A POCKET GUIDE TO
NORTHERN IRELAND

prepared by
SPECIAL SERVICE DIVISION, SERVICES OF SUPPLY
UNITED STATES ARMY

WAR AND NAVY DEPARTMENTS
WASHINGTON, D. C.
# A Pocket Guide to Northern Ireland

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THERE ARE TWO IRELANDS

YOU are going away from home on an important mission—to meet Hitler and beat him on his own ground. For the time being you will be the guest of Northern Ireland. The purpose of this guide is to get you acquainted with the Irish, their country, and their ways.

You will start out with good prospects. The link like Americans. Virtually every Irishman has friends or relatives in the United States; he is predisposed to your favor and anxious to hear what you have to say. This, however, puts you under a definite obligation: you will be expected to live up to the Irateman's high opinion of Americans.

That's a real responsibility.

The people of Northern Ireland are not only friends, but Allies. They are fighting by the side of England, the United States, the rest of the United Nations. Thousands of Irishmen are helping steel in the hot spots of the war, doing their share and more. It is common decency to treat your friends well; it is a military necessity to treat your allies well.

Every American thinks he knows something about Ireland. But which Ireland? There are two Ireland. The
shamrock. St. Patrick’s Day, the wearing of the green—
these belong to Southern Ireland, now called Eire (Airis).  
Eire is noted as the war. Northern Ireland remains in  
governmental union with England above all things.  
There are historic reasons for these attitudes.  

Ireland has sent many gifted and valuable citizens to  
the United States: Johnson from North and South, Post- 
man and Catholic, began to emigrate to America in early  
colonial days. Nine generals in the American Revolution  
were of Irish birth. Four signers of the Declaration of  
Independence were born in Ireland and four were of Irish  
descent. Twenty Presidents of the United States have  
marked the blood of Ireland in their veins.  
There are many of you soldiers who are of Irish descent.  
Some of you, Protestant or Catholic, may know at first  
hand or second hand about the religious and political  
differences between Northern and Southern Ireland. Per-  
haps they seem foolish to you. We Americans don’t worry  
about which side our grandparents fought on in the Civil  
War, because it doesn’t matter now. But these things still  
matter in Ireland and it is only sensible to be forewarned.  

There are two excellent rules of conduct for the Amer-  
ican abroad. They are good rules anywhere but they are  
particularly important in Ireland:  
1. Don’t argue religion.  
2. Don’t argue politics.

THE COUNTRY

NORTHERN Ireland—usually called Ulster—is a small  
country, only slightly larger than the State of Connecticut.  
It is made up of the six counties in the northeastern corner  
of the island: Antrim, Armagh, Down, Londonderry,  
Fermanagh, and Tyrone. Some typical people—not  
quite as many as in Los Angeles—live there.  
First off you may not like the Irish climate. It is damp,  
chilly, rainy. If you are from the Southwest or from Cali-  
ifornia you may find yourself homesick for sunshine. The  
sun is only an occasional visitor in Ireland; there are about  
220 rainy days a year. The rain, however, comes usually as  
gentle drizzle, not as thunderstorms.  
It may be news to you that Ireland is farther north than  
the United States. For this reason the day is very short in  
winter and long in summer. In late June and July there  
is little darkness and you will be able to read a newspaper  
after 10 o’clock at night. In late December daylight lasts  
less than 7 hours, and darkness comes in by midmorn-  
ing.  
Despite Ireland’s northernness—it lies about exactly  
above exactly  

opposite Labrador—extremes of heat and cold are rare. In  
the summer a temperature of 80 degrees is the peak of a  
heat wave, and in winter freezing weather is the exception  
rather than the rule. It is the always-present dampness  
which makes the cold summers and mild winters seem  
cooler than they are.
Many people in Ireland wear thick, woolen clothing the year round. You will be wise to keep yourself warm and dry, as pneumonia and bronchitis are common.

