BELFAST NATURAL HISTORY
and PHILOSOPHICAL SOCIETY

135th—138th Sessions

PROCEEDINGS
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1955/56—1958/59

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13th December, 1955

NORTH DOWN AT THE END OF THE XVIth CENTURY

By Lt.-Col. J. R. H. Greeves, T.D., B.Sc., A.M.I.E.E.

The part of Co. Down about which I want to speak to you to-night is included in what are to-day known as the Baronies of Upper and Lower Castlereagh and the northern portion of the Ards peninsula. To enable us to understand the position in the reign of Elizabeth I it will be well to consider very briefly the earlier history of the district.

The area which we now call the Baronies of Upper and Lower Castlereagh comprises the northern portion of Co. Down west of a line running approximately from Newtownards to Bangor, and at one time formed part of the district of Trian-Congaill, which took its name from Congal Claen (Congal with the squint) who was killed at the battle of Magh-Rath in A.D. 634.(1) This, in its turn, formed part of the sub-kingdom of Dal n'Araide, which itself was a portion of the kingdom of Uladh. Dal n'Araide, however, which at one time included all the territory from the River Ravel in Co. Antrim to Newry at the extreme south of Co. Down, and also perhaps part of Co. Louth, became later restricted to include only the southern part of Co. Antrim (the northern part being Dal Riada or "the Route"); and, at the time when the *Book of Rights* (Leabhar na g-ceart) was compiled, Co. Down seems to have consisted of Ui n'Earca Chein and part of Dal mBuinne (corresponding to Upper Castlereagh), Ui Blaithmaic (Lower Castlereagh and North Ards, as far east, perhaps, as the boundary between the parishes of Bangor and Donaghadee), na h'Arda (the rest of the Ards peninsula), Duibthrian (Dufferin), Leath Cathail (Lecale), Magh Cobha or Uib Eathach (Iveagh) and Boirche (Mourne).(2)

At the end of the XIIth century, Antrim and Down were over-run by John de Courcy, and shortly afterwards were divided into Sheriffdoms or "Bailiewicks." In 1226 there are mentioned the Bailiewicks of Antrim, Carrickfergus, Art, Blathewic and Ladcathal;(3) Orpen points out that these probably date from the time of de Courcy, and represent the Sheriffdoms of his Lordship.(4) Blathewic and Art, or what is now Lower Castlereagh and Ards, comprised a County called the County of Ards or the County of Newtown. Newtownards was the chief town and was known as Nove Villa de Blathwyc.(5) Despite the English "conquest," however, the Irish inhabitants remained, and amongst the King's "Irish enemies" (though they wrote to him swearing that they were loyal to a man) in 1272/3 were MacDunlevy, king of the Irish of Uladh, ... O'Flynn, king of Tuirtre, MacGillamory, chief of Anderken (Ui n'Earca Chein) and MacArtan, king of Ouwagh (Iveagh).(6)

After the fall of de Courcy, Ulster was granted by King John to Hugh de Lacy, who was created Earl of Ulster on 29th May, 1205, "to hold as John de Courcy held, at service of one knight for each cantred, saving to the Crown the investiture of bishops and abbots." From the terms of this Charter it has been argued that de Courcy had been Earl of Ulster, but no other evidence has come to light to substantiate this.(7) On Hugh's death the Earldom reverted to the Crown and was granted in 1264 to Walter de Burgo, Lord of Connacht. After the murder at Carrickfergus of William de Burgo, Earl of Ulster, on 6th June, 1333, and the consequent passing of the Earldom to Lionel, Duke of Clarence, who had married William's daughter Elizabeth, the country fell once more rapidly under the complete control of the Irish inhabitants, O'Floinns,

MacGilmores, and so on, and from about 1340 onwards was gradually over-run by a branch of the O'Neills known as the Clan Aodh-buidhe: the family of yellow-haired Hugh.[8] This Aodh-buidhe succeeded to the Chiefship of the Cinel-Eoghan in 1260. Deposed in 1261, he was again elected in 1262 and held the position until his death in 1282; none of his descendants, however, followed him as "O'Neill," and they and their adherents formed a new sept known as the Clannaboye. From Aodh-buidhe descended, in the 11th generation, Con O'Neill, the last of his race to possess any lands in Clannaboye; and, in the female line, the present Lord O'Neill is also descended from him. The territory of Clannaboye included South Antrim or Lower Clannaboye, and North Down or Upper Clannaboye, the latter being what we now know as the Baronies of Upper and Lower Castlereagh.[9]

The territory of the Ardes included the whole of what we call the Ards Peninsula. It was later divided into The Great Ardes, or northern portion, having the River Blackstaff as its southern boundary, and The Little Ardes, or southern portion. It has always been a puzzle to me why the Ards was so called. Anciently it was known as Ard-Ulaidh: the high land of Uladh; but as the peninsula is in general rather low in altitude, I cannot understand why.

By the middle of the XVIth century the Clannaboy O'Neills had established themselves as overlords of the Great Ards as well as of Clannaboy itself. Under them Upper Clannaboy was parcelled out among various Septs or Clans which will be mentioned later, and there were also a number of small Clans in the Great Ardes. The Little Ards, south of the Blackstaff, were the property of an Anglo-Norman family, the Savages, now represented by Sir Roland Nugent of Portaferry. But a great redistribution of property was at hand: the same period saw the break-up of the great possessions of the Church; possessions which had been acquired during the preceding centuries. The great Celtic Foundations—Nendrum, Bangor, Movilla—which had blazed the trail of the Gospel throughout Europe, had suffered so severely through the incursions of the Danes in the VIIIth to Xth centuries that they seem never to have recovered fully and, after De Courcy's conquest of Ulster, had passed into alien hands—Nendrum becoming part of the demesne of the Bishop of Down, Bangor and Movilla being taken over by Augustinians. These Abbeys were superseded in importance by the great Norman Foundations—Greyabbey, Blackabbey, Newtown and the Cistercian Abbey of Comber which eclipsed an earlier Celtic rival at the same place. Now, by the reign of Elizabeth, these in their turn had been dispossessed and the broad Church lands (which are known as "spiritual lands") taken into the hands of the Crown. Further, by an Act of Parliament dated in 11th Elizabeth (1569) and entitled "An Act for the Attainder of Shane O'Neale," the "temporal lands" in Clannaboy and the Great Ardes also came into the Queen's hands. After several Crown grants to various persons, these lands were finally granted, for the most part, to two Scottish Adventurers, Sir James Hamilton, afterwards Viscount Claneboye,[10] and Sir Hugh Montgomery, afterwards Viscount Montgomery of the Great Ardes.[11] It is largely due to the latter of these men that we have a great deal of detailed information regarding the district during the latter half of the XVIth and the first quarter of the XVIIth centuries.

What was the country like at this date? As far as South Clannaboy was concerned, it appears to have been sparsely populated and heavily wooded. In "A description of the Power of Irishmen," compiled probably about 1540,[12] Conn McHugh Buy, lord of Clanybuy, is credited with being able to put into the field 3 Batayles, 200 Horse and 200 Kern. This would include Clannaboye

and the Great Ardes. Further it is stated: "In the Ard dwelleth Sauage an Englishman 1 b. 24 h. 60 k. so environed that he is almost expulsed out of the Countrey." It is explained that "A Batayle of Galoglas be 60 or 80 men harneysed on foot with sparres . . . ." These figures are more or less corroborated by Marshal Bagenal who, in his "Description of Ulster," written in 1568, says of South Clannaboye that it "is for the moste parte a wood land" and "is able to make forty horsmen and eighty footmen." The Great Ardes he describes as "a champion and fertile land, and nowe possessed by Sir Con McNeil Oig, who hath planted there Neil McBrian Ferto, with sondrey of his owne sirname . . . . The force of th' inhabitantes nowe dwellinge here is sixty horsmen and three hundred footemen." From this we may gather that the Ards was much less wooded than Clannaboy, and consequently more thickly populated.[13]

In 1623, owing to some difficulties which he was having about his title to certain lands, Viscount Montgomery was instrumental in having a Commission issued at Dublin under the Great Seal, dated 27th of June of that year, for the holding of an Inquisition regarding the lands in the territories of Ardes, Clannaboy and Dufferin. This Inquisition, which was known as "The Grand Office," was held at Downpatrick on 13th October, 1623, before Sir John Blennerhasset, Lord Chief Baron of the Exchequer in Ireland, and four other Commissioners, and the Jury of 15 members included Nicholas Ward of Castleward, two Magennisses, two McCartneys and four Russells.[14] Their Report gives an immense amount of information regarding the owners of the various lands at the time of the "Dissolution of the Monasteries" and then details the different possessors with their titles at the date of the Inquisition. I have accordingly taken it as the basis for this paper, in which I shall deal with the position in the last quarter of the XVIth century. The later vicissitudes of the different portions of land would form a fascinating study, which I may attempt at some future date.

As will be seen by reference to Map I the lands possessed by the Church formed a very large portion—probably more than one-fourth—of the whole area. The various religious houses each had a certain amount of landed property and, in addition, they had the tithes of other townlands. Sometimes one house owned townlands of which the tithes belong to another house; this, in fact, was very common. For convenience I will deal with these Foundations in a slightly different order to that in which they appear in the Inquisition; they were:—

1. Bangor Abbey.
2. Grey Abbey.
3. Black Abbey.
4. Movilla Abbey.
5. Newtown Priory.
6. Comber Abbey.
7. Holywood Priory.
8. Priory of St. John of Jerusalem.
9. Muckamore Abbey (in Co. Antrim).
10. Kilcolmuck Rectory.
11. The Manor of the Bishop of Down.

1. Bangor Abbey. This celebrated House was founded about A.D. 558 by St. Comgall, a native of Magheramourne, Co. Antrim, who died at Bangor on 10th May, 600, aged 90.[15] Its fame as a school is well known and missionaries went out from thence to carry the Gospel to the Continent of Europe, the most famous being St. Columbanus, the founder of Bobbio, and his disciple St. Gall.

Another renowned son of Bangor was St. Maelrubha, who in A.D. 671 founded Applecross in Ross-shire where he died A.D. 721, aged 80. Bangor was plundered and burned by the Danes in A.D. 322 and again several times in the century and a half that succeeded. It revived somewnat under the rule of St. Malachi, Abbot from about 1121-1124, who was afterwards Bishop of Connor and later Archbishop of Armagh. After his time Bangor seems gradually to have declined in importance until in A.D. 1469 "Pope Paul II commanded that Nicholas O'Hegarty, a Franciscan of the 3rd Order of St. Francis, should immediately take possession of it" on condition that he adopted the Augustinian habit and rule; it belonged henceforth to Augustinians. The last titular Lord Abbot, Augustin McCormick, died at Maynooth 7th May, 1807.

The possessions of Bangor, surrendered 1st February, 1542, consisted of the whole of the present civil parish of Bangor, comprising 29 townlands, and stretching from Orlock Point on the East to Helen's Bay on the West. The names of most of these are little changed since 1623, but the present townland of Conlig is not mentioned under that name, and seems to be represented by four quarterlands, one having the fearsome name of Carrowslaneclackanduff; Cottown is also not named, but is apparently the same as Ballymynultra. Bangor also had three townlands lying in the parish of Holywood, viz., Ballymaghan, Ballymisert and Strandtown, then called Ballymachoris. In addition the Abbey had lands in Co. Antrim and a number of churches and chapels with their advowsons and the tithes of many townlands in both Cos. Down and Antrim. O'Laverty and Rogers both include the Copeland Islands in the possessions, but they are not mentioned in the Inquisition.

2. Grey Abbey. This fine Cistercian House was founded in A.D. 1193 by Affreca, daughter of Godred, King of Man, and wife of Sir John de Courcy. It was known in Irish as "Mainistir Liath," and in Latin as "De Sanctae Mariae de Jugo Dei." On its foundation it was supplied by monks from Holmcultram in Cumberland, and the connection seems to have been kept up for many years, as in 1222 and 1237 Abbots of De Jugo Dei succeeded their opposite numbers at Holmcultram. In the Taxation of Pope Nicholas the temporalities were valued at £35 6s. 8d., and at the Dissolution 1st February 32 Hy VIII (1540) it was possessed of the townland of Ballywalter and the whole of the present parish of Greyabbey, with the exception of Blackabbey and Killyvolgan. It also owned three townlands in Co. Antrim and the tithes of a number in Lecale. It is not easy to identify all the Greyabbey lands in the Inquisition; 16 names are given, including Ballywalter, which only leaves 15 for the 19 townlands comprising the present parish, excluding Blackabbey and Killyvolgan. The ruins of the Abbey and Monastic buildings are quite extensive, and contain, among other interesting things, the reputed effigy of the foundress. It is interesting to note that Affreca was a niece by marriage of the great Somerled of Argyll, ancestor of the MacDonnells of the Isles, and that her grandmother was another Affreca, daughter of Fergus of Galloway.

3. Black Abbey. This House, also known as The Priory of St. Andrew of the Ardes, was founded, according to Reeves, about A.D. 1180 by Sir John de Courcy, for Benedictines. About 1218 it was constituted a cell of St. Mary's of Lonley in Normandy, and was purchased from that Foundation by the Archbishop of Armagh in 1360 for £200. At the Dissolution 1st Aug. 35 Hy VIII (1543) it owned three townlands—Blackabbey alias Ballymonastraduff, Killyvolgan and Ballenemanagh, the latter probably part of the modern townland of Blackabbey. It also owned four Rectories with two-thirds of their tithes in Co. Down. No trace remains of this House except its name and one cuneiform gravestone which

was removed to Greyabbey for preservation. The ancient name has, however, been retained in the modern parish of St. Andrew's or Ballyhalbert.

4. Movilla Abbey. This, like Bangor, was of Celtic origin, and was founded about A.D. 540 by St. Finnian, who was a great-great-nephew of Dichu of Saul, who gave the site there to St. Patrick for a church. While on a visit to Rome, Finnian obtained and brought back with him a copy of part of the Bible. St. Columba asked for permission to copy the Psalter from this, but Finnian refused; Columba thereupon proceeded to copy it by stealth. This is said by some to have taken place at Movilla, by others at Dromin in Co. Louth. The dispute between the two men as to the ownership of the copy is said to have been the ultimate cause of St. Columba's exile to Iona. The copy is still in existence; it is called the "Cathach" or "Battler," from having been carried into battle as a talisman by Columba's relatives, the O'Donnells. What remains of it is now in the library of the Royal Irish Academy, and consists of 58 leaves of the Psalter, commencing at verse 10 of Psalm xxx and ending at verse 13 of Psalm cv. It is contained in a beautiful silver-gilt box, set with jewels, which can be dated to the end of the XIth century.[17]

We first hear of the burning of Movilla by the Danes in A.D. 823, and in A.D. 1149 it was plundered by the Cinel-Owen and their allies.[18] At one time Bangor and Movilla appear to have been presided over by one abbot as the Four Masters note at A.D. 973 "Artghall son of Coscrachan, successor of Comhghall and Finnen, died after a long and virtuous life"; and again at A.D. 1025 "Maelbrighde O'Crichidein, successor of Finnian and Comhgall died."

The possessions of the Abbey were surrendered on 1st February, 1542, and were fairly extensive, consisting of most of that part of the parish of Newtownards which lies in the barony of Ards, together with the townland of Milecross, which is in Lower Castlereagh, and which was then called Ballehamlie or Ballehawlie: Ballyhawly alias Milecross appears in a document dated 12th November, 1675.[19] It had also five Rectories, the Chapel of Kiltuga, the modern Kiltonga, and the tithes of 20½ townlands.

5. The Priory of St. Columba of Newtown. This House is said by Harris to have been founded by a member of the Savage family in A.D. 1244 for Dominicans.[20] It has also been attributed to Walter de Burgo, Earl of Ulster, but he was not created Earl until 1264, and no connection between him and the district has been traced before this date.[21] Newtown was an important Dominican centre and Chapters of the Order were held here in 1298 and 1312. After the Dissolution the church was used in part as the Protestant parish church, and later did duty as a Court House. In company with Bangor, Grey Abbey, Movilla, Holywood and Comber, the Priory had been burned in 1572 by Sir Brian McPhelim O'Neill to prevent its falling into the hands of the English. Sir Hugh Montgomery restored part of the fabric for use as a dwelling-house, and this was accidentally burned down in 1664, a later house on the same site built by the Colville family suffering the same fate. All that remains to-day is part of the church, so altered as to make it hard to say how much of the original work remains. The tower was added early in the XVIIth century.

