

some public works set up to relieve distress. In other cases cash payment was made on these schemes. The stewards and supervisors of these public works are often remembered for their harshness, but sometimes also for their achievements in road building. The works themselves are seen as having been of varying benefit to the people of each area in the long term. Many are depicted as having been worthless to all but the landlord, and sometimes not even to him. Yet men and women flocked to these public works and there are hundreds of accounts of the conditions workers lived in and the kind of payment they got (Chapter 10: New Lines and 'Male Roads').

One of the bitter man-made legacies of the Famine period is the one left by the attempts of some evangelical Protestant groups to proselytise. They became known as 'souters', for their efforts to gain converts from Catholicism by offering food and other comforts in return. While many religious organisations and individuals are remembered for their unconditional charity, including the Society of Friends and many Church of Ireland clergy, the stigma of souperism lasted into the twentieth century. There is much bitterness, and some humour, in the accounts of proselytising which have been passed on in tradition (Chapter 11: 'Souters', 'Jumpers' and 'Cat Breacs').

The burial of the one million who died during the Famine has left its mark on the landscape as well as on the minds of the people of Ireland. Graveyards, famine pits, ditches, fields and the ruins of dwelling houses all hold the remains of those who died. There are chilling stories of the incredible efforts made to see to it that family and friends got a proper burial in a consecrated graveyard. Often it was impossible for the survivors to bring their dead to a graveyard and many makeshift burial places were made to cope with the huge numbers who died. Many were buried without coffins. Others were wrapped in a simple sheet in a straw covering. Coffins with sliding bottoms were employed in many places so that they could be reused when the body had been dropped into the single or mass graves. Sometimes houses were tumbled on whole families who had died of fever because their neighbours were too frightened, or too weak, to carry their

diseased remains to the graveyard. Horrible pictures remain of unburied corpses being eaten by animals (Chapter 12: The Bottomless Coffin and the Famine Pit).

The Famine and its aftermath swept away not only the cottier and labouring class but also, to a large extent, the landlord. The Irish landlord was often castigated by the British government, as well as by ordinary Irish people, for being responsible for the state of Ireland at the time of the Famine. The images which traditional accounts give us of landlords are of the good, the bad and the ugly. Landlords who made efforts to help their tenants in distress are recalled with fondness and thanks, but the majority of memories centre on the heartlessness of the landlord class. Landlords were perceived as callous in their demands for rent from people who were in dire straits. They were seen as abusing relief measures to benefit themselves and their favourites, and popular imagination interpreted their final demise as being a divine retribution for their cruelty (Chapter 13: Landlords, Grain and Government).

The greatest odium seems to have been reserved for those members of the community who acted as agents for the landlords. They were often seen as having turned on their own, so that they and their families might benefit from the suffering of others. They were cursed and reviled by the people for what they did, on behalf of the landlords or on their own behalf. They shared this communal dislike with other members of the community who were seen to prosper by grabbing the land of those who died or emigrated, either by buying it below its value, or by taking it in lieu of unpaid debts, run up with shopkeepers and gombeen men who supplied food on credit during the period of distress (Chapter 14: Agents, Grabbers and Gombeen Men).

Mass evictions, during and after the Famine, have remained one of the most strongly resented and often retold results of the period. The deserted and tumbled dwellings of the landscape often continued to carry the names of those who had been evicted, and those who had evicted them, many years after both were dead and gone. Individual evictions and the fate of the homeless are often remembered in great and telling detail (Chapter 15: 'A Terrible Levelling of Houses').

'Soupers', 'Jumpers' and 'Cat Breacs'



As a result of the 'second Reformation' in the 1820s, evangelical Protestants established a number of 'colonies' in Ireland, notably in counties Mayo, Galway, Kerry and Cork. These colonies were to serve a number of purposes. They functioned as refuges for persecuted converts from Catholicism who were attacked or suffered from 'exclusive dealing'. Converts also received substantial material benefits as the colonies were designed to be model economically self-sufficient communities, able to provide education and employment.

Most controversially, during the sectarian tensions of the period in general and during the Famine years in particular, the evangelical groups were accused of providing relief to the distressed in exchange for their conversion from Catholicism. While attempts at proselytising had also been made before the Famine, a new and more intense campaign was funded from Britain, especially between the years 1848 and 1850.

