

## THE EMIGRANTS' FAREWELL

Pen Pictures of Pathetic Scenes in the Land of the Shamrock.

## PLANS FOR "RISING THE HEART"

Conveying Travellers to the Place of Emigration—Humorous, Pathetic and Romantic Stories of an Irish Character.

(Correspondence of the Times.)

London, May 8, 1893.—It may well be imagined that when from 100 to 200 souls leave Ireland for foreign shores every work-day in the year, there are heart and hand wringings innumerable, and dolorous mists from the region of tears. Few families are so fortunate enough to get away all together. If help has come from America or the colonies, if the passage money has been advanced by a single person; if an Irish man has after every manner of sacrifice provided for one who is to go to blessed foreign lands that the remainder may, one by one, eventually follow; however the going of all these people may have come about in every instance there is a struggle in tearing away from the things to which the heart is rooted which is of better fortunes and conditions literally know nothing.

So many of these scenes have I witnessed that I have perhaps some conception of the real bravery of this act of illiterate, untrained men and women pushing bodily across oceans to untold, unknown, and untried lands, and the determination of one's own at the bottom of it all that have more real heroism in them than the average American is ever called upon to exercise throughout his entire life.

However lowly, poor and desperately good-for-naught the prospective emigrant may have all his life been regarded among his fellows, the great and generous heart in those around him melts into surpassing interest and tenderness when he comes to leave his neighborhood and those whom he has been never so little a part of though bitter days that have encompassed all. For every departure reawakes the heart-aching memories of other departures; there is an empty chair whose former occupant is somewhere beyond the sea.

If it be a family which is to go, or some elderly man or woman, as is so frequent to the departure the whole countryside swarms to the cabin; and every man, woman or child of the town and at some time or other has come to mourn at the leaving and bid God-speed at the going. If it be a youth or lass, or young man or woman, as is so frequent to the departure every companion, friend or acquaintance is certain to appear; and the whole night is passed in what is called "rising the heart" of the departing one.

The custom springs from the same kindly quality of extending cheer to those who mourn, that originally established the custom of the Irish "wake," where many good people choose to persistently misunderstand and condemn. At this gathering for "rising the heart" of the emigrant the Irish peasant character is in a most tenderly interesting state for study. Every one arrives in a hushed, embarrassed mood; and every one brings some little token of affection and regard. The poverty of these folk alone prevents outlandish generosity.

One stealthily appears with yards of seed cake; many with thimbleful of tea; some with gawds and trifles of jewelry; the coal-tail pockets of another will bulge out with heartsease potatoes; others with shawdows, or oaten-cakes, crisp and toothsome, still others with scraps of shill, a hearty mixture of potatoes, beans and butter, and some with aprons of peat; for the slender resources of the family must never under these circumstances be drained. And the lads and lasses who come with pressed Irish flowers and ferns, and sprigs of hawthorn and bunches of the dear shamrock; with gifts of ribbon and bits of this or that prized possession; are not to be counted at all.

So, too, come those with looks of triumph and secreted bottles of poteen, that "never got a touch," that is, are guiltless of the exciseman's desecrating seal; for "grief is ever drooly," surely. Then the night is passed in eating, feasting and drinking. Loads of humble fare are the result of the evening's timely drops of the "rue mountain dew." Tales are told; songs are sung; sometimes they dance to the music of an old tramp fiddle; crowds have been pressed into service. But the chords of mirth are minor enough the night long; and smiles, laughter and brave prophecies are all touched and chastened by honest Irish tears.

When morning comes, and those whose imperative duties call them to their homes have said good-bye with almost the same dread, reverence and pathetic forlornness as when lowering the dead into the grave, the rustic ceremony of "conveying" is begun. The subject of all this attention becomes for the once, if for only this once in life time, the hero or heroine of the hour. The chest or plethoric bags, or whatever constitutes the luggage of the emigrant, is set on ahead in some neighbor's professed cart, friendly riots for the honor of the mournful privilege often occurring. They are slung over the backs of shaggy donkeys, a score more than necessary, all ways being in readiness for this friendly mission.

If a whole family are to go, the farewells to the wretched old but which has housed them is something pitiable beyond description. If it be but a single member of the household, the farewells to the old, old folk too feeble for the journey of "convey" are more pitiable still. These separations are often too great a load for such, and many a withered branch of the impoverished family tree breaks and falls into the earth from the weight of the sorrow. But if girlish or boyish, the pride of the loved home, are departing, the maelstrom of emotion as the "convey" or accompanying procession sets forth, is beyond the power of man to reveal.

