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THE STORY OF THE ISLE OF MAN

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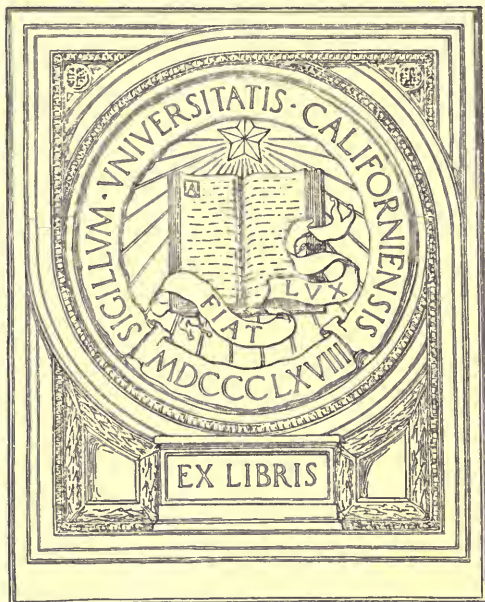


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BY
A. W. MOORE, M.A.

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THE

THE

STORY OF THE ISLE OF MAN

BY THE SAME AUTHOR.

**A HISTORY OF THE ISLE OF
MAN.** With a New Map of the
Island. In 2 vols., demy 8vo, cloth
gilt, 32s.

"For the first time the history of the Isle of Man has been written critically, in a scholarly and scientific spirit. Mr. Moore has not only used all the available records and authorities; he has sifted them with searching judgment."
—*Daily Chronicle*.

T. FISHER UNWIN,
PATERNOSTER SQUARE, LONDON, E.C.

THE STORY OF
THE ISLE OF MAN

BY

A. W. MOORE, M.A.

MEMBER OF THE COUNCIL OF EDUCATION.

Author of

"A HISTORY OF THE ISLE OF MAN;" "MANX SURNAMES AND PLACE-NAMES,"
"SODOR AND MAN;" "THE FOLKLORE OF THE ISLE OF MAN," ETC.

SECOND IMPRESSION.

Illustrated.

LONDON

T. FISHER UNWIN
PATERNOSTER SQUARE

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PREFACE.

I HAVE to thank the Rev. S. A. P. Kermode, M.A., and a Committee of Public Elementary School Teachers for many valuable suggestions. I have also to thank the Rev. F. F. Cornish, M.A. (Head Inspector of the N.W. district of England and Wales, of which the Isle of Man forms a part), who has read the MS. of this book, for the following kind remarks about it:—

“I was very glad when I heard that you were going to write a short history of the Isle of Man for schools, and having read it, I think it is quite adapted for the use of our older scholars; for it gives a plain, pleasantly written and well rounded off account of the fortunes of your Island, beginning in the half-mythical past and ending in the realities and duties of the present. If this little book does its work as a first step in local history, we may look forward to its leaving the readers with the desire to learn more upon the same subject. Thus they would naturally be led to *Peeveril of the Peak* and see how Scott's glowing imagination has lighted up the connexion between the history of England and of Man in those stirring times.

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“If, on the other hand, they aimed at gaining a completer view of the whole course of Manx history they would have recourse to the fuller works which have been written by Sir Spencer Walpole and yourself.

“I feel sure that the Elementary School Teachers will be prompt to recognise the value of the instrument that you have put into their hands ; and it is no small advantage to scholars following such a line of study that the objects and places of historical interest are so easily within reach of any Manxman who wishes to visit them.”

I put forth “The Story of the Isle of Man” in the earnest hope that not only may it be found both useful and interesting by its little readers, but that it may serve to increase their love for their native land.

A. W. MOORE.

CRONKBOURNE,
September, 1901.

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THE
STORY OF THE ISLE OF MAN.

INTRODUCTION.

WHAT I intend to do in this Book is to tell you something about the history of the Isle of Man, or *Ellan Vannin*, as it is called by Manx-speaking people. I shall try to show you how in ages long past one race of people after another came across the sea to settle in our island; how in time the descendants of these various races became one people, the ancestors of the present inhabitants; how Manxmen used to live in former times; and what have been the most important changes in government, religion, laws, and social conditions, which our country has undergone, and by whom these changes were brought to pass.

Although the history of which I am going to speak is only the history of a little island, and not that of a great nation like England or France, it is, nevertheless, very important to us Manx people, because this little island is our own country. If we study it in a right spirit, it will help us to fulfil our duty more thoroughly, to be better and more useful men and women. It will teach us to feel grateful to those men of former times whose labours have won for us the freedom and the prosperity which we now enjoy; it will help us to

value these blessings which were obtained for us by so great efforts and sacrifices; and it will show us how we too may do something to make our country a happier and better place for those who will live in it when we have passed away.

Before I begin to talk about the history of our island, it is necessary to explain some words which I shall often have to use. These words are *State*, *Laws*, *Government*, *Legislative*, *Executive*, *Constitution*, *Sovereign*, *Taxes*, *Excise*, *Customs*, and *Revenue*. When we speak of a *State*, we mean the people of a country, formed into a sort of society to protect and help one another, and to manage those affairs which belong to the people as a whole. England, France, Germany, and the other nations of Europe, are States. Our own little island kingdom is also a State, though it has the same *Sovereign* as a larger State, the United Kingdom of Great Britain and Ireland. Every society (your own family, for instance) has to have some rules which the people who belong to it are obliged to obey. The rules of the State, which its members (or *citizens*, as we call them) are required to obey, are called *Laws*.

The person, or set of persons, to whom the chief authority in a State is granted, is called the *Government*. The duty of the Government is to take care that the laws are obeyed, and, when it is necessary, to make new laws. The power which the Government has of making laws is called its *Legislative* power; the power by which it carries the laws into effect is called its *Executive* power.

Government takes different forms in different kinds of States. The three forms which we shall mainly have to consider in the following pages are:—

(1) A *Despotic Government*, in which one person has the sole control;

(2) *An Oligarchical Government*, where a few persons have the control;

(3) *A Constitutional Government*, in which one person is the head, who is, however, guided and limited in his actions by a body of customs and laws, which have gradually sprung up, called the *Constitution*.

The great principle of a Constitutional Government is that the person at its head, called the *Sovereign*, obtains the obedience of the people, on the condition that he is himself obedient to the Constitution.

As members of this State you have duties towards it. I will not, however, speak of them now,* but will confine myself to telling you about some of your rights, or, in other words, what duties the State owes to you.

It has to defend you from enemies abroad and at home. For the first purpose, it has the Army and Navy,† and, for the second, the judges and police, with court-houses and prisons. It has also to make roads and keep them in order, to build school-houses, provide teachers, to support the aged and deserving poor, and those who have lost their minds, whom we call lunatics, to send your letters and telegrams all over the world,‡ to make breakwaters, piers, &c. But soldiers and sailors, judges and policemen, and the makers of warships, breakwaters, piers, and all kinds of public buildings have to be paid for. How, then, is the necessary money to be obtained? by *Taxes*. What are Taxes? they are, or should be, payments made by all in proportion to their

* See CONCLUSION.

† The Isle of Man is defended by the Army and Navy of Great Britain and Ireland; and the Post Office of that kingdom attends to its letters and telegrams.

means, and they are, or should be, for the good of all. They are of two kinds, direct and indirect. I can best explain the difference between them by giving instances of each. Let us take direct taxes first: Suppose that the School Board of a parish has to obtain money to carry on its school; to do this it levies a rate upon every householder in the parish according to the value of his house; and this tax, or *rate*, has to be paid to the collector who is sent to receive it. Other direct taxes are paid in a similar proportion according to a man's house or income. A tax has to be paid, too, for leave, or licence, to carry a gun, to keep a dog and so forth.

As to indirect taxes, every time you drink a cup of tea or a glass of beer you pay an indirect tax. Let us see how this is. Indirect taxes, or *duties*, are of two kinds. The first, called *Excise*, is paid on articles, such as beer, which are made in your own country. The second, called *Customs*, is on articles which are imported, or brought in, from other countries. The maker, or importer, as the case may be, pays the tax, and he then raises the price he sells at high enough to repay him for the cost and trouble of the tax. Whoever, therefore, uses those articles pays the tax on them in proportion to the amount of them which he uses. The money thus obtained by taxes forms the *Income*, or *Revenue*, of the State.

You have now learned something about the duties of the State towards you; and I trust that, when you have read this book through, you will also have learned, not only how well our little State has performed these duties, but how right and necessary it is that you, in your turn, should do your duty to it.

CHAPTER I.

THE LEGENDS.

“ Bold words affirmed, in days when faith was strong
And doubts and scruples seldom teased the brain,
That no adventurer’s bark had power to gain
These shores if he approached them bent on wrong :
For suddenly, up-conjured from the main,
Mists rose to hide the land : that search—though long
And eager—might be still pursued in vain.”

WORDSWORTH.

Only way of Learning about Early History.—For more than eleven hundred years after the birth of Christ, there were no written accounts of events in our island. The only way, therefore, in which we can learn what took place here is by means of the stories, or legends, which passed on from one generation to another, and have come down to our own time. But this way is at best an imperfect and uncertain one, because, as you know quite well, a story, when it has been repeated by even a few people, becomes very different at the end from what it was at the beginning. In the old days, when there were very few books, men were paid for telling stories, and it is probable that the more wonderful their stories were, the more money they got. You know, too, how much more likely it is that an interesting story will be remembered than an uninteresting one, even if the interesting story be false and the other true.

Supposed Origin of the Isle of Man and its Name.—Many of the stories which have come down to us are evidently false, but others have some truth in them, and we are often able, as I shall try to explain later, to find out what parts of them are true and what are false. And now, let us come to the stories. Some of them, as was natural, were told with the object of explaining things that people were most anxious to know. One of these was how the Isle of Man came to be where it is. The explanation the story-tellers gave of this was that Finn MacCoole—a very favourite hero of Manx legends—having defeated a Scottish giant in the North of Ireland, was running after him, and when he found **that he was** unable to catch him, he thrust his hands into the ground, tore up the rocks and clay and threw them after him. But he missed the giant, and the rocks and clay fell into the midst of the Irish Sea and formed the Isle of Man, while the place they were torn out of became Lough Neagh. I don't think I need say whether this story is true or not!

The next thing that people wanted to know was how the island got its name and who lived in it. To the first question the answer was that it got its name from an Irish hero called *Manannan-Beg-Mac-y-Leirr*, "Little-Manannan-son-of-the-Sea," who was its king, and also a great magician. We are told that:

"It was not with his sword he kept her,
Nor with his arrows, nor his bow;
But when he would see the ships sailing
He hid her right round with a fog.
He'd set a man upon a hill,
You'd think there were a hundred there;
And thus did wild Manannan guard
That island with all its b.oty."

The Fairies.—To the second question the answer was that the first inhabitants of the island were

little and slenderly formed people called fairies, who wore green and blue clothes, with red caps. Their weapons were only arrows headed with flints, but they were so helped by the knowledge of magic possessed by their king, Manannan, and by their priests, or druids, that it took many years to conquer them. When they were beaten, they retired into the green mounds, so common in the island, and their conquerors, who were a race of giants, continued to fear them because of their magical powers. So sure were our forefathers of the truth of this that they thought it necessary to prevent the fairies from being angry and doing harm by calling them "the good people" and by putting out food and water for them at night. According to another story, the fairies and their king were still living among their conquerors when holy men came from Ireland and drove them out. This story has been preserved in the following ancient ballad :

"Then came Patrick into their midst ;
He was a saint full of virtue ;
He sent Manannan on the wave,
Away with all his bad servants.
And of all those that were evil,
To them he showed but little grace ;
Those that were of the conjuror's race
He destroyed and put to death."

The ballad then proceeds to relate how S. Patrick and others converted the people to Christianity :

"He blessed the land from end to end,
And ne'er left a poor person there,
That was bigger than a child, who
Refused to be a Christian.
Patrick then blessed S. German,
And left him the bishop in it,
To strengthen the faith more and more,
And little chapels made he there.

Then came Maughold from the West,
And he came on shore at the Head,
And built a church and yard around.
Connaghyn the next came in,
And then arrived Marown the third."

These are a few of the stories which take the place of history, or the record of actual events.

CHAPTER II.

THE LEGENDS EXPLAINED.

Part I.—Our Land and its Earliest Inhabitants.

“ It’s clad in purple mist, my land,
In regal robe it is appalled,
A crown is set upon its head,
And on its breast a golden band—
Land, ho ! land.”

T. E. BROWN.

Geology.—We know now that the Isle of Man was not hurled by Finn MacCoole into the midst of the Irish Sea, but that it was built up millions of years ago from mud and sand at the bottom of the ocean.

This mud and sand became hardened into slaty rocks, and then mighty forces squeezed these rocks together and raised them up in a great mass far above the water. Out of this mass, mountains, hills and headlands were carved by the long-continued action of the rivers and the sea. At times, our island has been part of a continent, and, at other times, it has been surrounded by the sea as at present, because the level of the land has been, and is, constantly rising and falling under the action of forces inside the earth, though so slowly that you could only notice any change after thousands of years. These forces have burst forth occasionally in terrible volcanoes, and between Scarlet Point and Poolvash we can see where lava, or molten rock, has poured

out, and where showers of volcanic ashes have fallen at some long distant period. After many ages, when the island had grown into nearly its present shape, there came a period of bitter cold. Everything was covered with great masses of ice, which ground and smoothed the rough edges of the rocks. From the gravel, sand and clay, which remained behind when this ice melted, a large part of the lowlands was formed. Soon after the ice age, the great Irish elk, whose bones are found in the mud of peaty hollows, lived here. A skeleton of one of these animals is to be seen at Castle Rushen. These hollows once formed shallow lakes, which have been gradually drained or filled up with mud and peat, bringing the island finally to its present condition.*

Thus was our beautiful land with its green hills, its winding glens, and its grand, rocky coast gradually formed.

We have seen that, according to the legends, it was named after Manannan, and that its first inhabitants were little people, with flint-headed arrows, who were conquered by a bigger people. It is, however, much more likely that Manannan, if there ever was such a man, took his name from Man, than Man its name from him, but what Man means no one knows, though many guesses have been made about it.

Description of the Stone-Age People.—As regards the first inhabitants of Man, we know that there are people in the island at the present day who are comparatively short, and have long heads, dark complexions, and black eyes and hair, which are the marks of the men and women of the "stone-age," as they are called, because they did not possess metal weapons. We know, too, that flint arrow-heads and

* For Geography, &c., see Appendix A.

weapons made of stone have been found here. As to the fighting between the stone-age people and the bigger people, known as *Celts*, in Man, we can only say, that, since they fought in Ireland, it is probable that they fought here too.

Who are the Celts?—Who, then, are these Celts? They are a people who were gradually driven westwards by the Romans and Germans, and settled in the British Islands at some unknown time before the birth of Christ. Not only were they bigger, but they had broader heads and fairer complexions than the stone-age people they conquered, and they had, at first, weapons made of a mixture of copper and tin, called bronze.

Tokens of the work of the Celts, who are the ancestors of most of us, are found in many of the great mounds, or barrows, still so common here, and in the stone circles which, like the barrows, were burial places. The Celts are divided into two distinct branches, one, the Gaelic, to which the Irish, the Scots, and the Manx belong, and the other, the Cymric, or Brythonic, of which the Welsh and the Bretons, or inhabitants of Brittany, are members.

The three nations who speak Gaelic can easily talk to each other, though their languages vary a little, and so can the Welsh and the Bretons; but the Gaelic and the Cymric nations cannot understand each other. So similar is our language, as well as the greater number of our place-names and surnames,* and of our customs and traditions, to the Irish and Scottish, especially to the Irish, that, though we have no written records of our history during the Celtic period, we are able, by studying what is known of Ireland and Scotland at that time, not only to show, beyond doubt, that Man was

* See Appendix B.

occupied by a Celtic people, but to form a very good idea of the way in which these people lived and managed their affairs.

The way in which the Manx Celts lived and were governed.—We know, for reasons which need not be mentioned here, that the Manx held their land in common, as other Celtic people did. History tells us that the property of the Irish and Scottish Celts consisted mostly of cattle, sheep, and pigs, that they lived on the simplest food and wore the kilt, and that they were ruled by chiefs, who, though they were elected by them, had almost unlimited power over them. We cannot, then, be far wrong in supposing that their brother Celts in Man lived under similar conditions. Imagine the Manx Celtic chief, or king, sitting on some sacred hill—quite possibly our present Tynwald Hill at S. John's, though it was not then known by that name—and talking to his nobles about the laws and judgments he intended to put in force, before declaring them to the freemen standing round the hill. These freemen said “yes” or “no” when their opinion was asked, while the poor slaves, of whom there were probably a great number, were not allowed to say anything.

The “yes” or “no” of the freemen might have been either a form or not; we do not know how this was. But it is probable that the king thought of this meeting with his people, which took place once a year only, merely as a convenient way of making his will known to them, and that the freemen thought of it as the one occasion on which they had the right to make complaints. These complaints were then settled by the king in the presence of all, with the help of judges and wise men chosen from among the freemen.

A fair was held at the same time, and there were

also recitations of poetry, telling of stories, musical contests, horse races, wrestling, &c.

Till the end of the eighth century our island seems to have been ruled by the Celts alone, since there is no trace of the Romans having come to it, or of the Anglo-Saxons, who followed them, having done more than make raids upon its people.

DATES.

Romans in Britain.—A.D. 80-450.

Anglo-Saxons arrive in Britain.—A.D. 449.

CHAPTER II. (*continued*).

Part 2.—S. Patrick and S. Columba.

“Blessed be the unconscious shore on which ye tread,
And blest the silver cross, which ye, instead
Of martial banner, in procession bear.”

WORDSWORTH.

It is probable that, for at least four centuries after the coming of Christ, the people of Man continued to be heathen. They seem to have worshipped the sun and moon, fire, earth, water, animals, trees, and stones, and they were afraid of evil spirits doing harm to them. They had priests who were clever enough to persuade them that they could prevent these spirits from being angry with them by offering sacrifices of animals, and, perhaps, even of human beings. By means of such pretended powers the priests came to have great influence over the people, till, according to one of our legends, they, with Manannan at their head, were destroyed by S. Patrick, who then taught the Celts to be Christians.

S. Patrick.—Let me now tell you something about S. Patrick. By birth a native of North Britain, he was stolen from the Clyde by Irish pirates when a child. His captors took him to the north of Ireland, where a chief employed him in herding cattle. After six years of this work, he escaped, but was again captured by pirates, who this time carried him to Gaul, or the country which we now call France. By the kindness of some Christian merchants there,

he was restored to his father, who had him well taught at schools in Gaul. He was then consecrated "Bishop of the Irish," and landed in Ireland, where he at once began to teach the people and to baptize their children. So successful was he, that at the time of his death Ireland had become a Christian country. It is not known whether he came to our shores or not, but though our legends say that he did, it seems more probable that he did not. There is, however, little reason to doubt that the legends are right in stating that some of his disciples came to Man, because not only do we find churches and parishes here named after him, but after these disciples as well. Thus there is S. Patrick's church on the island of the same name at Peel,* while S. Bridget gave her name to the parish of Bride.

