

Chicory Cultivation in Belgium. Why Not in Ireland?

Author(s): J. E. Whitby

Source: *All Ireland Review*, Vol. 3, No. 37 (Nov. 15, 1902), pp. 611-612

Published by: All Ireland Review

Stable URL: <http://www.jstor.org/stable/20546286>

Accessed: 23-06-2016 02:50 UTC

Your use of the JSTOR archive indicates your acceptance of the Terms & Conditions of Use, available at
<http://about.jstor.org/terms>

JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. For more information about JSTOR, please contact support@jstor.org.



All Ireland Review is collaborating with JSTOR to digitize, preserve and extend access to *All Ireland Review*

to the eastward, which we often see at a distance when the days are clear. If you will go thither, you will obtain settlements; or if they should oppose you, you shall have our assistance. The Picts accordingly, sailing over into Britain, began to inhabit the northern parts thereof, for the Britons were possessed of the southern. Now, the Picts had no wives, and asked them of the Scots, who would not consent to grant them upon any other terms than that when any difficulty should arise they should choose a king from the female royal race rather than from the male: which custom, as is well known, has been observed among the Picts to this day."

Therefore, it is impossible that in the north of Ireland there existed an early seventh-century tradition of a founder of the Irish Church called Patrick. *And yet it is in the north, at Armagh, that Patrick is said to have had his see, and to have ended his days.* But the first reports in this matter reach us from the south of Ireland, since the home of Muirchu maccu Maetheni, the author of the oldest Life of Patrick, is near Wicklow, and his teacher, Aed, lived in the monastery of Sletty (whose site was in Queen's County, near Carlow). There the paschal computation of the Roman Church had been introduced about 634, and thence the first intimation of Patrick's having introduced the Dionysian (!) Easter cycle reached the North.

How account for this topsy-turvydom if we assume that the seventh-century tradition of Patrick gives a faithful picture of what actually happened in the fifth century, even though in outline only? Consider Muirchu's complaint of the vagueness of information about Patrick, and the lack of colour and facts in his description of Patrick's activity in Ireland, which, modelled as it is on famous patterns, is a mere conventional abstract scheme of the lifework of an Irish apostle. Consider again Tirechan's witness that Patrick's grave was not known in the seventh century. In a later addition, it is true, we are informed that Columba, moved by the Holy Ghost, pointed out the grave of Patrick and fixed its locality in Sabul (Saul); but Adamnan, writing about 688, knows nothing of this, although he devotes a whole book to the Prophetic Revelations and another to the Angelic Visions of his hero.

In contradiction to the statement of Tirechan, the author of an Appendix to the *Life* of Muirchu states that Patrick's grave was at Duin Leth glaiss. This Appendix must have been written before 730. It occupies the second place in the Book of Armagh. If Patrick had been such an important factor for fifth-century Ireland, and especially for the North, as Columba was for North Britain from 563 till 597—and this is what the seventh-century tradition of the conversion of Ireland alleges—then all these points mentioned above are perfectly inexplicable.

As incomprehensible as the oblivion which swept away all memory of the founder of the Irish Church during the first century of her existence is the idea that within an inconceivably short lapse of time that Church could have been fundamentally re-organised. For when in the sixth century the mist clears, we do indeed, find a flourishing Irish Church, but one whose system differs wholly from any that Patrick could have founded, and from that which his legend presupposes.

Were that legend correct, we should expect an *episcopal Church*, dependent on Patrick's see of Armagh, just as the Church of North Britain, founded by Columba, depended on Hi from the year 563 until other influences from outside came into play. But as a matter of fact, the Irish Church of Columba (born in 520), and of Finnian of Clonard (died in 548), *i.e.*, from the end of the fifth century, is a *monastic Church with no organised centre*, with no traces of such a past as the Patrick legend presupposes. Remembering how intensely the Irish cling to the customs of their fathers—a characteristic trait apparent in Columban of Bobbio, in the Irish at the

Whitby conference, and wherever Irishmen are found—considering that the complete transformation of this monastic Church of the sixth and seventh centuries into an episcopal Church was not effected for more than four centuries even after the theoretic acceptance of an episcopal constitution, is it likely, nay, is it possible that within a generation Patrick's supposed work should have suffered so radical a change? It would be highly improbable, even if important changes had taken place, but of these there is no indication whatever. Should we not cease to postulate a fifth-century Irish Episcopal Church, and rather conclude that the legend of the conversion of Ireland by Patrick during the first half of the fifth century—appearing as it did only in the second half of the seventh century—cannot be said to reflect historical facts? The Catalogue of Irish Saints is constantly quoted in support of the legend. In it we are told that "the first order of saints was in the time of Patrick; and then they were all bishops, famous and holy, full of the Holy Ghost, 350 in number, founders of Churches. They had one Head, Christ, and one chief, Patrick. They observed one Mass, one celebration, one tonsure from ear to ear. They celebrated one Easter on the fourteenth moon after the vernal equinox, and whoever was excommunicated by one Church, all excommunicated. They rejected not the services and society of women, because, founded on the Rock Christ, they feared not the blast of temptation. This order of saints lasted during four reigns, *i.e.*, during the time of Loegaire, of Ailill Molt, of Lugaid, son of Loegaire, and of Tuathal. All these bishops were sprung from the Romans, Franks, Britons, and Irish." But this passage only shows how an Irishman of the eight century took the Patrick legend for history, and regardless of historical truth and possibilities, arranged matters so as to bring down the Patrician period in the Irish Church almost to the last days of Finnian of Clonard and the foundation of the monastery of Derry by Columba (*i.e.*, down to the year A.D. 543).