The evangelical preachers, teachers and clergy had no shortage of people to attend their services and proselytising schools. Indeed, their offers of material comforts in exchange for conversion had a high degree of short-term success in some of the most deprived areas of the west. The offering of food in exchange for conversion gained them the nickname of 'soupers', while those who converted were sometimes known as 'jumpers'. 'Cat breacs' (speckled cats) is understood to have referred to covers of books they used in their preaching and educational works. In the areas where their missionary work was most concentrated, converts would have numbered several hundred, and in Dingle and Achill, for example, the colonies continued their missions on into the 1850s and 1860s.



The Donegans, Ballintoy, Co. Antrim, in 1956

There was a soup-kitchen run by people named McKinnan in the townland of Cloughcur. They called them the 'Brockan-men'. It was porridge they would give if you would change your religion.

At the time there was a lot of youngsters and these big people, the gentry, would take them to some place and give them food. The children would bless themselves before they would ate; and these one would have their hands tied behind their backs so's they couldn't bless themselves. That happened round here as far as I heard.

And another thing I hear them tell, they would offer to give you brogues and a top coat if you would ate bacon on a Friday.'



Patrick O'Donnell, b.1863, Cam, Mostrim Parish, Co. Longford

The parson gave the grass of a cow to a man if he'd go to church for three Sundays. So the man agreed to the bargain and went to church for three Sundays, but he was going to mass as well and the parson found out about it. So the next time they met the parson says,

'I hear you're going to mass.'

'Why wouldn't I,' says the man, 'I go to you for the grass of me cow, but I go to mass for the good of me sowl.'



Walter Furlong, b.1871, a farmer, Carrigeen, Grange, Rathnure, Co. Wexford

There was a soup-kitchen set up between the present church of Rathnure and Tomenine Bridge. Somewhere on the stretch of road the soup-kitchen was. There was a public works scheme working on the road leading down to the Bridge of Tomenine. The men working on it got fourpence a day and their soup. The

soup-kitchen was set up by a Protestant Society. They used to give tracts to the men to take home to their families. People took the soup at that time because they had nothing else and made a laughing stock of the soupers.

I asked Morgan Dunne what used to be in the tracts. 'I'll tell you what was in one of the tracts I got from my father, when he came home from the Public Works,' says he.

Come all ye blind, dead papishes, wherever that ye live,
Never depend on papish priests, for they will you deceive,
Never bow down to wooden gods, or images adore,
But join our Orange heroes and we'll sing 'Dolly's Brae' once more.

The Public Works and soupers worked in conjunction with each other. Yellow meal was given free and each got a tommy-can [a tin holding about a quart of liquid] full for his dinner.

The head ganger over the Public Works was also in charge of the soup-kitchen and gave out the tickets for the soup. I never heard of the soup being given except for renouncing the faith.

People would renounce their faith for the time being, in the hope of going back to the old faith as soon as times got better.'



Cait Ní Bholguibhir, Rathnure, Enniscorthy, Co. Wexford

In the district of Carna, near Fermoy, Co. Cork, where my mother came from, the people suffered a great deal. They died by thousands by starvation and disease and the workhouses in Cork were full. She often told about the soup-house in Bandon. Over the gate to the entrance was written: 'Jew, Turk and Atheist are welcome here, but not a Papist'. A poor destitute scholar, left homeless, was passing by it and saw it. Under this he wrote: 'Whoever wrote it, wrote it well, for the same is written o'er the Gates of Hell.'



Charles Clarke, b. 1873, Tullynaskeagh, Bailieboro, Co. Cavan

There was a soup-kitchen at Ervey, near Kingscourt. A minister called Peadar a Willan [an Mhuilinn, of the mill] was teaching an Irish class at Ervey, and the classes were held on Wednesdays and Fridays [both fast days] during Lent. It was only on those two days of the week that those classes were held, and the people attending the classes were offered soup and feeds of beef and bacon. People came from far and near to get the feeds, but the majority attending the classes refused to eat the beef or bacon, and they wouldn't drink the soup.

One of the Sullivans of Breakey, they called him Peadar Bany, was attending this class, and the priest of Tierworker objected to it. This was during mass, and Sullivan said he would put the priest off the altar. The priest told members of the congregation to shove him out of the chapel, but not to abuse or strike him. They shoved and elbowed him when they were putting him out. He was dead before that day week and was buried in Moybologue graveyard. But some of the neighbours came that night and lifted the body out of the grave and threw it in Clugga Lake.'