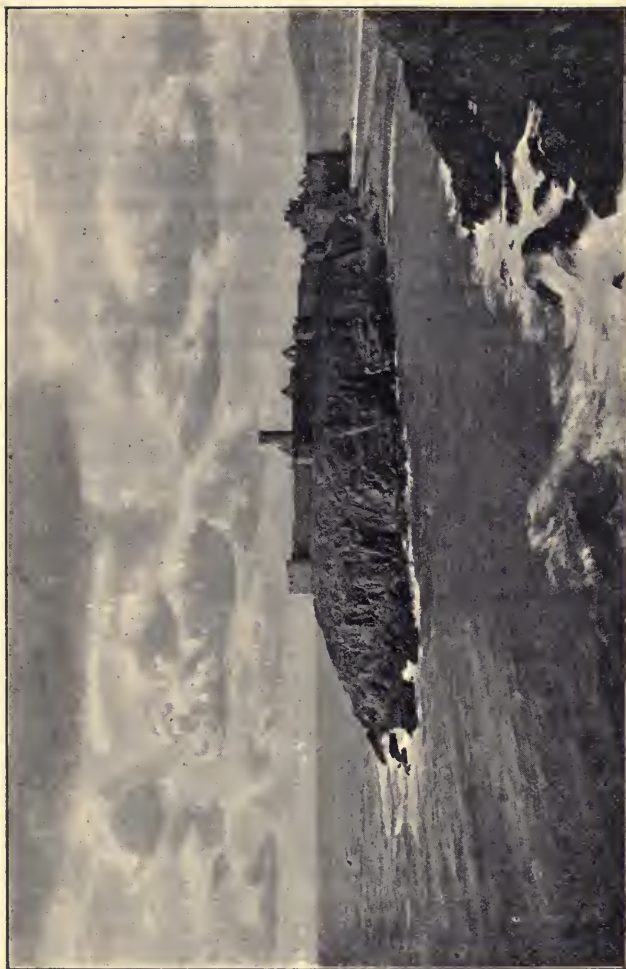
S. Columba.—The next great saint from Ireland who was connected with Man was Columba, or *Columb-keilley*, "Dove of the Church," as he was called by Manx people. It is said that he copied the Psalms from a book which belonged to his master, S. Finian, writing them, like all books in those days, on skins. After the copy was made, S. Finian claimed it, and the King of Ulster, who was asked to settle the question, decided it in favour of S. Finian, being guided by the proverb that "Mine is the calf which is born of my cow." S. Columba was so angry at this decision that he determined to leave Ireland. He accordingly sailed away, with twelve of his disciples, in a frail boat made of wicker-work and covered with ox-hides, and they landed on the little rocky island of Iona, off the west coast of Scotland. On this island they built a church and a monastery, and very soon numbers of people went there to be taught the Christian faith. After

* See p. 17.

a time more holy men from Ireland joined S. Columba, who sent them forth to teach the truth in other lands. So great was their success that they converted many of the English as well as the Scottish people, and many also on the continent of Europe. It is certain that they must have included Man in their wanderings, and, indeed, like S. Patrick's disciples and their followers, they have left their names here. Perhaps, however, an even more striking proof of the esteem in which S. Columba was held by the Manx people is the fact that they have used his name, till quite recently, as a charm against fairies.

The Keeills and the Culdees.—It was at this time that the numerous tiny churches,* or *keeills* as they are called in Manx, the remains of which are to be seen in all our parishes, were built and occupied by pious men, who were named Culdees, or Servants of God. They never married, but lived alone, praying with, teaching, and preaching to the people. Near these little buildings, which are chiefly made of sods, are usually found wells, which were used by the Culdees both for drinking-water and for baptizing children.

* These are the "little chapels" which, according to our legends, were built by S. German. (See Ch. I.)



S. PATRICK'S ISLAND.



CHAPTER III.

THE NORSEMEN.

Part I.—Conquest and Settlement.

“On his shield sleeps the Viking, his hand on his sword,
And his tent is the starry blue sky.”

FRITHIOF SAGA.

The Vikings.—By the end of the eighth century the Norwegian and Danish rovers, called *Vikings*, had begun their wanderings, in search of plunder, not only to Man, but to all the British Islands and to western and southern Europe.

The best way, perhaps, to show you what sort of men these Vikings were is to give some extracts from their rules:—No man should run before a man of like power and like arms. Every man should avenge the other as his brother. None should show fear of anything. Everything captured in warfare should be shared in common. No man should take women and children prisoners, or should bind a wound till the same hour next day. No man should have less strength than two ordinary men, or should put an awning on his ship or furl its sail when there was a storm.

Fearless sailors, fierce, brave, and warlike, they believed that open plundering was honourable, but that to steal secretly was dishonourable.

Such, according to the *sagas*, or poetical tales of their deeds, were the Vikings of old. Their highway

was the sea, and they lived, for the most part, on board their ships; indeed, the true Viking was supposed never to sleep under a roof. These ships, which were about 150 feet long, had high bows, carved in the shape of dragons or other strange creatures, and high sterns; between the bow and the stern they were low, so that the oars by which they were rowed in calm weather might reach the water. They had one great square sail, probably something like those on our "nickeys," which was hoisted when there was a wind. They sailed very fast, and their flat bottoms made it easy to run them up on such shores as that between Kirk Michael and Ramsey.

Norse Place-names and Surnames.—How frequently they came to the coasts of Man is shown by the names they gave to its bays and creeks.* Some fifty years after their first coming, which was about the year 800, they began to settle in Man, and of this, too, the names of many of our farms, &c., give ample proof.*

The Norse Kings.—According to tradition, the first Norse King of Man was called Gorree, or Orry. It is said that when he landed at the Lhane, in Jurby, he was asked where he came from, and that, pointing to the Milky Way, he replied, "that is the road to my country." Hence the Manx name for the Milky Way is "the great road of King Gorree." All that we really know, however, is that, for nearly a century after the settlement, Man was ruled by kings who lived sometimes in Dublin, sometimes in Northumbria, as the country on the east of England, north of the river Humber and south of the Firth of Forth was called, and sometimes in Man itself. Then it came for a short time under the Norse rulers of

* For these names, see Appendix C.

Limerick. Towards the end of the tenth century, it fell into the hands of the Earls of Orkney, and finally, into the hands of the Kings of Dublin again. Only once, during this period, do we hear of a King of Norway seeking to conquer his former subjects who had founded kingdoms in the British Islands. This was towards the end of the ninth century, when the famous Harald Fairhair placed Man and the Scottish Islands under his rule, which, however, did not last long.

Godred Crovan conquers Man.—At length came Godred Crovan, son of Harald the Black of Iceland, whose descendants were to rule Man for nearly two hundred years. He had been with Harald, King of Norway, when he was defeated by Harold, King of England, at the battle of Stamford Bridge. After that defeat he fled to Man, where he was kindly treated by its king, Godred Mac Sytric. Notwithstanding this, he some years later attacked the Manx. In his first battle against them he was beaten. On the second occasion the same fate befell him, but, the third time, he fared better. Having collected a number of followers, he came by night to Ramsey, and hid three hundred of them in the trees on Skyehill above Milntown. At daylight the Manxmen drew up in order of battle and rushed at Godred and the main body of his soldiers. When they were fighting together, the men who had been on Skyehill attacked the Manx in the rear. This threw them into great confusion, and since, at the same time, the tide had risen in the Sulby river and cut off their retreat, they begged Godred to spare their lives. Godred, who had been brought up among the Manx people and was sorry for them, granted their request, and called back his men from pursuing them.

The next day he asked his men whether they would like to divide the island between them, or to plunder it and go to their homes. Like true Vikings, the greater number of them chose plundering. To those who stopped with him he granted the southern part of the island, and to the surviving Manxmen he gave the northern part of it.

BATTLES.

Stamford Bridge, 1066 ; Skyehill, 1079.

DEFINITIONS.

Vikings.—Bands of Scandinavian warriors, who, during the ninth and tenth centuries, harried the British Isles and Normandy.

Norsemen.—Northmen ; the inhabitants of the ancient Scandinavian kingdom now divided into Sweden, Norway and Denmark. The Northmen who came to Man were chiefly from Norway.

CHAPTER III. (*continued*).

Part 2.—Government, &c.

“Once on the top of Tynwald’s formal mound
(Still marked with green turf circles narrowing
Stage above stage) would sit this Island’s king,
The laws to promulgate, enrobed and crowned;
While, compassing the little mount around,
Degrees and orders stood, each under each.”

WORDSWORTH.

I HAVE been trying to tell you about the Norsemen and their conquest of, and settlement in, Man, and I now want to say something about the way in which they lived and to describe their method of government. Our knowledge of these things is chiefly gained from the annals of Iceland and Norway.

How the Norsemen lived.—They lived in houses with open hearths in the centre of the floor, from which the smoke escaped through a hole in the roof, and they slept on beds made of straw, which were placed round the walls. The men wore grey woollen trousers with socks knitted to them, a linen shirt, a woollen tunic, a coat of mail, and a cloak thrown over their shoulders. Their shoes, like the Manx *carranes*, or sandals, were made of raw hides. Except that they wore a longer tunic and were without the coat of mail, the women’s dress was very like that of the men.

Their Occupations, &c.—The chief occupations of

the men, when not on *viking* expeditions, were trade and fishing; and the women milked the cows and spun and wove flax and wool. Athletic sports were their chief amusement. In the long winter evenings they spent their time in telling tales, in asking riddles, in harp playing, and in games of chess and draughts. They were, till Godred Crovan's time at least, freeholders, that is to say, they held their land from the king on condition of giving him their services in war, and they did not pay any rent. This land was probably in many cases farmed for them by the conquered Celts, who were at first slaves. Such an arrangement left most of the Norse conquerors free for occupations on the sea, which they liked much better than the land. They were active traders, doing business, not only with England, Scotland and Ireland, but with Iceland and the south of Europe. The merchandize from the north consisted, for the most part, of fish, hides, and furs, while white woollen and linen cloths, corn, honey and wine were taken back in exchange. They had, however, at least one occupation on land in which they excelled. Of this the beautiful carvings on the old crosses which we have in our churchyards afford ample proof. Many of these crosses have sentences cut upon them in Norse letters, or *runes*, which, like the inscriptions on our modern tombstones, contain the names of those by whose graves they once stood.

Their Government.—Now let us see how the Norsemen in Man were governed.

They managed their local affairs in little parliaments, or *things*, as they called them. There was probably one of these in each *sheading*. There was also a great *Thing* for the whole island, which came to be called the *Tynwald*, or Parliament Field,



CROSS AT KIRK MICHAEL.

because it was held in the open air. It met once or twice a year to settle such matters as were too important to be dealt with by the small *things*, to have disputes decided by the king and his judges, to hear the old laws proclaimed and to make any new laws that might be needed.

On the hill at S. John's, where the Tynwald was, and is now, held, sat the king with, as our Book of Laws tells us, his face to the east, his sword held upright before him, and his churchmen and other chief men sitting near him, while the people stood round the hill. If the king wished to learn anything about the laws of the land, or to have any difficult question decided, he referred to his *deemsters*; in those days there were no written laws; men trusted entirely to their memory, and it was especially the duty of the *deemsters* to preserve the memory of these "breast laws" as they were called, and to give the king advice thereupon; usually he directed them to summon the wisest and worthiest men from among the people to aid them in giving advice. No law could be passed without the consent, not only of the wise men thus selected, but of the whole free people. This fact forms the most important distinction between the Norse Parliament and the Celtic, in which, as we have seen, the consent of the people was not necessary.

Such is the free Constitution which our Norse ancestors have handed down to us.

DEFINITIONS.

Sheading.—Ship-shire, so called because it formerly had to provide a certain number of war-ships for the king.

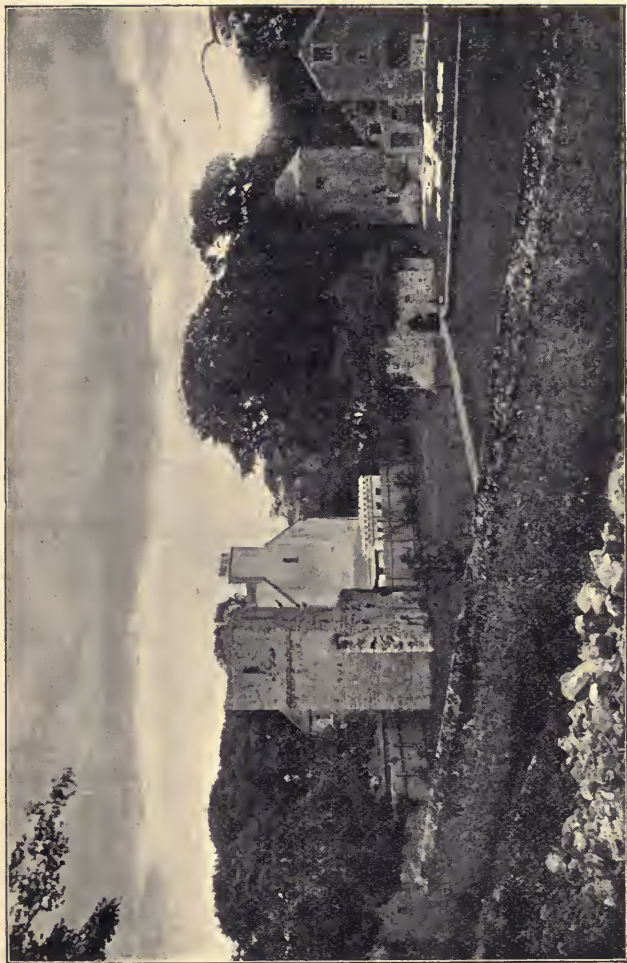
Deemsters.—Those who steer or guide the *deem* or judgment.

CHAPTER III. (*continued*).

Part 3.—Their Church (? 1000—1266).

The Vikings at first Heathen.—The Vikings, who were heathen and merciless in their treatment of the Christians, killed the good Culdees they found in Man and put an end to Christianity there. It was probably not before the beginning of the eleventh century that the people of Man again became Christians. Indeed, there is no trustworthy information about their religion, until Rushen Abbey or Monastery, the ruins of which are still to be seen near Ballasalla, was founded. This abbey, which was connected with the great English Abbey of Furness, belonged to the order of Cistercians, or White Monks, who were so named from the white clothes they wore. It received large grants of land from the Manx kings, and was therefore both wealthy and powerful; its monks were not subject to the Bishop of Man, but only to their abbot, as the head of an abbey is called, and to the Pope.

Diocese of Sodor and Man.—In A.D. 1154, we hear, for the first time, of the Diocese of Sodor and Man, as our diocese is still called. It consisted of the southern islands of Scotland, extending from the Hebrides to Arran, and Man, and it was then placed under the Archbishop of Drontheim, in Norway. The name *Sodor* is derived from two Norse words meaning southern isles, so that Sodor and Man means "The Southern Isles and Man"; it is, in



RUINS OF RUSHEN ABBEY.

fact, the Church name for the kingdom which was then called "Man and the Isles." Though the connexion of the kingdom of Man with the Isles, or Sodor, came to an end in A.D. 1266, the diocese continued to be under the rule of the distant Norwegian archbishop till the fifteenth century.

Wimund.—During this period two very remarkable men, Wimund and Symon, were bishops of the diocese. Wimund, who is famous as a warrior, not as a bishop, was the son of a peasant. Beginning his career as a chorister at Furness Abbey, he became a monk there, and was sent to the Abbey of Rushen when it was founded. He so pleased the Manx people by his cleverness, eloquence, and pleasant manners, and they were so impressed by his great height, that they made him their bishop. He did not, however, stop long in Man. He is next found claiming a great earldom in Scotland, and, after ravaging the south-western part of that kingdom with fire and sword, he, with the help of the Thane, or Lord, of Argyll, whose daughter he had married, compelled the Scottish king to surrender the southern part of Scotland to him. But he ruled his subjects with such severity that they seized and blinded him and shut him up in a monastery, where he died.

Symon.—The other bishop, Symon, a good and learned man, did much for the welfare of the diocese. He held a great meeting of the clergy at Kirk Braddan, where laws were passed to govern the Church, and he built part of our Cathedral, or head-church, of S. German, on S. Patrick's Island, where he lies buried.*

The Bishops, &c.—The bishops' power, which at first was very small compared with that of the

* See p. 33.

Abbot of Rushen, had, by Symon's time, greatly increased. They had obtained a large amount of land from the Kings of the island, and, like the Abbots of Rushen, and of the other abbeys who had lands here, they were Barons of the Isle, that is to say, they were lords and did homage to the king for their property, instead of paying him rent for it. Like other lords, too, they held a court on their own land, and had power to condemn those who lived on it to death if they committed any crime.

Some time before the end of this period the island had been divided into parishes, under the charge of clergy, over whom the bishop, and not the Abbot of Rushen, had authority.

DATES.

Rushen Abbey founded, 1134; its church completed, 1257.
Symon, bishop, 1226—1244.

DEFINITIONS.

Norse.—The language spoken by the inhabitants of ancient Scandinavia and Iceland.

Diocese.—A territory under the authority of a bishop.



S. GERMAN'S CATHEDRAL AND PEEL CASTLE.

CHAPTER IV.

THE HOUSE OF GODRED CROVAN (1079—1266).

Part I.—*Godred I. to Reginald I.* (1079—1187).

“ . . . Till there came to them King Gorree,
With his strong ships and his kingly power.”
MANX BALLAD.

Godred I. (Crovan).—Under Godred Crovan and his successors a rather more settled state of affairs existed. Godred was quite a powerful king, who ruled Dublin and the greater part of the province of Leinster in Ireland, as well as Man and many of the Scottish Islands. Moreover, the Scots on the mainland were so afraid of him that, when he said that he would not allow them to build any large vessels, they did not dare to disobey him. Such a man would be well remembered, and the stories of his great prowess would, in course of time, become legends of more than human might. It is therefore not unreasonable to suppose that he is the original of the mythical hero King Gorree, or Orry.

Man and the Isles.—One very important fact to be borne in mind about the period between 1079 and 1266 is that the King of Man was also chief of a number of islands, including the Hebrides, which extend along the western coast of Scotland. This kingdom, which had the sea as its highway—and in those

days when there were no roads it was possible to travel more quickly by sea than by land—was called “Man and the Isles.” It was under the suzerainty, or supreme rule, of Norway. It is true that the Norwegian king did not often interfere in the affairs of the island kingdom; still, even so, it may appear strange that so distant a country should ever have ruled over us in any way. But you must remember that Norway was then a very much more powerful country than it is now, and that it had dominion, not only over Man and the western isles of Scotland, but over the Orkneys and Shetlands and part of the north of the Scottish mainland. It may also appear strange that neither England, Scotland, nor Ireland should have disputed the Norwegian supremacy over Man; but Scotland and Ireland were weakened by constant divisions and wars, while England, under its Norman rulers, had, at first, enough to do in defending its Continental possessions.