Dangerous hills hold the hearts of visitors, but it makes Ireland green and beautiful. Ulster is a region marked by rolling hills. There is the Antrim plateau in the north, the Sperrin Mountains in the northwest, the Mourne Mountains in the southeast. If you come from North Carolina, or Colorado, or Idaho, these may not seem much like mountains to you—they rise 3,000 feet at their highest—but their beauty has drawn tourists to Ulster for many years.

On furlough you may want to visit the mountains, or to see Lough Neagh, the largest lake in the British Isles. (Lough, pronounced "loch," is the Irish word for lake.) Another strange and famous landmark is the Giant's Causeway—plume columns of basalt rock which rise from a bog on the northern tip of the island. This is celebrated in legend and story.

Most of Ulster's 1,500,000 people live near the Lough Neagh, at the seashore. There are a good many large estates owned by the wealthy or the once-wealthy, and you
will find ancient and trusted cattle scattered among the
hills and glens, but most of the Irish farmers manage to
make their living on plots of land which Americans, used
to tractors and furrows, would think hardly large
enough to support a single vegetable garden.

This kind of farming will seem almost absurd to you who come from the Middle West or the Far West.
There are 35,000 farms in Ulster with tiny fields and small,
whitewashed, thatched-roof cottages. A peaceable place is one
of Ulsterman, a sunny place is really substantial, and anyone who owns more than an acre is
considered to be engaged in large-scale farming. Fine
cattle graze on the pasture land, and hay, oats, potatoes,
turnips, and wheat are grown.

Belfast is the most important industrial center in Ireland,
and the key points of the British war effort. It has a
population of 358,000—two-thirds of the people in all Ulster live there—and is slightly larger than Kansas City, Mis-
souri. Belfast was badly bombed by the Germans in 1910.
Londonderry (called Derry by the Irish), the second city
of Ulster, is located on the North Coast, and had a popula-
tion of 41,000 before the war.

Belfast today resembles many American cities where the
industrial war is being forged as fast as industrial wheels
will turn. The production line in armaments is a great
industry; Irish firms are known all over the world. Today

much of the linen industry has been converted to the manu-
facture of cotton goods—used for British Army uniforms.

GOVERNMENT

TO UNDERSTAND why there are two governments
in Ireland—Ulster in the north and Eire in the south—it
is necessary to know a little about Irish history.

Irish history is so deeply interwoven with the British
that its study is often considered to be a part of British
history. Originally independent and populated by the Celti
(known as "Kelts"), they were conquered by the Normans
from the French coast, whose French language and ancient
legends still survive. Ireland was engaged in a thousand
years in a struggle against English domination. After
England broke with the Church of Rome in the fifteenth
century, many of the Irish refused to forgo their Catholicism, and subsequent wars took on
the character of religious struggles.

Present-day Northern Ireland was once part of the an-
cient Kingdom of Ulster, and it remained the last strong-
held of Gaelic rule until the seventeenth century, when
after a long war with the English most of the Gaelic in-
habits were driven out or went into hiding in the wild
hills.

Their scattered lands were given over to large num-
bers of Scotch Presbyterians and Protestant English set-
tlers. At the celebrated Battle of the Boyne, July 12, 1690,
the last Catholic King of England, James II, was defeated
by the Protestant King, William of Orange, and Northern
Ireland became a part of British and Protestant rule. Many of the Protestant Ulstermen today are descendants of those early Scottish and English settlers.

When the Irish Free State was created by the British Parliament in 1922, the majority of Ulstermen wanted to remain the union with Britain. Hence they were called Unionists. Out of respect for their wishes Parliament sepa-
ated the six northern counties from the Free State and gave them a separate government. The Free State later changed its name to Eire and considers itself virtually independent—so independent that it is not at war with

Northern Ireland has its own Parliament, made up of a Senate and a House of Commons. The Governor (the Duke of Abercorn has held this post since 1928) repres-
sents the King. The Prime Minister has its power only as long as he has majority support in the Ulster Parliament.

