

Theodore William Moody (1907-84): an appreciation

Professor T W Moody, whose scholarly career was linked so closely to the history and fortunes of this journal, died in Dublin on 11 February 1984, in his seventy-seventh year. One of his former students, now a contributor to the *New History of Ireland*, remembers a conversation with him only a few days before, and tells of Theo's lively consideration of plans and projects, of his mind, crystal clear as ever.

Grieved and shocked as his family, friends and colleagues are at his sudden going, they will surely find solace in this memory of full activity and vitality so close to the end. Theo was spared the suffering of long illness, inactivity, and the dependence that these entail, which would have been a hard trial for his active spirit. Indeed, affirmation is a word that comes to mind in remembering his life as a man and a scholar. It is reflected in his devotion to his family, in his concern for the work and careers of his students, in his care and never-ceasing responsibility for the projects he had been involved in founding or originating, the two most notable examples being *Irish Historical Studies* and *A New History of Ireland*, and in his assistance and kindness to foreign scholars who came to work in Dublin. One has only to read the acknowledgments in the countless prefaces to works on Irish history written over the past forty years in Ireland or overseas to realise the breadth and significance of Theo's counsel and influence. Happily, at the time of his retirement from Trinity College, Dublin, and his completion of forty years as an editor of *Irish Historical Studies*, a *Festschrift* was produced in his honour, the unifying theme of which was nineteenth-century Ireland, the field in which most of Professor Moody's recent work had been done and the framework for his graduate seminar at Trinity during the 1970s.¹ The contributors were former members of that seminar, a fact which the editors believed would please him deeply, committed as he was throughout his life to encouraging fresh talent. The opening essay, called 'T W.M.', the famous initials by which Theo was, as time went on, familiarly known, was written by Leland Lyons, first Theo's student, then his colleague and long-time friend. The essay is a handsome and moving tribute and is essentially a brief biography, strengthened by notes on his career as an historian written by Theo himself and given to Provost Lyons for his use.

¹*Ireland under the union: varieties of tension: essays in honour of T W Moody*, ed. F S. L. Lyons and R. A. J. Hawkins (Oxford, 1980).

Provost Lyons's essay, thoroughly, affectionately, and with the sure touch of one who knew Trinity so well as student, lecturer and provost, gives us a lively picture of Theo's academic and public life from his coming to Dublin in 1939 as a fellow of Trinity to his retirement in 1977. Gerald Simms, a lecturer at Trinity, and also Theo's friend, contributed to this same volume a bibliographical listing of all Theo's work, published and in progress. One cannot but suppose that Theo must have felt a quiet happiness as he turned the pages of a book which spoke to him of his life's work, and of the affection and regard of those whom he in turn had taught, encouraged, and admired. To write of Theo Moody is also to remember with deep sadness the recent deaths of Gerald Simms and Leland Lyons. All three men, after years of distinguished scholarship, were still hard at work when they died. Gerald Simms, who had done such significant research and writing on the Irish seventeenth century, had just completed the final typescript of a life of William Molyneux when he died on 9 April 1979. The book, edited by his colleague P. H. Kelly, was published in 1980; in his preface, the editor acknowledged T. W. Moody's 'careful reading of the text'. Leland Lyons at the time of his death, on 21 September 1983, was at work on his biography of William Butler Yeats, to which he could give his full attention after relinquishing the duties of provost at Trinity. And Theo was deep in the continuing tasks surrounding *A New History of Ireland*.

