approval, and on Tuesday, the 11th June, the Dramatic Corps, accompanied by the Rev. D. Travers, O.S.A., proceeded to the above-mentioned town, where they gave a highly creditable exhibition of what Galway talent can accomplish. On this point, however, we will allow the *Westmeath Independent* to speak:—

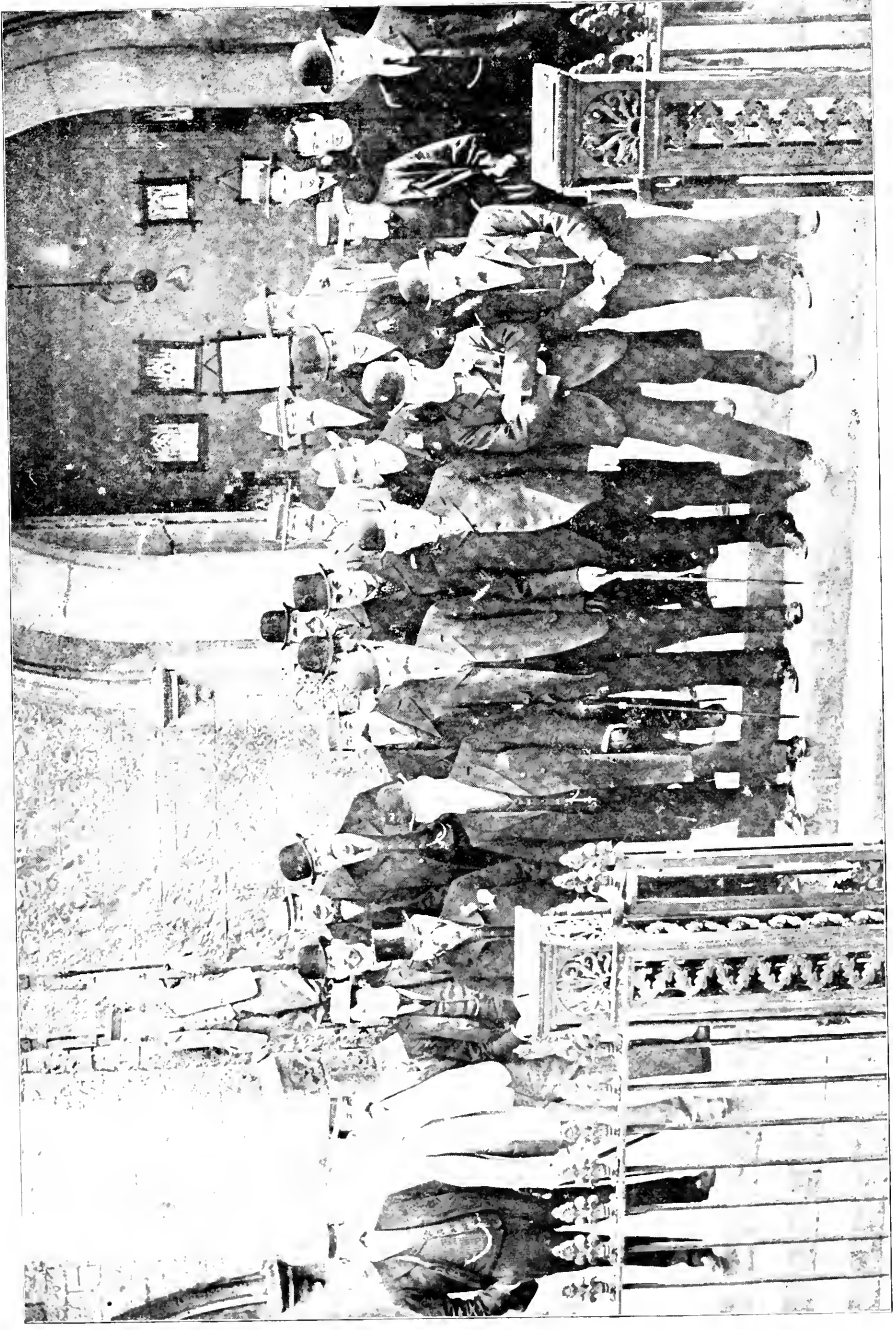


Photo by Hill Garbway

SOME MEMBERS OF THE GENTLEMEN'S BAZAAR COMMITTEE



“GRAND CONCERT AND DRAMATIC ENTERTAINMENT IN  
ATHLONE.

“The splendid concert and dramatic entertainment given on Tuesday night in the Father Matthew Hall were for the noblest of objects. It was gratifying to note how generously the object was supported. An appeal in the interests of religion and charity never, indeed, meets with the cold shoulder in Athlone, and when the Augustinian Fathers of Galway turned for aid to the charitable public of this ancient town, they were not likely to be coldly received. Those who patronised the entertainment in the Father Matthew Hall—and the audience was a large one—were repaid

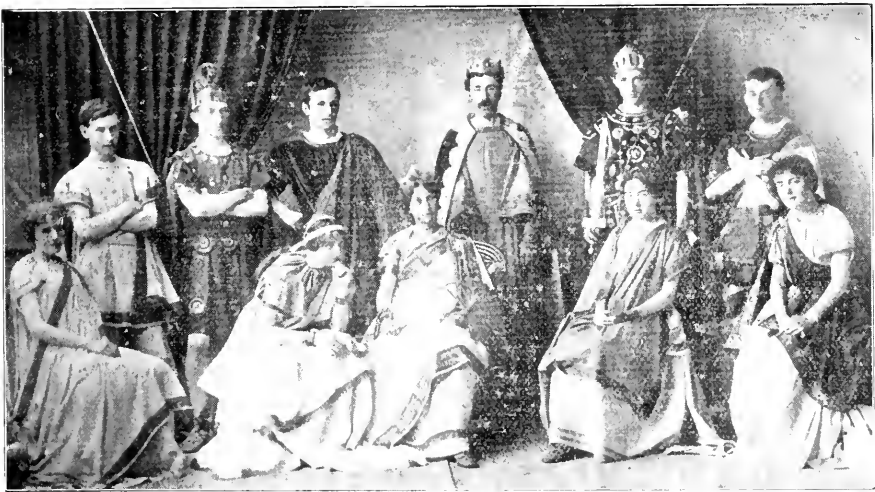


Photo by Hill, Galway.