Exploits of Magnus.—After Godred’s death there came a time of war and trouble. In 1098 a battle between the northern and southern Manx, called the battle of Santwat, in which the northerners were victorious, took place near Peel. Just after this event, Magnus, King of Norway, arrived in Man, and he not only subdued it and all the western islands, but so terrified the King of Ireland that he agreed to carry Magnus’s shoes on his shoulders on Christmas Day as a token of submission to him.

Olaf I.—It was not till Godred’s son, Olaf I. was placed on the throne of Man and the Isles that there was peace, because Olaf kept on such friendly terms with the Kings of England, Ireland, and Scotland, that no one ventured to disturb his kingdom till he had grown old and feeble. Then came three of his nephews from Dublin with a number of soldiers, and

demanded that he should deliver half the kingdom to them. Olaf said that he would meet them at Ramsey and talk about this. On the appointed day both parties came there and sat down in order, the king and his followers on one side, and the nephews and theirs on the other. Reginald, one of the nephews, on being summoned to approach the king, turned as if to salute him, raised his gleaming battle-axe on high and cut off Olaf's head at a single blow. After this act of treachery the nephews divided Man between them. But they did not long retain their ill-gotten possession.

Godred II.—Godred II., son of Olaf, returned from Norway, where he had been doing homage to his suzerain, put the murderers to death, and succeeded his father as king. Soon afterwards, the people of Dublin having asked him to reign over them, he went there with a number of ships and a large army. When Murchadh, King of Ireland, heard of this, he collected a number of men and hastened to Dublin to drive out Godred. On their approach to the city, Godred and his followers, with all the citizens of Dublin, rushed upon them and assailed them with such a shower of arrows that they were compelled to fly. Godred continued to be King of Dublin for a short time, and, finding himself secure on his throne, began to act tyrannically towards his nobles. They consequently rebelled against him, and with the aid of Somerled, the ruler of Argyll, in Scotland, fought a battle against him, which resulted in Somerled gaining possession of some of the isles which belonged to the kingdom of Man and the Isles. He did not take the most northern isles, the Hebrides, but some of the isles which lay between them and Man, so that Godred's kingdom was divided into two parts. A few years later began the conquest of the east

coast of Ireland by England, which thus, for the first time, became the most powerful kingdom in the Irish Sea. In this way a new and important influence was brought to bear upon Man.

CHIEF REIGNS.

Godred I. (Crovan), 1079—1095 ; *Olaf I.*, 1113—1153 ;
Godred II., 1153—1187.

DATES.

Division of the Kingdom of the Isles, 1156 ; *English conquest of Ireland begins*, 1170.

DEFINITION.

Doing homage.—The submission of a vassal (or dependent) to a lord ; literally, to become the man (Latin *homo*) of a lord.

CHAPTER IV. (*continued*).

Part 2.—From Reginald I. to the end of Norse Rule
(1187—1266).

Reginald I.—Godred was succeeded by Reginald, his eldest son. A great part of Reginald's reign was spent in quarrelling with his younger brother, Olaf, and his authority was thus greatly weakened, so that he found it all the more necessary to keep on good terms with the powerful kings around him, especially with the King of England. He therefore did homage to King John, and, fearing lest his suzerain, the King of Norway, should be offended by this act, he offered him the same proof of his allegiance. On hearing of this King John was so angered that he devastated Man, and compelled Reginald to do homage again. For many years there had been a civil war in Norway, so that the kings of that country had not been able to exert their authority over Man and the Isles. But before the end of Reginald's reign King Hakon IV. succeeded to an undivided rule, and Norway soon became powerful again. This led to King Reginald doing homage to King Henry III. of England, and, following the example of King John, he secretly promised the Pope that he would hold Man as a fief from him, hoping thus to gain his protection. All Reginald's precautions, however, could not secure his throne; he was deprived of half of his kingdom by Olaf, and at last he lost his life also in a

battle against him at Tynwald. Many were slain in this battle; and the southern part of the island was soon afterwards so terribly devastated by pirates that scarcely a single inhabitant was left.

Olaf II.—The reign of Olaf II. is mainly a record of fighting, which ended in his regaining most of the islands which Godred had lost.

Harald.—His son Harald's reign was a prosperous one. Though dethroned at the beginning of it by the King of Norway, he afterwards succeeded in keeping on friendly terms not only with him, but with the Kings of England and Scotland. But his life was to have a sad ending. When on the way home from Norway with his newly-married wife, the daughter of the king of that country, they, and all with them, were shipwrecked and drowned. His brother, Reginald II., who succeeded him, was assassinated after a reign of twenty-four days.

A Usurper.—A connexion of the Manx kings, also called Harald, usurped the throne, but soon afterwards Magnus, Olaf's youngest son, with his father-in-law John, who was ruler of some of the Scottish isles, came to Man. They put in at Ronaldsway, and John sent messengers to the Manx people, saying, "Thus and thus does John, King of the Isles, command you." But they were so angry with John calling himself "King of the Isles," that they would not listen to what the messengers had to say. A battle, which was fought on S. Michael's Island, followed, and the invaders were utterly routed by the Manx. When, however, Magnus appeared a few months later, without his father-in-law, he was joyfully received by the Manx, who chose him as their king.

Magnus.—It was during the reign of this Magnus that the Scottish kings, whose country had for some

time past been increasing in power and importance, carried out their plan of conquering the islands off their W. coast, some of which belonged to the King of Man, and some to the descendants of Somerled. They had in vain tried to gain their end by bargaining with King Hakon of Norway, so King Alexander III. attacked the Hebrides. To protect these islands King Hakon arrived off the Scottish coast with a large fleet, and, after a hard-fought battle at Largs on the Firth of Clyde, he was defeated, and fled to the Orkneys, where he died during the winter. Magnus, who had not been with the part of Hakon's fleet that was defeated at Largs, then went to Man. Alexander set out with the idea of following him to that island, but when Magnus heard of this he was so frightened that he begged for a truce. On this being granted, he met King Alexander at Dumfries, and did homage to him, promising to furnish him with ten war-galleys whenever he needed them.

Magnus, who was now King of Man only, died in December, 1265, and in 1266 the King of Norway formally ceded the whole of the Kingdom of Man and the Isles to Scotland.

CHIEF REIGNS.

Reginald I., 1187—1226; *Olaf II.*, 1226—1237; *Harald*, 1237—1248; *Magnus*, 1252—1265.

DATES.

John devastated Man, 1210; *Civil War in Norway*, 1154—1217; *Battle of Tynwald*, 1228; *Battle of S. Michael's Island*, 1250; *Battle of Largs*, 1263.

DEFINITIONS.

Allegiance.—The duty of a vassal to a lord.

Fief.—Land held by a vassal on doing homage and swearing allegiance.

CHAPTER V.

THE "THREE-LEGS" OF MAN.

THE first thing connected with the Isle of Man that meets the eyes of most of the visitors who come to our shores is the gilded "Three-Legs" on the paddle-boxes of our steamers. They naturally want to know what this device means, and from whence it comes. I do not suppose that many of you could give a correct answer to these questions. Indeed, I am not sure that I can do so, but I will try.

The "Three-Legs" a Sun Symbol.—The "Three-Legs" was probably originally a sign or symbol of the sun which was worshipped by the heathen. But why, you will ask, did they worship the sun? And I answer, because the sun is at once the most awful, the most mysterious, and the most beneficent object visible to man. It is the source of light and warmth, and when it sets, darkness and cold soon follow. They saw, too, that when the sun shone, their corn grew and flourished; they therefore came to think of it as the origin of all life. No wonder, then, that they worshipped it. The sun, as you know, was once supposed to move round the earth, and to show this motion it was represented as being like a wheel with spokes. After a time the rim of the wheel, except the three little bits of it which are now feet, was left out, and the spokes gradually became legs.

It probably came from Sicily.—The symbol thus

described is found on coins more than two thousand years old, belonging to the island of Sicily, in the Mediterranean. I have told you that the Vikings were great wanderers; it is well known that Sicily was a favourite island of theirs, and that it belonged to their descendants for centuries. What is more natural than that the Vikings, who had been plundering in Sicily in the winter, should bring the "Three-Legs" with them when they paid their summer visit to Man? There is, however, only one representation of it dating from the days when the descendants of the Vikings ruled in Man, and that is on our grand old sword of state, which was formerly carried before the King of Man on Tynwald Day. The "Legs" on this sword, which belongs to the early part of the thirteenth century, are not naked like those of Sicily, but are covered with armour, and have spurs on their heels. This change, however, seeing that all warriors in those days in the north of Europe wore armour, is only a natural one. We know that the seal of King Harald of Man in 1245 bears the device of a ship, with the Latin motto *Rex Mannicæ et Insularum*, "King of Man and the Isles," but this does not prove that our Norse kings did not use the "Three-Legs" also. The most interesting of the early representations of the "Three-Legs" after 1266 is on a beautiful pillar cross near Maughold churchyard, which belongs to the latter part of the fourteenth century.*

Its Motto symbolical of our History.—The motto which now surrounds the "Three-Legs"—*Quocunque Jeceris Stabit*, that is, "Whichever way you throw it, it will stand"—is probably comparatively modern.

* See p. 45.

It refers to the fact that the "Legs" will stand in whatever position they are placed, and it is symbolical both of the character of Manx history and of Manxmen, though I do not suppose that it was intended to be so. Is it not wonderful how, though we have been under the rule of several nations, our ancient laws and the framework of our government have stood practically unchanged? And as to the character of Manxmen, do not the lives of those who have gone out from Mona's Isle to other countries give us some reason for saying that, wherever you place a Manxman, he will stand? This means that in consequence of being a good and upright citizen, a Manxman will prosper wherever he goes. Some unknown poet has expressed this idea as follows:—

"However through the world he's tost,
 However disappointed, crost,
 Reverses, losses, fortune's frown,
 No chance or change can keep him down,
 Upset him any way you will,
 Upon his legs you find him still;
 For ever active, brisk, and spunky,
 Stabit : Jeceris : quo : cunque."

Yet another lesson may be learned from our "arms," and that is, that "union is strength."

"Three legs armed ;
 Armed in self-defence ;
 Centrally united ;
 Security from thence."

These words were written below the "Three-Legs" in the old building at Castletown, where the House of Keys formerly met.



MAUGHOLD CROSS WITH "THREE-LEGS."

CHAPTER VI.

SCOTTISH AND ENGLISH RULE (1266—1405).

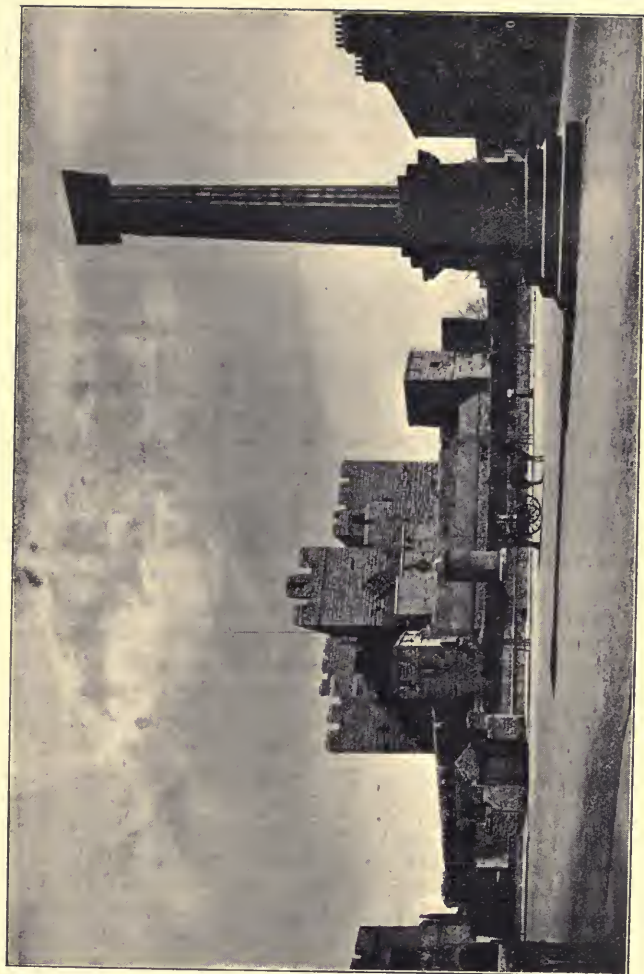
Struggles between Scots and Manx, and Scots and English.—It is certain that by the end of the last period the Norsemen and Celts in Man had become practically one people, speaking much the same Celtic or Gaelic language as at the present day. You have heard how they came under the rule of the Kings of Scotland; this rule was not established without delay and difficulty. King Alexander had to send an army to Man to compel it to submit to him; but the Manx, under the leadership of Godred, son of Magnus, again revolted, and another army had to be sent, which defeated them at Ronaldsway. In 1290 Edward I., King of England, who had recently conquered Wales, and whose realms therefore surrounded Man, not only on the east and west, but on the south, took possession of the island, which remained in English hands till 1313, when Castle Rushen* was taken by King Robert Bruce of Scotland. We cannot be sure whether any of the Castle Rushen we see now was standing in Bruce's time, but part of it, as well as of Peel Castle,† was probably built before the end of this period. For many years after 1313 Man was sometimes held by the English and sometimes by the Scots, who were constantly fighting with each other.

* See p. 49.

† See p. 33.

Man finally under English Rule after 1346.—At last, after the defeat of the Scots at the battle of Neville's Cross, English rule was firmly established. In 1333 King Edward III. had granted the island to Sir William de Montacute. His son and namesake, who had succeeded his father as King of Man, sold it to Sir William le Scroop, and he, unfortunately for himself, took the side of Richard II. against Henry Bolingbroke. In consequence of this, the latter, when he came to the throne as King Henry IV., caused him to be beheaded, and gave his kingdom to Henry Percy, Earl of Northumberland. Percy, in his turn, got into trouble with the king, who granted the island to Sir John Stanley, on condition of his doing homage and giving two falcons at the coronation of each King of England.

Miserable State of Man.—Almost all we hear about the Manx people during this period leads us to think that they must have been in a very miserable state. Thus at one time the island was said to be "desolate and full of wretchedness"; at another, it was plundered of everything worth carrying off by a body of Irish freebooters, who had defeated the Manx in a battle on the slopes of South Barrule; and finally we are told that its people had to buy corn in Ireland to save themselves from starvation. So poor were they that they could not afford to make any more of the beautiful crosses which were so common in the previous period. Their rulers, some of whose names we have mentioned, changed so often that they were not likely to have been much interested in the island, which they seem to have scarcely visited. Indeed, it is probable that they contented themselves with taking all they could out of it, while doing as little as possible for it.



CASTLE RUSHEN.

The Monks and the Church.—The monks of Rushen, on the contrary, were always on the island, and, as their revenue increased, so did their power and influence with the people, to whom they seem to have been both kind and charitable. These monks probably reached the highest point of their power at the end of this period. The bishops, too, obtained increased power and authority, though their property was very small as compared with that of the abbeys. Mark, the first bishop appointed by King Alexander, was greedy in exacting money from the people, who at last lost all patience and expelled him from the island. When the Pope heard of this, he placed them under an interdict, that is to say, he would not allow the monks and clergy to baptize, marry, or bury the people, or perform any spiritual office for them. This frightened them so much that they agreed, if it were removed, not only to receive Bishop Mark back, but to pay a tax of one penny on every house with a fireplace, a tax which, under the name of "the smoke penny," has continued almost to the present day.

It was during this time that two Manxmen, William Russell and John Donkan, were bishops. They are the only two Manxmen who have been bishops of this diocese.

CHIEF REIGNS.

Alexander III., 1266—1286 ; *William de Montacute I.*, 1333—1344 ; *William de Montacute II.*, 1344—1392 ; *William le Scroop*, 1392—1399 ; *Henry Percy*, 1399—1405.

BATTLES.

Ronaldsway, 1275 ; *South Barrule*, 1316 ; *Neville's Cross*, 1346.

CHAPTER VII.

THE HOUSE OF STANLEY (1405—1736).

Part I.—The Stanleys from 1405 to 1627.

“The war, that for a space did fail,
Now trebly thundering swelled the gale,
And—‘Stanley!’ was the cry,—
A light on Marmion’s visage spread,
And fired his glazing eye :
With dying hand, above his head
He shook the fragment of his blade,
And shouted—‘Victory!’—
‘Charge, Chester, charge ! On Stanley, on !’
Were the last words of Marmion.”

THESE lines, taken from Sir Walter Scott’s “Marmion,” refer to the exploits of Sir Edward Stanley at the famous battle of Flodden, and may serve as an introduction to the account of this noble family which ruled over Man for more than three hundred years.

Sir John Stanley I.—Sir John Stanley, the first member of the family who was King of Man, never came to the island. A curious story is told about his wife’s father, Sir Thomas Latham. Sir Thomas’ father and mother were childless, and it is said that, one day when they were walking together, they saw a little baby boy in an eagle’s nest. They adopted this boy, who became the Sir Thomas Latham just mentioned. His only child, Isabel, was married to Sir John Stanley, who took as a crest the picture

of an eagle with a child in its nest, which you have, perhaps, seen on Manx coins.

Sir John Stanley II.—Sir John Stanley's son, who bore the same name, took a great interest in our island. He saw at once that he would never be its real ruler till he had curbed the power of the barons.* To this end he forbade them to give shelter—sanctuary as it was called—to such of his tenants as had committed crimes and had fled to them for protection from justice, and he caused a law to be passed that, if any of them did so, they should lose their property; and, at the same time, he summoned them to do fealty to him at Tynwald. Some of them obeyed the summons, but others did not, and were punished by being deprived of their lands.

There were at this time two revolts against his governors; these he put down, but, lest the same danger should arise again, he increased the authority of the governor by ordering that any offence against him should be punished in just the same way as if it were against the king. It was in his time, too, that trial by jury was substituted for trial by battle—that is to say, instead of people settling their disputes by fighting each other, their neighbours were called in to decide between them peaceably. This great reform was passed at "A Court of all the Commons of Man," held at the old Tynwald Hill, at Baldwin, in Braddan. Another reform was carried out by his order that the laws, which had hitherto depended on the memory of the deemsters, should be written down.

Sir John Stanley was a wise, though despotic, ruler, and he conferred many benefits on the island. But few of the Stanleys who succeeded him, up to the time of the Great Stanley, ever came

* See p. 32.

here, and if they did so, it was only for a very brief time.

Thomas Stanley, first Earl of Derby.—His grandson was the well-known Thomas, Lord Stanley, who, after the battle of Bosworth Field, which ended the "Wars of the Roses," placed the crown of the dead Richard III. on the head of Henry Tudor, and proclaimed him king as Henry VII. Stanley was then made Earl of Derby by the grateful king, who was his stepson. Thomas' grandson, also called Thomas, the second Earl of Derby, gave up the title of "King of Man," and took that of "Lord of Man," because he thought the title of a "great lord" was more honourable than that of a "petty king."