Theodore William Moody was born in Belfast on 26 November 1907. Educated there at the Royal Belfast Academical Institution and at the Queen's University, he went to London in 1930 to study for his Ph.D. at the Institute of Historical Research. The degree was awarded in 1934, but Theo had already, in 1932, returned to Belfast to assist James Eadie Todd in the Queen's history department and to take special responsibility for Irish history. During these early years of teaching Theo prepared his doctor's thesis for publication, and in 1939 it appeared as a book which has remained a significant and distinguished contribution to British and Irish seventeenth-century history: *The Londonderry plantation, 1609-41: the city of London and the plantation in Ulster* (Belfast, 1939). It subjected a crucial part of Ulster history to a scholarly scrutiny it had never yet received. One has only to study the book's clear narrative, its masterly synthesis of difficult material, its measured judgments, and note its maps and its meticulous bibliographical apparatus to foresee the historian and the editor that Theo Moody was to become. In fact, his career as editor and teacher was under way before his book was published. Reviewing the book in the *American Historical Review*, Wilbur Cortez Abbott gave it high praise. 'The plantation of Ulster' he wrote, 'is a subject which has waited long for a competent and unbiased chronicler, but it has not waited in vain. It is not too much to say that Mr Moody's book is a model of what such a monograph should be, clearly written, well documented, dispassionate, and comprehensive.' Professor Abbott went on to say that *The Londonderry plantation* 'might well be taken as an example by all engaged in similar undertakings'.² G. N. Clark, in the *English Historical Review*, likewise praised the book, stressing Theo's impartiality and his exceptional capacity for working steadily through large masses of evidence.³

² *A.H.R.*, xlv (1939-40), pp 626-7

³ *E.H.R.*, lv (1940), pp 128-9.

At Queen's, Belfast, during the decade of the nineteen-thirties, Theo was becoming a university teacher. By 1935 he was a lecturer with continuing responsibility for Irish history; but earlier as a student, and now as a colleague of Professor James Eadie Todd, he had daily before his eyes the example of a teacher who was, by his own testimony, one of the great influences in his life. Todd was widely learned in many fields; he had the gift of giving significant form to any subject on which he lectured; and he considered the study of history to be a 'high and holy calling'. Later, in 1949, Theo was to join with H. A. Cronne and David Quinn in editing a volume dedicated to Todd.⁴ The introduction, though the work of all three men and filled with praise of Todd, unquestionably reflects what Theo thought a teacher should be. Some of the words and phrases used in describing Professor Todd tell the story: 'goodness of heart and human sympathy'; 'strength of character'; 'broad tolerance and disinterested approach to history'; 'taking pains to know his pupils'; 'appreciation of abiding values'. If these were qualities that were admired in Todd, it should certainly be said that there were in Theo Moody himself these same qualities. What one honours and admires is indeed a revelation of the self and what that self aspires to be.

It was in these Belfast years that a more public life was to begin for Theo Moody. In February 1936, with the encouragement of Professor Todd and Samuel Simms, a Belfast physician, book collector and enthusiast for the study of history, Theo was able to bring into existence the Ulster Society for Irish Historical Studies. Later that same year, Robert Dudley Edwards, who had been a fellow student of Theo's at the Institute of Historical Research, established the Irish Historical Society in Dublin where he was to begin lecturing in University College in 1938. During the next two years, collaboration between friends and societies had two fruitful results. The first was the founding of the Irish Committee of Historical Sciences, created so that Ireland could be represented on the Comité International des Sciences Historiques. From its inception this group became a centre for scholars from different parts of Ireland, transcending barriers of opinion and political division, and having as an overriding purpose the furthering of scholarly studies in Irish history. The second was the foundation of *Irish Historical Studies*, the first professional journal of history that had ever existed in Ireland. The first number appeared in March 1938, and the second in September of the same year, setting what was to be a permanent pattern of two issues a year. Its co-editors were Robert Dudley Edwards and Theodore William Moody. After just two of issues had appeared, an appreciative note in the *Irish Book Lover* remarked that the new journal 'fulfils the dream of two generations of Irish history students'.⁵ Actually *Irish Historical Studies* was doing more than that: it was winning acclaim outside Ireland for the high quality of its scholarship and writing, and slowly, quietly, with every issue, it was not only changing, but also *revealing* Irish history.

I have chosen the word revealing deliberately. As I write these words I have before me the first ten years of *Irish Historical Studies* and the files of the

⁴*Essays in British and Irish history in honour of James Eadie Todd* (London, 1949), pp xi-xii.