Dramatis personæ of “*Fabiola*” as produced in the Court Theatre, Galway on May 26th and 27th, 1901.

by a programme of unusual excellence. The concert and dramatic party earned hearty and well-deserved encomiums from the audience, and, indeed, the comedy, ‘*A Tangled Web*,’ which was presented, was staged in such an admirable manner that one could hardly fancy the artistes were amateurs. It was a pity the concert programme was not longer, although it must be said that the items contributed were each of them up to a very high standard. The programme was one of the most finished and carefully-selected which we have ever heard, and an appreciative house showed that it thought so.”

It was, of course, too late to return to Galway after the entertainment, and so the Dramatic Corps, as well as the many ladies and gentlemen who came from Galway for the purpose of witnessing the entertainment, remained in Athlone over night, and on the following day enjoyed a very pleasant excursion on the Shannon—an excursion which will ever form a memorable event in the lives of those who took part in it, and the pleasures of which can never be fully appreciated except by those who had the happiness to be present.

On returning to Galway the work of the Dramatic Corps was not over, and after a short rest once more it had to set hard to work to prepare no less than five different comedies for production in the Café Chantant during the week of the Bazaar. As we

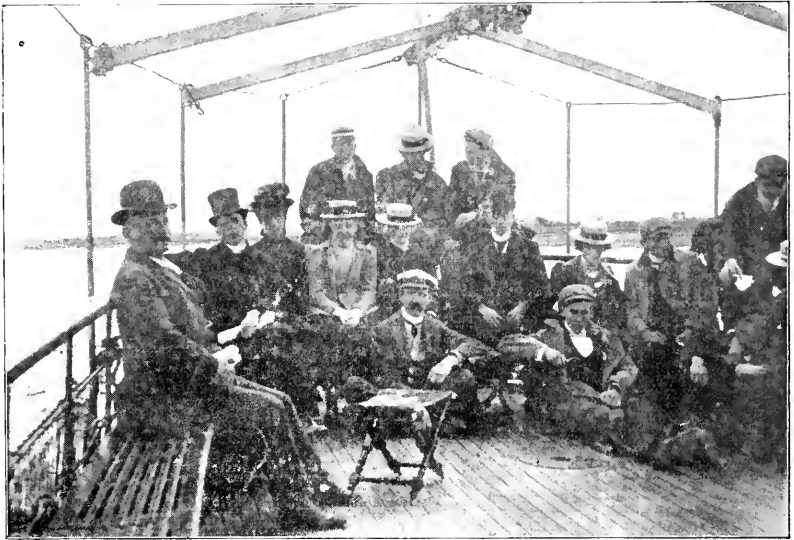


Photo by M. Campbell, Galway.

Some Members of the Dramatic Corps enjoying a trip on the Shannon.

write, these preparations are being perfected, and in a few days more the people of Galway, as well as its many visitors to the Bazaar, will have an opportunity of witnessing the splendid work which the Amusement Committee and the Dramatic Corps have done for so noble an object.



As we conclude this article, the members of all our Committees—ladies and gentlemen alike—having fully realised how near is the Great Bazaar, have redoubled their efforts to crown with success the undertaking which six months ago was committed to their care, and in the interest of which they have during all that time worked in a manner which won the admiration of all, and has caused even the most pessimistic to predict a gigantic success for the Great Augustinian Bazaar.

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## EDITORIAL NOTICE.

AMIDST the rush and bustle always associated and rightly so, with the working of a Bazaar, especially when the notice is short, it is not at all easy to devote to a publication such as this the time required to do it the justice it deserves. Still we have not shirked our duty, and whilst we have not dreamt of reaching the high ideal which Fr. Murphy has pictured in the introduction he has so kindly written for us, we have nevertheless striven to produce a useful, interesting, and lasting journal. How far we have succeeded in this we will let our readers decide, and willingly abide by what we know will be an impartial judgment.

It may appear somewhat strange that the word Gailliv is used as the title of the Journal, rather than Gaillimh, which is really the correct Irish word for Galway. Our reason for adhering to the former and less correct word, is, that as this Journal deals for the most part with the past history of Galway, we consider it more congruous to employ the word used by the people of the time of which we speak. Wm. O'Brien apparently for the same reason uses the word Gailliv in his novel, "A Queen of Men."

The fact that this publication is brought out in connection with the Augustinian Bazaar sufficiently accounts for the apparent incongruity of giving articles dealing with particular phases in the history of Galway preference to those concerned with the general and consequently more interesting story of the ancient town.

In conclusion, we desire to thank all those who have kindly assisted us by their valuable contributions in the way of articles. (Their names appear in the contents); also Mr. Hill and his able assistant, Mr. Lambert, who went to much trouble to supply us with the many photographs which illustrate this journal.

D. TRAVERS, O.S.A., } Joint Editors.  
 M. J. TIGHE, }  
 P. O'GORMAN, Publisher.



Photo. by Hill, Galway.

EYRE SQUARE, GALWAY.

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