Position of the Manx People.—Let us now see what these great lords got from the island which belonged to them. Its people were their tenants and paid them rents, mostly in kind, *i.e.*, in corn, sheep, oxen, turf and labour. These tenants had to labour on certain fixed days in repairing the lord's forts and houses, and they had to supply the soldiers in the garrisons with corn, and turf for burning. They also paid small taxes for the liberty of fishing for herrings, for importing and exporting goods, also for grinding corn at the lord's mills. Of all these taxes the only one which was complained of was the last. Not only were the tenants compelled to go to the mills to have their corn ground, but if the mills got out of repair, they were bound to help in making them good again without getting any pay. This they thought very unfair, and to avoid going to them they made hand-mills, or "querns," which were seized and destroyed by the lord's order whenever they could be found.

The Militia.—Besides paying taxes, the tenants between twenty and sixty years of age had to serve

as soldiers. Every parish and town had its company of foot-militia, who were obliged to see that watch was kept on the hills, both by day and by night, for any enemy that might approach the island.

Each militiaman had to provide himself with a bow and arrows, a sword and a buckler, and he was called out once a month to be drilled. There were also a few horse-militia in each parish. Neither the foot nor the horse-militia were paid. There were, however, some paid soldiers—usually about a hundred—who were employed as policemen and as garrisons of the various forts, the most important of which were the castles of Peel and Rushen.

CHIEF REIGNS.

John I. (Knight), 1405—1414 ; *John II.* (Knight), 1414—1432 ; *Thomas I.* (Baron), 1432—1460 ; *Thomas II.* (1st Earl), 1460—1504 ; *Thomas III.* (2nd Earl), 1504—1521 ; *Edward* (3rd Earl), 1521—1572 ; *Henry* (4th Earl), 1572—1593 ; *Ferdinando* (5th Earl), 1593—1594 ; *William I.* (6th Earl), 1610—1627.

DEFINITION.

Militia.—A body of soldiers for home service.

CHAPTER VII. (*continued*).

Part 2.—The Reformation.

The Reformation.—Manx history is almost silent about the great religious movement which is called the Reformation. The monks of Rushen and of the other religious houses were indeed turned out of their monasteries in 1540, their possessions given to others, and the authority of the Pope set aside; but it is probable that the old form of religion lasted for some time longer, and that any changes in it were made very gradually. One happy result of so slow and gradual a change was that in Man there were none of those terrible persecutions which disgraced the reigns of several English sovereigns.

Laws of the Reformed Church.—These laws were not written till the end of the 16th century. Some of the punishments inflicted by them are very curious. For instance, those who said unkind things about their neighbours had to wear a bridle, and to stand while wearing it at the market cross* of the nearest town for several hours on the market day. After the culprit had been exposed to public view for some time, the bridle was taken off, and he had to say three times, "Tongue, thou hast lied."

Another punishment was inflicted by means of the stocks, a wooden machine in which the arms and legs were fastened. Unfortunate people who

* There was formerly a stone cross in the market-place of each of the four towns.

were suspected of being sorcerers or witches were also severely punished under these laws. But if tradition is to be believed, their fate had been much worse in the days of the unreformed Church. It is said that they were either burned alive, or rolled down from the top of the mountain called *Slieau Whallian*, near S. John's, in barrels having spikes inside them, or thrown into the *Curragh Glass*, "Green Bog," a pool near Greeba Mountain. There is, however, no trace of any such punishments in our records, where the penalties usually mentioned are penance and imprisonment. Penance was performed by standing clad in a white sheet, either at the cross on a market day, or in the churchyard during service time. Imprisonment was then a more dreadful punishment than it is now, because the prisoners were confined in a damp, dark, underground vault in Peel Castle, instead of in dry and airy rooms, as at the present day. The worst sins were punished by excommunication, that is, by being deprived of all the privileges of Church membership. An excommunicated person could not even be buried in a churchyard. These laws were put in force by courts presided over by the bishop, the arch-deacon and the vicars-general, and fell into disuse only about a hundred years ago. Such a system was suited to rude and primitive times, but when people became more civilized and independent, they would not submit to it, and so it gradually disappeared.

Puritanical Ideas.—About the time that these laws were written down the Manx people seem to have begun to pick up ideas similar to those of the Puritans in England, and, a little later, we find them declaring that they would have no bishop and pay no tithes to the clergy. For a time, indeed, there was no bishop. Till 1651, this was because Earl James did not

appoint one, and, afterwards, because Man was under the rule of the puritan Lord Fairfax, who did not approve of bishops. In other matters, however, excepting that the Prayer-book was not allowed to be used, the Church was but little interfered with.

DATE.

Vacancy in bishopric, 1644—1660

DEFINITION.

Tithe.—A tenth part; the tenth part of the yearly produce paid to the clergy.

CHAPTER VII. (*continued*).

*Part 3.—The Government.**

The Governor and the Officers.—During the whole of the time that the Stanleys ruled in Man their government was practically a despotism. They delegated most of their power to a governor, and to help him in the executive part of the government, which was then much the most important, they appointed certain officers. The chief of these was the *comptroller*, who had the control of the revenue. The *clerk-of-the-rolls* made entries of accounts and wrote down the laws, decisions of the judges, &c., in the rolls or records. The *receiver* received the revenue and paid salaries, and the *water-bailiff* collected the customs' duties. There was also an *attorney-general* who advised the governor in legal matters and looked after the lord's interests generally. It will be seen from the names of most of these officers—"Household officers" as they were called—that their most important duties were in connexion with the lord's revenue. The Isle of Man was in fact the lord's farm or estate, and the governor and the officers were his bailiffs, who had to manage it for him to the best possible advantage.

The Law Courts.—They had also to preserve order and administer the law. For these purposes they,

* In reading this *Part* reference should be made to the Introduction.

or some of them, were constituted a court, called the "Staff of Government"; and to carry out their orders, they had a *captain* in each town, a *coroner*, with his deputy the *lockman*, in each sheading, and a *moar* in each parish, who collected the lord's rents. But as they were usually Englishmen and therefore ignorant of the Manx laws, they often called in the *deemsters*, who were then elected by the people, and were Manxmen, to help them. When they had to try criminals, they summoned not only the deemsters but the bishop, with his vicars-general, and twenty-four representatives of the people, who were known by the name of *The Keys*, together with a jury.* For a long time this was the only court, except those of the deemsters, who dealt with less important matters, but when the population increased and there was more work to do, the different law courts we have at the present day gradually came into existence.

The Legislature.—Now let us see what the legislative government of the island under the Stanleys was like.

The body which made new laws was usually composed of exactly the same members as the court just mentioned (without the jury), but when it sat as a legislative body it was called the *Tynwald Court*.

You have seen that, during the time of Norse rule, no important decision was come to, or law passed, without, not only the consent of the selected wise men, but that of the whole free people. It is evident that this right had fallen into disuse during the troublous epoch between 1266 and 1405, since the

* The court thus formed, which was the chief criminal court of the island, was afterwards called "The Court of General Gaol Delivery."

deemsters told Sir John Stanley II. that *The Keys*, as the wise men had come to be called—probably from their office of unlocking or explaining the law—could not exist without the lord's consent, and that they could only be called together when he wanted their opinion on a point of law. But nevertheless, the right of the people to have a share in making the laws was not entirely done away with. They were certainly consulted in the second Sir John Stanley's days, when a "Court of all the Commons of Man" passed a law establishing trial by jury,* and when they chose six men out of every sheading to represent their views. For 150 years after this no more new laws were passed, but then a new law had to be considered, and the Keys therefore protested that it was necessary that for this purpose they should be elected by the people and not chosen by the lord. This protest, however, had no effect, since we find that even when a new law had to be made, the Keys were almost always chosen by the governor. Moreover, most of the few new laws took the form of orders given by the lord. The Keys, however, generally made good their claim to have their share in law-making, though they did not gain much by it, because the governors were wont to turn out such of them as would not do what they were told. During the reign of Lord Fairfax, the curious plan of the Keys selecting their own members was adopted. When there was a vacancy they selected two names, and one of these was chosen by the governor. In this way the ancient right of popular election disappeared till it was restored in 1866.

DATES.

Trial by jury established, 1429; Keys began to elect their own members, 1659.

* See p. 53.

CHAPTER VII. (*continued*).

Part 4.—Our Forefathers between 1405 and 1660.

Their Dwellings and Way of Living.—Our knowledge of the life of our forefathers is exceedingly scanty until we come to the fifteenth century; but during that century there were written some descriptions, which are still preserved, of the dwellings and way of living of the people. The houses of the poorest people were very wretched, being mere hovels with walls made of stones and clay, and with roofs thatched with heather or broom. They usually contained one room only, and in this lived pigs and poultry as well as human beings. They had no chimney, and the smoke, which came from a fire made of peat, found its way out by the door or by a hole in the roof. The homes of the farmers and the townspeople were rather better, containing, as a rule, two floors, the upper of which was reached by a ladder placed outside the house. The food of all but the richest people consisted of fish, oatmeal porridge and oat-cake, and their drink of water and buttermilk, with, perhaps, some beer on market days. Wages were at first very low, but their food was much cheaper than it is now. The labourers were very strictly treated. If their masters struck them, they had to submit; if they wandered about without working, they were punished, and they might be taken to serve the lord and the chief officers for even a lower wage than the ordinary one. Neither

they, nor in fact any one else, could leave the island without a licence from the lord. On the other hand, their masters were compelled by law to pay them their wages and to give them food of good quality. Their porridge, for instance, had to be so thick that the pot-stick would stand upright in the centre of the pot, just before dishing the porridge; and the cakes given to them were required to be one-third of an inch thick. Moreover, no Manxman could be arrested without a warrant, except for a very serious crime. But hired labourers were comparatively few in number, because most of the farms were so small that their tenants were able to cultivate them without seeking outside help.

Their Farming.—They grew wheat, rye, barley, oats, hemp and flax, but there were no turnips or potatoes, and probably less than half the land was cultivated. After the harvest was over, all the fences were thrown down so that cattle might graze everywhere. These cattle, which were very small and poor, were kept in the fields all the year round, and the sheep were mainly of the sort called *loghtyn*, with brown wool.

Their Fishing.—Harvesting was mainly done by women, since, about the middle of July, the greater number of the men went off to the herring fishery, which seems then to have been considered of more importance than farming. They were not allowed to fish in the daytime or between Saturday morning and Sunday night, and before they set forth to the fishing they attended a service held on the quay, at which the Vicar of the parish prayed with them for the success of their labours.

Their Trade.—There was but little trade at this time, and it was hedged about with what would appear to us to be very curious regulations. For

instance, if a stranger came to the island with goods to dispose of, he was not allowed to sell them till "four discreet men of the country," appointed by the governor, had arranged the prices at which he was to sell. The chief exports were cattle, sheep, corn, hides, wool, flax, hemp, leather, honey and wax ; with herrings, cod and ling, both fresh and salted. Except the salt fish, these commodities were mainly sent to England, Scotland and Ireland, while the salt fish went to France, Spain, and Portugal. From the last three countries, wine and salt were received in return, and, from the first three, timber, coal, iron, brass, nails, pitch, tar, soap, starch, and resin, and a small quantity of manufactured goods.

Their Manufactures.—The people produced all their food, and possibly nearly all their clothing; their cattle and sheep provided them with meat, milk, and wool, while from their corn and flax they obtained bread, beer, and linen. Beer was usually brewed at home. The women spun both wool and flax, and the yarn was sent to weavers, some of whom were found in every parish. Their shoes, or *carranes*, were made of cow-hide, salted and dried, and laced with thongs of the same material at the top of the foot.

DEFINITION.

Warrant.—A written order giving power to arrest or execute an offender.

CHAPTER VII. (*continued*).

Part 5.—The Great Stanley (1627—1651).

“Oh ! I love well the *Stanlagh* name,
Though Roundies may abhor him,
Through the island, or over the sea,
Or across the Channel with Stanley ;
Come weal, come woe, we'll gather and go,
And live and die with Stanley.”

His Services to the King.—These lines, taken down from the lips of an old Manx woman fifty years ago, show how long the memory of James, the seventh Earl of Derby (*Yn Stanlagh Mooar*, “The Great Stanley,” as he is called in Manx), has been preserved among the people. He, indeed, and his brave wife, the famous Charlotte de la Tremoille, a Frenchwoman, are probably the most striking figures in our history. They lived in the island during the time of the Civil War in England. He was a devoted adherent of King Charles I., for whom he did many important services, not only by raising men to fight for him, but by providing him with arms and ammunition, and giving him large sums of money. The story of his wife's gallant defence of Latham House is probably familiar to you, and, as you will see, the earl himself was fated to lay down his life for the royal cause.

Nature of his Rule in Man.—In 1643 the king ordered him to go to Man, where the people, who were no doubt influenced by what was taking place

in England, threatened to revolt. But his arrival, with English soldiers, soon put a stop to any trouble of this kind. He at once set about making himself popular, and he succeeded. In his own words:—“When first I came among the people, I seemed affable and kind to all, so I offended none. For taking off your hat, a good word, a smile or the like, will cost you nothing, but may gain you much.” Truly, these were wise words. He well knew, however, how to hide the iron hand in the velvet-glove. Never had the Manx people less liberty than under his rule. They enjoyed, indeed, the blessing of peace, but they were heavily taxed and sorely oppressed by the burden of supporting the troops which were quartered upon them, and they had also the more permanent grievance of being deprived of their ancient tenure, or holding, of the land. For all these things, the earl cleverly contrived that they should think his officers to blame, and not himself. But for the benefits that he conferred upon the people, he took care to receive full credit. What, then, were these benefits? Not only did the earl’s residence with his family, and his numerous retinue of cavaliers, who had fled to him for refuge, bring about a much larger circulation of money than usual, but he actively bestirred himself to help the people.

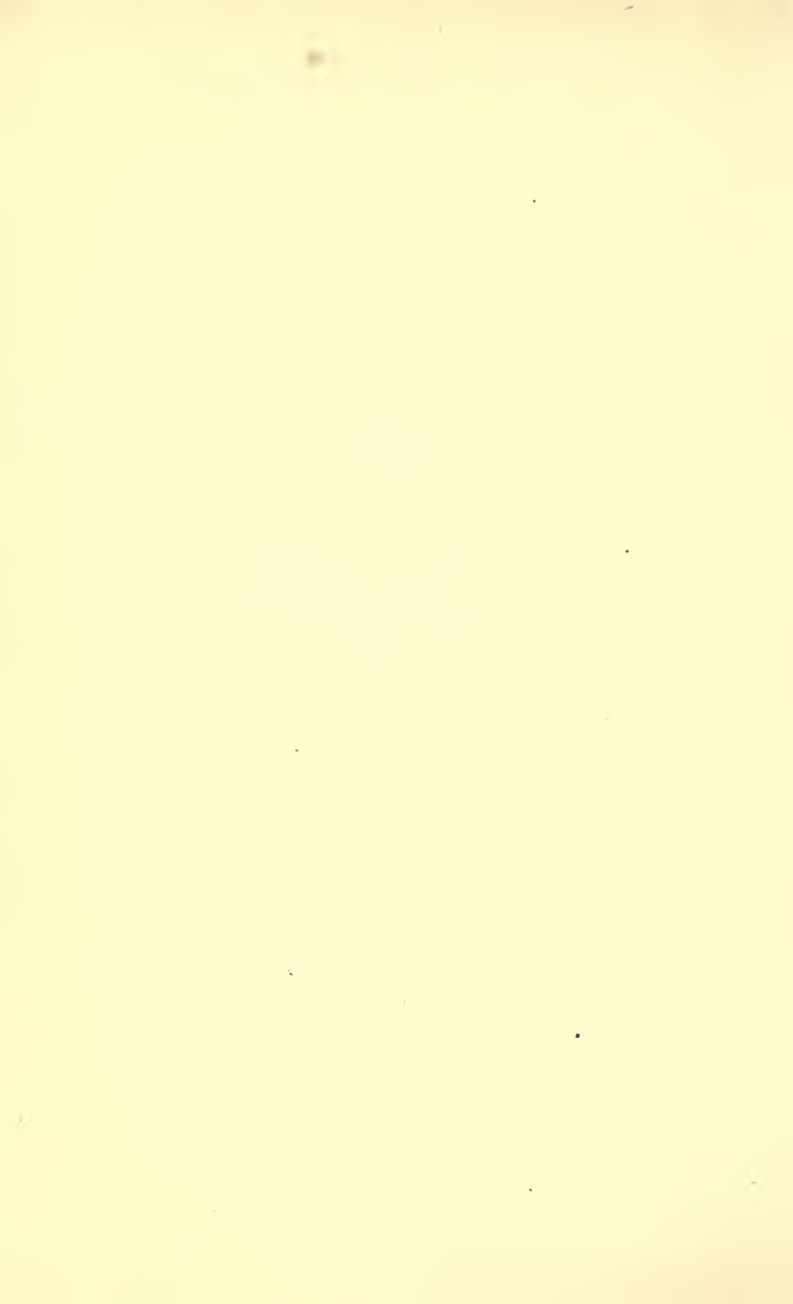
He encourages Trade.—Thus, perceiving that the island would never flourish till it had more trade with other countries, he tried to improve its manufactures by bringing in Englishmen to teach various handicrafts, and to help its farmers by improving the breed of Manx horses. He wore a suit made of native wool, with the object, no doubt, of inducing others to wear clothes of the same material, and he had an idea, although he did not live to carry it out,



LL Jewitt FSA

JAMES, 7TH EARL OF DERBY.

B. 1607; D. 1651.



of encouraging education by establishing a college. But, after all, the welfare of the Manx people was of small importance to him as compared with the success of the royal cause. To this end he not only kept the Manx foot-militia constantly under arms, at great cost both to the country and himself, but he largely increased the horse-militia; and he established a small navy, which had some successful fights against the Parliament's vessels.

Defies the Parliament.—Six months after the death of King Charles I., and three years after almost the whole of England had submitted to the Parliament, Earl James received a summons from General Ireton to surrender the island. To this request he returned the following reply:—"I received your letter with indignation, and with scorn I return you this answer,—that I cannot but wonder whence you should gather any hopes from me that I should, like you, prove treacherous to my sovereign; since you cannot be insensible of my former actings in his late Majesty's service, from which principles of loyalty I am in no whit departed. I scorn your proffers. I disdain your favor. I abhor your treason; and am so far from delivering up this island to your advantage, that I will keep it, to the utmost of my power, to your destruction. Take this for your final answer; and forbear any further solicitations. For, if you trouble me with any more messages on this occasion, I will burn the paper and hang the bearer. This is the immutable resolution, and shall be the undoubted practice of him who accounts it his chiefest glory to be

"His Majesty's most loyal and obedient servant,
"DERBY."