⁵*I.B.L.*, xxxvi (1938-9), p. 66.

English and American Historical Reviews for the decade of the thirties. These American and British journals carried notices of the publications of the Irish Manuscripts Commission, occasional reviews of books on Irish history, a few — very few — articles, and now and again a brief notice on the life and work of an Irish historian who had recently died. No beginning student would gain from them any sense of what Irish history was about, its condition of being, its special character. To be sure, one could hardly ask these journals to do what they were never designed to do, but their files reinforce what the editors of *Irish Historical Studies* wrote in the preface to their first issue: that Irish historians were unduly handicapped by the absence of a journal devoted to the scientific study of Irish history. Research for the Ph.D. or for any scholarly purpose would do little for Irish history unless the results could be put into print. Only so would Irish history grow. 'We hope to be of service,' wrote the editors, 'to the specialist, the teacher, and the general reader who has an intelligent interest in the subject.'

Irish Historical Studies opened up a new world. Its scholarly articles, its historical revisions, its notices of library collections, its serious and professional reviews of books, its listings of theses in progress at the various Irish universities, its yearly inventory of articles and books published on Irish history, and finally its brief comments on significant articles in already existing Irish journals — all of these were marvels to behold, giving both the beginning and the trained student suggestions about subjects allied to his own or about new paths worth exploring. On reading the early issues one had the feeling that one imagines an archaeologist might have on uncovering the whole of a mostly buried city. I speak here, of course, as a foreigner knowing that historians in Ireland before 1938 were fully aware of much in the new journal that was not known abroad. Remembering my graduate school days, I believe I speak not for myself alone when I testify to what the new journal meant to those of us completing our doctoral studies in the post-war forties and early fifties who had come to have an interest in Irish history, growing initially, in most instances, from having chosen British history as one of our major fields. In any case, the new journal was a quiet, utterly competent declaration of scholarly independence, but also attached in allegiance to that wider fraternity of historians everywhere who worked to extricate history from prejudice and myth.

From 1938 to the end of 1977, Theo Moody was the continuously remaining editor of *Irish Historical Studies*, but over these years the co-editors changed. In 1958, Professor Edwards resigned and was succeeded by his colleague at University College, Dublin, Professor Desmond Williams, and he in turn, in 1976, by Ronan Fanning, lecturer in modern Irish history at the same college. On Theo's retirement as editor, at the end of 1977, David Harkness, professor of Irish history in Queen's, Belfast, joined Ronan Fanning as co-editor. Reviewing Theo's long and unbroken editorial tenure, Leland Lyons expressed the view that he had set a special stamp upon the journal, making it 'the foremost agent of the revolution in Irish historiography'⁶ Theo's good taste, his wide knowledge of a broad range of subjects, his feeling for language, and his sharp eye for detail all combined over many years to produce a journal

⁶F. S. L. Lyons, 'T.W.M.' in *Ireland under the union*, p. 6.

which furnished its readers with a fresh flow of original research written with style and precision. Another of Theo's tasks as editor, or at least one that he took upon himself, was a periodical 'summing up' on anniversary occasions, and in his comments written at the end of twenty, thirty, and forty years one can see how he viewed the journal as it grew and developed. Always in these anniversary observations he stressed the theme of co-operation, honouring and remembering with gracious words those who had played a part, large or small, in the fortunes of *Irish Historical Studies*. At the end of the journal's thirtieth year, he announced plans for a series of survey articles 'assessing the contribution of the past thirty years to the historiography of Ireland' These essays duly appeared in the next few issues of *Irish Historical Studies* and were gathered together in a volume called *Irish historiography, 1936-70*, edited by T W Moody (Dublin, 1971). The survey was presented by the Irish Committee of Historical Sciences to the Bureau of the Comité International des Sciences Historiques on the occasion of its meeting in July 1971, the first ever to be held in Dublin. Theo's activities were never unrelated; one scholarly project led to another! Actually, this presentation volume, in addition to its historiographical reviews, concludes with an article by Theo himself, 'Thirty-five years of Irish historiography', a survey of unsurpassed thoroughness covering every aspect of Irish historical activity from 1936 on. It might be noted here that Theo was a firm believer in the importance of good bibliographical work as a necessary foundation for historiographical assessments. Only with this kind of periodic review, this setting in order of historical work, would historians know where the roads lay, and see clearly where they had been, and where they ought to go.