Northern Ireland, although it has its own Parliament, with 13 members to the House of Commons in London,
just as busy as Indians—which have their own legislature—and Congressmen in Washington.

EIRE BORDER PROBLEMS

American troops are not permitted to cross the border into Eire, and, as you probably know, Eamon de Valera, Prime Minister of Eire, publicly protested against the first landings of our men in Ulster.

This may strike you as strange—or it is strange—when the grave issues at stake in this war are considered. Behind this border crossing, behind the de Valera protest, is the whole difficult and complicated Irish question. You need to know about this problem and what is said on both sides, but the best plan for an American soldier is to stay on the side lines.

De Valera's goal is the unification of all Ireland into one nation. His government protested against the landing of troops because, as a matter of public policy, it does not recognize the separation of Northern Ireland. Eire has declared itself neutral in the war. However, the great majority of the citizens of Eire presently hope for an Allied victory, and the sinking of the German battleship Hannover in the Irish Sea has been welcomed more loudly in Dublin than in London.

Nevertheless, Eire’s neutrality is a red dagger to the Allied cause. There, just across the Irish Channel from embattled England, and not too far from your own battlefields in Ulster, the Axis nations maintain large interests and staffs. These Axis agents send out weather reports, find out by espionage what is going on in Ulster. The Ulster border is too muddy to keep the Axis spies from crossing back and forth across the border constantly.

Be on your guard! The Nazis are trying to find out all about the A. E. F. Watch what you say in public. Enemy ears are listening.

THE PEOPLE—THEIR CUSTOMS AND MANNERS

The people of Ulster, whether of Gaelic, Scottish, or English ancestry, regard themselves as Ulstermen. They are proud of their lineage and tremendously proud of their native land. They will talk to you freely about it.

Before you have been there many days you will hear all about Ireland’s long history, the beauty of Ireland’s scenery, the extraordinary passion of Irish hospitality, the picturesque castles of Ireland’s great men. Your ride to the town. You may have seen many exciting scenes, you are undoubtedly tired of more beautiful living—but you are still on their home ground.

They may expect you to brag about New York’s big buildings. Don’t do it. There are Ulstermen who emigrated to the United States as boys and who have returned, near the end of their lives, to the little villages they left long ago. Some of them are unpopular because they talk about big buildings.

This may strike you as strange—or it is strange—when the grave issues at stake in this war are considered. Behind this border crossing, behind the de Valera protest, is the whole difficult and complicated Irish question.
wipers, express highways, modern plumbing; they boast about the wonders they have seen and shared. The Irish, being proud people, own corporations in which Irish work on a vast, well-organized basis.

Getting along with people in Ireland is pretty much the same job as getting along with people in America. Consideration, courtesy, friendliness will take you just as far in Ireland as they will at home. The Irish will like your frankness if it is friendly. They will expect you to be generous, high spirited, robust—but they will not appreciate any effort of yours to impose your code of conduct or values upon them.

A visitor coming to America with few friends if he makes a point of telling Americans how much better his country is than theirs. It doesn’t make any difference that he honestly believes he is right. The Irish like their own way of life and you will be wise, if, during your stay, you fit yourself into it as well and as comfortably as possible.

The people of Ulster are, in general, serious-minded and hard-working. They are independent in their beliefs and stubborn in their opinions. The heavy infiltration of French blood may have something to do with the fact that they are exceedingly thrifty. But they are thrifty also because Ireland is not a rich country and a living is difficult to come
by. The Ulsterman likes to drive a hard bargain in business affairs and he thinks a spoolcloth is a dope.

Yet, at the same time, Ulster is a most hospitable place. If you pause at a farmer's house, you are likely to be invited for a cup of tea. Tea is now rationed, but usually an American soldier speaking on a short-wave broadcaster said he had drunk more tea during his first 10 weeks in Ireland than he had in his whole life before. You should be warned on one point: if you are invited to the farmer's dinner table, don't accept too many helpings. Food is not plentiful, and because the Irish are hospitable, the hostess housewife may have cooked most of the week's supply of meat.