Parliament, which had more important matters to

attend to, made no serious effort to take Man for more than two years later.

His Death.—In August, 1651, the earl left the island with some of his troops, among whom were 300 Manxmen, to join King Charles II., who was marching from Scotland into England. They were defeated in a fight at Wigan, but the earl went on with the remnant of his troops to Worcester, where he met the king and shared in the decisive defeat of the Royalists. He was captured, and confined in Chester Castle, and, after being tried by court-martial, was executed at Bolton.

DATE.

Civil War in England began, 1642.

DEFINITIONS.

To quarter Troops.—To have them supplied with lodgings and food without paying.

Court-martial.—A court consisting of military or naval officers for the trial of military or naval offences.

NOTE.

Sir Walter Scott's novel, "Peveril of the Peak," the scene of which is partly laid in the Isle of Man during this period, should be read.

CHAPTER VII. (*continued*).

Part 6.—Edward and William Christian.

In the days of the seventh earl we find, for the first time since Bishop Donkan, two Manxmen who took a leading part in the government of the island. These were Edward and William Christian.

Edward Christian was the second son of John Christian, Vicar of Maughold. When quite young he went to sea, and, having become the owner as well as captain of a vessel, made a fortune in the East Indian trade. We then find him at the English Court in attendance upon the Duke of Buckingham, through whose influence he obtained the command of a frigate in the Royal Navy. After nine years of this service he returned to Man, where he met Lord Strange (afterwards the seventh Earl of Derby), who was so favourably impressed by him, that he made him governor. He performed his duties faithfully for a time, till he got into trouble for some dealings with pirates and smugglers, and was deprived of his governorship. But he regained his lord's confidence some years later, and was placed in command of the militia. Unhappily, he abused the trust placed in him by encouraging the militia to revolt; however, before their plans were ripe, the earl arrived in the island, and Christian was thrown into prison. At his trial he was charged with having asserted that the House of Keys should be elected by the people, and that the deemsters should be chosen in like

manner. As a matter of fact, both these were old practices which had been abolished by the Stanleys, so that Christian had merely been acting as a patriot in urging their adoption. He was condemned, on these and other charges of treason, to perpetual imprisonment in Peel Castle. Released when the Parliament took the island, he was again imprisoned in Peel Castle for plotting against Chaloner, a governor of the island under Lord Fairfax, and he died there.

William Christian, famous in Manx song under the name of *Illiam Dhone*, "Brown William," was the third son of Ewan Christian of Milntown, one of the deemsters. He held the office of receiver, and the earl had such a high opinion of his trustworthiness, that he left him in command of the militia when he went to England. Soon after this a rumour reached the island that the Parliament had sent a force to capture it, and that the Countess of Derby, who was then ruling in the name of her husband, had arranged terms with the leader of this force. Christian consequently called a meeting of the people at his house of Ronaldsway, where eight hundred of them took an oath to oppose the countess till she had redressed their grievances, and it is probable that, at the same time, their leaders came to an agreement to anticipate the countess by themselves surrendering the island. The militia then proceeded to capture all the forts (except Rushen and Peel, which they failed to take), so that their leaders were able, on the arrival of the Parliamentary troops under Colonel Duckenfield, to surrender the island to him; and they did so, on condition that the Manx should enjoy their laws and liberties as formerly. A few days later the countess gave up Castle Rushen.

The island was then, for a brief period, under

the rule of the Parliament, which sent for William Christian and his brother, Deemster John Christian, described as "two of the ablest and honestest gentlemen in the island," to give the Council of State an account of the Manx laws.

Thomas, Lord Fairfax, to whom the island had been presented by the Parliament, then took possession of it as its lord. Christian acted as governor under him for a year or two, and he continued to be receiver till Chaloner, who succeeded him as governor, deprived him of that office for reasons which have never been satisfactorily explained; he then left the island. When he returned to it, after the Restoration, he was brought to trial for his rebellion against the countess ten years before. Care had been taken to turn all Christian's friends out of the court which tried him, so that it need not surprise us that he was declared to be guilty. He was sentenced to be shot, and this sentence was carried out at Hango Hill, near Castletown. Christian had been, no doubt, guilty of treason against his lord; nevertheless, there is much to be said in his favour. It is true that he had sworn allegiance to the countess; but he recognized the folly of resistance; further, he probably had good reason to believe that her surrender to the Parliament would carry with it no sort of security for the rights and liberties of her subjects, which he, by seizing the power at a critical moment, succeeded in obtaining. Manxmen, indeed, have always condoned his faults in consideration of his services. They believe him to have been a true patriot, and they consider the sentence against him a crime, as expressed in the words of the ballad:—

"Thy murder, Brown William, fills Mona with woe!"

His dying speech has been paraphrased in the following lines :—

“ Mourn not for me, my people, that I die,
 For I stand innocent of any crime
 Against the Countess and my loyalty.
 Unjustly tried, I meet my death to-day
 In patience ; freely offering myself
 In sacrifice for those I love so well.
 So be ye patient, too, but hold my name,
 When I am gone, in kindly memory ;
 And think of me as one that did not fear
 To give his life to gain your liberty.
 Mourn not for me, for I shall be at rest :
 Of late my days have passed in misery,
 Knowing no place where I might lay my head ;
 But now secure in God’s forgiving grace,
 All persecution will be passed away.
 So I at last may find the peace I crave,
 For though He kill me—yet I trust in Him.
 Let there be no more risings in the Isle ;
 But act as loyal lieges, and obey
 Your rulers in all just commands, and be
 Loyal to one another in your homes.
 What I have said and proved in my defence
 To show my guiltlessness, they may suppress ;
 But ye who know me know I do not lie,
 And I assert that I am innocent.
 Farewell, my people ! May God’s blessing light
 Upon you and your homes ! May He forgive
 Those who have injured me and wrought my doom,
 As I forgive them ! ”

W. E. WINDUS.

REIGN.

Thomas, Lord Fairfax, 1652—1660.

DATES.

Edward Christian, made governor, 1628 ; in command of the militia, 1643 ; died, 1661.

William Christian, born, 1608 ; died, 1663 ; receiver, 1648—1659.

Parliament took possession of the island, November, 1651.

DEFINITION.

Council of State.—Forty-one members selected from the House of Commons who had full executive power.

CHAPTER VII. (*continued*).

Part 7.—The Last Stanleys (1660—1736).

“Oft at the Ross with Yawkins and with Dowell,
And Manxmen gabbling from the Manor hole,
What noggins have I drunk of smuggled rum,
Just from the little Isle of ‘Three Legs’ come.”

See “Guy Mannering,” SIR W. SCOTT.

Manx and English Restoration compared.—Like the English Charles II., the Lord of Man, Charles, the eighth Earl of Derby, was restored to his kingdom in 1660. But the state of affairs Earl Charles had to deal with was very different from that which confronted King Charles. In England, the whole system of government had been altered by the Commonwealth; in Man, under the rule of Lord Fairfax, everything had gone on almost exactly as before. Thus it is not surprising to find that the Restoration in Man was marked by few changes, and that there was no outburst of disorder and irreligion as in England. Indeed the Church drew the bonds of its discipline tighter than ever, and increased its power over the people.

Isaac Barrow.—The chief mover in this, as in other matters relating to the island, was Isaac Barrow, who held the offices of both bishop and governor, and thus united practically all authority in his own person. Fortunately he was a good as well as an able man, and he used his authority for the benefit of the island. His first care was to

increase the incomes of the clergy, which were wretchedly small. For this purpose, he raised a sum of money in England, with which he bought back from the lord the share of the tithes of which the Manx monasteries had been deprived at the Reformation,* and he also, by his influence with King Charles II., obtained a grant of £100 a year towards the maintenance of the clergy, which was called the "Royal Bounty." His next care was for education. He established a school in every parish, and gave two farms near Castletown, the rents of which were to be applied to the support of a school, called the Academic School, which many years afterwards became King William's College. The only blot upon his career was his persecution of a few poor Quakers.

Earl Charles was succeeded by his son, Earl William, who was then a boy. When he grew up, he began to take an interest in the island, especially in its manufactures and trade.

Smuggling.—Trade certainly did increase in his time, but chiefly in the dishonest form of smuggling, which was carried on in the following manner. Large quantities of foreign goods were shipped to Manx ports, and the Manx duties, which were very small, were paid on them.

They were then secretly conveyed to Great Britain, and landed there without paying duty. In this way very large profits were made. Such a state of affairs led Parliament, after the Union with Scotland, to consider whether it would not be better to make the Manx duties as high as the British. Alarmed by this, the Keys sent some of their number to London to lay their views before the House of Commons, and they promised that, if Great

* This share was rather more than one-fourth of the whole.

Britain would import certain Manx products duty free, they would undertake that all persons shipping foreign goods from the Isle of Man to Great Britain and Ireland should pay the duties on them. An Act of Tynwald was passed to confirm this arrangement; but since Parliament did not perform its part of the bargain, the Act was repealed, and smuggling went on as before. In consequence of the serious loss which this unlawful trade caused to the English revenue, an Imperial Act was passed in 1726 to enable the English Government to purchase the Isle of Man; it was not, however, put in force till 1765.

Even after the English Government had gained control over the island, the Manx smugglers proved so skilful and cunning that their trade, though less extensive than formerly, still continued to be a profitable one, and, indeed, did not finally cease till well on into the nineteenth century.

Earl William was succeeded by his brother, James, the tenth earl, the last lord of the House of Stanley who ruled over Man. I will tell you about his connexion with the Manx *Magna Carta*, with the House of Keys, and with Bishop Wilson, in the next two *Parts*.

REIGNS.

Charles (8th Earl), 1660—1672; *William II.* (9th Earl), 1672—1702; *James II.* (10th Earl), 1702—1736.

DATES.

Isaac Barrow, governor and bishop, 1664—1671.

Union of England and Scotland, 1707.

Act of Tynwald (Customs Act) passed, 1711; repealed, 1714.

King William's College founded, 1833.

CHAPTER VII. (*continued*).

Part 8.—The Manx Magna Carta and Bill of Rights.

“For Freedom’s battle once begun,
Though baffled oft is ever won.”

BYRON.

The whole of the land in Man belonged to the Stanleys. A small part of it was granted by them to the barons,* on condition of their doing fealty; and all the rest of it was occupied by tenants who paid rent.

The Position of the Tenants.—The tenants could only keep their farms for one year without making a fresh agreement; but if they paid their rents, they were not likely to be turned out, especially as the lord had often a difficulty in getting as many tenants as he wanted. They therefore gradually came to think that their farms were their own, and a practice sprang up of selling them to others without the lord’s leave. On such occasions the seller of the land handed over a piece of straw to the buyer, in the presence of a judge, and of a jury, called the setting, or letting, quest. The judge then entered in a book a record of the fact that the straw had been handed over. The buyer held his land by the possession of the straw, and this tenure was called “the tenure of the straw.” When the seventh Earl of Derby came to the island, he tried to put an

* See p. 32.

end to this tenure ; he told the tenants that under it they might be put out of their farms at any time, but that if they took leases, they were sure of keeping them during their lives and that of their children. Nevertheless, most of the people still clung to their old tenure. Finding, then, that he could not persuade them in this way, he bribed some of his officers and of the chief among the people to take leases, in the hope that the other tenants would follow the example of their leaders. This scheme had some effect, but still was not completely successful. After the Restoration, the eighth earl, who was constantly quarrelling with the "Keys" about this and other matters, told them plainly that he claimed the right to deprive any one of his land, when his lease came to an end. This threat, combined with the attractions of fishing, and of smuggling, which began about that time, and the fact that farming was then very unprofitable, induced many of the tenants to leave their farms. This was a serious matter for the lord because he got much less rent. William, the ninth earl, tried to come to terms with the tenants but did not succeed, and nothing was done till 1704, when a bargain, which was made between James, the tenth earl, and Bishop Wilson, with three members of the Keys—Ewan Christian of Milntown, Ewan Christian of Lewaigue, and John Stevenson of Balladoole—was agreed to by the Tynwald Court.

The Act of Settlement.—The Act which was passed to confirm this agreement is called the "Act of Settlement." It secured the tenants in possession of their farms for ever, on condition of the payment of a small yearly rent which is still known as "lord's rent"; this rent was then fixed at an amount which might never be altered, while a small additional charge was to be made whenever a farm was

either sold or descended to children. So secure is their holding that the tenants are now called land-owners.

From the great importance of this Act to the Manx people it has been called their *Magna Carta*. As time went on, and the value of their farms increased, the rent payable to the lord became so small in proportion as to be almost nominal.

The new land-owners were thus enabled, in their turn, to let their farms to tenants.

The Commons.—Another land trouble, which arose a little later, was about the commons, or mountain lands. These lands, though belonging to the lord, had been used by the people for grazing, cutting turf, and other purposes. During the eighteenth century, however, the lords gradually began to sell portions of the commons which, when fences were made round them, were called “intacks,” or “intakes,” as the word means. The question was finally settled by the equal division of the commons between the Crown and the land-owners; and the rent from the land-owners’ part is devoted to the payment of their lord’s rent once every three years.

Political Position.—But there were causes of complaint other than those connected with the land. After the passing of the Act of Settlement, though the people ceased to be serfs, they continued to be deprived of any share in the government. They might be fined, punished, and imprisoned, without being tried by jury, and their money might be extorted from them by the governor and officers. The self-election of the Keys had been put an end to at the Restoration, after which they were chosen by the governor, and were turned out by him, if they did not do as he ordered them. The Keys complained, again and again, about this and other

matters, but though Lord Derby made many promises, he did nothing. An appeal to the English Crown produced no effect, and it was not till after the accession of the first of the Atholl rulers that their grievances and those of the people were considered.

Bill of Rights.—It was then that the Acts were passed which have been called the *Manx Bill of Rights*, after the great English Bill of that name passed in the reign of William and Mary. By these Acts the right of the Keys to share in fixing the customs duties was confirmed. No criminal could be punished without the verdict of a jury, and the more severe of the spiritual laws were done away with. In a word, despotic government was replaced by oligarchical government.* The Keys, who resumed their mode of self-election, were never again turned out by the governor, and they began to take an important part in the government of the country.

DATES.

Act of Settlement passed, 1704; Manx "Bill of Rights," 1736; Commons Question settled, 1864.

DEFINITIONS.

To do fealty.—To take an oath to be faithful to a superior lord of whom land is held.

Spiritual laws.—Laws enforced by the Church.

* See INTRODUCTION,

CHAPTER VII. (*continued*).

Part 9.—Bishop Wilson.

“To think on Bishop Wilson with veneration is only to agree with the whole Christian world,” says Dr. Johnson. Nor is there any name so dear to Manxmen as that of Thomas Wilson, because, during the fifty-seven years he was bishop, his heart and hand were set to do their utmost in everything that related to the welfare of the island and its people.

He came to the Isle of Man at a time when the people were in great distress, owing to the troubles about the land, and when their hitherto simple and uneventful lives were beginning to be affected by the exciting and demoralizing trade of smuggling. They were, therefore, disposed to rebel against the discipline of the Church; and yet the bishop was able, for nearly forty years, to prevent most of them from rebelling. What a proof this affords of his influence over them!

His “Discipline.”—Good and kind as he was, he never shrank from enforcing this discipline, even in ways, such as are referred to in *Part 2* of this chapter, which appear to us, in these days, to be cruel and unjust, if he thought that by so doing he could turn people from their sins.

I have now to tell you how quarrels rose between him and the governor, who, as well as his officers, greatly disliked the discipline.

The oath of office taken by our bishops contains words which pledge them to maintain and defend the ancient laws and customs of the isle, and so Bishop Wilson, when he thought that the governor and officers were doing anything contrary to these laws and customs, did not hesitate to rebuke them. They consequently not only opposed his administration of the discipline, but fined him for interfering with them, and since he refused to pay the fine, they imprisoned him in Castle Rushen. For more than two months he was kept there, in a dark and damp cell, till he was released by order of King George I., and the sentence against him was reversed by the Privy Council.

The governors continued to oppose his discipline till the coming of James, Duke of Atholl, who took the wiser course of inducing the Tynwald Court to do away with the most severe of the Church's laws.

But Bishop Wilson benefited the Manx Church in many ways which, unlike the discipline, were generally acceptable.

He promotes Education.—Foremost among them was the promotion of education. Before his time the clergy were, as a rule, the only schoolmasters, and since they could spare but little time from their other duties for teaching, the education of the children suffered. The good bishop appointed masters and mistresses, who had to give their whole time to teaching; he established grammar schools in the towns; and he also founded a library in every parish.

Another way in which he did good was by providing religious books in the Manx language. You know that, in those days, very few of the people could speak or read anything but Manx, so that English books were of no use to them.



BISHOP THOMAS WILSON. B 1663; D. 1755.

He builds Churches.—When he first came to the island most of the Manx churches were in ruins, but before his death he had rebuilt or restored them; we give a picture of one of the most interesting of these churches.

Some of his other Good Deeds.—This excellent man did not confine his work to the Manx Church. You have already seen how he thought himself bound to work for the Manx State also.

A notable instance of this is the part he took in obtaining the *Act of Settlement*, and, on many other occasions, he helped the Keys in their struggles for liberty. He also took a deep interest in the industries of the people. Himself the son of a farmer, he had a competent knowledge of farming, which was then in a very backward state in the island. So well did he manage his own estate at Bishop's Court that many of the farmers came to take a pattern from it, more especially when they found that, during the terrible famine between 1739 and 1741, he was able to produce good crops, though theirs had failed. This was a time of great suffering, which he did much to diminish, either by giving corn to the poor for nothing, or by selling it to them at half cost.

His interest in the fishing is shown by the encouragement which he gave to the good old custom of praying with the fishermen before they set out to their work, and by his provision of a special service for the use of the clergy at such times. It is to him, too, that we owe the beautiful petition in the Litany, "That it may please Thee to restore and continue to us the blessings of the seas."

It is impossible in this brief account to mention all that Bishop Wilson did for the Isle of Man, which he would not leave, though he might have had a much more important bishopric in England.

His Charity.—I must, however, say a word or two about the greatest of all his virtues, that of charity. He began by giving a tenth, then a fifth, afterwards a third, and, finally, half of his income to the poor. The following story, among others, is told to show how kind-hearted he was: He had ordered a cloak from his tailor, which he wished made with only one button to fasten it. "But, my lord," said the tailor, "what would become of the poor button-makers and their families, if everyone thought as you do—why they would be starved outright." "Do you say so, John," replied the bishop; "well, then, button it all over."