The September 1977 number of *Irish Historical Studies* was Theo's last as editor, and in his survey of forty years' work he showed obvious pride in the work of younger scholars, as well as in the appearance of new journals: *Studia Hibernica* (1961-), *Éire-Ireland* (1965-), *Irish Economic and Social History* (1974-), and *Saothar: Journal of the Irish Labour History Society* (1975-). He noted with pleasure the advances being made in social, economic and demographic history, 'of which the new journal, *Irish Economic and Social History*, is the spearhead' The two societies, the Ulster Society for Irish Historical Studies and the Irish Historical Society in Dublin, he observed, had continued their friendly co-operation 'unshaken and unimpaired' by the ravages of political violence in the Ireland of the seventies. Originally, these societies had been the major channels by which articles had reached *Irish Historical Studies*, but now, in the late seventies, articles were arriving, unchaperoned, so to speak, far beyond the capacity of the editors to publish. It was a modest and quiet farewell, filled with thanks and tributes to others. In that same autumn Theo retired from the Erasmus Smith chair of history at Trinity. Also during 1977, Leland Lyons had published his long-awaited *Charles Stewart Parnell*. The book was dedicated 'to Theodore William Moody, my friend and teacher for many years'

The dedication reminds us of Theo's long and significant career at Trinity College. Elected to a fellowship on 5 June 1939, he was shortly thereafter appointed to the Erasmus Smith chair of modern history, made vacant by the transfer of Edmund Curtis (who was past his prime) to the Lecky chair, from which W Alison Phillips had unexpectedly retired. Theo's work until 1977 as

teacher, lecturer, administrator, adviser to students, chairman of the school of history and director of graduate theses has been well and fully told by Leland Lyons in his *Festschrift* essay. We need not repeat it here, except to say that anyone who knows the demands of undergraduate and graduate instruction can only marvel at all else Theo managed to do, beyond his teaching and editing. He was, with Dudley Edwards and David Quinn, the sponsor of a series of monographs designed in large part to publish the books of younger scholars whose work was based on doctoral theses completed at the different Irish universities. A first series, beginning in 1944, was published by Faber & Faber, and a second by Routledge & Kegan Paul. It is, I think, generally known how important and how welcome these monographs were, breaking new historical ground as they did; and they were immensely valuable to those who were teaching Irish history outside of Ireland. Outside Trinity, Theo was participating in the intellectual and civic life of the country, with active memberships on numerous important committees: on the Irish Manuscripts Commission, 1943-84; on the advisory committee on cultural relations, 1949-63; on the government-appointed committee on higher education, 1960-67; on the Irish Broadcasting Council, 1953-60; and on the Irish Broadcasting Authority (television as well as radio), 1960-72. In the educational possibilities of radio and television he took a deep interest.

From the beginning of his career, Theo had given much thought to history in the curriculum of the lower schools, to the wider responsibilities of academic historians, and to the place of history in the public consciousness. Loyal always to rigorous research and the careful judgments based upon it, he did not believe that history should exist solely as an exercise in academic exchange secluded from the world. Writing in 1969, he expressed a long-held conviction that 'history, the study of human thought and action in the stream of time, in so far as they can be reconstructed in the mind from the surviving evidence, achieves its highest fulfilment only when it is intelligible to men as such and not merely to historians'.⁷ It was this conviction which was at the heart of Theo's involvement in radio broadcasting, which, as he saw it, offered new and challenging possibilities for putting before the interested public, in clear language, but with no dilution of the truth, the results of historical inquiry. At nearly the same time, in the early fifties, both in Ulster and in the republic, experiments were going forward in educational broadcasting. Theo had a hand in both and, with James Camlin Beckett, edited and published the two series of Ulster broadcasts dealing with northern history since 1800.⁸ The talks, delivered by scholars representing different traditions and religions, were given with frankness and objectivity and were well received by interested and respectful audiences.