The lands of the Priory, which were surrendered 1st February, 1542, were nine townlands, comprising a good part of the parish of Newtownards lying in Lower Castlereagh, and several in that part of the parish which is in Ards barony. I have not been able to identify all of these. Curiously enough, the tithes of all these belonged to Movilla, with the exception of Ballynoe or Newtown itself.

6. Comber Abbey. This House was founded about 1193 or 1200 for Cistercians, probably by the White family, who were owners of a large part of Dufferin, and

NORTH DOWN AT THE END OF THE SIXTEENTH CENTURY

was first served by a community from the great House of Albalanda in Wales.[22] There had been an earlier foundation there, probably one of the Monasteries founded by St. Patrick.[23] The last mention of this House in the Annals is in A.D. 1121, when its abbot, Cormac, was killed.[24] It appears to have passed into the hands of Augustinians, as Father McCana in his "Itinerary" mentions that "previous to the outbreak of heresy there were two monasteries here, commonly called the Black and the White."[25] This "Black" or Augustinian monastery is not mentioned in any Inquisition that I have seen, but the Cistercian House probably swallowed up any possessions it may have had, and at the Dissolution surrendered, on 1st Aug. 35 Henry VIII (1543) nine townlands in the present parish of Comber, the Rectory of Kilmood with land and tithes of a quarter of its townland, the Rectory of Ballymacgehan and the Rectory of Saintfield with its townland.

7. The Priory of Holywood. This is a very ancient Celtic foundation, believed to have been founded during the first half of the VIIth century by St. Laisren MacNasca, who was one of the Irish clergy who wrote to the Pope in A.D. 640 regarding the correct method of fixing the date of Easter.[26] Its ancient name was Ard macNasca, and the townland in which it is situated, called Ballyderry, was named at the time of the English invasion "Sanctus Boscus" or Holy Wood. At a later date it was taken over by the 3rd Order of St. Francis. The parish church of Holywood with the tithes of its townlands belonged, curiously enough, to the Abbey of Bangor, so that the Priory owned the temporalities only—a not unusual position of affairs. The present church ruins appear to have features of XVth century date, and it may be that St. Laisren's monastery was never a stone-built one. Near it is the Mote which was the Castle of Jordan de Saukville before 1217.[27] One of Holywood's distinguished (in more ways than one) visitors was King John, who spent the 29th July, 1210, "spund Sanctum Boscum" on his way from Carrickfergus to Downpatrick.

Holywood is reputed by some to be the birthplace of John de Sacro Bosco—John of Holywood, an eminent mathematician, who died at Paris in 1256. Others, however, believe him to have been a native of Halifax in Yorkshire. He was author of many works, including "De Sphoera Mundi," which was used as a textbook of Astronomy for four centuries; "De Computo Ecclesiastico," on the rules for calculating the dates of the movable Feasts of the Church, and "De Algorismo," one of the earliest known works on Arithmetic which employs the Arabic notation.[28]

The lands of the Priory, given up on 1st June 33 Henry VIII (1541), consisted of five townlands, stretching from Cultra to Knocknagoney; it seems to have had no other possessions, and the tithes of all the townlands belonged to Bangor.

8. Priory of St. John of Jerusalem. This was situated in the parish of Ballytrustan in the Little Ards, but had a number of quarterlands and townlands scattered about North Down, including the townlands of Ballyhay near Donaghadee, Cherryvalley near Comber, Carnemuck in Knockbreda parish and quarters in the parishes of Whitechurch or Ballywalter, Ballyhalbert, Drumroan (now Ballyobekin, part of the parish of Inishargie), Killyvolgan and elsewhere, most of which I cannot identify exactly.[29]

9. Muckamore Abbey in Co. Antrim had a quarter called Carrownathan, stated by O'Laverty to be part of Donaghadee Townparks, and the advowson of five Rectories; while the Rectory of Kilcolmuck, whose site was probably in the townland of Grangee near Donaghadee, held a quarter called Carrowcalliduffe with the tithes of four adjacent townlands of Grangee, Ballyfrenis, Ballybuttle and Ballyuttagie (perhaps Island Hill).

In addition to all these extensive Church possessions there were the See lands of the Bishop of Down. These were for a time the possessions of the Celtic Monastery of Nendrum on Mahee Island, which was founded about A.D. 450 by St. Mochaoi, a disciple of St. Patrick. They had apparently been originally gifted by MacCuil, the local chieftain, to the Church at the time of St. Patrick, and comprised the island of Mahee or Nendrum and 14 townlands on the mainland, with the islands of Sketrick, Rainey, Rolly, Reagh and Trasnagh. After the invasion John de Courcy granted Nendrum to the Priory of St. Bees in Cumberland and a colony of monks was sent from thence to Mahee Island. Sir John and his brother Jordan de Courcy endowed the house with these and other lands, but it appears that some time after De Courcy's fall from favour they returned to the control of the Bishop by Charter from Edward III.[30]

By the year 1303 the monastery seems to have ceased to function and the church is returned in the Taxation of Pope Nicholas as a parish church.[31] The lands mentioned in the Inquisition consist of seven townlands, comprising most of the present Manor of Ardmillan, and include only four islands: Mahee, Reagh, Rolly and Sketrick.

This completes the tale of the Church lands in the district of Upper Clannaboy and the Great Ards, and we may now consider the Temporal lands, or those belonging to the laity. These were, by the beginning of the XVIth century, all under the nominal superiority of the O'Neills of Clannaboy, and were divided among a number of Clans or Septs, some of which gave their names to the territories so occupied. In the Inquisition the Temporal lands fall into eight divisions, which I shall take in order.

1. Castlereagh and Gallowgh. These two territories are lumped together, but in an Inquisition taken at Ardquin on 4th July, 1605, two separate districts, Le Gallagh and Le Tawne, are mentioned as being in Clannaboy, and, according to Reeves, the Gallagh was a "small tract" which "comprehended a portion of Knockbreda lying between Castlereagh and the Lagan," while the Tawne was "the west side of Knockbreda from Ballymacarret southwards," so we may assume that Gallagh included Galwally and Breda and perhaps part of Ballymaconaghy, while Tawne consisted of Ballymacarret, Ballynafeigh and the rest of Ballymaconaghy. This latter with the remaining 13 townlands of the combined territory would therefore make up what is called Castlereagh in the Inquisition, comprising the rest of the parish of Knockbreda, excluding Ballylenaghan, Ballydollaghan and part of Knockbracken (and, of course, Carnemuck which belonged to the Priory of St. John) together with Ballyhanwood and Crossnacreevy in Comber parish. This was all in early days the territory of the Cinel Bredach, who were displaced by the O'Maoilcraoibhe; the latter were there in 1605 as is shewn by the aforementioned Inquisition at Ardquin—"lez Mulchreives de le Tawne" and "lez McGillechreives de la Gallagh." "As soon as the O'Neills made themselves masters of Clannaboy, the Castle of Castlereagh . . . . became one of their principal strongholds."[32]

2. Sleught-Neiles. This territory contained 71 townlands most of which can be identified, and comprised the parishes of Drumbo and Killaney, the parts of Blaris, Drumbeg and Lambeg which are in Upper Castlereagh, five townlands in Kilmore, Clontonikelly and Monlough in Comber and Ballylenaghan, Ballydollaghan and part of Knockbracken in Knockbreda. It was evidently the abode of the main body of the O'Neills, and was much the largest territory in the district, bounded on the west by the Lagan, stretching from Belvoir to Knockmore, just short of where the railway to Hillsborough crosses the main Portadown road, and extending south-westwards from thence to Listooder, a couple of miles

west of Crossgar, the southern boundary being for the most part the line of the Ravarnet River, called in the Inquisition "the Garricklogh," which runs out of Lough Henny, mentioned as "Loghanny, in which Towell McPheland McEver dwells." The crannoge which presumably was his dwelling-place still, I think, exists in the lough.

3. Slut-Henrickies. This contained 18 townlands, and comprised the parish of Kilmood, excluding Ballyministragh; part of Killinchy; three townlands in Kilmore; Killinchy-in-the-woods in Killyleagh parish; Lisowen in Saintfield and part of Ballygowan and Magherascouse in Comber. The inhabitants were the Tribe of Blind Henry, a member of the Clannaboy family who was blinded in 1426 by some of his cousins. It is a long, narrow strip of land extending from Drumhirk, just south of Comber, in the north to Killinchy-in-the-woods, just north of Crossgar, in the south.

4. Slut-Kellies. This consisted of 24 townlands comprising a large part of Comber parish, Ballycloghan and Ravarra in Killinchy and part of Saintfield parish. This was an even longer and narrower strip of land than the last named, stretching from the boundary of Dundonald parish in the north to Leggygowan, which has its southern tip at Ballynahinch Junction, in the south. MacFirbis, quoted by Reeves and O'Laverty, states that the Kellies are descendants of Cealach, son of Bec Boirche, King of Uladh, who died A.D. 716.[33]

5. Sleught-Durnings, Sleught Owen McQuin and Plaines of Belfast. These three territories are grouped together in the Inquisition, and contain 16 townlands, stretching from Ballyhackamore near Belfast to Ballyskeagh north of Newtownards, and comprising parts of the parishes of Holywood, Dundonald and Newtownards. The O'Dornans and the O'Quins were evidently small septs; O'Laverty states that some of the O'Dornans were still in the district in his time.

6. Sleught Hubricks. This was the tribe of Speckled Hugh. Their territory contained 14 townlands and one island, Island Slesny, now called Rough Island, in the estuary of the Comber River or Euler, comprising parts of Comber, Dundonald and Newtownards parishes. It was a small, compact district. The people were probably a sept of the O'Neills, as they are not given a distinct surname. The land, south-west of Scrabo, is to-day among the most fertile in Ulster, and celebrated for its potatoes, a vegetable unknown at the time of which we are thinking.

7. Sleught Bryan Boy. This was the district of what I imagine to be another branch of the O'Neills, as Bryan was a known name in that Clan. It contained only five townlands, being the smallest of all the territories, and these lay four in Holywood and one in Newtownards, forming anciently the parish of Craigavad, the Rectory of which, with tithes of the five townlands, belonged to Bangor Abbey.

All the above lands lay in the district of Upper Clannaboy.

8. The Great Ardes. This, the second largest territory among the Temporal lands, contained 52 townlands and comprised the parishes of Donaghadee (excluding Ballybay), Ballywalter (excluding Ballywalter itself which belonged to Grey Abbey), Inishargy and St. Andrews or Ballyhalbert, with one townland, Drumawhy, in Newtownards parish. The early inhabitants belonged to the Dal Fiatach, and after the Norman invasion the lands were parcelled out among the followers of De Courcy, such as Copeland at Donaghadee, where his great mote and bailey castle remains as a lasting memorial, and Talbot at Ballyhalbert, where the name perpetuates his memory and there is also his mote. In the Little Ards the great family of Savage had their mote and bailey at

Ardkeen. About the beginning of the XVth century the Great Ardes was overrun by the Clannaboy O'Neills, under whom various septs held portions.

The Inquisition of 1605 mentions the Sleught Mortagh McEdmund, les McGillmurres, the Sleught Bryan O'Neill, les Turtars de Iniscargies, les McKearnyes, les Magies de Portabogagh and others. The Turtars (surnamed O'Flynn) were the remnants of the Ui Tuirtre who had apparently been driven from their old territory to the north of Lough Neagh, in what was in the XIIIth century called The Deanery of Turtrye, lying to the east of the River Bann.

In 1572 Queen Elizabeth granted to Sir Thomas Smith large portions of Antrim and Down, including the Ards. Sir Thomas' natural son Thomas Smith landed at Strangford on 10th August, 1572, with a small party and attempted to establish a colony in the Ards. He was killed the next year, and this put an end to that attempt at colonization which had cost old Smith about £10,000. The Great Ards were finally lost to the O'Neill family when Con O'Neill agreed to a division of his estates with Hamilton and Montgomery, the latter getting most of the Ards.

It must not be thought that the Religious Houses mentioned in the first part of this lecture were the only centres for the worship of God in North Down. Scattered throughout the country, mostly in the Temporal lands, were churches which had no lands of their own except perhaps an acre or two of glebe, whose tithes belonged often to one of the great abbeys, and whose clergy must have had a hard time of it. By 1622 the great majority of these country churches were in ruins, and in many cases their sites are now no longer known, although O'Laverty did his best to identify as many as possible. The author of "The Montgomery Manuscripts" gives a vivid description of the state of the parishes of Comber, Donaghadee and Newtownards in 1605: "These parishes are now more wasted than America when the Spaniards landed there, but were not at all encumbered with great woods to be filled and grubbed, to the discouragement or hindrance of the inhabitants, for in all those three parishes aforesaid, 30 cabins could not be found, nor any stone walls, but ruined roofless churches, and a few vaults at Gray Abbey and a stump of an old Castle at Newton, in each of which some gentlemen sheltered themselves at their first coming over."(34) This is borne out by the fact that, in the Ulster Visitation Book of 1622, 20 churches in the area are described as "ruined" or "no church known."

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PRESIDENTIAL ADDRESS

By Lt.-Col. J. R. H. Greeves, T.D., B.Sc., A.M.I.E.E.

BRUCE AND DE MANDEVILLE

Robert Bruce, King of Scots, made a number of visits to Ireland, in at least two of which he came in contact with members of a family named De Mandeville, at that period one of the principal Anglo-Norman families of the North of Ireland, and I shall try to tell you something of these visits of Bruce and of the De Mandeville family. It will be well if I give you first a short resumé of the history of the Earldom of Ulster during the 12th and 13th centuries.

In 1177 John de Courcy, with a small following of knights and men-at-arms, made an attack on the native kingdom of Ulster and, during the following years, over-ran it and organised it as a Norman Lordship, dividing it into Sheriffdoms which included Antrim, Carrickfergus, Art (The Ards), Blathewyc (Lower Castlereagh) and Ladcathel (Lecale). He was so successful that he incurred the jealousy of King John, who feared that De Courcy would set up an independent kingdom of Ulster, with the result that in 1205 he was superseded by Hugh de Lacy (younger son of Hugh de Lacy, Earl of Meath), who was created Earl of Ulster. De Lacy, in his turn, came under the King's displeasure and was forced to flee the country in 1210; Ulster was taken into the King's hand and parts of Antrim and Derry, from Larne northward, were granted to members of the Galloway family, known as MacUchtred.

In 1226/7 De Lacy was restored to his honours and governed Ulster without interference till his death in 1243. For some reason unexplained his daughters did not succeed to his lands (as was the normal procedure at the time) and Ulster was once again in the King's hand until 1254, when it was granted to Prince Edward (afterwards Edward I) on his creation as "Lord of Ireland." In this year we first meet with a De Mandeville occupying a prominent position in Ulster; Edward wrote to his Seneschal: Peter de Repentini, and to Henry de Mandeville to draw all Irishmen of Ulster who will come into Prince Edward's peace.[1] Henry was "Custos Pacis" or Bailiff of Twescard, which comprised the northern part of Antrim and Derry, in 1260.[2] In 1264 Walter de Burgh, Lord of Connacht, was created Earl of Ulster and he appointed Henry de Mandeville as his Seneschal or Steward. On Walter's death in 1271 the earldom came once more into the King's hand as the heir was a minor, and William FitzWarin was appointed Seneschal. This led to a serious quarrel between FitzWarin and De Mandeville, into which were drawn various local Irish chieftains; the incipient civil war was finally stamped out and De Mandeville slain. In 1280 Richard de Burgh, Earl of Ulster, son of Walter, came of age and appointed Thomas de Mandeville, possibly a son of Henry, as Seneschal. This Thomas continued to play a prominent and loyal part in Ulster history until his death at the siege of Carrickfergus in 1310.

It was during the rule of Richard de Burgh, known as "the Red Earl," that the earlier visits to Ireland of Robert Bruce took place. The first of which we

have record was in 1294 when he had permission to visit Ireland for a year and a half.[3] He probably came over again about 1302 when he married, as his second wife, Elizabeth de Burgh, the Earl's daughter. Then in 1306 came the famous visit when, having been crowned King of Scots in defiance of Edward I, he was forced to flee from Scotland and take refuge in Rathlin Island, then owned by the family of Byset, and it was here that the well-known episode of the spider is said to have occurred.

Bruce's next visit was in September, 1316, when he came over to help his brother Edward in his design of conquering Ireland. Bruce realised that, in his fight against England, it would be well to have a friendly ally on his right flank, and therefore in 1315 he sent Edward Bruce over to attempt the conquest of the country. The course of this invasion is too well-known to be discussed here, but Edward's death at Faughard on 14th October, 1318, put an end to Bruce's designs.