James Argue, b. 1865, Galbolia, Bailieboro, Co. Cavan

Relief Committees were set up at Bailieboro and Shercock and the Indian meal came as the first relief. The landlords had boilers for boiling soup and Indian porridge. Lord Farnham, of Cavan, had soup-kitchens, and any Catholic who went to him and turned Protestant, or ate bacon or beef on Fridays, got as much soup and meat as they wanted to take. But anyone who refused to eat beef or bacon on Fridays got nothing at all. The majority refused but a number of Catholics did eat the meat. In my young days it was cast up to people that 'they ate Lord Farnham's bacon'. I heard of people who turned Protestant and, when the

worst of the Famine was over, they turned Catholic again.⁶



Seán Ó Domhnaill, b.1873, Scairt na nGleobhrán, Ballylooby,
Cahir, Co. Tipperary

Souperism was practised in the south-east of our parish so the tradition has it; and in the Ballybacon parish which is adjacent. To speak of a person as a 'souper' in our district was tantamount to the greatest taunt and insult.

These soupers wore black hats and could be easily identified at the local fairs. This idea of souperism has died out during my time.

A condition of reception of soup was to forswear allegiance to the Blessed Virgin and to disregard the Catholic law of abstinence with the denial of mass. Proselytism was widely practised by local Protestants.⁷



Dáithí Ó Ceanntabhail, national teacher, Croom, Co. Limerick

Souperism on a wide scale was inaugurated and carried on with a certain amount of success in the Ballingarry, Co. Limerick area, in the poor district of Knockfierna the poverty and misery of the people provided for the proselytisers a ready lever to effect their nefarious work. The result of their activities was but very temporary but it was marked enough to win from the neighbouring people the nickname of 'soupers' or the 'Ballingarry soupers' for the people of that district.⁸



Pádraig Ó Seaghdha, Fearann tSeáin, Castlegregory, Co. Kerry

The Dingle and Ventry areas were of course notorious areas of

souperism. I met a Dingle man one day and the conversation turned to matters of religion. 'Are there many Protestant families in Dingle now Jim?' arsa mise. 'Oh only two or three Protestant families,' he replied, 'but there are a couple of soupers too.'⁹



Tomás Ó Cearbhall, b.1875, a shopkeeper, Kildorrery, Mallow,
Co. Cork

Another story I heard was of a poor Catholic family on the brink of starvation, being fed by another family who were of a different faith – the snag being that they were to attend church service, instead of going to mass. On the following Sunday the poor old woman and two sons attended the church at Rockmills near here. She entered and put out her hand for the holy water stoop, then she trailed up to the foremost portion of the church, knelt down on the floor and said her rosary continuously while the minister officiated. She was rather an incubus to this divine, as when the service was over he told her that she was not bound to return again to his church.¹⁰



Seaghan Mac Cártha, b.1893, national teacher, An Bóthar Buí,
Newmarket, Co. Cork

In Famine days some of the Protestant ladies tried to buy the babies in the district with gifts of food and blankets, but were refused.

Lady, here are your blankets clean.
Take back your meat and gold
I could not part with my heart's blood
I could not see them sold.

But souperism fared better in Newmarket district. Here Lady

Mary Allworth, a famous proselytiser, tempted many starving victims with the soup-kitchens. There was no proselytism in my home district as there were no Protestants. They never settled down in a poor district."



Máire Bean Uí Mhurchadh, b.1879, Sráid Ghúirtín Bui, Macroom, Co. Cork

There was a soup-kitchen attached to the rectory of Clondroichid, three miles west of Macroom and in charge of Rev. Mr Kyle. There was no doubt whatever about proselytising having been carried out here.

It seems that a neighbouring farmer's wife, Mrs O'Donoghue (grandmother, I believe, to Dr O'Donoghue retired M.O.H, Macroom) started a rival kitchen on her own, to combat the hunger and the proselytism. She gave of her beet, potatoes, sour milk and oatmeal to her less fortunate neighbours."