In the republic, Theo, as a member of Comhairle Radio Éireann (Irish Broadcasting Council), was responsible for the suggestion that resulted in the Thomas Davis lectures, now established and famous both in Ireland and abroad. Originally Francis MacManus, general features officer of Radio Éireann, had thought of making the results of Irish scholarship, historical and literary, available through a university of the air, with three hours of

⁷ A new history of Ireland' in *L.H.S.* xvi, no. 63 (Mar 1969), pp 245-6.

⁸ *Ulster since 1800: a political and economic survey* (London, 1954); *Ulster since 1800, second series: a social survey* (London, 1957).

broadcasting each week for twenty-six weeks. But would this intensity be something for which the listening public had patience? Could there be some modification? It was Theo who suggested a regular programme of half-hour talks which would present the best in Irish contemporary scholarship and appeal as well to a non-specialist audience. The lectures, it was thought, should have a distinctive name, and Theo, again, made the inspired suggestion of 'The Thomas Davis lectures', in memory of the Young Irelander with whose name the motto 'Educate that you may be free' has always been associated. Between 1953 and 1967, three hundred and forty-six lectures were given. Many of those which had been planned on a main theme were published, and Professor F. X. Martin, in a survey of the lectures published in 1967, suggested that if radio had benefited from academic learning, it could also be argued that it had, in turn, stimulated scholarship.⁹ Certainly these published lectures did much over the years to arouse an intelligent interest in Irish history both in Ireland and abroad. Theo himself, surely, would have been the first to admit that the lectures could not in themselves create a revolution in public thinking about Irish history. But he had faith that they were part of a movement towards a deeper and truer understanding of Ireland's past which would surely grow with time. The Thomas Davis lectures continue to flourish.

In 1966, Theo ventured into the realm of television. With Professor Martin as collaborator, he mounted and edited a programme of twenty-one lectures, each lasting about half an hour. Given by different scholars, the talks were brought together in the book now so widely known by teachers and students as *The course of Irish history* (Cork, 1967) and often referred to as 'the book of the film' A new edition (1984) has just appeared.

Something must now be said about Theo's historical research and writing, but in this memorial essay it is not possible to write the extensive critical appraisal that his work as a whole deserves and doubtless will receive. His interests were broad: Ulster, in all its aspects from the seventeenth century to the present; parliamentary history; Theobald Wolfe Tone and the United Irishmen; Young Ireland, especially the life and influence of Thomas Davis; the Fenian movement; home rule and the land struggle; the Irish in America; nationalism in its various guises; university education in Ireland; historiography; the life of Michael Davitt. In addition to a steady flow of articles, reviews and short studies touching all these varied subjects, there were three massive books, one of which, *The Londonderry plantation* (1939), has been mentioned earlier. The second, written in collaboration with Professor J. C. Beckett, was *Queen's, Belfast, 1845-1949: the history of a university* (2 vols, London, 1959). The third, *Davitt and Irish revolution, 1846-82* (Oxford, 1981), had been in preparation many years and was probably, of all his books, closest to Theo's heart.

Queen's, Belfast, with a reach far beyond its ostensible subject, is in many ways a history of Irish higher education in the nineteenth century, for it was not possible to write of Queen's without some attention to university education in England, Scotland and the rest of Ireland. It remains, to be sure, the history of one university with all the limits that such a subject might seem to impose, but the work has breadth and depth, and emerges as a contribution to the wider

⁹The Thomas Davis lectures, 1953-67 in *I.H.S.*, xv. no. 59 (Mar. 1967), pp 276-302.

history of Ireland, both social and political. Nonetheless, despite its largeness of view the book is true to its subject, and a university emerges with great clarity: the staff over many years, the students, the architecture, the buildings, the committees, the library, the search for funds, the curriculum and the influences that played upon it. Not least valuable as well as entertaining are the portraits of faculty, presidents, and administrators drawn with sympathy, imagination and humour. The work of many years, this two-volume work, with the extensive research it demanded, must have imposed a serious strain on its authors. Originally planned for 1945, the hundredth anniversary of the founding of Queen's, the book appeared in 1959, approximately fifty years after the Irish Universities Act of 1908. It was a happy collaboration, and in *Queen's, Belfast*, James Beckett and Theodore Moody had written a book which raised institutional history to a level rarely encountered.