In 1326 Richard de Burgh died; his grandson and heir William being a minor, Ulster came again into the King's hand, and one Henry de Mandeville was appointed Seneschal. On 12th July, 1327, Robert Bruce was at "Glendouyn" (probably Glendun in Co. Antrim, though many historians state that it was at Olderfleet near Larne) and there made and sealed an agreement with De Mandeville, the Seneschal, granting a Truce to the people of Ulster for a year from the 1st August in return for 100 crannocks of wheat and 100 crannocks of barley, which he doubtless needed for the provisioning of his army in Scotland.[4]

Bruce paid his final visit to Ulster in the following year. His son David was married at Berwick-on-Tweed on 17th July, 1328, to Joanna, daughter of Edward II. Among the guests at the wedding was William de Burgh, the young Earl of Ulster, who had received seisin of his lands earlier in the year. Bruce was not present at the ceremony and it has been thought that this was due to his being seriously ill with some disease which has been called "leprosy"; but he was clearly able to get about, as he came over to Ulster with his nephew (De Burgh) and several Scots nobles and landed at Carrickfergus, from which town he sent a message to Sir Anthony Lucy, the Justiciar, that he "came to make peace between Scotland and Ireland" and asking for a meeting at Greencastle. As the Justiciar failed to meet him, Bruce returned to Scotland.[5]

On 6th June, 1333, William de Burgh, the "Brown Earl" of Ulster, was murdered at the Ford of Belfast by men of his own following—Robert, son of Richard de Mandeville, William de Logan, and Robert, son of Martin de Mandeville.[6] This was the final disaster that destroyed the Earldom of Ulster as an Anglo-Norman Lordship. The title went to William's daughter Elizabeth and her husband Lionel, Duke of Clarence, and through them finally merged in the English Crown.

During all this period of Ulster history the De Mandevilles play an important part, yet after the murder of the Earl they vanish from the scene. Who were they and what became of them?

The first of the family in Ireland appears to have been one Martin de Mandeville, who was enfeoffed by Hugh de Lacy, Earl of Meath, sometime before 1186, in certain lands in the Lordship of Trim.[7] Martin may well have been a younger son of the family whose head was the Earl of Essex, but I have found no real clue to his identity. He had, by his wife Isabelle, a son and heir Robert, who succeeded him in the Co. Meath lands and whose descendants can be traced in that district until 1399, when Thomas, son of Sir Richard de Maundevyle, quit-claimed to Sir John Stanley all his right and title in the manor of Blackcastle, Co. Meath.[8] Martin also had a daughter Joan who married firstly Hugh de

Feypo (who died before 1225) and secondly Ernisius de Dunheved. In addition to his eldest son Robert he had at least one other son, also named Robert, mentioned in a charter of the elder Robert as "Robert de Mandeville my brother," and in a charter of Confirmation as "Robert de Mandeville brother of the said Robert"; alternatively he was called "Robert de Mandeville de Ultonia,"[9] and was presumably the Robert who was with King John at Carrickfergus on 27th July, 1210.[10] He is generally thought to have been one of John de Courcy's knights, but I think it more likely that he came to Ulster with the younger De Lacy when he superseded De Courcy, as his family held of De Lacy in Meath. He appears to have been the founder of the Ulster branch of the family, which soon spread over large tracts of Cos. Down and Antrim; part of the barony of Dufferin in the former County was known as "Mandeville's country," and it is thought that Killileagh Castle may have been built by them;[11] they also held large tracts in Rathmore and The Route, Co. Antrim.

We have seen how Henry de Mandeville, presumably a grandson of Robert, was Seneschal for Walter, Earl of Ulster, and have noted his quarrel with FitzWarin and finally his death; also that Thomas de Mandeville, possibly his son, was appointed Seneschal by Richard de Burgh in 1280. This Thomas was a very valiant and loyal subject of the English Crown and is mentioned as in the King's service in Wales in 1282, in Scotland in 1296 and again in 1301,[12] and as distinguishing himself at the battle of Glenfelt between the English and Irish of Leinster in 1306.[13] He was one of the first to oppose Edward Bruce's invasion, and was finally slain in an attempt to raise the siege of Carrickfergus in 1316. He is specially mentioned by Barbour in his poem "The Brus" as "a knycht that of all Irland was callyt best, and of maist bounté," and he calls him "the Mawndeweill, Auld Schyr Thomas."

Henry de Mandeville, the Seneschal who made the truce with King Robert in 1327, was apparently acting on his own authority without first consulting the English Justiciar. He was accordingly considered to have acted in a traitorous manner and was forfeited, outlawed and finally captured in 1331.[14] He seems, however, to have made his peace with the Crown, as in 1335 he, with 50 other knights, was ordered by Edward III to Scotland with horses and arms to fight the Scottish rebels,[15] and was also rewarded for service against the MacCartans. He was possibly the Henry MacMartin whose death is recorded in 1337.[16]

In the Inquisitions held after the murder of the Brown Earl, we find no less than seven members of the family holding lands in Cos. Down and Antrim. From that time onwards they vanish. The late H. C. Lawlor, Goddard Orpen and Prof. Curtis came to the conclusion that they took, as so many other Norman families did, an Irish surname. About the time of their disappearance from the records, the family of MacQuillan is found occupying the lands formerly possessed by De Mandevilles, and it is thought that the latter took this name, derived from a Hugh or Hugolin (Little Hugh) de Mandeville; while another branch is known to have adopted the surname MacMartin.[17]

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NAVAL TERMS—THEIR ORIGIN AND EVERYDAY USE

By Commander R. G. Lowry, R.N.

The discipline of the Royal Navy is, as you probably know, governed by the Naval Discipline Act, which consists mainly of a series of "Articles of War." The first edition of these Articles of War was drawn up in the reign of Charles II in 1661, and they, in turn, were based on the "Laws of Oleron," which were brought to England by Richard I (1189-1199), whose fleet had used them in the Crusades. They, in turn, were based on some old Sea Laws drawn up by the Republic of Rhodes and conformed to by the Romans and all Mediterranean countries.

I would like to read you extracts of two Articles in the current (1956) edition of the Naval Discipline Act:—

> *Article 2. Misconduct in presence of enemy:* "Every Captain or Officer commanding who on signal of battle, or sighting an enemy which it may be his duty to engage, does not use his utmost exertion to bring his ship into action, shall, if he has acted from Cowardice, suffer death or such other punishment as is hereinafter mentioned."

Then follow various articles covering almost every conceivable offence, but just in case any are left out (at least that is what a cynical person may think) the last article, number 44, reads:—

> "Any person subject to this Act committing any offence against this Act, shall, save where this Act expressly otherwise provides, be proceeded against and punished *according to the laws and customs in such cases used at sea*"

from which you will realise that the "Customs of the Sea," or to use another word, "Tradition." are or is a very real and potent force still recognised by Their Lordships. The modern young sailor may sometimes look on these old customs and terms as old-fashioned and out of date, or even—to use an Army expression—"Bull," but that is generally because he does not know what lies behind.

Most of them had a very simple origin at the time of their introduction. Some of the customs are just good manners. Many things are called after similar things ashore, a great many after the harness of a horse.

First of all the ship *herself*. Notice a ship is always feminine, perhaps because a "smart" ship is very particular what she looks like, or I have heard it whispered that it is because she sometimes behaves in an unpredictable manner.

The parts of the hull are named after the human body.

BOW was Anglo-Saxon for shoulder. In the middle of the ship you have the WAIST, and farther aft the QUARTER and STERN.

The HAWSE PIPE (through which the anchor cables pass). The word HAWSE was old English for throat. (Perhaps it is rather far-fetched, but is there any connection between this and the modern word hoarse for a sore throat?)

NAVEL PIPE (spelt N-A-V-E-L)—again in connection with anchors and cables. A ship is attached to Mother Earth by her cable.

EYES of a ship are, of course, right forward. Sometimes, especially in China, you will see an eye painted either side of the bow. We still speak of placing a look-out in the eyes of a ship in a fog.

Then one talks of DRESSING ship as if she were human and of a ship "Breaking her Back."

Many of the things *in* a ship are called with very homely names, for example:—

APRON	BRACES	BRIDLE
CROW'S NEST	MARTINGALE	PINS
SADDLE	STAYS	TILLER

and many others.

Did you notice I said IN a ship? One should always speak of being IN a ship, not ON—after all, you don't live ON a house, do you?

The FORECASTLE, or forward part of the ship. In the days before Henry VIII when ships were specially prepared for fighting at sea "castles" were built in the bow and stern for the soldiers who were embarked to do the fighting while the sailors merely handled the ship. In fact, right through the sailing ship era you find the forward and especially the after ends of the ship are higher than the middle.

If you look at pictures of sailing ships of the XVIIIth century you will notice they have very high superstructures aft. The first "step" ran aft from almost the mainmast (i.e., about half the length of the ship) and was in fact called the HALF DECK; above that you had the QUARTER DECK (from which the ship was steered) and finally the POOP.

STARBOARD and PORT are interesting. Before rudders were developed, ships were steered by a special oar or board and the most convenient side to put out the oar was the right side of the boat, so it became known as the *Steerboard* side. With a steering oar out one would obviously try to come alongside keeping this oar away from the jetty. Thus the loading or lading of the ship was generally carried out over the left side, which became known as the Loadboard or Laddeboard and later on the Larboard side. In fact the term Larboard was in official use until 1840.

As ships got larger a door or PORT was cut on the loading side. In pictures and models of very old ships this door can be seen cut in the left hand side of the ship only. However, you have not to go very far back in history or very far from here to find the modern equivalent, in fact only to Donegall Quay (near the Belfast ford your President mentioned in his lecture last month) and you will see that the new Heysham steamers have special doors on the port side only to facilitate loading and unloading cargo since they always berth port side to both in Belfast and Heysham.

Of course Starboard and Larboard were very easily confused, and so quite early on the word PORT came into use for helm orders, although, as I say, Larboard did not go out of official use till 1840.

I was interested some years ago to see on Lake Como in Italy large sailing barges (nearly as big as a Thames barge) still using steering oars over the starboard quarter instead of a rudder and also to notice that they came alongside port side to.

For some reason many people are worried about the correct etiquette when they GO ON BOARD A MAN OF WAR. It is quite simple: when you get to the top of the gangway you salute if you are in uniform or raise your hat if you are in plain clothes—after all, when you go into a strange house you take your hat off. It really does not matter which way you face, but if you *can* spot the Senior Officer or your host do it towards him. Between decks Naval Officers normally wear their caps, but not, of course, in the mess or their cabins.

SALUTING THE QUARTER DECK is a very old custom and is always done by every officer and man whenever they go on to the Quarter Deck—one does it automatically even in the middle of the night.

The origin and exact significance of this custom have long been disputed. Some say that the Quarter Deck being the place of command, the Salute is paid to the Royal authority from whom the command is derived. Others prefer to believe that it originated in a Salute to a Shrine aft in the ship—that there were such shrines is definitely known. If this latter is correct, how it survived the very bigotted Elizabethan era I don't know. Anyway, it is an old custom which costs nothing and means quite a lot.

Have you noticed the difference between the NAVAL SALUTE and the Army? Of course they both come from the old days of knights in armour when you had to be prepared against being hit over the head by anyone you met. In those days if you did not intend to attack you raised the vizor of your helmet or took it off or held up your right hand fully open to show you had no dagger in it. You see, therefore, that the Salute and its return are signals of mutual trust and respect.

TAKING YOUR HAT OFF and SHAKING HANDS when you meet a friend have the same origin—so long as you held hands you were less likely to be stabbed. (Is that why to this day the English only shake hands with comparative strangers?)

Again, it is now only good manners for a man to TAKE OFF HIS GLOVE before shaking hands; in those days it was done to show you had not been branded as a felon. But to return to the Army and Naval Salute.

In the Army Salute the palm of the hand is straight to the front to show there is nothing in it, whereas in the Naval Salute the palm is inclined down.

Up to about 1800 the Naval Salute of both officers and men was always to take off the hat, but between then and 1890 a salute by touching the hat, which was defined as holding the edge with the forefinger and thumb, gradually came in.

In 1890 the Admiralty ordered that Saluting by taking off the hat was to be discontinued and one can easily see how, in order to make the salute smart, the hand was straightened out. There are, however, a few specific occasions on which the Salute is still made by taking off the cap.

DRINKING THE QUEEN'S HEALTH seated is a much valued privilege of the Royal Navy. The popular origin is that William IV, while Duke of Clarence, bumped his head on a beam as he stood up. Alternatively the occasion is said to have been at a dinner on board a man-of-war when George IV, then acting as Regent, said, as Officers rose to drink the King's health: "Gentlemen, pray be seated; your loyalty is above suspicion." In sailing ship days and even in some modern ships the table was and still is fixed to the deck close to a bulkhead with a settee so that it is impossible for Officers that side to stand up properly (imagine trying to stand up in a dignified manner at a table in the restaurant car of a train!)

This privilege of drinking the Queen's health seated is only allowed in actual ships; in "stone frigates," that is barracks and shore establishments, the Queen's health is drunk standing.

There are many more old customs I should like to mention, but it is time I started to talk on the subject of this lecture—Naval Terms.

I apologise for this next section being a collection of disconnected oddments, but by the nature of things it must be.

GROG is watered rum and the watering of rum was first ordered by Admiral Vernon in 1740 when he was C.-in-C. West Indies in order to check scurvy. He

used to wear a cloak of a rough material called "Grogram" and his nickname on the Lower Deck was "Old Grog."

I LIKE THE CUT OF HIS JIB, meaning I like the look of so-and-so. The nationality of a ship could often be told by the shape of her jib sails; if she was a "friend" you liked her.

STAYS and SHROUDS of the mast. In the modern sailing boat the mast is supported or stayed by wire ropes—I will leave you to think out that one—but in earlier days they were called SHROUDS. Ropes in those days were not very strong and many ropes were required to stay the masts, so many in fact that they shrouded the masts.

While talking of shrouds I must mention FUTTOCK SHROUDS. They went from where the shrouds joined the mast to the outside of the "top" so that you were leaning over backwards when climbing them. The name is a contraction of FOOT HOOK shrouds. Of course most sailors were barefoot and never wore shoes if they could help it.

BOLLARD for securing ropes to. They used to be made of the boles of trees.

LOG for telling how fast the ship is going is first heard of in 1607. In sailing ship days a log of wood was thrown overboard, with a rope attached marked with knots at intervals of 47 feet. A 28-second sand glass was turned as the log hit the water and the number of knots paid out counted till the sand ran out. Of course, the faster the ship was going the more knots were paid out. This is also the origin of the word KNOT, meaning one nautical mile per hour; it is a measure of speed, not distance.

SON OF A GUN is distinctly nautical in its origin and comes from the days when women lived on board. An old description of a seaman runs: "The true seaman was something of a prodigy. He was begotten in the galley and born under a gun. Every hair was a rope yarn, every finger a fish hook, every tooth a marline spike and his blood right good Stockholm tar. He would be christened Tom Bowline, Ben Backstay, or some such name."

In cases where the paternity was doubtful, the child was entered in the deck log as "Son of a Gun."

One of the Tom Bowlines was a famous old character. He died of wounds in 1790 and is buried in the Royal Naval Hospital at Haslar, Portsmouth. He only went ashore once in 17 years.

The following is an interesting extract from the journal of the Captain of a brig who in 1835 was cruising off the coast of Spain: "This day the Surgeon informed me that a woman on board had been labouring in child for 12 hours and asked if I could fire a broadside to leeward. I did so and she was delivered of a fine male child."

I must also mention the well-known expression SHOW A LEG. When women lived on board they too slept in hammocks. They were allowed to "lie in" in the morning when the hands were called, but had to "show a leg" to make sure no man was taking advantage of the privilege.

One of the calls used up to very recent times by Boatswain's Mates when "calling the hands" in the morning was

Heave-O, Heave-O,
Lash up and Stow, Lash up and Stow,
Show a leg, Show a leg,
Rise and Shine, Rise and Shine,
The sun is a scorching your eyes out.

While talking of ladies, I should not forget the toast of SWEETHEARTS and WIVES. This toast is always drunk when the ship is at sea on a Saturday night, and as each officer drinks he murmurs "and may they never meet." The reply on behalf of the ladies is made by the youngest officer present.

This is the only survival of a series of toasts for each day of the week.

To digress from the sea a minute, some of you may not know why it is called "Drinking a TOAST." In olden days it was common practice for a piece of spiced toast to be put in a tankard to bring out the flavour. The connection with drinking a toast was that the person or cause to which you were invited to drink would add flavour to the wine.

An old story goes that in the reign of Charles II a certain beau pledged a noted beauty in a glass of water taken from her bath, whereupon another roysterer cried out he would have nothing to do with the liquor but would have the toast—meaning the lady herself.

