

CLANE.

Continued from ninth page.

The official in charge of these houses required labourers to cultivate the grounds and tend the cattle, and these were, no doubt, slaves attached to the lands. Even in much later ages they seem to have passed with the land, whenever these changed hands, and they are called Betsages. In this manor Betsagestown still attached to particular lands at Clane we have indication of one of those ancient Irish charitable endowments given by some Celtic Chief, and it is possible that the townlands of Ballinagappah and Ballinaboboy which immediately adjoin may have been also chief-lands, the one appropriated to tillage, the other to grazing of his dairy cattle.

After a lengthy description of Clane proper, and the surrounding townlands, the lecturer proceeds to tell the romantic story of Wogan, the one who secured a wife for the son of James II. "There is much beside which I should have liked to add if time permitted. I might have directed your attention to the remains of the ancient Anglo-Norman Abbey founded in the thirteenth century; to the remarkable fragment of the rampart of the Pale between Clongowes and Clane; I might have related the siege of Blackhall, the strange incidents of the life of Theobald Wolfe Tone who with other members of his family lies buried in Bodensown Churchyard, and the story of the beginning of the Rebellion of '98 at Prosperons. But since time forbids I shall only ask you to allow me to conclude these notes with the romantic adventure in which a gentleman belonging to an ancient connected with Clane in bygone days played a remarkable part. The Wogan family was long settled at Rathcoffey, about two miles out of Clane, where they had a castle—nor were they distinguished. The adventure of which I am about to speak was undertaken by one of these, Sir Charles Wogan, a staunch adherent of the Stuarts. You may remember that the old Pretender, as he was called, James Edward Francis Stuart, son of King James II, by his second wife, Mary of Modena, married the Princess Clementina Sobieski, granddaughter of John Sobieski, King of Poland. The marriage would never have taken place but for the part played by Sir Charles Wogan. In the first place he negotiated the alliance. When, however, it had been agreed upon difficulties arose in consequence of the opposition offered by the Court of England. Hearing of this her parents proposed that the Princess should be secretly conducted to Bologna and there married. Accompanied by her mother she hastily set out from Poland to cross the Alps, but by the orders of the Emperor Charles VI, they were arrested at Innsbruck on the Tyrol, and confined in a neighbouring convent. At this crisis when both James and Clementina regarded their union as an impossibility Sir Charles Wogan undertook to rescue the princess and bring her safe to her expectant betrothed. He obtained from the Austrian Ambassador a passport for one Count Cemes, who was supposed to be returning with his family from Laretto to the low countries. Two of Wogan's friends, a Major and Mrs. Mesot passed themselves off as the pretended Count and his wife.

On the evening of April 29, 1719, this party arrived at Innsbruck, and took lodgings near the convent. A servant belonging to the Princess was bribed to give his key, and it was settled that Jenny the maid should be introduced by him into the chambers in character of a young woman whom he was courted, and that the Princess should take her place in a coming out. "So far," says the story, "all had gone well, but here a piece of fatal timidity on the part of Jenny nearly defeated the plot." As soon as she learned that the person or whom she was to be left in pawn was a princess her courage failed. She imagined that when discovered all sorts of punishment would be inflicted for her audacity. At length, however, by promises and gifts her fears were overcome, and she consented. The night chosen for the escape was dark and stormy, and a wild, blinding snow storm made all travelling dangerous. Notwithstanding this, it was decided to proceed, the maid was introduced into the chamber, exchanged clothing with the princess and took her place. A carriage was in waiting and the princess and her reserves fled through the snow, traversed the Alpine passes, and crossing the Austrian frontier found herself at last in safety, and was shortly afterwards married to James. From this escape, afterwards known as the Young Pretender's Escape, James fled towards the coast of France towards the close of 1720.

ANCIENT IRISH COSTUMES.

How Our Forefathers Dressed: Signs of an Advanced Civilization.

It was, perhaps, the most graceful ever worn—light-fitting, tight, or trousers; a tunic, or, at the thickly padded and fitting kilt; and a long, flowing mantle, which was held up by clasps, and was only one color, but the nobility of a learned to draw garments of various colors. No such was so situated to show off the proportions of the human form. Goudas Cambrensis has given, in his most unscientific tone, a description of the dress of the Irish in his time. From his account we gather that they wore woollen clothes, mostly black, because the sheep of the country were principally of that color. They wore a large mantle, in some instances, called a canobias or blanket. More generally used as mantles of a moderate size, closely hooded, which spread below the row, those garments were composed of small pieces of patterned cloth, of varied and regulated according to the rank of the wearer. Beneath the mantle the rest of the body was enveloped in "woolen fallins" or phalanges, instead of a cloak; or else breeches and stockings were worn, generally of a green and usually dyed of some color. The great majority of the people wore no covering upon their heads, but permitted the hair to grow in such a manner that it became matted and was capable of resisting a powerful blow, according to the testimony of the English annalists; but in this point of neglect of using a head-dress, we think that their vanity is not to be trusted, for the fact that the carnabias had a hood formed upon it is evident enough that it was used for covering for the head; and the following card informs us that, for long after the period of the No man invasion of Ireland, the hood of a cloak was the head-dress usually adopted in the most civilized nation of the day. There is other evidence to show that the Irish people were not only not barbarous in their fashion of costume, but even tasteful in it. In the time of Elzen, which was a rarity in most countries at the time, was more generally worn than in

any other nation in Europe. Trinkets and ornaments of the exquisite kind, were in use among the higher classes. In the ninth century there are records to show that the native princes wore pearls, beryl, and other precious stones, and created a Right offered a collar of gold upon the altar at Armagh. Modern fashion has gone back through the intervening centuries, to take as the model for ornament of dress the design of some Celtic workman in his Irish land. British royalty has estimated the Tara brooch as an exquisite production of art, worthy to grace the feet of a prince in the wealthiest court in the world. Yet centuries before the Norman raid, such clasps gathered one fold of saffron tunic and another around the form of Irishman and maiden. Rich and Tansil were then borne yet Patrick stood at Tara to quench the light of idolatrous worship in our country. It is only reasonable to believe that a people among whom such tasteful and costly ornaments were by no means rare, would not have been in the least deficient in the manufacture and modeling of an appropriate to a costume which was itself barbarous and ungraceful. Upon this point the present-day Irish, who are fully and fully described in the description which hardly bears the test of trial by collateral facts.

The Irish excelled in the manufacture of woollen goods, and the production of their looms was so highly prized in England that an act was passed in the twenty-eighth year of Edward III, exempting it from duty. About 1700, however, many a year subsequent to this, in testimony of its valuable qualities, given witness of the high estimation which it was held in our country. It is only reasonable to believe that a people among whom such tasteful and costly ornaments were by no means rare, would not have been in the least deficient in the manufacture and modeling of an appropriate to a costume which was itself barbarous and ungraceful. Upon this point the present-day Irish, who are fully and fully described in the description which hardly bears the test of trial by collateral facts.

When we consider, however, the history of Irish fashions were men whose conduct toward the natives, upon every possible occasion, was a testimony of their feeling for the people they had adopted. The English settlers had no sooner become domiciled among the people than they adopted the Irish dress, which we take to be an inevitable argument in favor of its propriety, gracefulness and tasteful arrangement. When we consider, however, the history of Irish fashions were men whose conduct toward the natives, upon every possible occasion, was a testimony of their feeling for the people they had adopted. The English settlers had no sooner become domiciled among the people than they adopted the Irish dress, which we take to be an inevitable argument in favor of its propriety, gracefulness and tasteful arrangement.

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