Michael Davitt and Irish revolution, 1846-82 (1981), Theo's last published study, rests on the research and reflection of more than forty years and owes its inspiration not merely to his own interest in Davitt, but also to the decision of Davitt's children to entrust their father's papers to him, the papers to be the basis for a biography. The book which we now have covers Davitt's life from his birth in 1846 to 1882. An epilogue, giving glimpses of his activities, his writing, his travels and his causes, carries the story to his death in 1906. This final chapter has a special interest of its own, containing as it does Professor Moody's considered judgments about Davitt the man, his character, his tastes, his interests and his achievements. It is everywhere apparent that Theo Moody deeply admired Davitt and that between biographer and subject there was profound sympathy. This has not precluded, however, a recognition of Davitt's faults and shortcomings. Some reviewers, without any dispute on the greatness and value of the book, suggest some over generosity of interpretation on the author's part.

A reading of the epilogue with its necessarily brief references to Davitt's later life will bring regret that there is no second volume, but the regret is tempered by the fact that we have before us a piece of historical writing which will take a unique place in the scholarship on the Land League period. The detail is at times overwhelming, but in telling his story, the author displays a gift, more often associated with the novelist, of dramatic narration. Nor should the extensive details be dismissed; for used as skilfully as Professor Moody uses them they give us a social as well as a political history presenting with immense vividness the reality of people and places. I think here of the Irish community of Haslingden, near Manchester; of Michael Davitt's Atlantic crossings and his journeys in America; of the portraits of Fenian conspirators; of Davitt's prison experiences. The bibliographical and scholarly apparatus are in the best Theo Moody tradition and cover just over one hundred pages. There is a description of the Davitt papers, now in the library of Trinity College, Dublin, and a statement about their history; and we learn that they have been arranged (by the author) in seven series. Ten maps show places mentioned in the text, and there is a special exhaustive index under Davitt's name. There are nearly twenty pages of statistical tables dealing with landowners, tenants, agricultural labourers, evictions, rural outrages, agricultural output, and attendance at meetings of the central Land League in Dublin.

'Jottings in solitary', the manuscripts of Davitt's writings in Portland prison

(12 September — May 1882), contain 358 folios, and the detailed analysis of these forms a significant part of the penultimate chapter of the book. The bulk of Davitt's writings consists of essays on criminal life and character, and studies in Irish history, politics and society. There is also a narrative of his early life, and essays on subjects which suggest some of his political and intellectual interests: the history of conquests; the dispersion of the Jews; secret societies in modern Europe. There are notes on William Lloyd Garrison, the abolitionist. The prison miscellany taken as a whole reveals Davitt's central concern for the condition and betterment of his fellow man, whether in Ireland or elsewhere. Recalling his indebtedness as a young man to the Mechanics Institute at Haslingden, he reflects on the good that might have been done for rural Ireland by comparable institutions. All of these writings which concern the social condition of Ireland clearly had for Theo Moody a special interest, and he sees Davitt as a man in advance of his time on such subjects as crime and punishment, popular education, rural poverty, and housing. There is much in Davitt's thinking on the condition of Ireland that invites comparison with that of Thomas Davis and George Russell.