To return to the sailor himself—JACK TAR. Jack was a diminutive for Jacket about 1600, and the sailor of those times and for a long time after was in the habit of putting tar on his jacket and trousers and hat to make them waterproof and some wag christened him Jack Tar.

JACOB'S LADDER is a rope-ladder down which you climb when getting into a boat secured at the lower boom. Believe me, when it's blowing a gale and the boat is bucketting about below you, you feel just as if you were half way to heaven and about to reach there any minute.

HALFMAST COLOURS during the time of a funeral is said by some to be an act of submission to the invisible Standard of Death at the masthead.

FATHOM as a measure of length or depth or water. It is six feet long, comes from an old English word meaning embrace and has been defined by an Act of Parliament as "the length of a swain's arms around the object of his affection."

LAND LUBBER, meaning anyone who is not a seaman and therefore clumsy in a ship, was in use in the XVIIth century. It comes from the Dutch word for a "lout or clown—lob," so it really means a "land clown."

STRETCH OFF THE LAND is another name for a short sleep. When approaching land in a sailing ship everyone was on the alert ready to put the ship about when land was sighted, but as soon as the ship had gone about and was "taking a stretch off the land" officers and men could relax and go below.

Another name for a sleep is a CAULK. The sailor often lies down on the deck and goes to sleep. In that position he may be said to be "caulking" a seam or two.

MAKE DEAD MEN CHEW. When men were dying of scurvy in ships it sometimes happened that a man's death was not recorded for several days, the Purser and his staff taking the man's rations and pay for those days.

MAKE AND MEND CLOTHES, usually spoken of as a "Make and Mend," is the Naval name for a half holiday. The lighting between decks in sailing ships was extremely bad and so one afternoon a week was set aside to enable the sailor to make and mend his clothes on the upper deck, and extremely good they are at it too.

PART BRASS RAGS. In the early part of this century when "Spit and Polish" was at its height two chums often used to share their cleaning rags and keep them in one bag, and they were known as RAGGIES. If later they quarrelled, they were said to "Part Brass Rags"

DAVY JONES' LOCKER for the bottom of the sea. There are three possible explanations, but no one complete in itself:—

1. Davy is from the negro word DUFFY—a ghost, and Jones is a corruption of Jonah.
2. Deva Lokka is the Hindu Goddess of Death.
3. David Jones was a pirate.

Of course a locker is a common thing on board a ship or boat in which to stow things.

SCUTTLES and PORTS. A scuttle is a round hole or window in the ship's side and the word scuttle is Anglo-Saxon for hole. To "scuttle" or sink a ship means to make a hole in her.

PORTS I mentioned earlier when talking of Port and Starboard. They are the square or elongated holes or windows in a ship's side.

PRESENT ARMS. When you Present Arms as a Salute you are holding your rifle out as a present to the officer concerned, or at any rate showing you have no intention of using it against him.

MAKE FAST. When a boat is secured alongside or to the lower boom you should call it "making fast," but there is a tendency nowadays to talk of "tying up"; but you "tie up" a brown paper parcel, and no self-respecting coxswain or yachtsman would like his boat to be compared to a brown paper parcel.

I must tell you a true story which happened to me some years ago when I was in Argentina. We had been for a ride on horseback from an estancia up country and on our return the others started to walk away while I was still tethering my horse, so I called out "Hold on a minute while I make my horse fast." This caused much laughter among our hosts and I suppose I looked a bit blank until someone explained "We have been trying all our lives to make horses fast," which just shows how dangerous it may be to use sea-going terms ashore.

But for all that it is surprising how many expressions in everyday use ashore have a nautical origin, and I would like now to draw your attention to some of these. None of you will have used all the expressions, but I shall be surprised if there is anyone here who has never used one of them.

For example, "TAKEN ABACK," meaning taken by surprise, is an expression used by most people from time to time and it comes straight from the sea. In a sailing ship or boat you are "taken aback" when the wind gets the wrong side of your sails and blows them back against the mast; nothing but poor seamanship or a very bad look-out could allow that to happen.

Now I want you to imagine a girl returning home to her family after a visit to the local town and telling them about her day. It may be rather exaggerated, but I have tried to bring in as many expressions as I can.

THE GIRL'S STORY

I met Bessie all right. She was looking awfully POSH in a new green dress. She said it was very cheap, but she had to PAY ON THE NAIL.

We had a quick SANDWICH lunch (it was a DUTCH TREAT) and Bessie told me about the exam. she has just passed. She said they properly PUT HER THROUGH THE HOOP, but taking it BY AND LARGE, it was all *PLANE* SAILING.

On our way to the cinema she showed me their new flat. It is very small and, as she described it, there is NOT ROOM TO SWING A CAT in any of the rooms.

We were so late getting out of the cinema that it was TOUCH AND GO whether I could catch my train, and then when I got to the station I found a crowd of young men and I had to RUN THE GAUNTLET of their remarks to get to the platform; however, it was all right, because there was old Mrs. Smith BOOMING ALONG in front of me and they were all looking at her.

EXPLANATION:

While our friend is pausing to take a breath let us look at what she said.

Needless to say, she started off by describing her friend's dress.

It was very POSH, by which she meant smart or superior. When booking a passage to India or the East by sea it is better to reserve a cabin on the Port side going out as it will be shady in the afternoon and therefore cooler at night, and the Starboard coming home, and needless to say, they are or were the more expensive. The Shipping Company clerks used to note—Port OUT, Starboard HOME or POSH cabins.

She had to PAY ON THE NAIL. In olden times there were four large bronze nails three feet high outside the Exchange at Bristol on which merchants used to place their money when purchasing goods from ships.

Then they had a SANDWICH lunch. In 1775 the then Earl of Sandwich was First Lord of the Admiralty. He was said to be a great card player and his love for the gaming table prompted the invention of a neat and handy form of refreshment which could be eaten without disturbing the game.

Their lunch was a DUTCH TREAT, in other words each paid for their own. This term survives from the Dutch wars of the XVIIth century and it was as much the custom of those days to pour derision or scorn on your enemy as it is to-day: so DUTCH TREAT and DUTCH COURAGE were terms of contempt for a foe who were said never to "pay their round" nor go into battle until they had acquired DUTCH COURAGE. Whatever the Dutch of that day may have been, it is not my experience of the Dutch of this century.

Speaking of her exam., Bessie said they PUT HER THROUGH THE HOOP, meaning the exam. was very thorough. In olden days, when hammocks were stowed on the upper deck, they had to pass through a hoop of regulation size before being stowed to ensure they were properly lashed up.

BY AND LARGE is a sailing ship term meaning steering up towards or "*by*" the wind, but keeping a fairly *large* angle between the bow and the direction of the wind.

PLANE SAILING really means navigating by the simple method of assuming the earth to be a flat PLANE as opposed to the more accurate and complicated method of considering it a sphere; from which you will see it *should* be spelt P-L-A-N-E sailing and *not* P-L-A-I-N.

In describing the flat, there was NOT ROOM TO SWING A CAT. This, of course, refers to a CAT O' NINE TAILS. It is not generally known that until 1935 every man-of-war carried a "cat" in the ship's stores; its official name was "Cats' Navy."

After the cinema it was TOUCH AND GO about catching the train, a sea-going reference to a near disaster. When a ship scrapes over a shoal without actually stopping she is said to "touch and go."

She had to RUN THE GAUNTLET of the young men. Running the Gauntlet or "Gantlope" was an old punishment of the XVIIIth century awarded for a crime affecting the whole ship's company, such as theft. The offender had to pass down a lane of the ship's company, each one of whom was armed with a rope's end and hit him as he passed.

Old Mrs. Smith was BOOMING ALONG. When running before the wind a ship spread every stitch of canvas she could, rigging out extra booms on the yards of the masts.

THE GIRL'S STORY CONTINUED

While our girl friend continues her story her brother comes in and tells of his afternoon as well.

I had to jump into the first railway carriage I could and there was that BOOB Freddy Travers, and I had to listen to him and his friends all the way down. Some of their stories were distinctly CLOSE TO THE WIND. I have never seen such a WAISTER as he is.

At that moment in came her brother wearing a highly-coloured cricket BLAZER and said "And what SON OF A GUN are you running down now?" but without pausing for an answer he went on:—

"In the cricket match this afternoon at Woodbury we played on the field opposite the GOAT AND COMPASS pub and old Bill Bloggins gave free beer to both teams. Just think—a pint each, all HARRY FREE in these times; but I bet he did not go to LEEWARD over it.

"Woodbury won by two runs, but we believe they FUDGED the score.

In the pub there was an old 'Careless Talk' poster which read 'If you must talk then TELL IT TO THE MARINES.' What does that mean, Dad?" But the girl breaks in:—

"When I was half way back from the station I found I had left my gloves in the train, so I suppose they have GONE WEST. However, IT'S AN ILL WIND THAT BLOWS NOBODY ANY GOOD and whoever finds them will certainly get a good WINDFALL."

Here is the brother again:—

"Oh, I met John Brown on my way to the match and he told me to tell you he would not be able to take you to the dance to-morrow night. That will TAKE THE GILT OFF THE GINGERBREAD for you." . . .

But here her father joins in with—"That's ALL MY EYE; he came in half an hour ago to see you and remind you that you were going with him; and now you two had better CUT ALONG and get ready for supper or there'll be the DEVIL TO PAY if you are late."

EXPLANATION (PART II):

While they get ready for supper we will go over their conversation.

First of all, that Boob Travers who sailed "Close to the Wind" and was a "Waister."

A BOOBY was supposed to be a tropical bird which allowed itself to be caught very easily.

CLOSE TO THE WIND. When beating to windward a sailing ship is said to be keeping "close to the wind." If she steered more "into" the wind her sails would shake, in other words on the "border line" between getting the best out of the ship and losing headway. If she kept a little further "off the wind" she would be sailing "BY AND LARGE."

WAISTER. The young and inexperienced seamen who could not work aloft were employed in the waist of the ship, and it was obviously a term of reproach for a seaman to be called a Waister. The correct way of spelling it is therefore WAISTER.

The brother came in wearing a "Blazer" and talking about a "Son of a Gun."

In 1845 the Captain of H.M.S. BLAZER dressed his ship's company in blue and white striped jerseys and it is said the name for the cricket coat comes from this. (It was not until 1857 that the first standard uniform for the lower deck came in. The first uniform for officers was introduced in 1748.)

The cricket match was played near the pub called the GOAT AND COMPASS. This name has not got a nautical origin, but I mention it as an example of how names get changed. It is supposed to be a contraction of "God encompasseth us."

The beer was HARRY FREE or given away. "Harry Freeman" in days gone by was a warehouseman of Tooley Street, near Tower Bridge, who gave free beer to the men who worked for him unloading ships.

Talking of beer, you have no doubt heard the expression "You must mind your P's and Q's." In some pubs they used to chalk up each man's score for the night on a blackboard with a P for a pint and a Q for a quart. Now a P and a Q can be written to look very much alike, especially at the end of an evening.

He was sure Bill Bloggins did not go to LEEWARD over the beer. In a sailing ship when beating to windward the last thing you wanted to do was to have to lose ground by going to leeward at all.

The score in the cricket match was FUDGED. There was a Captain Fudge who was a notorious liar and cheat in the XVIIIth century.

Another way to tell a man you don't believe him is to tell him he is a "Fifty-one A R"—write 51 in Roman figures and add AR and you will see what I mean.

Then the notice in the pub about TELL IT TO THE MARINES. All tall stories are supposed to be told to the Marines, but when first used it was a compliment instead of the reverse as the following will show—at least this is the origin the Marines themselves will tell you:—

"Pepys when relating to Charles II in 1664 some of the stories told him by the Captain of H.M.S. 'Defyance' mentioned fish that flew. This the courtiers refused to believe, but an officer of the Maritime Regiment of Foot, Sir William Kellegrew, said that he too had seen this remarkable fact of nature. Whereupon the King, after looking at the Colonel's frank, weather-beaten face, turned to Pepys and said: 'From the very nature of their calling no class of our Subjects can have so wide a knowledge of Seas and Lands as the Officers and Men of our Loyal Maritime Regiment. Henceforward ere ever we cast doubts upon a tale that lacks likelihood we will first tell it to the Marines'."

Our girl friend lost her gloves, saying they had GONE WEST. This expression goes back to the times of the Norseman of Norway. When a Viking chief died his body was placed in his boat and the sails trimmed and steering oar lashed so that the boat sailed West into the Setting Sun.

IT'S AN ILL WIND THAT BLOWS NOBODY ANY GOOD is another expression from the days of sailing ships—even if the wind is blowing from exactly the wrong direction for you, you may be sure some other ship is very grateful for just that particular slant of wind.

WINDFALL. In the days when the "Wooden Walls of England" really meant what it said and ships were built of wood, no trees were allowed to be cut in certain forests, but if a gale blew a tree down then that tree could be cut up; in fact it really was a "Windfall."

BY HOOK OR BY CROOK is another expression to do with woods and trees. In the same forests people were only allowed to gather for firewood what they could break off the trees by the use of their "Hooks and Crooks."

Then there was that dance and TAKING THE GILT OFF THE GINGER-BREAD. The sterns of ships a couple of hundred years ago were beautifully decorated with carving and this was known as Gingerbread work, because at a distance it looked like Gingerbread. It was generally gilded over and any damage to it therefore "Took the Gilt off the Gingerbread."

Her father broke in with "ALL MY EYE." The Army shares the origin of this with the Navy, because in the Peninsula War they heard the Portuguese praying to St. Martin "Oh Mihi beati Martini," which they translated somewhat freely as "All my eye and Betty Martin."

CUT ALONG or more correctly CUT AND RUN. If a sailing ship was at anchor and wanted to get under way quickly, she used to cut her hemp anchor cable and run before the wind. A good example of this occurred in the West Indies at the end of the XVIIIth century when we were fighting the French. One evening the French fleet came upon Admiral Hood and his small squadron of six ships at anchor. Fortunately the French did not attack that night. Admiral Hood ordered each ship to make a raft with a lantern on it and moor it. The ships then cut their cables and ran before the wind and made their escape, leaving their anchor lights behind them.

Finally there was or might have been the DEVIL TO PAY, or to use the full expression, "The Devil to Pay and no Pitch Hot." The space between the wooden planks on the deck of a ship are caulked with oakum and payed with hot pitch. The outboard plank nearest the ship's side is called the "Devil" and the seam between it and the ship's side is always larger than the remainder; also it has to be "payed" last. Hence the shipbuilders were worried lest they were left with "the Devil to Pay and no pitch hot."

Similarly, the Devil referred to in the expression "BETWEEN THE DEVIL AND THE DEEP BLUE SEA" is the same nautical Devil, and anyone between the Devil and the sea was indeed in an unhappy position.

I have used a lot of slang, but I hope I have shown you how deeply, if unconsciously, the sea is ingrained in all of us. Even the biggest landlubber talks about "Steering Clear" of some trouble, seeing that the "Coast is Clear," or that such and such a discussion was "Out of his Depth."

At the beginning of my lecture I drew your attention to the fact that Tradition is still recognised by Their Lordships and I will finish by telling a little story of World War II which I feel explains what Tradition really means.

It is said to have happened during the Battle of Crete when, as you will remember, both the Royal Navy and the Mercantile Navy were trying to evacuate as many of the Army from Crete as possible and suffering very heavy losses from German air attack. One of the Staff Officers was talking to the British Naval Commander-in-Chief and remarked on our heavy losses. The C.-in-C.'s reply was—"It may take three years to build a ship, but it takes 300 years to build a tradition, the Evacuation will go on."

OF THE MAKING OF MANY BOOKS THERE IS NO END

By I. A. CRAWLEY, F.L.A.

I have always been intrigued by the question of "How does man differ from the other animals?" Just what particular faculty or combination of faculties do we possess which other living things do not possess? I have considered from time to time most of the elements which comprise the human psyche—reason, imagination, consciousness, will-power and so forth, and have come to the conclusion that many animals have rudimentary elements of all these capabilities. What then does differentiate man from the animals? I would suggest that it is not that we possess radically different brains from other living creatures but that our faculties are immensely more developed. When these vastly intensified powers are integrated, then, and only then arises the enormous qualitative difference between our brains and the brains of a monkey, a bear, or a dog.