P.J. McNamara, b.1895, national teacher, Boys' National School, Newmarket on Fergus, Co. Clare

Souperism appeared in a very mild form even in this backward district. It existed under the form of a type of night school known as the 'Cat Breac', so called from the picture of a speckled cat on the front page. Its object was the spread of reading ostensibly but really to make the people English Protestant, and the Irish language was used as the medium and fostered for that purpose. It was financed by some government agency such as the Kildare Place Society. There was a local family named Healy who were traditional schoolmasters. One of them became an untrained assistant in Coolmeen School and resigned from here on pension in 1914. The Healys whom I have mentioned were often called in derision the 'Cat Breacs'. This title would be hurled at them in

a drunken squabble perhaps, and was fiercely resented."



Mrs Lennox, b.1869, a housewife, Hollywood, Co. Down

Church Missionary Societies opened soup-kitchens and distributed soup. Great care was taken that the soup was made from meat and vegetables and distributed on Fridays so that Catholic population could not partake. The Catholics in these parts died on the roads sooner than partake of the soup. These soup-kitchens were run by the aristocracy. The Indian meal which was sent from England was unfit for pigs and the people could not eat it."



Patrick McGinley, b.1871, a tailor, Malinbeg, Glencolumkille, Co. Donegal

Minister Carr in Cashel, Glencolumkille, assisted by Philip McNelis (a Catholic), and Minister Hume, assisted by O'Reilly (a Catholic) were the individuals responsible for distribution of Indian meal (a half stone per family) and soup. Large cauldrons about four or five foot in height, was the receptacle used. None but the very poor received food supplies for which work, such as the conveyance of sea-wrack to fields, had to be done in lieu. People in good circumstance secretly obtained the meal by payment. Recipients of soup and meal were on the whole grateful.

Proselytism and souperism occurred in Cashel, Glencolumkille. Cashel was, and still is, the district where the Protestant Minister resides. Three Mac Neilis families and one O'Reilly family are known who turned Protestant. Land was the inducement held out. These families, still Protestant, reside in the district."



Lughaidh Ó Maollumhlaigh, Ard Achaidh, Edgeworthstown,
Co. Longford

Soup was given out by Protestant families who tried to get the people who took it to turn Protestant. Some did so. An old couplet said of them:

They sold their souls for penny rolls,
For soup and hairy bacon.¹⁶



Kathleen Hurley, Corlock House, Ballymoe, Co. Galway

In the town of Ballinlough there lived during the Famine years, and for some years after, a Protestant clergyman of the name 'Parson Blunder'. This parson gave soup and aid to the stricken people around Ballinlough and succeeded in proselytising a number of families, so much so that there are a number of Protestant families up to the present day around Ballinlough. A Protestant church, a Protestant school were also built in the town and those who gave up their religion and attended Protestant worship got contracts for coffins, contracts for roads, contracts for selling manure, were given good farms of land so that the newly turned Protestants in and around Ballinlough became rich while the Catholics remained poor.¹⁷



Austin Concannon, b.1882, Cloonthoo, Tuam, Co. Galway

The Christian Brothers had a house and school in Tullinadaly Road and they were evicted by Mary Plunkett, sister of Bishop Plunkett, Protestant Bishop of Tuam. The students set fire to the desks in the school before leaving and the house was burnt. Mary Plunkett rebuilt it and used it as a soup-house in conjunction with Dean Seymours. She had to cross over from the back of the

palace to it as she was afraid to go through town. They sent agents dressed up as ministers and called 'Bible Readers' out the country who threw tracts on the road and tried to draw people to the soup-house. It was badly supported. They did everything to annoy the priests, including getting the people to spit on the Blessed Sacrament in the Corpus Christi Procession.¹⁸



Bean Uí Sheoighe, b.1873, a farmer's wife, Dawrosmore, Letter,
Letterfrack, Co. Galway

Brocán was the food eaten by the people. It was made of oaten meal. This was bought in a certain house in Tully. Any Catholic who became a Protestant got plenty of food to eat and soup to drink. They were also educated in the Protestant schools. This was carried out in Renvyle but not in Letter. A Protestant school was erected in Letter but the roof was not put on it, as the people would not allow their children to attend it.¹⁹



Martin Manning, b.1875, Carrowholly, Kilmeena, Westport,
Co. Mayo

A fair contingent went to the Colony in Achill. Others held out by getting food in Ayer's kitchen and a little meal in return for this attendance at church or by sending their children to the Protestant School [Ayer's Kitchen has reference to Rev. Mr Giles Ayers who was Protestant rector in charge of Kilmeena Parish at the time].²⁰