On Davitt's war against 'landlordism', and the 'land for the people doctrine' that he had used so powerfully to inspire resistance to landlords, Professor Moody observes that Davitt never seems to have doubted his basic assumptions about the landlords, and 'his tremendous generalisations about rack rents, evictions, and agrarian outrages took no account of actual rent levels, of regional variations, of divergent interests between classes of tenants, and of improving conditions in rural society between the famine and 1878. It was as if all the tenant farmers of Ireland were in the situation of the poorest peasants of Connacht under the worst of landlords' (p. 524). Here, of course, Professor Moody is reminding us of what recent research has been saying about long-held and erroneous generalisations about Irish land questions. In doing so, however, he has not forgotten the historical force of tenant traditions and the post-famine clearances of which Davitt's family, in 1850, were the victims.

History remembered, history only partially understood, mythical history as a danger to intelligent action in the present were themes which had long interested Professor Moody. They were artistically woven together in a presidential address delivered, on 10 May 1977, to the Dublin University History Society and entitled 'Irish history and Irish mythology'¹⁰ A valedictory, the speech comments on the major misunderstandings and misinterpretations of critical Irish historical events, institutions, and circumstances from the sixteenth century on. Michael Davitt and his 'history' are a part of the story.

The plan for *A New History of Ireland*, the collective work to which Theo gave his largest share of attention after his retirement, began with his presidential address to the Irish Historical Society in 1962. The time had come, he argued, to plan for a multi-volume history of Ireland. After a generation of specialised research, works of synthesis were now needed which would incorporate into a wider general history all the critical revision and fresh historical investigation which had been accomplished. One difficulty

¹⁰*Hermathena*, no. 124 (summer 1978), pp 7-24.

immediately suggested itself, which sceptics were quick to emphasise, namely that in many historical areas, cultural, social and economic, there was massive work still to be done. Did there exist in these fields sufficient monographic work to serve as a basis for the history that was envisaged? It was a fair question. One may suspect that Theo himself was fully aware that his project would take a long time in preparation and that it was wiser to begin rather than to wait for the ideal conditions which might never come.

Plans went forward supported and inspired by Theo's generalship and faith. All the details of *A New History's* evolution need not concern us here, but the work involved in getting the project started can be left to the imagination. By 1968 there was a ground plan for the several volumes, and the project had been placed under the auspices of the Royal Irish Academy with offices in the academy's house in Dawson Street, Dublin. Here *A New History* still has its home. Funds, of course, had to be obtained, and successive ministers for education proved friendly to the project; and from 1968 there has been an annual government grant. Additional funds, indeed munificent in generosity, from Dr John Mulcahy of New York were indispensable for extending the range of the work. In the autumn of 1969 most of the contributors came together for plans, discussion and questions. As things have turned out, there are to be ten volumes in all, seven covering all aspects of Irish life from the beginning to 1976, and three devoted to chronology, maps, genealogies, documents and other reference materials. Four ancillary volumes, bibliographical, statistical and textual in nature, have appeared. Another is in progress. In 1976, the first volume of *A New History*, actually the third in the series (1534-1691), was published. At the celebration to mark its appearance, Theo's two co-editors, Professor F. J. Byrne and Professor F. X. Martin, paid generous tribute to his work in carrying the heaviest editorial burden.

In 1982, volume viii, *A chronology of Irish history to 1976*, was published. Not long before his death, Theo had returned the final page proofs of volume ix to the printer, and had received page proofs of volume iv (1691-1800). Together with his co-editors, he had made agreements with the Royal Irish Academy and the Oxford University Press for the completion of *A New History*.

The many tributes which appeared in the press at the time of Theo's death were at one in their praise of his services to historical studies in all of Ireland, a life's work which will have enduring significance. The tributes spoke as well of other more personal things: Theo's happy family life; his interest in his students, so many of whom have themselves become teachers and scholars; his love of music; his meticulous scholarship; his abhorrence of violence; his commitment to social justice; his gifts of tact and diplomacy which could bring people together to work for ends in which they all believed. He was a member of the Society of Friends. In this long life of work, accomplishment and fame, the deeper things, kindness, simplicity, goodness of heart were never lost. We mourn his death, but celebrate the life of Theodore William Moody.

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