What is the most important way in which this qualitative change is manifest? What is the hall-mark of this complex and intricate instrument of wonder which we call the human brain? I suggest its hall-mark and its hand-maiden is speech. By far the biggest part of the brain appears to be concerned with co-ordinating and activating it and I believe it to be the main function of the brain which differentiates us from the animals. Man spoke to man and in that instant became man. Before that he was something less than human. Because without speech, he must, like the animals, live in an entirely personal world. Speech more than anything else liberated us from a strictly personal environment. It enables us to communicate thoughts and emotions to one another. It is an essential prerequisite of any kind of social endeavour. On his own, each individual is relatively feeble and ineffective, but when he acts in concert with his fellows and adds his own efforts to the total effort, a society, a culture and a civilization become possible. All human progress would have been negligible if one man could not discuss his ideas with another, and above all, if experiences of all kinds could not be communicated so that following generations could benefit from them. Speech in fact immensely extends the mental capacities of the individual, by making other ideas available to him. Two heads are always better than one. But perhaps most important of all, speech confers immortality on ideas, because until they can be communicated each must obviously perish with the mind which conceived it. Once it can be communicated an idea has legs, it has a habitation and a name and this would be impossible without the name. It can then persist long after its creator has died in other memories. Ideas can accrue from generation to generation until they form the vast living body of a culture and are far more significant than the individual mind which conceived them. The capacity of the human memory is enormous and I believe you could get all human knowledge into one human head were it possible to use all the memory tracts efficiently, but unfortunately the memory is exceedingly frail and unreliable. The method of propagating culture by the oral tradition is relatively unsatisfactory for this reason. The creative capacities of speech were therefore enormously enhanced when a way of recording it on clay or stone was discovered, because the impression

on a stone is virtually indestructible and its meaning never varies. Writing is more permanent than the human memory but, and it is an enormous but, infinitely less available. The human memory is the finest sorting machine. It feeds into the conscious mind only what is immediately required. If you are working out your income-tax it feeds in information about standard tax—it doesn't feed in information on how to cook the dinner. Imagine what would happen if every time you wanted to remember something everything was fed into your mind. Now although symbols on stone, clay or paper have immense advantages over the human memory it is not very long before they become so numerous that they become useless. You can't sort through every record in a collection when you want to find a specific item. Very soon therefore records were classified. This meant that you could reduce very much the number of records you need to examine to find what you wanted. When that happened, librarianship was born.

Now let us be very clear what librarianship seeks to do. It seeks to get the right information to the right reader when he needs it. This is a clumsy copy of what the memory does for the conscious mind. The library is essentially the memory of the specific community which it serves. The first libraries were contemporaneous with the first written records, those of Chaldea, Babylonia and Assyria. Already, primitive Chaldea, one of the earliest civilizations of which we have any cognizance, had grasped that without the written record there could be no literature, and that without libraries no literature is permanent. In ancient Chaldea chaos was conceived as a period when no literature existed and the features which distinguished the monstrous and titanic races which preceded man was their ignorance of books and education. That is to say, humanity began when man learned to write.

As Sayce says: "The public libraries founded and fostered by kings and princes were open to all, and the masses of literature they contained, as well as their varied contents, show pretty plainly how large the literary class of the country, and how many the readers of their productions."

At first the palace itself was a kind of library. The doings of the ancient Assyrian kings were depicted on the walls. It was no mere whim that impelled the King of Assyria to build so assiduously. The study of astronomy was highly in favour and accurate records had to be kept, recorded on cuneiform cylinder seals. The greatest and the most famous of these Assyrian libraries was undoubtedly that of Ashur-bani-pal, 669-626 B.C. We know that there were at least 20,000 volumes in this library and this is probably a conservative estimate. It contained items which had been collected from the limits of the then human world and included books on agriculture, irrigation, astrology, prayers and invocations, war, government, history, law, poetry and medicine. It is rather interesting that there were several attempts made 3,000 years ago to classify diseases as well as to set out at great length the various prescriptions proposed as remedies for them.

Possibly even some of the learned members of the Linnean Society are not aware that we possess a list, from the Ninevah library, of the different animals then known to the Assyrians, classified by species just as the later and well-known classifications of Linnaeus, Jussieu and others are arranged. That it was based on no casual method is clear from the fact that a detailed system of scientific names, appearing at the side of the common names, is given.

I have discussed this in some detail because it is amazing to find that my craft is among the oldest crafts. But of course the other ancient civilizations such as Egypt also had libraries and we must pass to the consideration of one of the great libraries. I refer to the great library of Alexandria. After Alexander

the Great had died his Empire broke up and the literary centre of Greek culture shifted from Athens to the meeting place of East and West, Alexandria. Here was founded one of the greatest libraries of all times. It owes its foundation to the first three Ptolemies—Soter, Philadelphus and Euergetes. Philadelphus established two collections of papyrus rolls consisting of literary treasures from all parts of the known world. They were housed in the Brucheion quarter in the Royal Palace and consisted of 490,000 rolls or volumes. Another collection was housed in the Temple of Serapis and contained about 42,000 volumes. By the time Julius Caesar arrived the collection was reckoned to contain about 700,000 volumes. Much of it was unfortunately accidentally destroyed by fire at about this time. The temple was sacked by a mob of fanatic Christians in 391. The library was operated on lines which are to-day common, with techniques which I would not find unfamiliar. The contents were classified into rooms. They had to be, because there would probably be about 25 miles of shelving in such a library and any mis-filing would have entailed the loss of the books; there was a proper cataloguing room and efficient catalogues and as well lists of selected reading were prepared. Had I known the language it would probably have been quite simple for me to have taken it under control. It was of course the centre of the intellectual life at the time. It is refreshing to remember in this connection that the Caliph Omar did not destroy the library at Alexandria in 640 A.D. as is generally supposed. It would appear that there are limits even to the stupidity of rulers. It was destroyed by an ordinary fire which took a firm grasp because of the neglected state into which the building had been allowed to fall. By this time of course there was a great deal of papyrus, which is highly inflammable in the building. I think it no exaggeration to say that the loss of this library is the greatest tragedy our human culture has suffered. Unquestionable centuries of man hours have been put in discovering much of the material that would have been revealed had this library existed to our day or at least if the books had been scattered without being destroyed. Libraries were also of course found in Greece and Rome. Athens had a public library in 540 B.C. and Aristotle had a private library in 334 B.C. However, we must pass to more modern times. With the decline of the Roman Empire a great cloud settled on Europe as if mankind was taking one last look at the world in which he had lived for so long before, with the coming of the Renaissance, he took the fateful leap which ends with the world of technology which we know to-day. With the coming of Barbarism of course the light of learning became very dim. Libraries persist in the monasteries; books are created in the scriptorium, but these are largely theological text books which are necessary in the various monastic establishments. It was, however, the custom for monks to bequeath to their library any manuscrips which they had prepared through the course of their lives rather as the fellow of a college to-day bequeaths his manuscript to his college, and thus many monastic libraries began to have books on medicine, chemistry and other lay subjects. Through the church and the church alone was the idea of a library kept alive. However, in the middle of the 15th century man had began to move forward again. This is the time of the founding of some of the great modern libraries which live to-day:

Bibliothèque Nationale, Paris, founded 1350.
University Library, St. Andrews, founded 1411.
Vatican Library, 1450.
St. Mark's, Venice, founded with gifts from Petrarch, 1468.
Cambridge University Library, founded 1475.
Matthias Corvinus's Library (500,000 vols.).
(He was King of Hungary, died 1490.)

There occurred also at this time an invention which enabled the full potentialities of the written word to be realised. This was the invention of printing by movable type. Printing from blocks had been known for 3,000 years. The ancient Chinese had been accustomed to cut a design in relief on to a block of wood and to use this in printing fabrics in precisely the same way as we use rubber stamps to-day to put dates on documents and so forth. The monks had used the same print to prepare such items as the Lord's Prayer. However, the immense disadvantage of this operation is that once a sufficient number of prints had been taken, the block is quite useless. The importance of the invention of Johann Gutenberg of Mainz was that he cut each letter separately, assembled the letters into words, assembled the words into pages, printed the required number of leaves and then could distribute his type and re-use it. This occurred circa 1440. The Chinese had conceived this idea 400 years earlier but it could not be developed because of the immense number of ideographs. It is curious that this is one of the great inventions of mankind that was discovered in almost perfect form. Very shortly printing techniques had become stylized and before the advent of the modern rotary presses it would have been possible for a printer at, say the early 19th century, to have been put in a shop of the mid 16th century and to have begun production almost straight away. However, that is by the side.

Printing was received by the cultured classes in the first instance in much the same way as the film was received in its early days. The printed book was considered a cheap version of the written book, in the same way as a film was considered a cheap version of a play. In fact, of course, its impact was wide and immensely deep. In the first place books are exceptionally capable travellers. They don't get sea-sickness; they don't get hungry; hand-made paper is very nearly imperishable and for the first time ideas had in the book a really substantial pair of stocky, untiring legs. But perhaps the most important aspect of the book is, that once an idea is openly published in it, it is very, very difficult to eradicate the record of it, since books are so widely distributed over the globe, and so many people have an opportunity to read them, that no tyrant would be quite certain he had destroyed say, for instance, every copy of the Bible. With the coming of the printed book, librarianship as we know it to-day, had begun. Literally, of the making of books there was now no end.

"Of the making of many books there is no end."

You will have realised by now that this phrase contains the cause of this talk—not the subject. It is at once the reason for librarianship and the bane of librarians' lives. When the printed book, and later the journal, became established as an important method (and still to-day the most important) of communicating technical and creative ideas of all sorts, it automatically presented libraries with an enormously widened field, and the materials of librarianship as we know it to-day became objective facts.

The story of libraries from the Renaissance down to the present day has an amazing and romantic history. There are moments of bitterness in it, as when great libraries were destroyed and burnt by vandals and fanatics. It is a story with its fair share of humour, such as the naive suggestion to one bishop that a certain book which Bodley's Librarian wished to acquire was in a country house and would the bishop be kind enough to steal it when next he went there. The bishop of course obliged and in return stole one from the Bodleian for his own use. However, it would take not merely one talk, but a whole winter session to cover this subject.

We have only time to-night to review the outcome of the various histories, to look at the present situation and to take a brief look at some of the more famous libraries. Most countries now have their own National Libraries set up by the State and financed from the public purse. The National Library of France is *The Bibliothèque Nationale*. Besides the printed books (over five million), the library has seven other departments. The catalogue of printed books, which already fills 173 volumes, has been compiled only as far as the letter S. The extensive buildings occupy an area of 4½ acres.

The Bibliothèque Nationale, formerly known as the Bibliothèque Royale and the Bibliothèque Imperiale, is in the line of direct descent from the private libraries of the French Kings. Dispersed, for the most part, at the end of the Hundred Years War, the library was re-founded by Louis XII and moved to Blois. During the following two centuries the collection was removed to Fontainebleau and then to Paris, and in 1721 found its present home in the Rue de Richelieu. The reigns of Henri IV, Louis XIV and Louis XV saw the addition, by purchase or gift, of many famous libraries and collections (including Colbert's Library). At the Revolution the Library was greatly enlarged by the collections of the suppressed religious establishments, and in 1793 it was enacted that a copy of every book, newspaper, etc., printed in France should be deposited by the publishers in the Bibliothèque Nationale. The yearly intake of books is now between fifteen and twenty thousand.

LIBRARY OF CONGRESS

The National Library of the United States was founded in Washington, D.C., on April 24, 1800. It is called Library of Congress and became, in fact, if not in name the national library of the U.S. In addition to serving members of Congress and other officers of the government, it developed into an institution unique among the learned institutions of the world, with magnificent collections of books, manuscripts, music, prints and maps; lectures and concerts, legislative reference service, service for the blind, a union catalogue and catalogue cards for subscribing libraries and institutions, bibliographical, reference and photo-duplication facilities, interlibrary loans and exhibits. By mid-20th century it had a total of about 25,000,000 books, pamphlets, manuscripts, microfilms, recordings, music, photographic prints, etc.; of this number, about 9,000,000 were volumes and pamphlets. Yearly, it was adding about 500,000 volumes to its collections, many through deposits of the copyright law and exchanges of official publications with foreign governments and learned societies. It had a staff of about 1,500.

The National Library of Russia, which contains some 15,000,000 volumes, is housed in a palatial building in Leningrad. But to come to our own country, we have probably the most famous and the richest library of them all in the Department of Printed Books in the British Museum in London.

This, together with the Department of Oriental Manuscripts and the Department of Medieval Manuscripts, embraces much of the recorded wisdom and inspiration of the world.

It is perhaps worth while noting that the library of the British Museum, with a stock of over 6,000,000 volumes, has grown from the original collection bequeathed by Sir Hans Sloane, who was born in Killyleagh, Co. Down, in the year 1660. The bequest of this eminent Ulsterman formed the nucleus of this great library, and the wise depositions in his will led to the establishment of the British Museum. Sloane was a physician, and his collections were largely scientific in that sense. But the humanities were well represented: his library contained 40,000 printed books and 3,500 manuscripts.

Through the years the library has constantly been enriched by gifts and bequests of collectors. Nowadays regular purchases are mainly of foreign publications, since British books are acquired by deposit under the copyright act. The British Museum is the most important copyright library and every British publisher who "utters"—to use a technical phrase—any publication must deposit one copy in the British Museum. This includes even things like comics, railway time-tables and even, if so desired, Christmas cards. The reason for this is that such material would have archive value for a reader in the future.

To go off at a tangent for a moment, many people wonder why it is important to keep such apparently trivial material as time-tables and comics; it is of course because students of the future will find in them important sources of material in economic and social studies.

I will give you an example of the use of apparently trivial material from the past. A doctor friend was anxious to find out the incidence of scrofula in a particular area in Hertfordshire in the middle ages. Now this was a disease which was involved in the touching for the King's Evil. He found a record in the local leet court rolls which included the report of a steward whose master had entertained the King when he was in the area, and when there had been a session of touching for the King's Evil. The record included the number of people who had touched the King. Now, the important thing is that the steward who made this record would have no possible reason for manipulating or biasing the evidence. Nowadays, researchers are always anxious to find documentary evidence on which they can rely.

The evidence of railway time-tables will tell the student of the future much more about the way the population moves than will the contents of any book written on the subject, because it is extremely probable that the author of the book will be biased towards his subject matter, whereas railway time-tables can never be biased; the facts can of course be mis-read, but the contents of a horror comic indicate a certain level of social conscience.

The British Museum is therefore essentially a "conserving" library. Its object is to maintain its collections for posterity. Its use is limited to students and to other people who can't get their material anywhere else in our islands.

Five other libraries have modified copyright privileges. They are the Library of the University of Cambridge and the Library of the University of Oxford, called the Bodleian Library, the National Library of Scotland, the National Library of Wales and Trinity College, Dublin. All of these have the same responsibility to preserve our present day for the future. They are, as it were, the gold reserves of knowledge and inspiration. Books are not normally lent from them and must be used on the premises.

TRINITY COLLEGE LIBRARY

Probably the most famous Irish Library. It was founded in 1601, by subscriptions from the troops of Queen Elizabeth after the battle of Kinsale. Fifty-four years later, Ussher's library was purchased by the army then in Ireland; the books were held in the Castle by Cromwell, but at the Restoration were given to the College. In 1801 an Act of Parliament conferred on the Library the right to a copy of every book published in the United Kingdom. Its present-day stock has been estimated at approaching 1,000,000 books and manuscripts. Its best known treasure is, of course, the Book of Kells, a copy of the Four Gospels dating from the 7th century, so exquisitely decorated that it has been called "the most beautiful book in the world."

It is rapidly being realised that all great organisations must produce records and must use records and these records must be available. They have therefore developed libraries of their own; our great departments of State have some very fine libraries. There is a magnificent library attached to the late India Office and a splendid local library attached to the Board of Trade. There is a fine library on Agriculture and Fisheries attached to the appropriate ministry. In addition to these, all the great Universities have libraries and so do all large cities, middle-sized cities and smaller cities, the learned societies like the Royal Societies, e.g. the Royal Astronomical Society and the Institute of British Architects. Each of these libraries is part of the memory of achievement and creative endeavour and thought which constitute our civilization. They are integrated into one effective organism by the National Central Library. The purpose of this body is primarily to form a clearing-house through which enquiries from a given library can be channelled to whatever library can supply the book or specific information requested. (Note: This service is only available to libraries—the public cannot use it.) Thus if a student was doing research work on Oliver Cromwell and wanted specific material concerning his activities in Ireland, the National Central Library would clear the query through to me in Belfast and I would send the required book or pamphlet or a photo-copy thereof. If one of my readers wishes for a specific piece of information on, say, welding techniques or a particular form of dress, the query would be cleared by the N.C.L. to the library of the Institute of Welding or the library of the Victoria and Albert Museum. Thus when you join your public library you obtain in effect access to 40 million books.