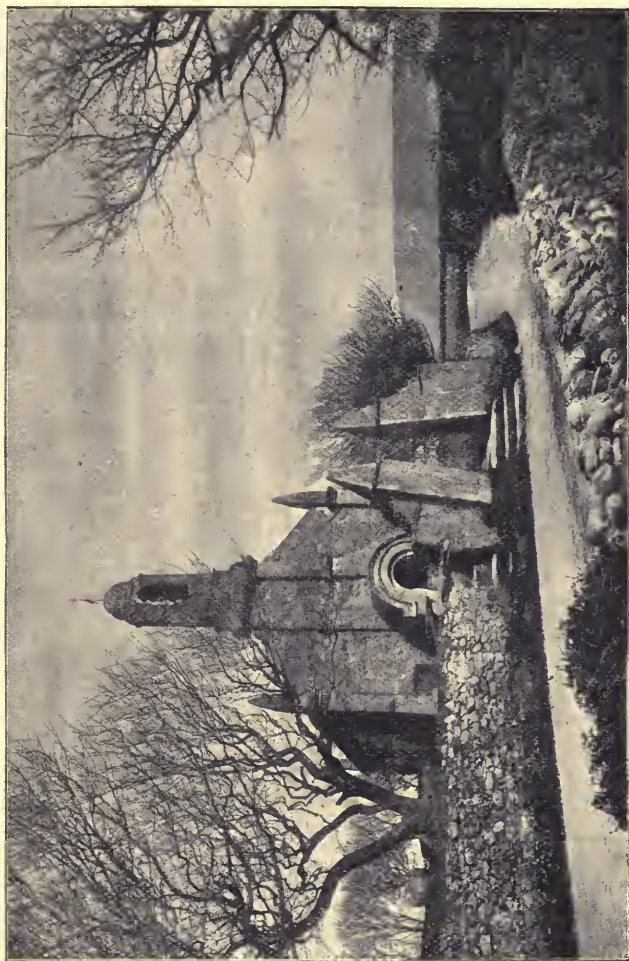
He died at Bishop's Court, and was buried in Kirk Michael churchyard, where the following words may be read on his tombstone:—

"Sleeping in Jesus, here lieth the body of Thomas Wilson, D.D., Lord Bishop of this Isle, who died March 7th, 1755. Aged 93, and in the 58th year of his consecration.

"This monument was erected by his son, Thomas Wilson, D.D., a native of this parish, who, in obedience to the commands of his father, declines giving him the character he so justly deserved. Let this Island speak the rest!"

DATES.

Thomas Wilson, bishop, 1698—1755; imprisoned in Castle Rushen, 1722.



BALLAUGH OLD CHURCH.

CHAPTER VII. (*continued*).

Part 10.—John Stevenson and William Walker.

John Stevenson.—The name of John Stevenson, Speaker of the House of Keys, should ever be remembered by Manxmen with respect, because he was the leader of the Keys in their patriotic struggle against the despotism of the tenth Earl of Derby. We have seen that he was one of those who made the arrangement which resulted in the Act of Settlement. But his next efforts for the good of the people were not successful. In vain did he appeal to Lord Derby against the arbitrary conduct of his servants, the governor and officers, which I have described in *Part 8*. Lord Derby's answer was to have him tried as a criminal and imprisoned in Castle Rushen; and equally vain, as we have seen, was the appeal to King George I., which was suggested by him, to compel Lord Derby to redress the grievances of the people and of the Keys. After Lord Derby's death, however, the cause for which Stevenson had been struggling triumphed, and we find his name at the head of the Keys who signed the *Bill of Rights*.

William Walker, Rector of Ballaugh and vicar-general, rose from a humble position by his diligence and good conduct. When twelve or thirteen years of age, he was a servant in the household of the John Stevenson I have just been telling you about. One day, in harvest time, he was driving one of the

sledges, or carts without wheels, then in use, and, at the same time, reading a book. The horse, taking advantage of this, slipped the halter off his neck and ran away, passing before the windows of the house. Mr. Stevenson, standing at one of the windows, saw what had happened, and ran out to stop the horse. When he got up to the cart, he saw that the little reader still had his book in his hand. This fact seemed to the master to mark the character of the boy; and therefore, instead of scolding him for his neglect, he said to him: "Since thou art so fond of reading, thou shalt have enough of it." Accordingly, the next day, he sent him to the Academic School at Castletown, where he made such rapid progress that he passed all his examinations and was ordained as a clergyman when only twenty-one years old. He became Bishop Wilson's most devoted friend, and entered warmly into all his plans for the benefit of the Church. They were imprisoned in Castle Rushen together for nine weeks, during which time Walker and the other vicar-general, Curghey, translated part of the New Testament into Manx. He afterwards went to London in connexion with the lawsuit which arose out of this imprisonment. When there he met the Archbishop of Canterbury, who was so struck by his goodness and ability that he conferred the degree of LL.D. upon him. It is pleasant to learn that the honours he received did not in any way spoil the simplicity of his character. This was shown by the fact that when he saw his mother in the crowd that came to welcome him on Ramsey beach, on his return from London, he at once fell upon his knees to receive her blessing.

Bishop Wilson, who preached his funeral sermon, spoke of him as a most faithful, tender pastor of the

flock committed to his care, as a dutiful son, a just magistrate, and unbounded in his charities and his hospitality.

DATES.

John Stevenson, born, 1659 ; died, 1737.

William Walker, born, 1679 ; died, 1729.

DEFINITION.

LL.D. means Doctor of Laws.

CHAPTER VIII.

THE HOUSE OF ATHOLL.

Part I.—The Revestment.

“All the babes unborn will rue the day,
That the Isle of Man was sold away;
For there’s ne’er an old wife that loves a dram,
But what will lament for the Isle of Man.”

The Sale of the Island.—On the death of the tenth Earl of Derby, the Sovereignty of Man passed to James Murray, the second Duke of Atholl, who was descended from the seventh Earl of Derby’s third daughter.

The brief rule of the Atholl family is connected in the minds of Manx people with the sale of the island, and the consequent suppression of smuggling, which are referred to in the foregoing lines. But the name of the first Atholl Lord of Man is also connected with Acts of Tynwald, which did much to secure the liberty and better government of the Manx people. He was succeeded by his daughter, Charlotte, and her husband, John, who became Duke and Duchess of Atholl and Lord and Lady of Man.

For some time past, the Imperial Government had been determined to put an end to the smuggling because of the great harm it had done to English trade. They had hitherto failed in their attempts to do so, owing to their not having control over the island. They therefore sought to obtain this control

by buying the sovereign rights of the duke and duchess. The duke, however, was very unwilling to part with them, and he did not yield till he had received a hint that steps would be taken to compel him. The arrangement which was come to between the Government and the duke was confirmed by an Act called the *Revesting Act*, which restored to the King of England the sovereignty of Man, which had been granted by King Henry IV. to Sir John Stanley, 360 years before.

Thus the Dukes of Atholl ceased to be the sovereign rulers of the island, though they continued to be its manorial lords, and they retained the right of appointing the bishop and most of the clergy.

On the 11th of July, 1765, the flag with the Manx arms was hauled down from the flagstaff of Castle Rushen, and the standard of Great Britain was hoisted in its place; while His Majesty King George III. was proclaimed King of Man.

So ends the history of our island as a distinct, though dependent, kingdom.

Results of this Sale.—Unsatisfactory as the bargain thus made was to the Atholl family, it was still more unsatisfactory to the Manx people, who had been in no way consulted about it. Let us see how this was. To begin with, the Tynwald Court lost its share in the control of the revenue; and it was enacted that, after paying the expenses of the government, and setting aside a certain sum for the purpose of encouraging, improving and regulating the trade, manufactures and fisheries of the island, the whole balance of the revenue should be at the disposal of the Imperial Parliament. There was, however, a provision that any money that was left, when the charges mentioned were paid, was to be placed to a separate account, an arrangement which very

naturally led the Manx people to suppose that it was to be kept for their use. But you will see that the English Government viewed the question differently. The Imperial Parliament also took over the management of the harbours. Thus was the authority of the Tynwald Court almost destroyed. One immediate result of these changes was greatly to alarm the smugglers and the merchants who did business with them. Large quantities of goods, which they had intended to smuggle, were hidden in different parts of the country, and bands of armed coastguards went about searching for them. Riots and tumults resulted, and the country was reduced to such a state of distress that many of the land-owners, fearing that the prosperity of the island had departed for ever, sold their farms for next to nothing.

This state of things continued for some years, without any great improvement. The lords, whose reign had now come to an end, were certainly not model rulers. Their policy may often have been tyrannical, or unwise, or influenced by motives of self-interest. But at any rate most of them had, to a greater or less extent, taken a personal share in the government of the island, and had interested themselves in the well-being of its inhabitants. When their place at the head of the Manx State was taken by the King of England, the whole direction of affairs was handed over to distant officials who regarded the island as a nest of smugglers, from which it was their duty to get as much revenue as possible, but for which they were not bound to do anything in return. Consequently, trade and agriculture suffered, and the harbours and public buildings fell into decay.

REIGNS.

James III. (2nd Duke of Atholl), 1736—1764; *John III.* (3rd Duke) and *Charlotte*, 1764—1765.

DEFINITION.

Enacted.—Made into a law; commanded by an *act* of a legislative body.

NOTE.

The sovereignty of the island was purchased for £46,000, and £24,000 was paid to the duke for the customs duties, which really belonged to the Manx people. The duke and duchess also received an annuity of £1,740 a year.

CHAPTER VIII. (*continued*).

Part 2.—The Manx Bible.

“The Sacred Book
Assumes the accent of our native tongue.”

WORDSWORTH.

It is difficult to believe that, till the Gospel of S. Matthew was published, the Manx people were without any part of the Bible in their native tongue. The Gospels of S. Mark, S. Luke, and S. John, and the Acts of the Apostles had also been translated in Bishop Wilson's time, but not published.

Bishop Hildesley.—When his successor, Bishop Mark Hildesley, was appointed, he saw how important it was that this want should be supplied. He therefore promptly divided the task of translating the Bible among the clergy, and while this great work was going on, he also got some of them to translate the Prayer-book and other religious books, which the people eagerly and thankfully received. Funds for the expenses of publication were obtained from the *Society for Promoting Christian Knowledge* and from some charitable friends of the bishop in England. The arduous work of correcting and copying the various translations of the Bible was carried out by the Rev. Philip Moore and his pupil, John, afterwards Dr. Kelly.

On one occasion, when John Kelly was taking part of the manuscript to Whitehaven, to be printed, he was shipwrecked in a storm. His one thought was for his precious charge, which he held up above the water for five hours, till he was rescued.

The Manx translation of the Bible is a very good one, and we owe a debt of gratitude to the clergy who made it.

The Methodists.—Just at the time that the Bible was placed in the hands of the Manx people, Wesleyan preachers began to come over to the island, and John Wesley himself arrived in 1777. Wesley was much pleased with the people, whom he described as being “loving and simple-hearted.” His efforts and those of his disciples, assisted by the possession of the Manx Bible, brought about a religious revival which was greatly needed. The influence of the Church over the people had begun to fail during the old age of Bishop Wilson, and this process had continued, notwithstanding the earnest efforts of Bishop Hildesley. At first, the unworthy successors of this good bishop persecuted the Methodists, as the followers of John Wesley were called. But this persecution soon ceased, and both Church people and Methodists worked together in a friendly way for many years.

It was during this period that most of the religious songs, called *carvals* or carols, some of which you have perhaps heard sung, were written.

Sunday Schools.—Another sign of renewed religious activity was the introduction of the system of Sunday Schools. The pious Hugh Stowell started such a school in his parish of Lonan. From Lonan the system quickly spread to other parishes, and was also eagerly adopted by the Methodists who had, however, about this time, begun to separate from the Church.

DATES.

Gospel of S. Matthew printed, 1748; *Prayer-book* (1st edition), 1765; *Bible* (1st edition), 1775.

Mark Hildesley, bishop, 1755—1772.

Sunday Schools first started, 1808.

CHAPTER VIII. (*continued*).

Part 3.—The Fourth Duke.

Though the third duke and his wife complained that the English Government had not paid them enough for their sovereignty, and that the Manx people had encroached on their rights, they made no effort to obtain any redress. Their son, John, on the contrary, when he succeeded to the dukedom, at once showed that he was determined not to sacrifice the smallest part of what he considered to belong to him.

Fourth Duke appointed Governor.—The history of his struggles with the Manx people on the one hand, and the English Government on the other, before he became governor, would not interest you. It is, therefore, sufficient to state that the English Government, which felt, perhaps, that it had not managed the island well, appointed him to that office in 1793, hoping that, in this way, they would both stop his complaints and reconcile the Manx to English rule. They were, however, entirely mistaken about the first point, and partly, about the second. The duke, who had thus been placed almost in the position of the ancient lords, since he practically had the appointment to all public offices in the island, and was able to prevent the passing of any laws which he did not like, used his power to urge his claim against the English Government for more money with greater vigour than ever, and at last he

succeeded in obtaining £3,000 a year. It is possible that the Atholl family would have continued to be the owners of the island, if the fourth duke could have agreed with its people. But this was very far from being the case.

He quarrels with the Keys and the People.—He was constantly quarrelling with the House of Keys. On one occasion, he told them that “they were no more Representatives of the people of Man, than of the people of Peru.” There was a certain amount of truth in this gibe, because, owing to the self-elective system of the Keys, the people had no control over them, and it is therefore not surprising to find that the Keys disregarded the people’s interests when they came into collision with their own. For instance, the Keys, who were, for the most part, landowners, wanted to keep up the price of corn, and therefore, even when the poor were starving, they tried to stop foreign corn being brought into the island. With his Council also the duke was often at variance. The people, however, were for a time well disposed towards him, because he pleased them by using his influence with the Government to stop the press-gangs from taking Manx fishermen to serve in the navy, and by his opposition to the Keys, who were then much disliked, on the question of the importation of corn. But after a time, various circumstances arose which made even the people turn against him. They objected to his appointing Scotsmen, instead of Manxmen, to paid offices in the island; and they resented his action in supporting his nephew, Bishop Murray, in levying a tithe on turnips and potatoes. This proceeding led to such a determined opposition that it had to be given up. Thus nearly every Manxman had turned against the duke, and the English Government saw

how necessary it was that his connexion with the island should cease.

Sells his remaining Rights.—They therefore offered to purchase his remaining rights here, and, after lengthy negotiations, he accepted the sum of £417,000 for them.* This was far too much; but the island has prospered so greatly since 1829, when the duke left it, that the bargain has turned out a very good one for the English Government, which has not only got back all the money it paid him, but has received good interest as well.

DATES.

John (4th Duke of Atholl), *manorial lord*, 1774—1829; *governor*, 1793—1829.

* *I.e.*, annuity (see p. 101), rents, commons, tithes, ecclesiastical patronage, &c. (see also pp. 95 and 97).

CHAPTER VIII. (*continued*).

Part 4.—Manx Soldiers and Sailors.

After the Revestment the ancient militia ceased to be called out for drill, though some of the militiamen were made use of as watchmen to give warning of the approach of an enemy; and the place of the lord's garrison soldiers was taken by an English regiment. But when England was at war, not only with her American Colonies, but with France and Spain as well, she was so hard pressed by her foes that she withdrew this regiment and allowed a regiment of Manx Fencibles to be formed in its place. This Fencible regiment, which is said to have covered more ground than any other regiment in the British Army, because the men composing it had such broad shoulders, served in the Isle of Man, in England, and in Ireland during the Rebellion. There were also several companies of Manx Volunteers; and we find, both during the war first mentioned and during the gigantic struggle with France, which lasted for twenty-two years, almost without cessation, a very large number of Manxmen in the Royal Navy, and a smaller, but by no means insignificant, number in the Army. Indeed, it is probable that the Isle of Man had more men in the Navy, in proportion to its population, than any other part of the Empire. I can only tell you about very few of these gallant Manxmen.

You must all have heard of *Captain John Quilliam*, the son of a farmer at the south of the island. He first came into notice at the battle of Camperdown, when Admiral Duncan made him a lieutenant. At the battle of Copenhagen he was in a frigate of such a light draught of water that she was able to get



CAPTAIN QUILLIAM, R.N. B. 1771; D. 1829.

close under the batteries. Here she was exposed to such a tremendous fire that all the officers senior to Quilliam were killed, so that he was left in command. Soon afterwards, Lord Nelson came on board and asked Quilliam how he was getting on; and it is said that Quilliam—too busy to attend even to his admiral—replied by the single word “middlin’,” and did not for a moment pause in

his arduous task. Nelson was so pleased, not only by his pluck and coolness, but by the independence of his character, that he took an early opportunity of appointing him first lieutenant on his own ship, the *Victory*. It was this vessel which he helped to steer into action at the glorious battle of Trafalgar.

Captain William Kelly received special mention for his bravery at the capture of Cape Town, and *Lieutenant Philip Cosnahan* greatly distinguished himself in the celebrated action between the *Shannon* and the American frigate *Chesapeake*.

Nor was the gallantry of Manxmen at sea confined to those who served in the Royal Navy; for, in those days, the merchant (or trading) vessels were armed, and many brave deeds are recorded of Manx merchant captains. The exploits of two of them may be mentioned here.

Captain Thomas Moore, of the *Fame*, actually defeated no less than five French privateers. As soon as he saw them, he sailed towards them, and, reserving his fire till he was within pistol range, he fired shot after shot into the largest until she struck. Without stopping to send any of his men on board of her, he then engaged the second ship, and took her also after a brief resistance. An officer and seven men were placed in this prize, and were ordered to watch the first ship till the *Fame* returned from chasing the three remaining vessels which were crowding sail to get away. Moore overhauled two of them, and forced them both to strike.

Captain Hugh Crowe fought several actions. The most famous of them was when he fought in the *May*, of twenty-eight guns, against two English sloops of war, the *Dart*, of thirty guns, and the

Wolverine, of eighteen guns. Mistaking them for French privateers, he engaged them from ten in the evening till daylight. Considering the greatly superior force of the men-of-war, this was a truly remarkable feat.

The most distinguished Manxman in the Army at this time was *Colonel Mark Wilks*. His earliest service was in India, where he fought under Lords Cornwallis and Wellesley, and where he afterwards held the very important position of Resident at the Court of the native prince of the great country called Mysore. He then received the appointment of Governor of St. Helena, and he was there when Napoleon I. was sent to that island after his defeat at Waterloo.

DATES.

Wars.—*With the American Colonies*, 1775—1783; *with France*, 1779—1783; 1793—1802; 1803—1815; *Irish Rebellion*, 1798.

Battles.—*Camperdown*, 1797; *Copenhagen*, 1801; *Trafalgar*, 1805; *Waterloo*, 1815.

DEFINITIONS.

Fencibles.—Soldiers of the regular army enlisted to serve in the United Kingdom, the Channel Islands, and the Isle of Man.

Resident.—Adviser and controller.

CHAPTER VIII. (*continued*).

Part 5.—The People.

A.—THEIR WAGES, HOUSES, CLOTHING, &c.

The chief matters of interest between the Restoration and the accession of the Atholls are the struggles about the land and the revenue, and the rise of smuggling, so that, as I have already told you about these, I will put what little there is left to say about the people at that time into this *Part*.