The main social center in Ulster is the tavern or public house. While there are temperance advocates and a few prohibitionists in Ireland, you won't see much of them. Irish whiskey is famous, but the price is now so high that you will find most people drink stout, ale, and/or porter, which they call "beer." The American-type beer (which is, of course, really German type) comes only in bottles and is known as "lager."

Up in the hills you may be offered an illicit concoction known as "puppies." This is a moonshine whiskey made out of potato mash. Wash it. It's dynamite . . . The beer and ale served in the "pubs" is usually bitter and stronger than ours. Don't expect ice-cold drinks. The Irish, like Europeans generally, are accustomed to drinks served at room temperature. They like them that way.

The Irish don't go in for the Dutch meat system. If five men enter a pub, each will order a round, and etiquette demands that all may until the last of the five minutes has been bought. If you are invited to join such a group, and do so, remember that you will give offense by a refusal to treat and be treated.

You'll probably miss the soft lunching, the hot dog stands, and hamburger joints of America. Ireland has nothing remotely like them. There are no seeds, few sweets, and very few soft drinks. If you want a sandwich, you'll have to make your own; the Irish serve and eat their meat and bread separately. As a matter of fact, when on furlough you may have difficulty in getting a hot meal just when you want it. Most "pubs" don't serve food. In the country it is quite all right to approach a house and ask to buy milk, eggs, bread, and tea . . .

Milk, eggs, bread, and tea usually are the Ulsterman's breakfast and supper. Supper is often called "high tea." Dinner is the only meal that includes meat, potatoes, and other vegetables, and, except as a big bonus in the cities, it usually comes in the middle of the day.

The war has made it necessary for Ireland to rely on her own produce for food, and there is not much variety. Potatoes and cabbage are the inevitable vegetables. There
is little screening in the food, and the beef or the bacon may be a bit on the tough side, but it satisfies a hungry man. There are various Irish specialties that you will find delightful—the oat cakes and potato bread are excellent and the scones (baking powder biscuits) are the best in the world.

The post-war tourist frequently remarked, in criticism of Ulster, that there is nothing to do there. It is true that the Irish do not go in for organized sport as much as the English do or as much as we do, but you'll surely see something more exciting than a football (soccer) game between two tough Irish professional teams; temperance and the police are frequently on hand to keep order. Both dog racing and horse racing are popular; all field sports are popular, and you might be able to get permission from a farmer to shoot over his land or to bustle his beasts, but make very sure you get permission—poaching isn't popular in Northern Ireland.

Golf is not a rich man's game in Northern Ireland and there are links everywhere. Your accommodating officer can arrange for you to play the nearby links courses. There is boating and bathing on the "bights." And you will be interested in watching a cricket game even though you find it slower than baseball.

There is virtually no night life. Pubs close early, and the floor show and juke joint are nonexistent. You will find
motion-picture houses (cinemas) in all the larger towns; many American films are shown. The theatres are closed on Sunday. In fact, everything is closed on Sunday because of the devout church-going habits of the population and the sect blue laws.

In the matter of Sunday closing, in other matters of morality and personal conduct, the Irish may seem parasitic or rude and in some ways. You will do well among respectable householders to avoid even mildedeniary; what passes for life, even among. Americans may strike the truth as real blundering and, therefore, offensive. Anything which burdens, however fairly, as the indocent is better left unsaid.

The church is an important social institution in Ulster. Often a town of 10,000 will have 13 or 16 churches, and even those not members of a church can go to a service at attending. Sunday service; besides feeling the need of spiritual uplift they know they will meet their friends and neighbors there. In the small towns some church groups often add an open-air Sunday night meeting to the routine of services. You will be interested in these Sunday night meetings; country people who have come to town with their produce wander from one shop to the other...
while cornets and drums play gospel hymns in the main street, and the preacher speaks from a well-placed soap box.