We are in Belfast in the process of establishing machinery through which you can use the service much more effectively than is possible at present. The Government itself is going to augment the machinery of the National Central Library, by establishing a vast library of science in England through which out-of-the-way material can be obtained quickly and efficiently. To accomplish this purpose, the National Library is divided into nine regions. An enquiry from here goes in the first place to the N-W Region and if it cannot be satisfied it goes to headquarters.

What is the function of our own libraries in this City? If we recognise that there is a parallel between a memory and a library we must realise that our library must have many of the same features as a memory. In the first place, its contents must be adequate and specific to the need of the user. The memory an engineer has is different from the memory an accountant has. So too, our library must be consciously designed to suit the people it hopes to serve. But perhaps most important of all, we saw any memory is useless unless the purely relevant facts come into consciousness at the right time.

In the human mind this process is achieved by the association of ideas. One idea energizes another relevant idea and our consciousness is filled with a connected and integrated pattern of thought. So too, our library must be able to present our readers with only just the facts and books and inspiration which are relevant to his need.

Annually 200,000 books are produced, and obviously a process similar to the association of ideas must be carried out in a library unless it is to be swamped and become useless. The process in a library we call cataloguing, classification and bibliography. It is also necessary that a library should be a community of ideas and not a collection of ideas. Thoughts in the mind should form a coherent intellectual whole, so books in the library must form a balance of community. To take a simple example, it would be quite silly to have a collection of books

on astronomy and not on the spectroscope; it would be ridiculous to have histories on the Methodist Church and not on the Presbyterian or Catholic Churches. These are simple examples of the impact of one book on another. Libraries should always keep a collection of books balanced so that they form a community. It is hoped to extend the services of the public libraries in the near future with special provision for the reader who requires technical and scientific material and the reader who requires art and music in their various aspects; and particularly to extend and exploit fully the wonderful collection of Irish works donated by Bigger and Crone. It is the hope of the committee I serve that your library may be in every sense of the word the University which all may enter and none need leave.

HON. WILLIAM PORTER: AN ULSTERMAN AT THE CAPE OF GOOD HOPE

By J. L. McCracken

William Porter was one of that numerous band of nineteenth century Irishmen who served in every corner of the British Empire. He was attorney-general of the Cape Colony from 1839 to 1865 and he remained in the colony until 1873. The 34 years of his residence in South Africa was a period of momentous change. When he arrived the colony had been British for only 25 years, though it had been under British occupation during the Napoleonic Wars. It was the only established European state in Southern Africa, for though a section of the original Dutch settlers had treked off into the interior a few years before they had not yet formed permanent governments or states. The Cape's own boundaries had not been finally delineated. Along the eastern frontier, which was marked by the Fish River, the grim struggle with the Kaffirs was far from settled. The European population was sparse and overwhelmingly Dutch in spite of the Great Trek and in spite of the importation of some 5,000 British settlers in 1820. It was only between 1823 and 1828 that English had become the official language and in 1828 that the English judiciary system had been introduced and a free press allowed. Slavery had existed in the colony until 1834. Finally, when Porter arrived there were no representative institutions either in the localities or at the centre. By the time he left South Africa the Cape had greatly expanded its area and population, the colony of Natal had come into existence and the two Boer republics, the Transvaal and the Orange Free State, had been established. Roads had been built, railway construction had got under way and the variety and volume of the colony's economic activities had grown until with the discovery of diamonds in 1867 the industrial age was ushered in. Great constitutional progress had also been made. By 1873 a system of local government had been created in the Cape Colony and full responsible government had been established In fact, in the course of not much over a generation a neglected backwater was brought into the full stream of colonial development. Towards this achievement Porter had made a notable contribution.

William Porter was born at Artikelly, near Limavady, County Londonderry, on 15th September, 1805. He was the second son of Rev. William Porter by his first wife Mary, daughter of Charles Scott of Strauchroy, near Omagh, County Tyrone. His father, who also came from near Omagh, had been ordained at Limavady in 1799. He was clerk of the General Synod of Ulster from 1816 to 1830, but in that year he was elected the first moderator of the Remonstrant Synod and he held the clerkship of that body from 1831 until his death in 1843. William's elder brother, John Scott, was also to become a leading Unitarian divine. Two half-brothers—Classon and James Nixon—sons of his father's second wife, Eliza Classon of Dublin—were also ministers, the one at Larne and the other first at Carrickfergus and then at Warrington in Lancashire. A third half-brother, Francis, became a merchant at the Cape.[1]

William was educated first at a school in Limavady run by a man named Stevenson and then at the Artillery Lane School in Londonderry conducted by

Rev. William Moore and Rev. George Hay. In this establishment, we are told, "Unremitting attention is paid to the moral and intellectual improvement of the pupils and every indulgence is allowed consistent with a strict regard to regularity and application to study."[2]

At this stage William's formal education ended and he was apprenticed to his step-mother's brother, John Classon, an ironfounder and timber merchant in Dublin. After some years, however, he resumed his studies with a view to taking up a legal career. He kept his terms in Dublin and London and at Michaelmas, 1831, he was called to the Irish bar. During his years as a barrister in Ireland he served on the North-West Circuit and took a prominent part in Unitarian affairs. He acted as secretary of the Irish Unitarian Society and in 1834–35 contributed a series of articles to the *Bible Christian*, a journal edited by his brother, John Scott Porter. In these articles, which he entitled "Preaching and Preachers," he comments on contemporary evangelical preaching and also pays tribute to a certain Rev. Edward Irving. Starting from the thesis that "a revolution has taken place in English preaching in a great degree analogous to that which has taken place in English poetry," he proceeds to inquire into the nature of evangelical preaching, the causes of its popularity, the species of religious character which it tends to form, the peculiar nature of the morality it inculcates and its tendency to corrupt. He concludes with the reflection that "their moral purity might not prove permanent and that their excellencies do not exempt them from the common imperfections of humanity."[3]

These activities and interests were interrupted in January, 1839, when Porter was offered the attorney-generalship of the Cape Colony at a salary of £1,200 a year and permission to practise as a private advocate in civil cases where the rights of the crown were not directly involved. In spite of the doubts of some of his friends he accepted the post. When he set sail on 1st July he was accompanied by a friend of his business days—Hugh Lynar, who remained his life-long companion.

By the time Porter arrived at the Cape on 16th September, 1839, his predecessor, Anthony Oliphant, the first attorney-general of the Cape, had left the colony to assume the chief justiceship of Ceylon. A more formidable difficulty was the fact that he was unacquainted with the Roman-Dutch law practised in the colony. Moreover the machinery at his disposal was primitive: the staff of the attorney-general's office consisted of himself, Lynar as his chief clerk and a messenger, and the colony's enactments back to 1652 were contained in bulky manuscript volumes.[4]

Apart from his legal duties Porter was called upon to participate in political life. As attorney-general he was an ex-officio member of the Executive Council and of the Legislative Council. These bodies had been instituted in 1834 to replace a nominated Council of Advice. The Executive Council consisted of the governor and the four chief office-holders. The governor was obliged to take the Council's advice on questions of administration, but he was not obliged to accept the advice given. The Legislative Council was made up of the governor, five office-holders and from five to seven unofficial members selected by the governor.[5] Its consent was necessary for legislation and it had limited powers of initiating legislation. Still, it did not satisfy the growing demand for an elective parliament and the high-handed conduct of the governor, Sir George Napier, tended to discredit it in the eyes of the public. Soon after his arrival Porter was involved in a clash with the governor. When a Bills of Exchange Ordinance was under consideration the governor expressed his disapproval of the measure and called upon Porter

as attorney-general to oppose it. Porter retorted that he would follow the dictates of his own mind. He was in favour of the ordinance and if he found that his office prevented him from expressing his opinions freely he would join the first vessel leaving Table Bay.[6] This independent stand won for him much public approbation.

In his professional capacity he quickly made a name for himself. He was admitted to practise before the Cape Supreme Court in October, 1839, and before long he showed that he had mastered Roman-Dutch law. When his practice began to grow with his reputation he behaved so modestly towards his fellow barristers that he won and retained their friendship and admiration. In criminal cases he was renowned for his fairness. He was reported to have said that he had been sent to the Cape to prosecute and not to persecute and his summing-up for the prosecution was so carefully weighed that it was once said that no judge could have done better than repeat it word for word.[7]

In 1840 Porter went on circuit in the Eastern Province to see for himself what grounds existed for the Easterners' claim to a separate government. Separation remained a live political issue until the eighteen-sixties. It arose from the fact that the East had a strong English settlement while the West was overwhelmingly Dutch; that it was so far removed from the seat of government in Cape Town; that its economic pursuits were different; and above all, that it had to bear the brunt of Kaffir attacks on the frontier and consequently felt differently from the West on native problems. Porter was not convinced by the Easterners' case. Some years later he committed himself to the view that "at no former period in the history of this colony . . . were the frontier relations, comparatively speaking, so comfortable." When another native war broke out on the frontier six months later he regretted his words, but he did not alter his opinion on separation.[8] In 1848 he pointed out that Cape Town contained one-fifth of the population and an even greater proportion of the wealth of the colony; that roads were improving daily and that there was constant communication by steamer between the two ends of the colony; and that the frontier problem, like all other colonial questions, was a matter of common interest.[9]

Porter's views on separation brought him into conflict with the Easterners. His stand on another political issue aroused the resentment of a group in Cape Town also. An event in 1848 evoked the first large-scale demonstration of public opinion in the colony: the British government despatched a ship-load of ticket-of-leave men to the Cape. Earlier proposals to send convicts had aroused strong opposition.[10] Porter himself had declared that the home government should be allowed "to commit no nuisance here."[11] Now the colonists reacted violently. Petitions poured in from all quarters, an Anti-Convict Association was formed pledged to reject the convicts and to boycott anyone concerned with introducing them, physical attacks were made on the unofficial members of the Legislative Council and the governor and his officials came in for strong abuse. Fairbairn and Brand, the two leading lights in the Anti-Convict Association, cut Porter for two years because he ruled that the governor could not set aside his instructions.[12] Yet Porter, like the governor himself, was opposed to the admission of the convicts. He advised the governor against declaring the Anti-Convict Association illegal[13] and he held that the convicts could be retained on board pending further instructions.[14] When these instructions arrived they removed the source of the grievance: the *Neptune* was ordered to proceed to van Diemen's Land.

The Anti-Convict agitation interrupted the work of constitution making that had already been put in hand. The demand for representative government had

THE HON. WILLIAM PORTER,
1805-1880

been steadily growing at the Cape but the complexity of the situation in South Africa made the Colonial Office cautious. By the mid-forties, however, it had become more favourably disposed to the idea. Early in 1848 the governor asked Porter to frame a memorandum on the subject. The most interesting feature of his proposal related to the natives. "I deem it to be just and expedient," he wrote, "to place the suffrage within the reach of the more intelligent and industrious of the men of colour, because it is a privilege which they would prize and a privilege which they deserve; and because by showing to all classes, those above and below them, that no man's station is, in this free country, determined by the accident of his colour, all ranks of men are stimulated to improve or maintain their relative positions." After drawing up a detailed scheme for a local parliament he concluded with the wise observation: "All reason and all experience prove that those rulers give twice who give quickly and that no privileges are so sure to be abused as privileges wrung from reluctant hands."[15]

But the Anti-Convict agitation inevitably caused delay, though equally it made the granting of representative government inevitable by wrecking the Legislative Council. Meantime discussion of the constitutional proposals focused on two problems: the nature of the upper house and the franchise. Porter had originally suggested that members of the new Legislative Council should be nominated for life, but after seeing how ill a nominated council fared when political passions were aroused he changed his mind. He proposed instead that the upper house should be elected on the same franchise as the lower but that a high property qualification should be fixed for members. On the question of the franchise Porter stood firm. The £25 franchise which he proposed was in his opinion the heart of the whole constitution. He ridiculed the idea that the natives would return such a number of members as could carry any measure hostile to the interests of property. On the other hand he challenged any fair-minded man to assert that in a parliament from which the coloured man's representatives were shut out the coloured man's rights were in no danger of being violated. He proceeded:

> "Be to his faults a little blind
> And to his virtues very kind
> And clap the padlock on his mind.

If you do not secure the feeling, if you do not clap the padlock on the mind, vain will be all your attempts by bolts and fetters of other sorts to keep tranquility and order in a country where every man is a soldier and where the coloured man, feeling that he is denied what he deserves, concludes that he is first disfranchised in order that he may be afterwards oppressed." And again he said: "I would rather meet the Hottentot at the hustings voting for his representative than meet the Hottentot in the wilds with his gun upon his shoulder."[16]

This faith in the salutary effects of constitutional government comes out again in his comment on the place of the Dutch and the future relations of the races in the colony. While believing that at the moment "in regard to four-fifths of the matters likely to come before parliament, four-fifths of our Boers are as incapable, unassisted, of forming an intelligent opinion as are the Hottentots"[17] he thought that "when the Dutch majority, long depressed, shall have got over the temporary elation of acquiring power and the English minority shall have got over, in like manner their temporary mortification at being less influential than before, that fusion of race and colour and language which is undoubtedly in progress will be promoted and the peace and prosperity of the colony, though not perhaps till after many follies and failures, be ultimately advanced."[18]

The parliament that was eventually established at the Cape in 1854 embodied most of Porter's recommendations, notably the elected upper house and the low franchise. He himself had an ex-officio seat in both houses, but though he was recognized as one of the outstanding figures in parliament he found his position awkward and irksome. The Cape Colony had now got representative government but not responsible government. He was a member of an executive that was not responsible to the colonial parliament. The upper house, the Legislative Council, debarred official members from sitting on committees, introducing bills or moving amendments. Even in the House of Assembly, where he was allowed more scope, he was neither a private member nor a responsible minister. More and more he became convinced that responsible government was the proper solution and he did not hesitate to express his views in parliament. He also made it known that in future he would state clearly when he was speaking in his official capacity and when he was expressing his own opinions. Later he went further: he contended that the word "government" could not properly be applied to the officials in parliament or in the Executive Council but only to the governor himself. With the appointment of Sir Philip Wodehouse as governor in 1862 Porter's position was likely to become still more difficult for Wodehouse was resolutely opposed to responsible government. But at this point his health broke down and he resolved to pay a visit home.

This was the occasion for a great display of public esteem. An address was presented to him and a fund was launched for the purpose of having a life-sized portrait painted, the portrait to be deposited in the South African Public Library as a recognition of the many and valuable services rendered by him to the colony. But Porter declined to sit for his portrait. The subscribers therefore apparently with his concurrence, decided to use the money to buy some 200 standard works for the Library and to present them as "the Porter Collection."[19] When he went on board the *Camperdown* in May, 1862, he was "escorted by bands of music and all the volunteers of Cape Town."[20]

Porter made a sufficiently good recovery to be able to return to the Cape and resume his duties as attorney-general in 1864. But whether because of impaired health or of continued friction with the governor he soon decided to resign. His constant companion, Hugh Lynar, resigned at the same time.