Seán Ó Duinnshleibhe, Glenville, Fernoy, Co. Cork

The Protestant clergyman at the time (name unknown now) in the Protestant Church at Glenville had the giving out of alms to the poor, the Catholics, on condition that the recipients would attend their church on Sundays. Several people availed of this charity which consisted of food and clothing, but as there was no response, that is attending church, the supplies ceased. Only a few Catholic families, the heads of which went to church. They were Forde and Sullivan. It was not to become Protestants that these men attended the Protestant Church, but to get relief for their families. Forde and Sullivan lived at the foot of the Nagles Mountains and had large families, and rather than see their families die, they did as I have stated. Of course, they did not turn their backs on the Catholic Church, but went to the Catholic church and to mass, and to meet their demands they went to the Protestant church later in the day (Sunday) at twelve o' clock. I was told they only presented themselves at the service, but did not pray or take any active part in the ceremonies. When the Protestant Church Board saw that only the heads of the two families were present at service, an order was made to bring in the children. It was hard on these people to do so, but was compelled them to bring in their young families to divine service at the Protestant church. This is how the Board succeeded by having the children and bringing them up as Protestants. These people were then called 'souters'. The Forde family followed up as Protestants and three of that generation married and settled in farms near their birth place, one in his father's house. This Forde (the souper) died about 40 years ago and was buried in the Protestant graveyard adjoining the church.²⁰



Seamus Reardon, b.1873, Boulteen, Eniskeane, Co. Cork

During that time a poor woman and her son were very badly off.

The boy was almost dying. A lady knocked at the door and offered them food, food in plenty, if they would renounce their faith. She came daily but her offer was not accepted. Things were so hard on the poor creatures that one day the mother asked her son was it better take the food or die. In Irish he spoke 'Is fearr an bás, a mathair,' he answered. 'Tis better die, mother.'²¹



John Mc Carthy, b.1873, Kilcoleman, Eniskeane, Co. Cork

The parish of Desert during the famine years, and the lean years that followed, was a nest of soupers or bible readers. Their names were all recorded in an old song afterwards:

Near Maulnarougha schoolhouse I saw a great number
Of big-bellied preachers assembled together,
Wren, Sealys, Harris, the Daunts and the Lambes,
Buttimer, Baldin and grey-whiskered Farr,
Shine, Hosford, Attly, Moore, Green and Bateman
Longfields and Gallach, the Joyces and Teagans.
May the devil transport that band to New Zealand.

They were offering bribes, food and money to the starving people to renounce their faith and turn Protestants. The head of this band of 'bible-readers' was a man named Buttimer. He was known as 'Big-bellied Buttimer'. He was also called in Irish the 'Rughra Rahar' [rugaire reatha – interloper, raider].

He could translate his ould bible from English to Irish
To give us a taste of his polluted Irish.

As much poverty, hunger and disease was raging at the time, their families is all that turned with the 'souters'.

I forgot to relate Seán Bán O'Spillane and Henry McCabe
Who altered their jackets for a mere little trifle.

I forgot Dickeen Barry that smuggling old monkey
 Who goes every Sunday to get his fat shilling,
 And he says to his Joney 'tis far better than scripture.
 Owananso Joney, this man will do more
 He says he will give us buck porridge galore
 And besides our Johnny will be a fine scholar
 But if he said as much more he's the 'Rughra Rahar'.

It was during the Famine and the years that followed that the Irish language was lost. Old people advised their children to learn English in order that they may not read, or in any way become interested, in tracts printed and circulated by the bible readers. These tracts, extracts from the corrupt or polluted bible, were thrown into the cabins by the roadside, handed to children to take home, or thrown about in public places. It was all the work of the soupers and their agents to induce the people to forsake their religion.

The old people made the sign of the cross on themselves when they heard of the couple of families that had turned over.

The biggest soup-kitchen in this parish was in Dery Castle. It was a government soup kitchen run by Lady Bandon, whom the people called Lady Porridge. It was relief 'by the way' for the poor. It was not soup, Indian meal boiled into thin porridge. Any person likely 'to turn' got the best of it.²¹



Sarah (Wiley) Grant, b.1860, Faughil, Jonesboro, Co. Armagh

Yes, I mind hearing of that. I'll tell you where they gave it out. They did then give it out in Jonesboro. There's people you see don't want it mentioned. Some scorned, and some went and took it. It was given out in a house called Carpentiers. It was given by Benson. Haven't you heard of Benson's Gravey? My uncle, Tom McGinnity, made a song about a man that took Benson's Gravey. Benson was over there in Chambree's and was trying to corrupt the people that time. They dropped tracts along the road

as well and would stand to see who would pick them up.