You are more than welcome in the church. Nothing will establish friendly relations between you and the Ulster people than going to church with them.

Freedom of worship is guaranteed everywhere in Ireland and Britain, just as it is in the United States. In America—as you know—we usually take it for granted that some people go to one church and some to another. The Irish, where religion is concerned, take nothing for granted. Church affiliation is a serious thing.

There are 450,000 Roman Catholics in Ulster, 300,000 Presbyterians, 35,000 members of the Church of Ireland (Protestant Episcopalians), 35,000 Methodists, and 60,000 of other faiths.

Religious differences and political differences are inseparable in Ireland; they have been made one and the same by years of internal bitterness, strife, and violence. You will discover that Protestants usually do not mingle with Catholics nor Catholics with Protestants. They move in quite different circles socially, and they have few contacts even in business. Don’t try to bridge this chasm. Warier and better equipped people than you have discovered that Ireland is one place where intervention is not desired, however well intended.

July 12—known simply as The Twelfth—is an important date in Ulster. This is the anniversary of the Battle of the Boyne which, as you know, established Protestant kings on England’s throne. Celebration of the day is led by the powerful Orange Order, a Protestant political and social organization, and there are parades and demonstrations throughout the six counties. Political feelings run high and clashes between Protestant demonstrators and their Catholic fellow-countrymen are not uncommon.

Summing up: Religion is a matter of public as well as private concern in Ulster and you’ll be wise not to talk about it. In America we ask, “Where do you come from?” In Ulster they ask, “What church do you belong to?” If the question is put to you, tell the truth and then change the subject.

ABOUT ARGUMENTS

The Irish love to talk. Conversation is the most highly perfected form of entertainment. Although class distinctions are important in Northern Ireland—the large landowners, professional men, industrialists, tradesmen, farmers, laborers, all accept their allotted places in the social setup—there is a democracy of self-expression. No Irishman is too poor or too humble to offer an opinion, and every Irishman expects to be listened to.

Argument for its own sake is a Scotch-Irish specialty, and arguing politics might almost be called a national
spot. The pub is the principal forum. You may be de-ceived by the high temperature developed in these discus-
sions. The Irish call each other names, accuse each other
of the most bizarre irregularities, indulge in wildest exaggera-
tion and violent personal abuse. Listening, you may ex-
pect a rousing fist fight at any moment.

Actually this is all part of the fun and the show. In
America we don't hold it against a man because he tells
a tall story with a couple of beers under his belt. In Ulster
it is quite within the rules of the game to swear at your
adversary not only of pig-smelling but of actual treason.
A word of warning: your place in these arguments is
on the side lines.

DIFFERENCE IN LANGUAGE

The Ulster accent may at first be hard to understand.
The upper-class Irishman speaks like the upper-class Eng-
lishman, but the speech of the shop and the farm and the
public house is not the speech of England, Scotland, or
America.

For instance, Carrickfergus, near Belfast, was the chief
port and base of Northern Ireland's defense in 1690.

Here's a picture taken near the south gate of the city.
It shows an old-time merchant vessel in the
ship "Frongo."
In its richest form, the Irish version of English is a bhoonag, and there is a bhoonag for every county in Ireland, just as we have a Brooklyn accent, a Boston twist "ah", and a Texas drawl. Many of the expressions may strike you as funny, some of them may not be understandable. Remember that many of your expressions will strike the Irishman as funny—even if he is too polite to laugh—and that he has a hard time understanding you too.

The following pictures have brought some Americans to Ireland. You will find that the young people use and understand words such as "stout," "poke," "puss," and "scram." But they will also invite you in for "a wisp of tea," and refer to an unmarried man or woman well over 45 as a "boy" or a "girl." Only married people who have children are called men and women; bachelors and spinsters remain "spinsters" until the end of their days. You will learn that the word "friend" has a very special meaning. It means a cousin of some degree (a member of the clan) who is about one's own age. There are obligations, particularly in the rural districts, that go with the relationship; relatives have mutual obligations to help in times of need, to come to the rescue in financial trouble, and to be on hand to assist in such important ceremonies as weddings and funerals.

