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In defence of the accused, it appeared that they were mostly sober, industrious people, who attended public worship, could repeat the Lord's Prayer, and had been known to pray both in public and private; and that some of them had lately received communion.

Judge Upton charged the jury, and observed on the regular attendance of accused at public worship; remarking that he thought it improbable that real witches could so far retain the form of religion as to frequent the religious worship of God, both publicly and privately, which had been proved in favour of the accused. He concluded by giving his opinion "that the jury could not bring them in guilty upon the sole testimony of the afflicted person's visionary images." He was followed by Judge Macarthy, who differed from him in opinion, "and thought the jury might, from the evidence, bring them in guilty," which they accordingly did.

This trial lasted from six o'clock in the morning till two in the afternoon; and the prisoners were sentenced to be imprisoned twelve months, and to stand four times in the pillory of Carrickfergus.

Tradition says that the people were much exasperated against these unfortunate persons, who were severely pelted in the pillory with boiled cabbage stalks and the like, by which one of them had an eye beaten out.

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T'YEER-NA-N-OGE.—Page 200.

"*Tir-na-n-og*," Mr. Douglas Hyde writes, "'The Country of the Young,' is the place where the Irish peasant will tell you *geabhaedh tu an sonas aer pighin*, 'you will get happiness for a penny,' so cheap and common it will be. It is sometimes, but not often, called *Tir-na-hóige*; the 'Land of Youth.' Crofton Croker writes it, *Thierna-nanoge*, which is an unfortunate mistake of his, *Thierna* meaning a lord, not a country. This unlucky blunder is, like many others of the same sort where Irish words are concerned, in danger of becoming stereotyped, as the name of Iona has been, from mere clerical carelessness."

THE GONCONER OR GANCANAGH [*GEAN-CANACH*].—Page 207.

O'Kearney, a Louthman, deeply versed in Irish lore, writes of the *gean-cánach* (love-talker) that he is "another diminutive being of the same tribe as the Lepracaun, but, unlike him, he personated love and idleness, and always appeared with a dudeen in his jaw in lonesome valleys, and it was his custom to make love to shepherdesses and milkmaids. It was considered very unlucky to meet him, and whoever was known to have ruined his fortune by devotion to the fair sex was said to have met a *gean-cánach*. The dudeen, or ancient Irish tobacco