And cabbage too, to kitchen Benson's Gravey.

If you'd take Benson's Gravey they'd have a claim on you and you'd have to sent the children to the Protestant school in Adavoyle.

It wasn't for saying his prayers, you know, that Cahmree lost the eye.²⁴



Owen Rafferty [known as The Bar], b.1885, a farmer, Carrifamean, Carrickbroad, Dromintee Parish, Co. Armagh

It was big Protestants give that out, and it was of a Friday you got it, and you be to go and eat a feed of beef and soup and meat, and they gave you a whole lot to take away. It was only turncoats took that.

Where they gave it out I can't say, but it was in all the big Protestants' houses up by Ravensdale, Plunkett's and Heuston's and Talford McNeill's.²⁵



Mrs G. Kirby, Stradbally, Co. Laois, in 1945

There was only one soup-kitchen here during the Famine. There was an old ballad composed by some local bard denouncing the landlords and, judging by the information contained in two of the verses, I have come to the conclusion that the food must have been supplied by the Protestant gentry locally.

In '47 they contrived a plan
 To pervert poor Catholics with their soup can.
 Their chums from London all came there
 With hairy bacon soups to prepare.

But their soup and meal did not entice
Poor hungry victims to their low vice.
They died of want in fields and dell
But their faith to them they would not sell.²⁶



William Blake, b.1895, a labourer, Rathnagrew, Co. Carlow

There was a soup-kitchen in Kiltegan and anyone who was prepared to turn Protestant would get a feed there. They made a song above which contained the lines: 'Goodbye God Almighty till the pratics grow.'²⁷



Thomas Kelly, Rockfleet, Carrowbeg, Westport, Co. Mayo, b.1855 in Rosturk

There were soup schools in Mulranny and Murrevaugh (just east of Mulranny). Some of the people turned with the soupers and remained with them till they died. A few of these went to Inisbiggle in Ballycroy when driven from home by shame, fear or otherwise.

One man, not a native of this parish, turned. He was passing by the priest's house one day in his native place and raised his hat.

'Ah', says the priest, 'you cannot please God and the devil.'

'Ah father,' said he, 'It's only till the pratics grow.' He turned back later. His son was also a Protestant, but only for a time during the Famine.²⁸



Mary Daly, b.1874, a farmer, Faughart, Co. Louth, and a native of Creggan Parish, Crossmaglen, Co. Armagh

'Aw, bad luck to you, ould bottle the soup.' Sure I heard that cast

up to people at home myself. You'd get so much soup yourself, and so much to take home to your own ones in a bottle.

At that time the courthouse in Cross was where the old barracks was. They had beef and soup and were giving it out. And Minister Ashe, I think it was from Philipstown he was, he was trying to convert the Catholics [to Protestantism].

And fever was awful prevalent, but in them times all men was bled for that. Someone would take so much blood from them. That was common. But when Minister Ashe come he was able to give the people more than the priest.

It was Minister Ashe tried to convert them all. The fever was raging at the time and this man and his family were all bad. This was out at Cross. He hadn't the land or anything tilled. So Minister Ashe come to him and said he'd till it.

'I'll till it,' says he, 'if you come to the church.'

So he said he would and I think some of them died. It's long since I heard them at it. But he got the crop in anyway. And so he was to go to Minister Ashe's church this Sunday, to get the communion I think. So when he didn't come Minister Ashe come to him, but he wouldn't go into the house for fear of the fever. He had him converted up to that to get the communion. So he says 'I thought you were to come to my house for the communion?' 'Aw,' says he, 'sure I'm not fit.' So he got a shovel and he put it into him on a shovel. 'I'm not able to lift it,' says he to Minister Ashe. 'Well own up to it and that'll do,' says Minister Ashe.

So anyway he got over the fever and when he was able to go about he went to the chapel and Minister Ashe come to him again.

'You were at your own chapel today,' says he, 'and you were to come to my church. You and your whole family was it. And,' says he, 'I put in your crop and I want the price of it.'

'Aw,' says the man back, 'own up to it and that'll do.'²⁹