On many occasions during my wanderings in Ireland, I have come upon these excited crowds, as they were starting down mountain breen; as they lagged and waited along the great stone highway; or as they neared some railway station whence the emigrant must depart to the seaport city; and making myself one of the motley "conveyers," have thus tramped with them miles upon their sorrowful way.

Sometimes these gawdswome processions will come from a point some miles away in the mountains, or remote valley districts; and though no one has ever characterized scenes worth a place in Irish literature, they are common enough from all points and on all ways from which either Moylin, or Cork, or Foye, in the north of Ireland, or Lough and Queenstown may be reached, and deal to the who world through artist's pencil, or the most talented word painter's pen.

Away up in the Donegal Highlands, in the country of "Colleen Bawn," where that pathetic and true tale threads and thrills through Irish heads and hearts to-day with the same won-

drous power as when it was new, these heart-rending scenes are seasons of storms and tears. I have frequently been at cabin where neighbors, in scores and hundreds have kept up the parting dole for an entire week, and where the intensity of regret and grief took on such wild emphasis at the parting that the wild wailing and wailing of the sea seemed to have gone missed their sailing day and steamer at Mo-ville, when all the sad business was necessarily repeated.

These Donegal folk, however humble and poverty-cursed they may be, stand straight and tall, both in their individuality and upon their strong, long legs. Indeed this often reaches grotesqueness in both respects. While the Irish peasant, particularly of the South, are frequently diminutive in form and sometimes feeble in character, these folk seem to possess an inner consciousness of self-importance out in growing characters and large lines; while in no few instances they are so straight that fine arcs sweep from their heels to the backs of their necks, often giving them the appearance of carrying and with some disdain, invisible but mighty commissions on the tops of their heads. It is a weird sight to see such a crowd of these appearing around the curve of some mighty mountain road, accompanying the emigrant to Stranorlar, waving and almost keening for the parting, halting and embracing, often struggling for priority in walking beside the hero of the hour; and often so overcome with the violence of their grief as to make despairing rushes with the loved one back towards the old mountain home.

I have many times seen in these valleys winding down from the Der-yveagh and Glendow mountains, or the Bontypatrick, Gathgar or Aggle hills, and have walked and seen such and parleyed and soothed in common with the honest souls for miles on the way towards the railway, at Stranorlar. On one occasion I saw a crowd of such folk coming from the far west, from away over by the howling cliffs of Maghera Bay, where life is very full and dangerous, and where the honest faces and sturdy attire bespeak great poverty. Two children, a lad of 17 and a girl of 14 were going away. The girl was to remain behind until these wails could send her forth. For the whole company it was the event of their lives, this few miles' mountain journey; and the care for the brave young emigrants, the consideration for the wailing mother, and the latter's grief were touching to behold.

Half the time the lad's companions had their arms about his neck. The girls would carry the shawl over their shoulders, and in some cases made by interlacing their fingers; while the mother and the children's loggish has been piled in an old squeaking mountain-buggy, or cart, which is tenderly drawn by hand. The women crowded about the cart with all manner of endearing and reassuring words of comfort; but the poor woman could not be comforted. As she lay prostrate upon the bundles, there only came from her white lips the endless moan.

"Craoh, craoh!—craoh, craoh! My past-chee boght!—my past-chee boght! (May the cross encompass me! My poor children!)

Once when wandering in county Gal-way, down by old Clogmore, I saw a stranger "conveying" party that could be found in any other portion of Ireland. I had been sauntering among the Connamara "follies," a cluster of teen-agers and antiquities of the ancient Celts with which this region abounds, and my mind was full of the pagan and early barbaric life of rude stone monuments were on every hand. Suddenly looking down upon the sea, I beheld a scene in keeping with the times of which I dreamed. A fleet of rotten dories, ragged snags and crumpled, or skin-keel craft, precisely as they are used in these islands 2000 years ago, was approaching the shore.

The occupants were skinny and white. They were dressed in rags and with little of these. The men wore skin shoes from which the hair had not been removed, which the natives call "pampoots." The women were barefooted and barelegged to their knees, and their bonnetless heads were covered with great shocks of coarse black hair. It was a Dantean picture of hunger and want, framed in a setting of ancient, barbaric times. They were a party of nearly 100 God-forsaken Arran Islanders, accompanying a family of emigrants to Clogmore, whence the latter would walk to the train at Galway. They nearly all stood upright as they neared the mainland and were chanting the wildest, most dolorous Celtic strain human ears ever heard.