When an Irishman says, "I am after drinking my beer," he doesn't mean he is about to do it or that he wants to do it; he means, quite literally, that he has not finished doing it. When he says his wife is a "honestly kind of person," he is paying her a compliment; he means that she is ugly but that she is kind, and unassuming. He is likely to be vague and optimistic in giving you directions: "Just up the road a bit" may mean a long way, and a "five-minute walk" a pace of several miles.

You probably know that English and Irish drivers of motor cars (not "automobiles") travel on the left side of the road. You may not know that a drug store is a chemist's shop; that garters are "spats suspenders," and suspenders "braces" or "gaffes,"; that a youth is a "teen," that a "newspaper" sells writing materials and newspapers, and a "dresser's share" clothing.

The Irishman will be tolerant about your ignorance of Ireland; it is only fair play to be tolerant about his ignorance of America. If you live in Buffalo and he appears if you know his uncle in Los Angeles, don't laugh at him—you'll pull an equally bad one about Ireland before the hour is out.

THE GIRLS

IRELAND is an Old World country where women's rule is still, to a considerable extent, in the home. In the cities, to be sure, modern trends and the pressure of the war itself have liberalized social attitudes. But in the rural heartland—and it is quite possible you will be blamed in areas that are
rural beyond your expectations—the old ideas still exist.

Irish girls are friendly. They will stop on the country road and parlor here of day. Don't think, on that account, that they are falling for you in a big way. Quite probably the young lady you've interested in won't ask her family's permission before she can go out with you. In the old days when a girl was seen in the company of a young man more than two or three times, it was as much as announcing an engagement, or nearly so. Most of the couples was to be "cloaking," and the unwritten code demanded that the rest of the girls turn their eyes elsewhere.

If you're interested in dancing, you'll find partners without difficulty in Belfast and the other big towns. You'll hear American popular songs, and recordings by American bands. But in the country, dancing is comparatively rare, and jive is unknown. Occasionally, however, you may find a rural fiddle in progress. The Irish jig and reels and the "vals"—square dance—are strenuous and sweaty fun. Once point: casting in is frowned upon. Watch the other men and follow their example.

A word of warning about the rural areas: sewage disposal is unsanitary in some places, with resultant water contamination and soil pollution. Bailing your waste is

Whatever you go to Northern Ireland, even in the towns,
you are apt to meet a host of strange or curious. Remember
the animals have the机械 eyes.
ULSTER and England have been at war with Germany since September 1939. In Belfast, which is blocked out every night, you will see some of the men of the 1914-1918 barracks. You will see other effects of the war on the shelves of the shops. There aren’t many things to buy. In America we have not yet felt, to any extent, those depressions which result from turning all industry into war industry. Here are only a few of the things—available at any corner store in America—which you will have a hard time finding in Ulster: soap, chocolate bars, talcum powder, oranges, chewing gum, grape juice, ice cream.

You will see soldiers everywhere, American soldiers and British soldiers. The British soldiers are young men, just as you are, and just as tall of beam. Hitler warns you not to get along together, and he has history in his favor; aliens sometimes have had difficulty getting along together. This is the time both to fool Hitler and to make history.

Lean more backwards to make friends with the guy who talks differently, thinks differently, but fights the same war.

Remember that no criticism has ever been made of the gallant, unerring fighting of the ordinary British soldier. The Americans were great at D-Day, but do not forget that a regiment of blank, drab and bewildered (the Queen’s Rifles) who hadn’t completed their military training held Calais and made the Dunkirk evacuation possible. They were ordered to hold Calais at all costs. They did. Most of them died there.

Don’t tell the Brits that “we came over and won the last one.” In the first place, it isn’t true. Britain lost nearly a million men. America’s dead in action totaled a little more than 64,000. Don’t boast about what we have done or will do. Let’s see how we handle ourselves when the going is really tough.