(To be continued.)

CHICORY CULTIVATION IN BELGIUM.

By J. E. WHITBY.

WHY NOT IN IRELAND?

MOST people, if asked to define the special products of Brussels, would probably reply in a formula which that interesting personage "Charlie's Aunt" has made almost classic, "That's where the lace comes from;" or even, perhaps, "That's where the Brussels sprouts come from."

Brussels lace, though much of it is to-day made in the environs, is undoubtedly one of the manufactures for which Brussels is as famous as ever; but the carpets associated with the name of Belgium's capital are now made at Tournay, and the little green succulent sprouts have become so widely cultivated as to have no longer any special connection with that city.

However, few people are aware, except those commercially interested, that certain villages that hang round the immediate neighbourhood of the city like a fringe on some sheltering mantle can make the proud boast that they supply a vegetable seldom or never cultivated in England, France, or Germany, but which is exported to these countries in enormous quantities.

To those unaware of the important part chicory plays in the industrial scheme of Belgium, the name only conjures up a recollection that the root of this plant dried in a kiln to a fourth of its weight, and roasted till it is again reduced by 25 per cent., serves when ground to adulterate coffee, to which it imparts a slightly bitter taste, while the brownish tinge acquired by its infusion rejoices the careful housewife by the look of strength which it imparts to the liquid. The word may also suggest to those who are interested in gardening the

PIANOS. "Three Years System."

HARMONIUMS. New and Second-hand.

AMERICAN ORGANS.

EASY TERMS. LIBERAL DISCOUNTS.

PIGOTT & CO.,

112 GRAFTON STREET,
19 & 11 SUFFOLK STREET,

DUBLIN;

Write for Price Lists.

AND 111 GEORGE ST., LIMERICK.

dentated leaves resembling those of the dandelion, which in certain rare English households may be met with in the winter salad, and which are obtained by forcing a second top-growth from the roots, and blanching. But it is for yet another form of chicory-cultivation that Brussels is renowned—and for Brussels read the neighbourhood, the vegetable being known as *chicorée de Bruxelles*; and the plant thus produced stops a gap in the round of garden produce for the Continental dinner table that otherwise might be unpleasantly felt.

Chicory, which botany tells us is known in its wild state as succory, and to whose genus the endive (well esteemed since classic times) also belongs, has a root somewhat resembling a carrot. It is of a dirty-brownish colour without, but white within.

(To be continued.)

Prepaid Advertisements.

The rates of insertion of prepaid advertisements, viz., 1d. for every 3 words, or part of 3 words; three insertions for the price of two. Advertisements should reach us on Monday to secure insertion in the same week's issue.

THE NEED OF THE DAY

... IS ...

A High-class Investment, combined with Absolute Security, FOR Surplus Income.

This is provided by the Investment Contracts
OF THE

NEW YORK LIFE INSURANCE COMPANY.

Mention this paper.

SPECIAL WARRANT TO CORK, 1900.



"HAARLEM IN IRELAND."

THE ART OF TABLE DECORATION.

MAY FLOWERING TULIPS.

(From *Gardeners' Chronicle*, June, 7th, 1902.)

Let me advise those who have much of this work to do to put up a good stock and force them into flower as wanted, until they can be had in abundance in May and June, and in passing may I say that these Tulips can be had in greater perfection as regards quality of bulbs in Ireland than in Holland and at as little cost. Therefore, when ordering bulbs of Tulips, let English growers give a thought to our friends in Ireland, as without a doubt the climate and soil of many parts of Ireland are as well suited to the propagation and growth of most of our hardy bulbs as are those of Holland, and all that is needed to make a great commercial success of this aspect of horticulture in Ireland is the encouragement of the many in England who use these in such vast quantities, the supply of which in the past has been vested almost solely in the hands of the Dutch.

OWEN THOMAS, Head Gardener to the late Queen Victoria at Windsor Castle.

This is very flattering to Ireland. Such as wish to deal at home, and read *A.I.R.*, write—
WM. BAYLOR HARTLAND, Daffodil and Tulip Grower, Cork.
Ask for Competitive Prices and List for 1902.

IN THE MARCH OF CIVILIZATION.

Some years ago our grandmothers prided themselves on their ample feather beds, but now-a-days no good housewife cares to use one of these unhealthy and not too cleanly, if luxurious, articles. Any house-keeper wishing to dispose of one or more feather beds could not do better than communicate with The Irish Feather Co., Ltd., Tara Street, Dublin, who supply curled Hair Mattresses in part or whole exchange, or purchase for cash, as may be desired.

Magnificent Display of Fashionable Goods.

MACINERNEY & CO.,

ARE NOW SHOWING THE LATEST STYLES IN

Ladies' Shirts, Blouses, Chiffon, and Feather Ruffles, Silk
Slips, Silk and Muslin Underskirts, and Parasols, &c.

Also a Delivery of Specially Selected MILLINERY, together with some New Ideas in
Mantles, Costumes and Fancy Muslins, &c.

THE ABOVE ARE ALL MARKED AT THE MOST TEMPTING PRICES.

26 & 28 Henry Street, Dublin.