What a host of shuddering reflections this sea-pagant of poverty-stricken peasantry crowds upon you! Your eye follows the dark shoreline, where the mountains. These are the peasant and the ruins. Two thousand years ago, these stood the watch-towers, the places for Pagan pyrology. In the valleys were the herds and the huts. The signals flashed from crag to crag. Some savage chief with his thousands of serfs has come to give battle perhaps to old Beola himself. The following herds are huddling in the hills. The shrieking women are hard-ling with the raths. On come the fierce invaders by land. Here, skulking along the bays and bights, come the invaders by sea. Their shields are of rawhide. Their war aim is of rawhide. Their navy is afloat upon rawhide. Then, the land by land and by sea, while the day lasts. Fire and sword, rapine and pillage, while lasts the night. The grass grows richer in the valleys for the blood left there than the soil.

They set the departing ones upon shore in silence and tendery. No word could depict the agony of that separation. The men went forth to unknown dangers in untold lands; those who went back to hopeless starvation upon the barren Arran Isles. But not at once. Past old Clogmore, past Ballynagh, yes, past far Caher, the curraghs and the dories and their motley crews followed those that went, waving farewells, fiercely shrieking, and straining their eyes until the last fluttering rags disappeared beyond the Galway hills over against ancient Galway. Not then did they still waiting, turn towards the hovels among the howling Arran rocks.

I can never forget a "conveying" party and its sad outcome which I witnessed, and indeed in which I participated. I had been visiting the battlements of a castle where, on that wretched Sunday of 1891, was a battle such as we have been in battles long; where Ginkel's hosts, in that mad charge, were the last survivors, and the fortunes of the Stuart dynasty, and where the whirlwind of death which swept over Aughrim's morass and bog set the first seeds of a singular "conveying" party from the rural districts of Kilrekill. The strangest feature of this, was its doubly sad character, and its remarkably contentions nature.

Some tremendous excitement seemed to influence both sides of march. On one side of the way, a smart, Irish maiden surrounded and protected as it were, by parents, relatives and at least two-score aggressively defensive followers. On the other, was a smart-looking Irish youth in a state approaching frenzy, surrounded and restrained

from some violent purpose by a like retinue of family, friends and loyal followers. Dropping quietly into line behind, among the nimble-footed, least partisan, and one might say, most amiable-blended followers, I speedily learned the cause of the otherwise inexplicable spectacle. Nora, the daughter of a Kilrekill peasant, had been wooed by and betrothed to Dennis, son of a peasant of Ballynagh. The Kilrekill father disliked the match, and bent on irrevocably breaking it, had got Nora started thus far towards America.

Dennis, wild with grief, had scored Longford barony for friends, for a rescue; and all the way from Kilrekill the factions had attacked each other, retreated, parleyed, blarneyed, scorned, and so it went on again to Galway, where the "bys" from about Oghill and Keltorner. These rushing down and reforming our side—and I say "our side," for in some way such myself giving an elbow to the cause of Dennis—we made as fine a rally and rally as any one would joy to see, captured the blushing and willow-woman bore her triumphantly into Ballinacree, and had her safely and securely married to Dennis by an obliging priest, within a glorious half hour thereafter.

EDGAR L. WAKEMAN.

## SEVERAL INDUSTRIES.

Factories That Have Been Established by One Enterprising Citizen.

There are numerous factories in this city of which very little has been heard. Among these are those that Mr. Fred Norris was instrumental in establishing, and of which he is now sole proprietor. They are the tannery at Rock Bay, the trunk factory at the same place, and the Government street harness factory. In the tannery, which Mr. P. A. McLean is foreman, every kind of leather is manufactured. The harness leather is used by Mr. Norris at his harness factory, the spits are used for covering trunks, and the



A BRITISH COLUMBIA FUR AVENUE.

sole and shoe leather is used by the James-Holmes Co. It is interesting to watch the processes through which the leather passes in a modern tannery such as the one in Rock Bay. First the hides are thrown into vats of lime which loosens the hair for the man whose duty it is to scrape them. Then they go into clean water to have the lime taken out of them, after which they are placed in the numerous tanks full of tan bark liquor. The American process is used, the grease is removed, the sides of the leather are thrown into a large revolving vat and boiling hot tallow is thrown over them. The vats have to be kept moving or the sides would burn. The American system is far ahead of the old style of oiling hides. The oil would leave the leather, while the tallow will not. All the leather is finished with modern machinery by practical men, and as good as new. The sides of the leather are thrown into a large revolving vat and boiling hot tallow is thrown over them. 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