Once again he was given remarkable proof of his popularity. On 18th April, 1865, the House of Assembly passed the following resolution: "This house is of opinion that the high character of Mr. Porter as an officer of government, an advocate of the Supreme Court of the Colony, a member of the Legislature and a man and a citizen has had a most beneficial effect on the community at large."[21] A similar resolution was passed by the Legislative Council. In October of the same year a special act was passed settling on Porter, instead of a retiring allowance, full salary for the rest of his life. At first he thought of refusing but then feeling that "there are times when it would be ungenerous not to take, as well as when it would be ungenerous not to give" he accepted and immediately vested an annuity of £500 in the Board of Examiners, the forerunner of the University of the Cape of Good Hope. This sum was rather more than the difference between the usual pension and the full salary. Porter further provided that should he die before the Board had received £2,500 his executors must make up the balance.[22]

But Porter had not yet finished with Cape politics. In 1869 his friend Saul Solomon, another notable figure in the Cape parliament, persuaded him to stand for election to the House of Assembly. He was returned at the top of the poll

in Cape Town. The struggle for responsible government was now entering on its final stage. When the new attorney-general Griffith refused to draft a bill the governor entrusted the task to Porter. The act establishing responsible government was carried in 1872. Porter was generally regarded as an obvious choice for the prime ministership but he had already said that owing to the state of his health it would be "folly and madness if he risked taking advantage of any claims he might have."[23] When the office was offered to him he declined it. He also refused to accept a knighthood. On 30th November, 1872, he was created a Companion of the Order of St. Michael and St. George, but he rarely used the letters C.M.G. and only took the decoration because if he rejected it it could not be offered to someone else who valued the distinction.[24]

The first session under responsible government was Porter's last in the Cape parliament. His residence in South Africa was drawing to a close. For the second time he was offered and declined the chief justiceship. Instead he retired to nurse his friend Lynar in what proved to be his last illness. Lynar died in July, 1873, and very shortly afterwards Porter left the Cape for good. For the next seven years he lived with his brother, Rev. John Scott Porter, in Belfast. He took no part in public life in Ulster, though he was interested in charitable works and was a well-known figure in the Belfast Commercial Newsroom. He kept in touch with events in South Africa. When Saul Soloman had been placed at the bottom of the list of candidates because of his condemnation of the Zulu war as unjust and unnecessary he wrote to him: "I have very little doubt that, had I been a seventh candidate at the late election, I should have deprived you of the distinction of being lowest on the poll"[25] When the University of the Cape of Good Hope was instituted Porter was selected as first chancellor. This was an honour which he prized. In his address as chancellor he wrote: "If, indeed, no qualification were needed for the office to which I have been elevated but a love for learning, and a desire to promote it, I should not deem myself entirely unfit. I have, as everyone knows, no other qualifications. But if our gratitude for favours should be all the greater because we cannot but be sensible how little we have deserved them the members of Convocation who have followed an old colonial servant into his retirement in order to do him an honour of which any man might be justly proud, may rest assured that their generosity of feeling is justly estimated and will never be forgotten."[26]

William Porter died on 13th July, 1880, in his 75th year at the home of his brother, John Scott Porter, who died eight days before. His will is a revealing document. He begins by providing in a most generous manner for a large number of relatives and friends by bequests varying from £5,000 each to two of his brothers to £25 each for his brother's servants. A remarkable feature of these bequests is the number of women who received legacies. Forty-six women benefited under his will. In this way he disposed of £36,550. He then proceeded: "The increased value of certain of the investments in which I placed my earnings at the Cape of Good Hope (where everything I possess was acquired) proves to be so considerable as to enable me, after remembering relatives and friends in manner aforesaid to gratify my wish to testify in some useful way my attachment to the people of the Cape of Good Hope whom I long served and whom, dying, I should be sorry to forget." Accordingly he bequeathed the sum of £20,000 for the establishment of a reformatory for boys at the Cape. He declared that his friend, Hugh Lynar, who for many years had been clerk of the peace at Cape Town and frequently acted as resident magistrate, had often lamented the lack of such an institution. Should the Cape parliament for any reason decide against the establishment of a reformatory he asked that the money might be used for some

other public purpose and expressed the wish that a portion of it should be applied to promoting, through the agency of the University of the Cape of Good Hope, the higher education of women. He then bequeathed £250 to the Public Library of Cape Town; £100 each to the Museum, the Sailors' Home, the dispensary and the Ladies' Benevolent Society in Cape Town: £100 each to the Public Libraries of Grahamstown and Port Elizabeth; and £100 to every other public library in the colony at the time of his death.

From what I have said and from the samples I have given you of what Porter himself said some picture of the man will, I trust, have emerged. It only remains to add a few general comments. Porter was an impressive figure of a man, tall, dignified, with handsome features and, in later life, a long snowy beard. He never married. Throughout his life in South Africa he lived with his friend Hugh Lynar. When Lynar died Porter returned to Belfast. This was not because he lacked friends. He had always taken an active part in the life of Cape Town. In addition to his legal and political activities he was, for example, captain of the Cape Town Volunteer Cavalry and a member of the Board of Trustees of the Cape Town Public Library from 1840 until he left the colony in 1873. In social life he was a most acceptable figure. He was a brilliant talker, and was renowned for his fund of anecdotes and for his great charm. He was a kind man, unselfish, and generous in the extreme. He had his faults. He was so anxious to be fair, so ready to see both sides of a question that he found great difficulty in making up his mind definitely and decisively on any point. Although a man of great eloquence his formal speeches tended to be over-long. He was probably not in the first rank either as a statesman or as a lawyer. But when all this is said it is fitting to conclude with the words of a writer on Porterville, the town in the Cape Province named after him in 1863: "Porterville bears the name of a good man."

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CARRICKFERGUS AND ITS CASTLE

By The Reverend Canon J. C. Rutherford

Old Sam McSkimin, as he is affectionately referred to, the historian of Carrickfergus, would have us believe that Carrickfergus sends its roots down through the strata of the centuries to 330 B.C. Without a doubt the Rock of Fergus, as in later times it was called, was where it is to-day, at 330 B.C. or 3,000 B.C. if you like. At 330 B.C. there was the Rock but no Fergus.

Fergus comes on the stage at the beginning of the 6th century A.D., and he has given "a local habitation and a name" to the rock on which the Royal Castle of Carrickfergus stands, and to the garrison or garrison town that nestled at its foot. Fergus has bestowed a name—there is no doubt about that—all else connected with him in the Carrickfergus story is tradition; but tradition has nine lives, lives long, and is hard to kill. Tradition says that Fergus crossed the North Channel from Scotland seeking a cure at a healing well at the place later called by his name, Carrickfergus. It was not to be, for Fergus was shipwrecked and drowned, and his body was buried at Monkstown by the monks of Monkstown. All this may well be true. It is often stated, however, that the healing well which Fergus hoped to visit was the well in the castle rock which one can see to-day inside the castle, and which not so long ago was shown to owe its healing power to the pieces of scrap iron at the bottom of the well. Truth and the scrap iron, it was supposed, dwelt at the bottom of the well. But, was it, or is it, the truth that this was the well Fergus was coming to visit? I do not think it was the castle well, for the castle rock was, in my humble opinion, very, very much higher than it is to-day. It was Knock Fergus as well as Carrick Fergus. The well that Fergus was seeking was one of the known healing wells in the vicinity of Carrickfergus, in my opinion. Dubourdieu (*Survey of the County of Antrim*, 1812) quotes from the *Belfast News-Letter*, October 3, 1786, an account of one of these wells. Here is an extract:—"The celebrated Doctor Rutty says, 'the principal impregnating salt is calcareous nitre, and this in a very moderate proportion, with which is combined a little marine salt, some lime stone, and a little sulphur . . . Three pints and a half are a proper dose'." The account goes on to state that in a recent epidemic this water proved to be a cure.

Fergus, whose name is enshrined in Carrickfergus, was one of the three sons of Erc, Fergus, Angus, Lorn. Angus, perhaps, gave his name to Rock Angus at the entrance to Strangford Lough, and Lorn is commemorated in the land we now call Scotland.

Nothing is known of Carrickfergus but the name until the arrival of John de Courcy towards the end of the 12th century. De Courcy founded Carrickfergus; and from the time of his founding it the historian of Carrickfergus has his feet on the solid ground of fact. John de Courcy was no ordinary man, nor were his achievements just those of an ordinary man. Henry II is said to have granted to De Courcy "Ulster if he could conquer it"; and nobly did he pursue that end and make it dominate his life. Orpen says (*Ireland Under the Normans*) of De Courcy: His raid into Ulster "would seem to have been the act of a madman had it not been successful." And again: "His story is like a wild romance, and would hardly be believed were it not for many solid and enduring facts which testify to its essential truth."

Giraldus Cambrensis says of De Courcy: "Everywhere in suitable places he castellated Ulster." De Courcy must have thought Carrickfergus a most suitable

place, for there he built his greatest castle. The probability at least is that it was De Courcy who built the castle and not his successor, De Lacy. Leask (*Irish Castles and Castellated Houses*) says: "Carrickfergus Castle was erected at some time between 1180 and circa 1205—either by John de Courcy, 'Conquestor Ultoniae,' first of the Anglo-Norman invaders of Ulster, or by Earl Hugo de Lacy, the younger, who succeeded him in 1205. Because some of the details of the great keep—pairs of round-headed window lights beneath a round arch—are certainly of a type well-known in the 12th century, it seems probable that de Courcy, rather than de Lacy, was the builder and at a date more probably before than after 1200" (p. 28).

Orpen (*Ireland Under the Normans*, p. 259, (Vol. 2)) says: "From a letter of Reginald, Bp. of Connor c. 1224, it appears that John de Courcy endowed the House of St. Mary of Carrickfergus to the use of canons of the Premonstratensian Order, and conferred on them the Church of St. Nicholas at Carrickfergus, which he had probably built (*Roy. Letters, Cal. Docs. Ireland* I, No. 1225). From this it seems probable that John de Courcy defended this place with a castle" (Vol. 2, pp. 259-60).

"King John was at Carrickfergus from the 19th to the 28th of July, 1210. As at Carlingford and Rath (Dundrum) he made payments to carpenters and stone-masons apparently for repairs to the castle. Indeed these three castles were the principal, perhaps the only, regular stone castles in the lordship" (Orpen, Vol. 2, p. 259).

Now if Hugh de Lacy had built the castle the work would only have been completed a very short time before John's visit, and repairs to the castle would not have been needed. But if the castle was built by John de Courcy it could have required some repair-work by 1210, for De Courcy came to Carrickfergus c. 1180. Leask (*Irish Castles and Castellated Houses*, p. 27) says: "The massive pile (Carrickfergus Castle) which still stands on the shores of Belfast Lough was apparently the first real castle to be built in Ireland." The site of the castle is an irregular peninsula of rock isolated at the narrow end, the landward end, the North end, by a ditch or fosse. At this end is the double-towered entrance, built in the 13th century, and altered to what is now an entrance between half towers, or half moons as they are called.

Carrickfergus did not come into being as an ordinary town but as a fortress. At first its limits were marked out by a ditch; but as this did not furnish sufficient protection, a wall of sods was added in 1574. This too did not afford the required protection, and at length, after many years of building by fits and starts during the end of the 16th century and the beginning of the 17th, a stone wall was completed largely owing to the efforts of Sir Arthur Chichester. One-third, or so, of this wall is still intact, that is the portion running up from Joymount into Shaftesbury Park, and turning and running along the northern boundary of the fortress to North Gate. Scarcely any remains of the other two-thirds are to be seen.

James Boyle of the Ordnance Survey, writing in 1839 of the Walls of Carrickfergus, says: "The old wall which encompassed the town of Carrickfergus has from time to time suffered so much from mutilation that it is now only to be traced at intervals. The total length of the wall is 1,268 yards, of which about 900 yards still remain in a more or less perfect state. They include an oblong figure 476 yards in extreme length and 315 yards in extreme breadth. The thickness varies from 5 feet to 6½ feet, and their height where they are perfect from 10 to 18 feet. They are almost exclusively constructed of rude, undressed

stones, most of which from their being water worn have been procured from the beach. They are of a species of whin or hard Trapp. They are not generally large, nor are they closely or carefully laid. The outer stones present a good face while the heart of the wall is filled up with shingle and smaller stones and pebbles which are most firmly cemented by a very hard but coarse grouting poured among them. The walls are very strong and very difficult of removal. Some very hard brick and pieces of sandstone occasionally occur in the walls. The wall on the southern side of the town is washed by the sea. It protected the town on this side for a distance of 535 yards. The wall where it retains its original height is loopholed at the top. There are also some embrasures in it. The loopholes are faced with brick. They are about 6 ft. apart. The walls are protected by 7 bastions."

Boyle describes these bastions in detail and gives many measurements of the various sections of the walls. Foundations of walls very shallow, c. 6 inches.

In the walls were four gates:

(1) North Gate, or Spittal Gate, so called because through it ran the road to St. Bride's Hospital. It was also called "Glenarm Gate" because through it ran the North Road to Glenarm.
(North Gate is the only one of the four gates of Carrick still standing. Pitted with cup marks caused by Schomberg's battery at Sunnylands. Beside it in wall is breach caused by Schomberg's army. Gate had trench in front, spanned by gate which fitted into arch. Key of North Gate in St. Nicholas' Church).

(2) West Gate or Woodburn Gate, called "Woodburn Gate" because through it ran the road to Woodburn. Through this gate in ancient times came the Judges of Assize from Belfast, and were received inside the gate with due ceremony by the Mayor and Corporation. And out through this gate passed the unfortunate prisoners, who had been sentenced to death by the judges, on their way to the gallows at Gallows Green. Gallows Green is a strip of land bordering the Lough shore about half a mile from Carrickfergus on the Belfast Road. Gallows Green is much smaller than it used to be, owing to considerable erosion at the place by the sea. Gallows Green witnessed many executions of highway men, and men condemned to death for trivial offences, and of political offenders, of whom the most famous was William Orr. Gallows stood on Gallows Green for centuries. A gallows of good oak timber was taken down and sold in 1710, and the person who bought the timber used it for making a linen loom. This loom was for many years known as the "Gallows Loom." This gallows taken down in 1710 was replaced by another and last gallows which was taken down in 1819, and the timber sold by auction for 5/10. One would have thought that the executions at Gallows Green would have repelled people and made them shun the place, but not so, Gallows Green was a favourite place for the holding of sports and amusements—horse races, foot races, and so on. But I have wandered away from "the four gates of Carrick," and it was West Gate that led me to Gallows Green. Through West Gate too passed William III on his way to Belfast, half an hour after he landed at Carrickfergus on the 14th June, 1690.

(3) Quay Gate, as the name implies, led to the quay which is situated to the west of the castle. At the end of the quay is a flight of steps, the lowest one being a large, irregular stone with the date 1690 rudely carved upon it. It was on this stone that William first set foot on Irish ground. From that June day, 1690, on which King William landed, down to the present, the stone has been called "King William's Stepping Stone."

(4) The last of "the four gates of Carrick" was Water Gate, situated on the road leading to Larne where the east wall of the fortress came down to the sea.

Within the space enclosed by the walls, about 146 acres, was the fortress or town of Carrickfergus; and in addition there was the site of the castle. This small enclosure was of the utmost importance to England, for at times it was the only footing that England had in the Ulster north of the Lagan. Carrickfergus, in fact, was the Northern Pale.

Within the enclosure at first surrounded by a ditch, and later by a wall of sods, and still later by a stone wall, were erected the castellated houses of the followers of De Courcy and their descendants. There were Savage Castle, Russell Castle, Sendall Castle, Wills Castle, Dobbin Castle, etc. Each castle had a number of mud huts within its bounds, in which retainers and servants lived. Of all the castellated buildings that once stretched along the sea-front mainly, only one remains, what is now Dobbin's Castle Hotel, and it is shorn of its turrets and its crenellation. The last remains of Wills Castle were being removed about 26 years ago when I managed to salvage a quaint little window of yellow magnesian limestone which may be seen propped up against the wall opposite to the Vestry at St. Nicholas' Church. I also obtained an old candlestick from Wills Castle. This may be seen in the local museum now being formed and arranged in the castle under the Ministry of Finance.

In the 13th century there were three, and only three buildings of note and importance in Carrickfergus, namely, the Royal Castle, St. Nicholas' Church, and the Franciscan Friary. Of these three only two have been allowed to defy the teeth of time, namely, castle and church; and around these it may be truly said that half the history of Ulster gathers. But of that history I say very little to-night. It may be served up upon and may furnish my plate at another time. **To-night I am dealing with topographical items rather than with history.**

Times almost without number I have been asked about the underground passage between castle and church. There neither is nor was such underground passage. Had there been it must have been discovered, for the streets that such a passage must cut across have been trenched from end to end, but no sign of a subterranean passage has appeared. Then too, it must be stated that neither exit nor entrance has been found at castle or church.

There is, or rather was, one underground passage in Carrickfergus, and it ran from the Franciscan Friary to St. Nicholas' Church. James Boyle (*Ordnance Survey Memoir of Carrickfergus*), writing in 1839, says of the subterranean passage: "The entrance to this passage is in the east gable of the church, it is by an arched aperture in the wall . . . it has in sinking sewers, foundations, etc., along its line been discovered at intervals, and to a certain extent satisfactorily explored. About 64 years since (1775) it was opened in four places and found to be constructed exclusively of cut stone. It is from 4 ft. 6 in. to 5 ft. high, of a similar width, and has an arched roof. Its floor which is also of cut stone has a semi-circular channel along its centre for the purpose of carrying off any water which might get into it. About midway between its extreme points there is on each side of the passage a sort of chamber or recess with a stone seat."

Just before Carrickfergus old Court House, which is on the site of the Franciscan Friary, was converted into a Town Hall, the late Major Roper, who had charge of the Ordnance Stores, and I made a careful examination of the building. Down below the Courtroom we saw what appeared to be the entrance to a passage and went into it for about 10 feet or so, and then came up against

a wall sealing off the passage. The direction of the passage was toward the church, as far as we could judge. Below the kitchen of Dobbin's Castle Hotel there is a cavity, and as it is on the line from friary to church, it may be a portion of the underground passage. The entrance to the passage at the church has not been found because, in my opinion, it was not properly looked for. "The entrance to this passage is in the east gable of the church" we are told; but the east gable of the church is probably not in the same position now as it was when the underground passage was made, for the chancel has been lengthened. However that may be, it is certain that there was an underground passage between friary and church.