PAY-DAY BLUES

YOU may have reasons of potential trouble right around with you in your billet. American wages and American soldiers’ pay are about the highest in the world. The British soldier is apt to be pretty touchy about the difference between his wages and yours. It is only human nature to wonder why exposure to dying should be granted at different rates—and such different rates.
CONCLUSION

The Irish have already seen a lot of American soldiers. This gives you an advantage, for they already know pretty much what to expect, and you can learn from the experience of similar arrivals. Every American soldier is an unofficial ambassador of goodwill.

A few important do's and don'ts: Don't criticize the food, the army, the cigarettes. Avoid arguing religion or politics. Don't throw your money around. Don't tell lies—but then tell no lies. In your dealings with the people of Northern Ireland, let this be your slogan:

It is courteous decency to treat your friends well; it is a military necessity to treat your allies well.

In Ireland, as in England, there very practical double-decker buses are used, as buses are few. You might take a considerable distance for an English penny or two.
BRITISH money is quite different from American money, and U.S. coins British money. The people won’t be amused to hear you call it “George money.” The unit is the pound (sometimes called a “quid”), which is ordi-

narily worth a little less than $5; Early in 1946 it had a

value of about $6 in American exchange. The pound is
divided as follows:

20 shillings (or pence) equals 1 pound.

The coins in current use are made of copper and nickel.

The names of the coins and their approximate values in
American money are as follows:

CROWN COINS. A farther, one-quarter of a shilling, is
worth about half a cent in American money. This coin is
not common.

A half shilling (pronounced “buy penny”) is equal to one-
half of the British shilling as its name indicates and is worth
about 1 cent in American money.

The shilling is worth about 2 cents in American money.

SILVER COINS. There is also a silver coin worth 3 pence
(generally called “thrupenny bit”). It is a small coin
worth approximately one nickel in our money. You will
see this very often in the cities.

Six pence—about the same size as the American dime
and worth about the same amount and referred to as a
“threepence.”

A shilling is worth 20 pence, or 2 shillings. The shilling is
commonly called a “bob.” It is about the size of the Ameri-
can quarter and worth a little less.

The florin is worth 2 shillings. It is a little smaller than
the American half dollar and is worth a little less.

The half crown is equal to 2 shillings and 6 pence;
(sometimes called “2 and 6.”) It is about the size of the
American half dollar and worth about the same amount.

The crown, which is rarely seen, is equal to 5 shillings.
It is about the size of and about the same value as the
American silver dollar.

GOLD COINS. The sovereign and half-sovereign, which
are very rare coins, are gold coins worth 1 pound and 10
shillings, respectively. You will read about them in
English literature but you probably will not see them and
needn’t bother about them.

PAPER CURRENCY. The 10-shilling note is the smallest
denomination and is worth half a pound, or roughly
$5, in American money.

The pound note is worth about $6.

The 5-pound note is worth about $30 in American money.
A unit of money you will sometimes see advertised in the
better stores is the guinea (pronounced "giny" with the
"y" hard as in "go"). It is worth 21 shillings, or 7 pounds.
plus 1 shilling. There is no actual coin or paper of this
value now in use. It is simply a question of prestige.

Weights and Measures. The measures of length and
weight are almost the same as those used in America.
The British and Irish have inches, feet, yards, pence,
quarte, gallons, etc. You should remember, however,
that the English (or "Imperial") gallon contains about
one-fifth more liquid than the American gallon. The
"stone" is a unit of weight. A steer equates to 14 pounds,
and a man's weight is given as "8 stone, 4 pounds" if
he weighs 172 pounds.

The Giant's Causeway on the north coast, is one of the
natural wonders of the world. It looks like the ruins of
an enormous road that might have been held behind
the ancestors of theФ

1000 years ago by the giants of the north. It is

spread over thousands of statues, statues—many at the

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