Wages.—You have seen how badly off the farmers were during the period just before the Act of Settlement. The poor labourers were in an even worse position, since their wages had been kept by law at the same level as they were many years before, though the cost of food had greatly increased. But when the smuggling began, it was soon found that it was impossible to keep wages down in this way, or to prevent the labourers leaving the island to seek work elsewhere. The farmers, therefore, fearing that they would lose them altogether, had to give way and raise their wages.

Houses.—Some idea of what the houses, not only of the labourers, but of the people generally, were like, may be gathered from the fact that, at the end of the seventeenth century, there were very few chimneys, even in the towns; and the almost complete absence, half a century later, of knives, forks,

and spoons shows the primitive way in which the people lived. At the end of the eighteenth century many of the cottages in the country were scarcely better than they had been three hundred years before. It was not till towards the very end of this period that such cottages began to be replaced by brick or stone houses, with roofs of slate.

Dress.—It will, perhaps, interest you to know how our ancestors of eighty years ago were dressed. The men wore a coat, like a modern “dress-coat,” and knee-breeches or trousers. These garments were made of wool from the native sheep, which was left the natural brown-colour, or dyed blue, and their stockings were also dyed blue.

On their feet they wore *carranes* or sandals, made of raw hide, and on their heads they had tall felt hats, most of which were made at Ballasalla. The women wore petticoats of linsey-woolsey, usually dyed either red or blue. Over this they had a loose jacket, with a broad collar, called a “bedgown,” generally made of linen and dyed some bright colour, which was drawn in at the waist by a white linen apron. On their heads they wore a mob cap in winter, and a sun-bonnet in summer, and when they went out they wrapped themselves in a plaid or shawl. On their feet they had *carranes* like the men. All these garments were, as a rule, made at home.

Highways.—Till after the Revestment there were no highways properly so called, since, as carriages and carts did not exist, the roads had only to be wide enough to accommodate horses laden with *creels* or panniers. Some few of these roads, or rather lanes, are still to be seen, and are probably familiar to you. One of the best known of them is the lane down the steep hill into the old part of Laxey by the sea.

Cleanliness.—At this time very little attention was paid to cleanliness and to drainage. Cattle and human beings sometimes occupied the same house, and even when this was not the case the cow-house and stable were often on a higher level than the dwelling-house, and consequently drained into it. No wonder, then, that disease was terribly common, the most deadly kind being small-pox, which sometimes carried off nearly one tenth of the inhabitants in a single year. The population, nevertheless, rapidly increased, especially in the towns.

POPULATION OF THE ISLAND.

In 1726, 14,426 ; in 1757, 19,144 ; in 1792, 27,913 ; in 1821, 40,081.

DEFINITION.

Linsey-woolsey.—Cloth made of linen and wool mixed.

CHAPTER VIII. (*continued*).

Part 5 (continued).—The People.

B.—THEIR TRADE AND INDUSTRIES.

Trade.—Trade, that is to say trade which was not smuggling, decreased for thirty years after the Revestment, but it then began to increase, though it was cramped and hindered by an unjust system, in accordance with which goods were allowed to be imported by a few merchants only. The result of this system was that the merchants agreed together upon the prices they would charge; and these prices were, of course, very high, so that, while the traders made fortunes, the unfortunate people paid far too much for their goods. Another check to trade was the insufficient amount of money in the island. It is hard for us at the present day to understand how it was possible to get on without money. You can imagine how great the inconvenience must have been when every bargain had to be arranged by barter; but there seems to be no doubt that, except during the period when the Cavaliers were in the island, this was the way in which Manx trade was usually conducted.

Manx Coinages.—Such a state of things was partially remedied in 1668, by the issue of pence and half-pence, by John Murrey, a Douglas merchant. Thirty-one years later the Manx Government issued its first coinage (also of pence and half-pence) with

the Stanley crest—the eagle and child—on it. There were no Manx silver or gold coins, because the people were, as a rule, too poor to need them. But when trade increased the want of money began to be felt by all classes, and it was supplied by tradesmen issuing cards for small sums under twenty shillings, which were passed about like bank-notes. When trade became bad again, many of the tradesmen were unable to pay the amounts of their cards, which were then abolished by law.

Farming.—Farming remained in a very backward state till the end of the eighteenth century, when clover and turnips were first cultivated. At this time a number of English and Scottish farmers, who saw that land was comparatively cheap and rents low in the Isle of Man, bought and rented land here. Their superior methods of farming were imitated by the Manx farmers, and a great improvement resulted. The implements used by the Manx farmers still, however, continued to be very primitive. Though threshing machines had just come into use, farm carts were almost unknown, the usual method of carriage being by *creels* on horses' backs, or by sledges, which were carts without wheels. Their ploughs, which were of a very rude make, and required two men to manage them, were drawn by four oxen yoked abreast; and their harrows had teeth made of wood hardened over the fire, which had to be sharpened every morning before being used. During the long war with France, when there was a great demand for corn, which rose enormously in price, farmers were very prosperous. But after the war, prices fell rapidly, and there was a time of very great distress. Many farmers, especially the smaller ones, were ruined, and they, to obtain employment, emigrated to America.

Fishing.—The fishing industry was largely developed and actively followed during this period, being encouraged by bounties. During a terrible storm, a number of the fishing boats were lost in Douglas Bay. One result of this was an increase in the size of the new boats built.

Manufactures.—Manufactures continued, for the most part, to be carried on at home; linen and woollen cloths, nets, coarse hats, gloves, and snuff were the chief articles produced. But towards the end of the eighteenth century, encouraged by the bounties offered to those who spun the greatest quantity of linen yarn, and wove and exported the greatest number of yards of linen cloth, linen factories were established. Cotton, too, was spun at Ballasalla, and was exported to England to be woven into cloth there. This manufacture was, however, soon abandoned, but woollen factories, flour and paper mills, and tanneries were successfully carried on.

DATES.

First Manx Government coinage, 1709.

Good trade, 1793—1815.

Bad trade, 1815—1829.

Loss of the fishing boats, 21st September, 1787.

DEFINITIONS.

Barter.—The exchange of one thing for another.

Bounties.—Payments offered by a Government to those engaged in some particular branch of commerce or manufacture, for the purpose of encouraging trade. It is now understood that bounties do not really do good to trade as a whole.

CHAPTER IX.

RECENT HISTORY (1829—1901).

Part I.—Political Reform.

Reform and Progress.—The course of our recent history may be clearly indicated by two words: *Reform* and *Progress*.

When the Duke of Atholl left the island the House of Keys was still a self-elected body, and the Tynwald Court had no control over the revenue; there was no regular system of helping the poor, drunkenness and disease were practically unchecked by law, the education given was of a very poor kind, and trade was injured, not only by unwise taxation, but by the want of good harbours.

I have now to show you how improvement in all these matters was brought about.

In this *Part* I will deal with political reform, or reform of the Government, as we may call it, and describe how the House of Keys came to be elected by the people, and how the Tynwald Court obtained control of the revenue.

The Keys.—We have seen how formerly, when a vacancy occurred in the House of Keys, the remaining members used to meet together, and themselves elect someone to fill the vacancy, without taking any trouble to find out what the people wished. At first, no doubt, this arrangement served to promote the liberty of the people, because the

Keys were nearly all tenants on the same footing as the greater part of the country people, so that their interests were the same; and the population of the towns was very small.

But when the land question was settled, the tenants became virtually landlords, and the Keys were almost entirely selected from this class, so that the new class of tenant which gradually grew up, and the inhabitants of the towns, who had now largely increased in number, were practically unrepresented; and consequently their interests were very apt to be neglected when they came into collision with those of the landlords.

Against this state of things the people first protested at the end of the eighteenth century; at that time English commissioners were in the island, inquiring into the complaints made by the Duke of Atholl, and to them a protest was made that, owing to the self-election of the Keys, the people had no voice in the government of the island. Nothing, however, came of this protest, and no further effort to obtain redress was made for nearly fifty years. Several urgent applications were then made to the English Government, but with no better result, and the reform by which the right of election was at last restored to the people was a consequence of another reform, of which I am now going to speak.

The Control of the Revenue.—The attempts of the Keys, which had the hearty support of the people, to obtain some control of the revenue for the Tynwald Court seemed, at first, as hopeless as did the efforts for a better mode of election. The Tynwald Court had been deprived of this control at the Revestment, but some hope was then held out that it would be allowed to have the spending of any balance of money which might be left after

paying the expenses of the government of the island. Forty years later the Manx people were deprived even of this hope, though the balance thus remaining then amounted to a considerable sum, and, at the same time, their harbours and public



LCRD LOCH. B. 1827; D. 1900.

buildings had been falling into decay for want of repair.

For a time they submitted; then for thirty years before 1866 they again and again endeavoured to obtain justice, but till that date with little success. In 1863 an able and energetic man, Mr. Henry (afterwards Lord) Loch had been made governor. He at once saw how necessary it was, if the island was to prosper, that its harbours should be improved,

and he also saw that this could only be done satisfactorily by its Legislature having more money at its disposal. With a view to getting this money, he asked the Tynwald Court to appoint a committee of its members to help him in arranging terms with the English Government. The Tynwald Court did so, and, after lengthy negotiations, he and the committee succeeded in obtaining an undertaking that, in future, when the expenses of the government of the island had been paid, the Tynwald Court should have the balance of the revenue to spend as it thought proper, subject to the right of the English Government and of the governor to say "no."

This undertaking was given on the conditions that the House of Keys should be elected by the people, and that the English Government should receive £10,000 a year from the insular revenue, as the contribution by the Manx people towards supporting the Army and Navy.

Nothing was said about the repayment of the money due to the island, because the governor and the committee feared that they might risk losing what had been gained by asking too much.

Thus was Constitutional Government obtained by the Manx people.*

DATES.

Constitutional Government obtained, 1866.

* In reading this *Part* reference should be made to the Introduction.

CHAPTER IX. (*continued*).

Part 2.—Social Reform.

Let us now consider the reforms in the condition of the people and their consequent progress.

The Labourers. — Towards the end of the last period the condition of the labourers, which had been a very miserable one, began to improve. There was indeed a failure of the potato crop in 1847, but the distress which resulted from it was trifling in comparison with that in Ireland at the same time.

It was partly owing to this, and partly to the discoveries of gold in California and Australia, that numbers of Manxmen, both labourers and small farmers, emigrated between 1847 and 1853. Since then wages have greatly increased.* Prices have also increased generally, though not so much in proportion as wages, and, thanks to lessened taxation, such articles as bread, groceries and clothes have become much cheaper. The houses of the labouring class have been greatly improved, but the poorer people in the towns are too much crowded together. Generally speaking, the labourers are no doubt better off than they were seventy years ago, though there are more very poor people now than formerly. The chief reason of this seems to be that many of those who attend to the wants of the visitors in the summer have nothing to do in the winter.

* In 1829 they were 1s. a day ; in 1866, 2s. 6d. ; in 1901, 3s.

Poor Relief.—Owing, however, to the improved system of helping the poor, or “poor-relief,” as it is called, no one can actually starve. Formerly the only way in which the poor were helped was by voluntary contributions; that is to say, each person used to give what he liked, chiefly to the collections in the churches. It was found, however, that more money was needed than could be raised in this way, and therefore, of late years, the amount required for this purpose has, in Douglas, and in some other parts of the island, been obtained by rates, which people have to pay, whether they like to do so or not; and a house, called “The Home for the Poor,” has been built for those of the poor who are too old and feeble to do sufficient work to support themselves.

This reminds me of the other house, called the “Lunatic Asylum,” which was built for the unfortunate people whose minds are diseased. You will find it hard to believe that, before the Lunatic Asylum was built, many of these poor creatures had been tied up in outhouses and stables, and that they were treated more cruelly than if they had committed crimes. Now, under kind and skilful treatment, some of them recover, and all are made as happy and comfortable as possible.

Health.—It was not till quite recently that the health of the people became a matter which the Manx Legislature thought worthy of consideration. Much, however, has now been done by drainage and by building better houses to make people more healthy, with the result that the number of deaths in proportion to the population has been greatly reduced. Another thing which has caused the people of our island of late years to be more healthy and to live longer is that they have become more

temperate. There is no reason to suppose that the Manx people were much given to drunkenness before smuggling supplied them with cheap spirits. But it was hard to get rid of the habit of drinking when once it had been acquired; and even after smuggling had been put down, the duties on spirits were so low that their price was very little higher than before. Seventy years ago, then, drunkenness was terribly common. Its reduction since then has been due to four main causes. The first is the good work done by the Temperance Societies; the second is the increase of the duties on spirits; the third is the legislation regulating the trade in strong drink, especially an Act which closed the public-houses on Sunday; and the fourth is the establishment of an efficient police force.

Education.—Another of the great reforms which have taken place in the last half of the nineteenth century is the improvement in education, which had formerly been greatly neglected. In 1872 the State first took charge of education, and compelled every child to go to school. By a wise plan made at that time Manx children have to pass the same examinations as English children. The result of this is that education in the Isle of Man, which was made free in 1892, is as good as it is in England.

DATES.

Taverns (Sunday Closing) Act passed, 1857.

Lunatic Asylum built, 1868.

New System of Poor Relief began, 1887.

POPULATION OF THE ISLAND.

In 1861, 52,469; in 1901, 54,758.

CHAPTER IX. (*continued*).

Part 3.—Industrial Reform.

Harbours.—In early days there were no harbours protected by piers and breakwaters, so that the fishermen and traders, who used Manx ports, had to run their vessels ashore and then pull them up out of the reach of the waves. When vessels grew larger, this became inconvenient, and they therefore sought the bays which afforded the best shelter. This is the reason why Derby-haven, so named from the Earls of Derby, which is too shallow for modern vessels, was, for centuries, the favourite port. We first hear of an artificial work to protect vessels in 1660. It was at Douglas and was called the “Bulworke,” being, no doubt, a kind of breakwater. The only charges vessels had to pay till just before the accession of the Atholls were for anchoring, but harbour dues were then imposed, which shows that artificial harbours had been made about that time. We have seen that at the Revestment the Tynwald Court was deprived of the control of the harbours; the result was that they were neglected, and consequently became useless. Except the Red Pier, in Douglas, which was finished at the beginning of the nineteenth century, no really important harbour work was carried out till after 1866, when this control was restored. Then followed the building of the fine piers and breakwaters, which enable people to land in the island safely, whether the tide is low or high.

These improvements resulted in the bringing of more visitors, year by year, to our shores, till now they exceed the large number of 400,000 annually. Their coming has not only brought prosperity to all classes in the island, but it has led to an enormous increase in the size of our towns.

The Towns.—I have not said anything about the towns hitherto, because, till quite recently, they were no bigger than villages. Castletown, as being the place where the lord and the governor formerly lived, where the chief courts were held and where the Legislature sat, was the most important of them. But when smuggling began, Douglas soon outstripped the other towns in size. All the towns were formerly very filthy, cows and pigs being allowed to wander about the streets, which, till Duke Street and Strand Street, in Douglas, were begun, were unpaved. Till after the departure of the Duke of Atholl the streets were not lighted at all, and then for forty years they were lit by a few oil lamps only. The towns were formerly governed by the captains of the garrisons, then by high-bailiffs, and, of late years, by councillors or commissioners, elected by the people. It is this growth of the towns, which now contain more than half the population of the island, that has made the health reforms, spoken of in the last *Part*, so necessary, because people are much more crowded together in the towns than in the country, and are therefore more likely to catch diseases.

Causes of Prosperity.—Not only have our towns and their inhabitants benefited by the coming of the visitors, but the country and its inhabitants have benefited as well. So great is the quantity of milk, butter and meat required by them that it has paid the farmers to make the land more

productive by cultivating and draining it well, and to have as good cattle, horses and sheep as possible. Having thus obtained better crops, the farmers have been able to make a larger profit in the shape of increased rents, and to pay higher wages. Thus landlords, tenants and labourers, have all improved their positions. Prosperity has also been increased by the provision of better means of getting to and from the island, and of moving about when once in it. Instead of sailing vessels, which, as they depend upon the wind, are uncertain,—sometimes, indeed, no vessel could leave the island or come to it for weeks—we have swift steamers coming and going every day; and we have not only good wide roads, instead of narrow lanes, but railways and tramways.

Industries which have not prospered.—There are, however, some industries which have not prospered lately. The very quickness and easiness, and also, I may add, cheapness of our communication with other countries, have led to the decline of our manufacturing industries, because people can buy their goods in places where they can be made at lower prices than are possible here. The chief articles we make now are woollen cloths and blankets, hemp ropes, flax sailcloth and cotton herring-nets.

The herring fishing, which was always very uncertain, has given very poor results of late years, and mining, which was a prosperous industry between 1850 and 1880, has not been so profitable since that period.

DATES.

Harbour dues first imposed, 1734.

High-bailiffs first appointed, 1777.

Duke Street and Strand Street built, 1810.

Gas introduced, 1860.

Victoria Pier completed, 1873.

POPULATION OF THE TOWNS.

In 1726: *Douglas*, 810; *Ramsey*, 460; *Peel*, 475; *Castletown*, 785.

In 1901: *Douglas*, 19,149; *Ramsey*, 4,672; *Peel*, 3,306; *Castletown*, 1,963.

CHAPTER IX. (*continued*).

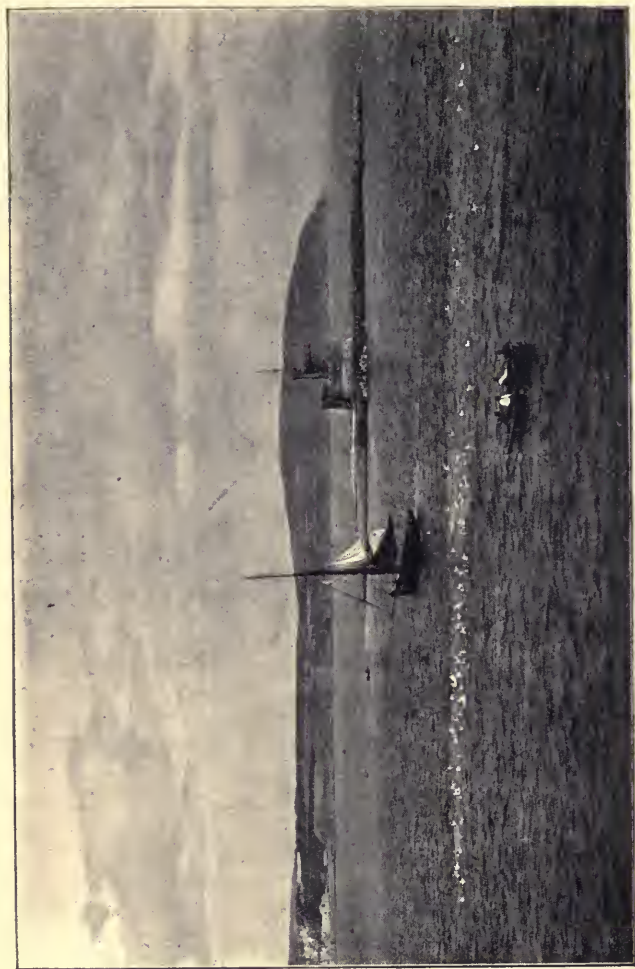
Part 4.—Heroes of the Lifeboat.