Carrickfergus in common with most medieval towns had a Town Cross or Market Cross which stood close to Market Place where markets were formerly held. There is no record as to the date of its erection; but we know that it stood till the middle of the 17th century when it was destroyed. The Cross was called Great Patrick, and we know what is was like for it is figured on the plan of Carrickfergus (1550) in Lambeth Library. James Boyle of the Ordnance Survey, writing in 1839, says of Great Patrick that it stood in the centre of the town near to the western end of High Street and the southern end of North Street. Not a vestige of it now remains, he says, nor is anything locally known or remembered, except that when removing some of the pavement in 1818 on the spot where it stood a foundation of dressed stones, solid and about 6 ft. square, was discovered and removed. From the plan given (i.e. the Lambeth Plan) it seems to have consisted of a Cross, erected on a circular base formed of six steps.

James Boyle does not mention that below the foundation of Great Patrick when it was removed in 1818 there was found a curiously fashioned object of bronze which had been gilded originally. This object was figured by Alexander Johns in one of his exquisite volumes of sketches, but he could not imagine what it might be. (In passing I may say that I have handed over the complete set of volumes of sketches by Alexander Johns and scores upon scores of other items to the Ministry of Finance for exhibition in Carrickfegus Museum now being assembled in Carrickfergus Castle. Those who are acquainted with sketches by Alexander Johns in *The Dublin Penny Journal* and elsewhere will realise the value of these volumes. They are unique in giving sketches of Carrickfergus antiquities, and of antiquities throughout Ulster (many of which, alas, have been lost). The bronze object found below the foundations of Great Patrick has been identified by the British Museum and by Belfast Museum, to each of which I sent a sketch, as the cheek piece of a horse's harness. It has been lost, as so many other Carrickfergus antiquities have been.

At the other end of High Street, Carrickfergus, from Great Patrick, there stood in ancient times a curious old building called Castle Wyrol or Worral. The Dobbs MS. in the Public Record Office, giving an account of Carrickfergus in 1822, has the following: "At the head of the same street (i.e. west end of High Street) are the Courthouse and Jail of the County of Carrickfergus. Prior to 1776 the latter building was the courthouse and gaol of the County of Antrim, but that year the Corporation ceded Castle Wyrol or Worrel, otherwise Mayoralty Castle, a very antique building which served them for a courthouse and prison, to the County Antrim. To complete their lot of ground for the intended courthouse the gentlemen of the County Antrim gave in exchange their former courthouse, which is since the property of the Corporation."

The County of the Town of Carrickfergus had as a Courthouse and a Prison from early times Castle Wyrol, or Worraigh, or The Old Gatehouse, or Mayoralty

Castle. The entrance to this curious old tower or castle was by a projecting stone stair. It was pulled down c. 1776 to make room for the Courthouse (now Jubilee Hall) which was completed in 1779. In Wyrol Tower were kept the old Records of Carrickfergus in a special chest. The old Records of Carrickfergus have been lost, and so have the old St. Nicholas' Church Records. Both were well known to and used by Samuel McSkimin, but what became of them after his time no one seems to know. James Boyle in 1839 was able to consult the Records of Carrickfergus, and has told that some leaves of the Records recording shady conduct on the part of some of the inhabitants had been taken out. Of the Town Records copies in whole or in part had been taken, but of the Church Records there appears no trace of originals or copies of originals.

In front of Castle Worraigh or the Mayor's Castle stood the stocks. They too are gone. Other towns in Ulster can show stocks ,but not Carrickfergus; and yet more were condemned in Carrickfergus to be put in the stocks than in all the other towns of Ulster put together. So, too, the Ducking Stool, for the penalty and cure of scolds, which stood on the old quay, has gone never to return. An interesting account of the Ducking Stool punishment of a scold was written 60 years ago by one who signed himself "Carrick." "Carrick" was calling to mind what he had read in the Town Records: "I well recollect the case of a woman who was charged with being a 'public scold.' Fortunately Carrick people have no experience of such persons nowadays, and the person in question may have been the very last of her kind. Evidently she had a long, bad tongue, and was one who made herself very obnoxious to the public generally. Her punishment was an ingenious one, a settler and complete shut-up for the rest of her life. Naked, with a rope round her middle, she was taken at the stern of a boat three times round the castle, 'by manner of ducking,' then was taken home and obliged to sit for so long on the cold hearth stone. One is inclined to ask, who invented such a punishment, was it in accordance with the law of the land? Or, was it one peculiar to Carrick? Anyway we may be sure that Carrick magistrates had seldom or never to put the punishment in force again." One could reply to "Carrick" and say that the Ducking Stool was not peculiar to Carrickfergus. It was to be found in towns in England and also a few in Ireland. Carrickfergus was the focus of law and litigation in Ulster, and where, if anywhere in Ulster, would a Ducking Stool be found if not in Carrickfergus?

"Riding the Stang," as it was called, was another punishment not infrequently inflicted in Carrickfergus. It was a punishment inflicted "without the law," outside the bounds of the law, and as ingenious as the Ducking Stool. So far as I know, it was peculiar to Carrickfergus. I never heard of it elsewhere.

Carrickfergus differs from all other towns in Ulster, except Downpatrick, in being so very old. At least, I believe so. And so, names of common features like streets suggest the past and enshrine the past in a way that they do not in other towns. The names of the little narrow streets of Carrickfergus speak of noted families once connected with the town, also of matters of local history, and of Irish history, and even of the history of the British Commonwealth. To take the names of some of the streets:

(1) Ellis Street is named after a distinguished Carrickfergus family. Robert Ellis was one of the military adventurers who came from England in the reign of James I and obtained grants of Corporation lands in 1606. Prospect House near Woodburn belonged to the Ellis family. In 1649 Major Edmond Ellis was in command of the Parliament garrison at Carrickfergus and had reluctantly to surrender to the Royalists under Lord Montgomery on account

of the smallness of his force. Several members of the Ellis family occupied the position of Mayor.

(2) The place or locality called Minorca bears a name of much interest. It is a long stretch from the island of Minorca in the Mediterranean to the East of Spain, to Carrickfergus, and yet the connection is easily traced. Port Mahon, capital of Minorca, was for many years considered the most valuable base for naval operations in the Mediterranean, not even excepting Gibraltar, for in the year 1757 William Pitt offered to surrender Gibraltar to Spain as the price of her help to recover Minorca. Happily for Britain, Spain refused. It was for failure to relieve the British garrison at Port Mahon that Admiral Byng was tried by court-martial, found guilty and executed for not doing his utmost either to defeat the French fleet or to relieve the garrison. At one time Port Mahon was in the hands of Spain, at another in possession of the French, and at another belonged to Britain, changing hands time after time. (It is only fair to say that history has denounced the sentence passed by court-martial on Admiral Byng.) The Governor of Minorca during these stirring times was Colonel Richard Kane, a native of Carrickfergus. He owned a good deal of property about the town, including what is now called Minorca. He was the son of Richard Kane, town clerk of Carrickfergus. At an early age he entered the army and distinguished himself at the Siege of Derry. In 1720 he commanded at Gibraltar and sustained an eight months' siege by the Spaniards. He died on the island of Minorca in 1736, and was buried in the castle of Saint Philip. A monument is erected to his memory in Westminster Abbey. He was the author of a work entitled *General Kane's Campaigns*, giving an account of the wars in which he had served in Ireland and Flanders.

(3) Davys Street, between Irish Quarter West and Irish Quarter South, is named after a Welsh family, Davys, who settled here early in the 16th century. A number of the members of this family rose to distinguished positions. Henry Davys represented the Borough in Parliament in the years 1692, 1703 and 1709, and other members were Mayors of Carrickfergus.

It is believed that the Irish Quarters, West and South, had their origin about 1678. In November, 1678, a proclamation was issued ordering all Roman Catholics to remove without the walls of forts, cities and corporation towns; and a few years after we find the name, Irish Quarter, mentioned in the Records.

(4) Pound Lane was so-called because it led to the Pound which was situated in Irish Quarter South. It is related that shortly after Dean Swift came to reside at Kilroot his horse strayed along the road, and was taken to the Pound. The Dean went to the Mayor's house, but found that he was not at home and would not return until the evening. He therefore could not get an order for his horse's release, so he wrote the following couplet on the door of the Pound:

> " Bear up, old horse, do not despair,
> You'll be a horse when he's nae mayor.

(5) Essex Street and Governor's Walk (now called Governor's Place for no seemingly good reason) were called after Walter Devereux, Earl of Essex, who was the chief of a band of military adventurers that arrived here during the reign of Queen Elizabeth. He resided at the south end of Essex Street, east side. Walter Devereux was the father of the better known Robert Devereux, Earl of Essex, favourite of Queen Elizabeth.

(6) Joymount Bank, as it used to be called, or simply Joymount, as it is now called, takes its name from the palace that was built by Sir Arthur Chichester. It was commenced in the year 1610 and was not finished till 1618. In the latter end of 1768 it began to be taken down. Joymount was named after the eminent soldier, Lord Mountjoy, who fought against O'Neill and O'Donnell with success.

(7) Scotch Quarter took its name from a colony of fishermen who came from Argyle and Galloway during the persecution in Scotland about 1665.

(8) Saint Bride Street was so called because it led to the hospital at Bridewell which was dedicated to Saint Bride, and was known as the "Spittal House." All records of Carrickfergus seem to be silent respecting the hospital, which was probably attached to a religious house.

(9) Lancasterian Street was named after the Lancasterian School that occupied the ground on which the Albert Hall is now built. Lancasterian Schools were founded by Joseph Lancaster, born at Southwark in 1779, and was a member of the Society of Friends.

(10) Schomberg Street is called after the famous soldier, who was a Marshal in the French Army in the reign of Louis XIV. He transferred his sword and his services to William III on account of the persecution of the Huguenots by the French Government. He was by birth a German and by religion a Calvinist. His mother was English, the daughter of the Earl of Dudley. Schomberg arrived at Groomsport on the 10th August, 1689, with 90 vessels and 10,000 men. He besieged Carrickfergus, and allowed the garrison to march out with the honours of war. He was mortally wounded on 1st July, 1690, at the Battle of the Boyne.

[This information respecting the streets of Carrickfergus is taken from *The Carrickfergus Advertiser,* March 13, 1903.]

Some time before public executions ceased, they took place not at Gallows Green but outside the wall of the gaol in Antrim Street. Just opposite to the scaffold there was a house from which a perfect view of executions was obtained, and this house was nicknamed Drop View Cottage.

Back Lane was formerly the name given to what is now called Lancasterian Street, running from the gaol (now Ordnance Stores) up to North Street and along the back wall of St. Nicholas' Churchyard to the Town wall at what is now called Albert Road. Back Lane is a name to be found in quite a number of towns, and so far as I know, is always given to a street at the back of a church or very close to a church. I wonder is this so? I should like to know. Other streets in Carrickfergus have names in common with the names of streets in other towns, e.g. North Street, West Street, Victoria Street, Queen Street, etc.

Like other old towns, Carrickfergus had its Trade Guilds, eight of them altogether, namely: Tailors and Glovers incorporated 1670. This was the earliest Guild. Cordwainers or Shoemakers was the second Guild and was founded in Carrickfergus in 1674. The copper plate from which the certificates of this Guild were printed was given to me some years ago by the late Mr. D. S. Bell, and may be seen in the glass case in St. Nicholas' Church along with one of the certificates printed from it. The Gentlemen Hammermen was incorporated in 1748, the Weavers in 1751, the Fishers in 1790, the Butchers in 1809, the Trawlers and Dredgers in 1812, and the Carmen in 1812 also.

At one time Carrickfergus possessed a considerable amount of landed property seeing that the County of the Town of Carrickfergus extended along the Lough shore from Silverstream to Copeland stream and inland for a long distance. Much of this land came into possession of members of the Corporation for a trifling sum. There was shameless alienation of public property and misappropriation of funds. Carrickfergus too had a rich source of income from Customs Duties. It received the Customs Dues from nearly all ports along the Antrim shore and the ports along the Co. Down shore as far south as Cloughey Bay. Wentworth (Earl of Strafford) had little difficulty in inducing Carrickfergus Corporation to accept £3,000 in lieu of the Customs. That was a very considerable sum of money 300 years ago; and lands for the use of the Corporation were to have been purchased with it, but no lands were purchased. £1,300 was lent on interest to John Davys of Carrickfergus, who when called to account for it a few years later brought in the Corporation in debt to him, one shilling. Carrickfergus could and should have been the richest town of its size in Ulster had those in authority been honest men. Too many of those who had the say in public affairs had axes of their own to grind.

After the sale of the Customs the trade of Carrickfergus was much diminished and the trade of Belfast much increased. Still 120 years ago 39 vessels belonged to the port, three foreign-going ships and 36 coasters. The town possessed a distillery, two flax spinning mills, a flour and corn mill, a corn mill, two tanyards, and two brickyards. The distillery was owned by James Barnet. It was situated in Irish Quarter South. Barnet's Quay and Barnet's Brae are names still remembered. Joymount Bank Flax Spinning Mill was owned by Samuel Walker. "It was situated on a small stream called the Cilly Tober" (Sullatober), we are told, and employed 130. One hundred and twenty years ago the flax spinning mill of James Cowan was being built at Taylor's Avenue to the east of the town. Millmount Corn and Flax Mill, owned by James Wilson, was situated on a branch of the Woodburn Stream. A mill for grinding oats and barley, owned by James Barnet, was also situated on the Woodburn Stream. John Legg's tanyard was situated in Scotch Quarter, and employed 15 men. Another tanyard was situated in West Street. The principal brickyard was that of James Stannus near to Minorca. Another brickyard was that of Paul Logan at the north-east of the town.

Besides flax spinning mills, Carrickfergus had cotton mills. There was Woodburn Cotton Spinning Mill, established in 1804 by Doctor Hanna of Belfast. Later it belonged to Thomas Howe, and later still to John Vance of Belfast. Duncrue Cotton Spinning Mill on the Woodburn Stream was established by James Cowan in 1823. Glenfield Print Works on the Cilly Tober (Sullatober) Stream was a cotton printing establishment, converted in 1809 from being a linen bleach green.

But I must call a halt, even though I have but touched the fringe of the many items of interest in Carrickfergus. Purposely I have omitted what is commonly called "History," that is, an account of the sieges, battles, murders, and sudden deaths, which sprinkle the long story of Carrickfergus. This would form substance for another lecture. Nor have I dealt with the Mayor, Sheriffs, Burgesses, and Commonalty of the County of the Town of Carrickfergus which formed what was called the "Style of the Corporation," nor with the Civic Authority, The Mayor, Aldermen and Burgesses which constituted a Council or Court of Common Council called The Assembly. The Corporation was a self-important body, and being so, appointed a Trumpeter at £2 10s. per ann., a Drummer £1 5s., and a Fiddler £1 10s. The death of "Pinky ye Fiddler" is recorded in St. Nicholas' Church Registers.

I have not dealt with St. Nicholas' Church because on a former occasion I gave a lecture upon it to this Society. St. Nicholas' Church is not second in importance to the castle. Church and castle are contemporary buildings, built, I would say, by the same guild of masons, and enduring the same "slings and arrows" of fortune, and sometimes "of outrageous fortune." And little could I say of the castle that would not have been better said by E. M. Jope in his *Guide to Carrickfergus Castle.* He has mentioned nearly everything except Button Cap. When I say "everything" I mean everything connected with its structure, not its history. It is truly a Kings' Castle, having been visited by King John in 1210, by Edward Bruce (if ever he was a King) in 1315, by Robert Bruce in 1316, and by King William III in 1690. Along with King John were some of the barons who afterwards affixed their seals to Magna Charta at Runnymede, and along with Robert Bruce were some of the heroes of Bannockburn.

There is much, very much, more to be related of Carrickfergus than can be put into a single lecture or half a dozen lectures. It ought to have been a Museum Town, the only town in Ulster that could have been; but in the past old things, just because they were old, were ruthlessly destroyed. A step in the right direction is the formation of a local museum in the castle. As I have said, I have given very many items to it. Those items could furnish the material of a lecture in themselves. One cannot think of Carrickfergus Castle without thinking of the wealth of armour and weapons that it contained not so long ago. Where did all the armour and weapons go? Has anyone ever heard? And now a last question—Is there another corner in the British Isles where such an amount of armour and weapons could disappear apparently without a word being said either in Parliament or out of Parliament? If the stuff has not been destroyed and its location is known, it ought to be brought back to Carrickfergus Castle. It would make a museum in itself. But who knows, it may be at the bottom of the sea and safe in Davy Jones's locker.

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