There is no service in which Manxmen have distinguished themselves more, of recent years, than in that of saving the lives of those who have been shipwrecked round the rocky and dangerous coast of our island. A lifeboat had been presented to Douglas by the fourth Duke of Atholl, but it was dashed to pieces in a severe storm, and it was not till Sir William Hillary, one of the founders of the "National Institution for the Preservation of Life from Shipwreck," established a District Lifeboat Association in the island, that much could be done to save life in this way. A lifeboat was then placed in each of the four towns. It is to this brave and generous man, who himself frequently went out in the lifeboat, that we also chiefly owe the "Tower of Refuge," on S. Mary's Rock, or Conister, in Douglas Bay. This rock is covered at high water, so that, if it were not for the tower, those who are wrecked on it would be drowned, unless they could be promptly rescued.

When the poet Wordsworth visited Douglas he wrote the following lines about

"S. MARY'S ROCK."

"The feudal keep, the bastions of Cohorn,
Even when they rose to check or to repel
Tides of aggressive war, oft served as well



THE TOWER OF REFUGE.

Greedy ambition, armed to treat with scorn
 Just limits ; but yon tower, whose smiles adorn
 This perilous bay, stands clear of all offence ;
 Blest work it is of love and innocence,
 A tower of refuge built for the else forlorn.
 Spare it, ye waves, and lift the mariner,
 Struggling for life, into its saving arms.
 Spare too, the human helpers ! Do they stir
 'Mid your fierce shock like men afraid to die ?
 No ; their dread service nerves the heart it warms,
 And they are led by noble Hillary."

Since Hillary's day, the Manx lifeboats have increased both in number and size, and as it is impossible to mention all the gallant deeds done by their crews, I shall confine myself to quoting the following fine poem by the Rev. T. E. Brown about

"THE PEEL LIFEBOAT."

" Of Charley Cain, the cox,
 And the thunder of the rocks,
 And the ship *St. George*—
 How he balked the sea-wolf's gorge
 Of its prey—
 Southward bound from Norraway ;
 And the fury and the din,
 And the horror and the roar,
 Rolling in, rolling in,
 Rolling in upon the dead lee-shore !

See the Harbour-master stands,
 Cries—' Have you all your hands ? '
 Then, as an angel springs
 With God's breath upon his wings,
 She went ;
 And the black storm robe was rent
 With the shout and with the din,
 And the horror and the roar,
 Rolling in, rolling in,
 Rolling in upon the dead lee-shore !

And the castle walls were crowned
 And no woman lay in swound,
 But they stood upon the height
 Straight and stiff to see the fight,

For they knew
 What the pluck of men can do
 With the fury and the din,
 And the horror and the roar,
 Rolling in, rolling in,
 Rolling in upon the dead lee-shore !

'Lay aboard her, Charley lad !
 Lay aboard her !—Are you mad ?
 With the bumping and the scamper
 Of all this loose deck hamper,
 And the yards
 Dancing round us here like cards,'
 With the fury and the din,
 And the horror and the roar,
 Rolling in, rolling in,
 Rolling in upon the dead lee-shore !

So Charley scans the rout,
 Charley knows what he's about,
 Keeps his distance, heaves the line—
 'Pay it out there true and fine,
 Not too much, men !
 Take in the slack, you Dutchmen !'
 With the fury and the din,
 And the horror and the roar,
 Rolling in, rolling in,
 Rolling in upon the dead lee-shore !

Now the hawser's fast and steady,
 And the traveller rigged and ready.
 Says Charley—'What's the lot ?'
 'Twenty-four.' Then like a shot—
 'Twenty-three,'
 Says Charley, ' 's all I see'—
 With the fury and the din,
 And the horror and the roar,
 Rolling in, rolling in,
 Rolling in upon the dead lee-shore !

'Not a soul shall leave the wreck,'
 Says Charley, 'till on deck
 You bring the man that's hurt.'
 So they brought him in his shirt—

O, it's fain

I am for you, Charles Cain—

With the fury and the din,

And the horror and the roar,

Rolling in, rolling in,

Rolling in upon the dead lee-shore !

And the captain and his wife,

And a baby ! Odds my life !

Such a beauty ! such a prize !

And the tears in Charley's eyes.

Arms of steel,

For the honour of old Peel

Haul away amid the din,

And the horror and the roar,

Rolling in, rolling in,

Rolling in upon the dead lee-shore !

Sing ho ! the seething foam !

Sing ho ! the road for home !

And the hulk they've left behind,

Like a giant stunned and blind

With the loom

And the boding of his doom—

With the fury and the din,

And the horror and the roar,

Rolling in, rolling in,

Rolling in upon the dead lee-shore !

See the rainbow bright and broad !

Now, all men, thank ye God,

For the marvel and the token,

And the Word that He hath spoken !

With Thee,

O Lord of all that be,

We have peace amid the din

And the horror and the roar,

Rolling in, rolling in,

Rolling in upon the dead lee-shore !

DATES.

District Lifboat Association formed, 1826.

The Tower of Refuge built, 1832.

CHAPTER X.

SOME MANX WORTHIES.

“Lives of great men all remind us,
We can make our lives sublime;
And departing leave behind us
Footprints on the sands of time.”

LONGFELLOW.

Perhaps we have had no great men in the Isle of Man. Great men are very uncommon everywhere. But we have certainly had some able men, as well as many good and brave men, and a few who have combined all these qualities. I have already mentioned several of our “Worthies,” and I will now tell you about some others who lived nearer to our own time.

The earliest is *John Christian Curwen*, a statesman.

He was a member both of the House of Commons and of the House of Keys, and not only a member but a leader. A determined defender of the purity and independence of Parliament, he opposed the great William Pitt when he thought that he was trying to override that independence. Many taxes, especially those which fell heavily on farmers, were removed by his influence, and he distinguished himself by his brilliant speeches against the claims of the fourth Duke of Atholl. He was a very skilful farmer, and he conferred a great benefit on the island by founding our first Agricultural Society.

The life of the *Rev. Hugh Stowell* is worthy of admiration for its holiness and simplicity.

He spent it in doing good. Deeply sincere and heavenly minded, he devoted himself with the utmost zeal to his duties. Founder of Sunday Schools and of Temperance Societies, and writer of religious memoirs both in Manx and English, he will perhaps be best remembered by his "Life of Bishop Wilson."

We now come to one who was in both the military and civil service of England—*Sir Mark Cubbon*, K.C.B.

He received an Indian cadet's appointment and went out to Madras, where he served with distinction, reaching the rank of general. He was then appointed Commissioner of Mysore, which meant that he was practically the ruler of that great province. That his rule there was acceptable to the natives, as well as to the Government of India, is shown by the fact that, during the terrible mutiny in the years 1857 and 1858, Mysore kept perfectly quiet and contented. This was recognized by a letter from the Governor-General of India, in which he said that the value of Sir Mark Cubbon's services, and the honour and esteem which his high character and ability had won from all, whether European or native, would never be forgotten by the supreme Government.

Of striking appearance, dignified yet unassuming in manner, with a calm judgment and a firm will, combined with enduring patience and great sympathy, he was beloved and respected by all who knew him.

Many of our countrymen have gone forth to find their homes in other countries, and some of them have been very successful in the larger fields thus opened out to them.

Perhaps the most remarkable among their number

is the *Honourable William Kermode*, who was one of the founders of the Colony of Tasmania and a member of the upper branch of its Legislature.

Professor Edward Forbes, F.R.S., the distinguished naturalist, showed his taste for natural history even before he was ten years old, having by that age formed a little museum in which he stored minerals, fossils, shells, dried sea-weeds, flowers, butterflies, &c., all duly named and arranged. But his parents thought so much of the skill he displayed in drawing that they sent him to be trained for the profession of an artist. Natural history, however, proved to be his true vocation, and his labours in that science have caused him to be considered one of the first of British naturalists.

The *Rev. Thomas Edward Brown*, our Manx poet, may have been known to some of you.

Educated at King William's College and at Oxford, he gained the highest distinctions at both. Most of his life was spent as a schoolmaster at Clifton College, near Bristol, but Manxmen know him best as the author of the charming poems in which he describes their manners and customs.

I trust that you will read them when you are older. He himself tells us the chief aim of his poetry:—

“Whate'er is left to us
Of ancient heritage—
Of manners, speech, of humours, polity,
The limited horizon of our stage—
Old love, hope, fear—
All this I fain would fix upon the page;
That so the coming age,
Lost in the empire's mass,
Yet haply longing for their fathers, here
May see, as in a glass,
What they held dear.”



THE REV. T. E. BROWN. B. 1830; D. 1897.

DATES.

John C. Curwen, born, 1756 ; died, 1828.

The Rev. Hugh Stowell, born, 1768 ; died, 1835.

Sir M. Cubbon, born, 1775 ; died, 1861.

The Hon. W. Kermodé, born, 1775 ; died, 1852.

Prof. E. Forbes, born, 1815 ; died, 1854.

CONCLUSION.

*Our Heritage.**

“Breathes there the man, with soul so dead,
 Who never to himself hath said,
 This is my own, my native land!
 Whose heart hath ne'er within him burned
 As home his footsteps he hath turned
 From wandering on a foreign strand?”

SIR WALTER SCOTT.

I HAVE fulfilled my promise to tell you something about the history of our native country, and I will now bring this book to an end by briefly describing the *Constitution* which our forefathers have gained for us by their self-denying struggles.

At the head of the Government of our little State is the English Sovereign, whose subjects we are and through our connexion with whom our island forms part of the British Empire. Next comes the Imperial Parliament, which has a general control over us, but does not, except on rare occasions, pass laws which affect us.

Then we have our own governing body, the Tynwald Court, which, with the governor, has both legislative and executive powers.

This Court is divided into two branches: (1) The governor and the Council, appointed by the English Sovereign; † (2) the twenty-four Keys, elected by

* This chapter should be read in connexion with the Introduction.

† Except the vicar-general, who is appointed by the bishop.

the people. Each of these branches has equal powers, and one cannot pass laws, raise taxes, or spend the revenue, without the consent of the other. Nor can both these branches united (*i.e.*, the Tynwald Court) do any of these things without the consent of the English Sovereign. But this consent is nearly always given, and we may feel sure that, as long as we do nothing wrong, we are free to manage our own affairs in our own way.

Thanks to our forefathers :—

“ It is the land that freemen till
That sober-minded Freedom chose,
The land, where girt with friends or foes,
A man may speak the things he will.”*

We are free to think, speak, write and print what we please, free to follow the religion we prefer, free to elect whom we wish to represent our views ; in a word, we are free to do anything we like, if only it is not contrary to the laws which have been made for the good of all, and does not harm our neighbours.

Such is the glorious heritage our forefathers have gained for us.

Having thus told you what your rights are, I will now tell you what your chief duties are towards the State and its Government. They are :—

(1) To maintain, and, if possible, to improve its Constitution.

(2) To obey its laws.

(3) To take care of public property. Remember that what belongs to the State belongs to you all.

(4) To vote in elections. Every citizen is responsible through his vote for the kind of government he

* Tennyson.

lives under. If you do not vote, and bad laws are passed, you are partly to blame for them.

(5) To pay taxes. Bear in mind that the money which you have to pay in taxes goes to form a fund that will be spent for the good of all the people; and that without such a fund it would not be possible to carry on the government of the country at all.

(6) To help to defend the State, when it is necessary. Every able-bodied citizen is required by law to bear arms if called upon.

(7) If you have sufficient ability and leisure, it will be your duty to take office, whether it be as a member of a School Board, of a Parish or a Town Council, or of the House of Keys. Of course it is neither necessary nor possible that every citizen should serve his country in this particular way; but the State needs good and able men to do its work, so that all of you who are capable and can spare the time from your own business should take office for the public good. A State, whose best men shrink from serving it, is sure to suffer. "The worth of a State, in the long run," says John Stuart Mill, "is the worth of the individuals composing it."

Finally, as my last words, let me impress upon you that, though

"We cannot all be heroes,
And thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear;
[Yet] we can fill a lifetime
With kindly acts and true,"

Because

"There's always noble service
For noble souls to do."*

* C. A. Mason.

APPENDIX A.

GEOGRAPHY.

THE Isle of Man lies in the Irish Sea, almost midway between the coasts of England, Scotland and Ireland.

It is about thirty-three miles long, and twelve miles broad in the widest part.

Except in the north, it is a hilly country, with a range of mountains extending from Ramsey to the Calf of Man. The first of these is North Barrule (1,842 feet); then comes Clagh Ouyr (1,808 feet); Snaefell, the highest (2,034 feet); Beinn-y-phot (1,772 feet); Carraghan (1,520 feet); Slieau Ruy (1,570 feet), and Greeba (1,382 feet). The range is then broken by the valley between Douglas and Peel, but is continued on the south side of it by South Barrule (1,585 feet) and Cronk-ny-Irree-Lhaa (1,449 feet). Further south are the hills called the Carnanes, Bradda and the Mull, and, to the east and west of Snaefell, there are some mountains branching off from the main range, the highest of which is Slieau Freoghane (1,602 feet).

From most of our mountains, especially Snaefell, there is a grand view of the mountains of Cumberland in England, of Wigtonshire in Scotland, of County Down in Ireland, and of the Snowdon range in Wales.

Thus Wordsworth says :—

“Off with yon cloud, old Snaefell, that this eye
Over three realms may take its widest range.”

The chief headlands are, on the east coast, the Point of Ayre, Maughold Head, Clay Head, Douglas Head, Santon Head, Langness, and Spanish Head ; on the west coast, Bradda Head, the Niarbyl, Contrary Head, and Jurby Head.

From Maughold Head right round by the south to Contrary Head, the coast is high and rocky, but from each of these headlands—

“The coast runs level to the Point of Ayre,
A waste of sand, sea-holly and wild thyme,
Wild thyme and bent.” *

The chief bays are, on the east coast, Ramsey, Laxey, Douglas, Derby-Haven, Castletown, and Port S. Mary ; on the west coast, Port Erin and Peel.

There are three small islands off the coast. Much the largest of these is the Calf of Man at the extreme south-west. The others are S. Michael's Island off Derby-Haven, and S. Patrick's Island off Peel. Both these last two islands are now joined to the mainland by walls.

There are also a number of isolated rocks, the best known of which are Conister, or S. Mary's Rock, in Douglas Bay, and the Chickens, to the south-west of the Calf of Man.

The five largest streams are the Sulby, falling into the sea at Ramsey, the Glass and the Dhoo, which unite their waters near Douglas, the Neb,

* T. E. Brown.

at the mouth of which Peel is situated, and the Silverburn, which joins the sea at Castletown.

The island is divided into six Sheadings and seventeen ancient parishes.

Beginning from the north, there is Ayre Sheading, containing the parishes of Bride, Andreas, and Lezayre; Michael Sheading, containing the parishes of Jurby, Ballaugh and Michael; Garff Sheading, containing the parishes of Maughold and Lonan; Middle Sheading, containing the parishes of Conchan, Braddan and Santon; Glenfaba Sheading, containing the parishes of German (including Peel), Marown and Patrick; and Rushen Sheading, containing the parishes of Malew (including Castletown), Arbory and Rushen.

The parishes, on an average, are divided into ten *treens*, and each *treen* is generally divided into four *quarterlands*.

There are also four parishes recently formed in Douglas, viz.: S. George's, S. Matthew's, S. Barnabas' and S. Thomas'; one at Foxdale, and two in Ramsey, viz.: S. Paul's and S. Olave's.

There are four towns: Douglas, Ramsey, Peel, and Castletown.

The largest villages are Port S. Mary, Port Erin and Laxey.

The climate of the island is very mild, and there is less difference between the summer and winter temperature than almost any place in the world. It is very sunny, though rather damp and rainy, and there are frequent strong winds, chiefly from the west.

DEFINITIONS.

Treen.—The meaning of this word is not known, but it is applied to a piece of land varying from 240 to 320 acres in size.

Quarterland.—The quarter of a land or *treen*.

APPENDIX B.

CELTIC PLACE-NAMES AND SURNAMENES.

IF you will look at the map of the Isle of Man you will see that by far the greater number of names on it contain the following words, which are all Celtic: *Slieau* for mountain, *cronk* or *knock* for hill, *glione* for glen, *arwin* for river, and *balla* for farm. *Douglas*, from the rivers *doo*, black, and *glas*, grey or bright, is Celtic, so is *Peel*, meaning "fort," and *Castletown* is a translation of the Celtic *Balla-Cashtal*; and our commonest surnames, such as *Brew*, *Bridson*, *Cain*, *Caley*, *Callister*, *Callow*, *Cannell*, *Cashen*, *Clucas*, *Coole*, *Curphey*, *Kaighan*, *Kelly*, *Kewley*, *Mylchreest*, *Mylrea*, *Quayle*, and *Quiggin*, are the forms which early Celtic names have gradually taken in the Isle of Man.

APPENDIX C.

NORSE PLACE-NAMES AND SURNAMES.

OUR map also contains a number of names of Norse origin. The ships of the Vikings ran ashore at the *Ayre* (Gravelly Bank), or lay in shelter in *Ronaldsway* (Ronald's Bay), in Ramsey (Raven's Isle), at *Laxey* (Salmon River), or in the many creeks, such as *Soderick* (South Creek); or, perchance, were wrecked on some of the rocks called by them *sker* or *stack*. Norse settlers, too, indicate their presence by the numerous words ending in *by* (their word for farm), such as *Kirby* (Church Farm), and not only have they named our largest land division the *Sheading*, but, among the mountains, *Snaefell* (Snow Hill), *Sartfell* (Black Hill), and *Wardfell* (Watch Hill), the old name of South Barrule.

Even some of their earliest names are still found here, such as *Solvi* in Sulby, *Kol* in Colby, *Narfi* in Narradale, *Kraki* in Cregneish, and so on; but, for the most part, their names in the lips of Manx people, who, as you know, are mainly Celtic, have gradually taken forms quite different to what they were originally. Thus, *Asmundr*, *Asketill*, *Ottarr*, *Thorketill*, *Thorliotr*, *Olafr*, and *Rognvaldr* grew into *Casement*, *Castell*, *Cottier*, *Corkhill*, *Corlett*, *Cowley*, and *Crennell*, surnames which are common amongst us at the present day.

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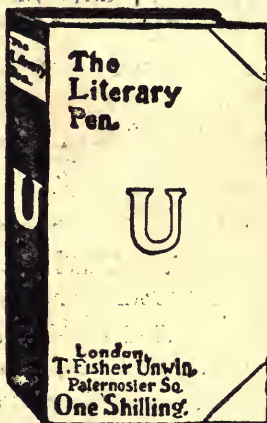
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