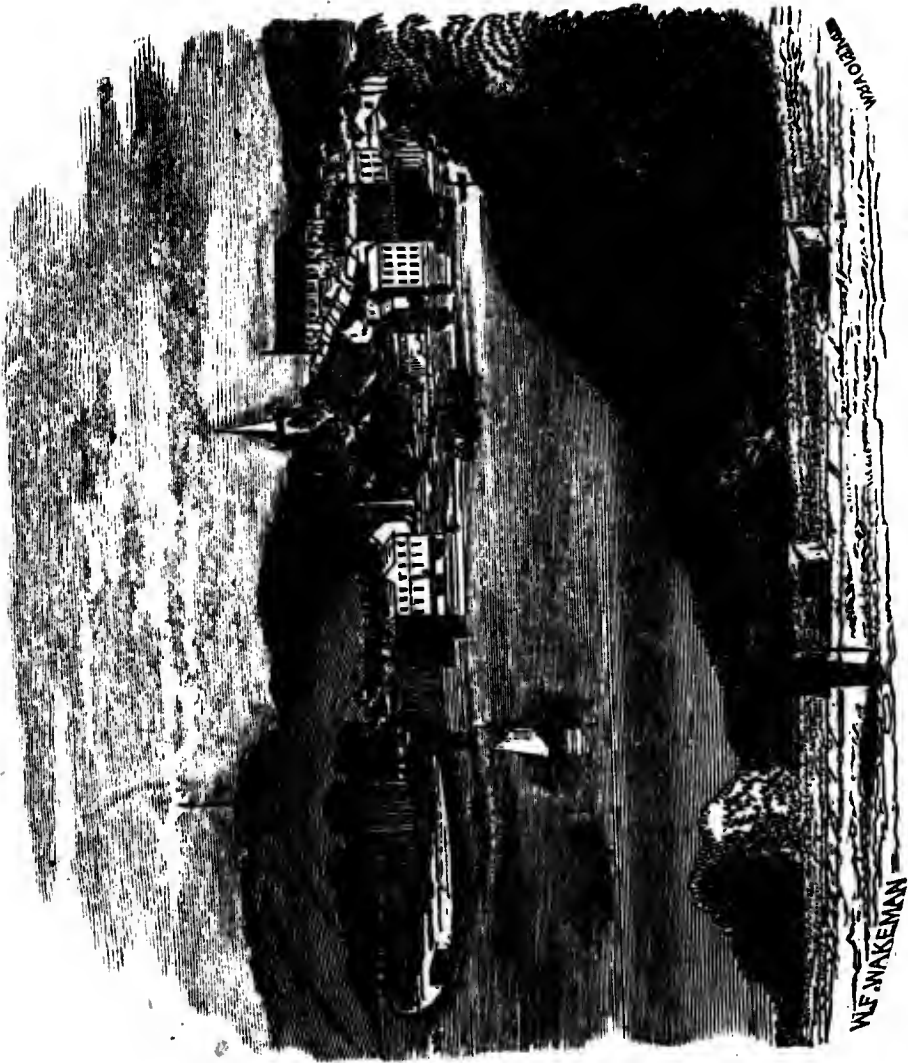


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To Dear Ellen,
as a memento
of
former years in Anniskillen
with the Author's best wishes.

Anniskillen
Decr 1881.



ENNISKILLEN FROM PORTORA HILL, 1874.

ENNISKILLEN LONG AGO.

AN HISTORIC SKETCH

OF

The Parish of

“INISHKEENE, IN LACU ERNENSI,”

NOW CALLED ENNISKILLEN,

IN THE DIOCESE OF CLOGHER.

BY

W. H. BRADSHAW, A.M.

DUBLIN:

GEORGE HERBERT, 117 GRAFTON STREET.

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B 72 e

IN REMEMBRANCE
OF
MUCH FRIENDSHIP AND GOOD-WILL,
This little Volume
IS AFFECTIONATELY DEDICATED
TO
ENNISKILLENERS,
BY ONE WHO LIVED AMONG THEM
FIVE AND TWENTY YEARS,
AS A MINISTER OF THEIR PARISH CHURCH.

W. H. B.

KILSKERRY RECTORY,

Dec. 1877.

435615



P R E F A C E .

THE substance of what is contained in the following pages appeared a few years ago in the local Press, as a series of letters under the title of '*Parochialia*;' but as many approving readers and kind friends expressed a desire that the matter should be given in a more permanent form, the writer yields to their wishes, although conscious that there is little to demand attention, beyond what may afford local interest.

An Appendix is added, consisting of Notes, giving enlarged details respecting persons, places, and events, which are referred to in the book, and may render the volume acceptable to distant readers.

His warm thanks and grateful acknowledgments are due to the Earl of Belmore, the Very Rev. Dr. Reeves, W. F. Wakeman, Esq., F.R.H.A.A.I., and other kind friends, for much useful assistance, by affording access to old documents, and in other ways, which has contributed to render the compilation of greater historical and archæological value.

The chief portion of the Note respecting the Diocese of Clogher, has been compiled from the very valuable and elaborate work, Archdeacon Cotton's "Fasti."

The stamp on the cover was permitted, by the courtesy of J. Jordan, Esq., Chairman of the Town Commissioners, to be taken from an impression of the ancient Seal of the Corporation; this, and the massive silver mace, are interesting relics of the seventeenth century.



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ENNISKILLEN LONG AGO.

CHAPTER I.

ENNISKILLEN TOWN.

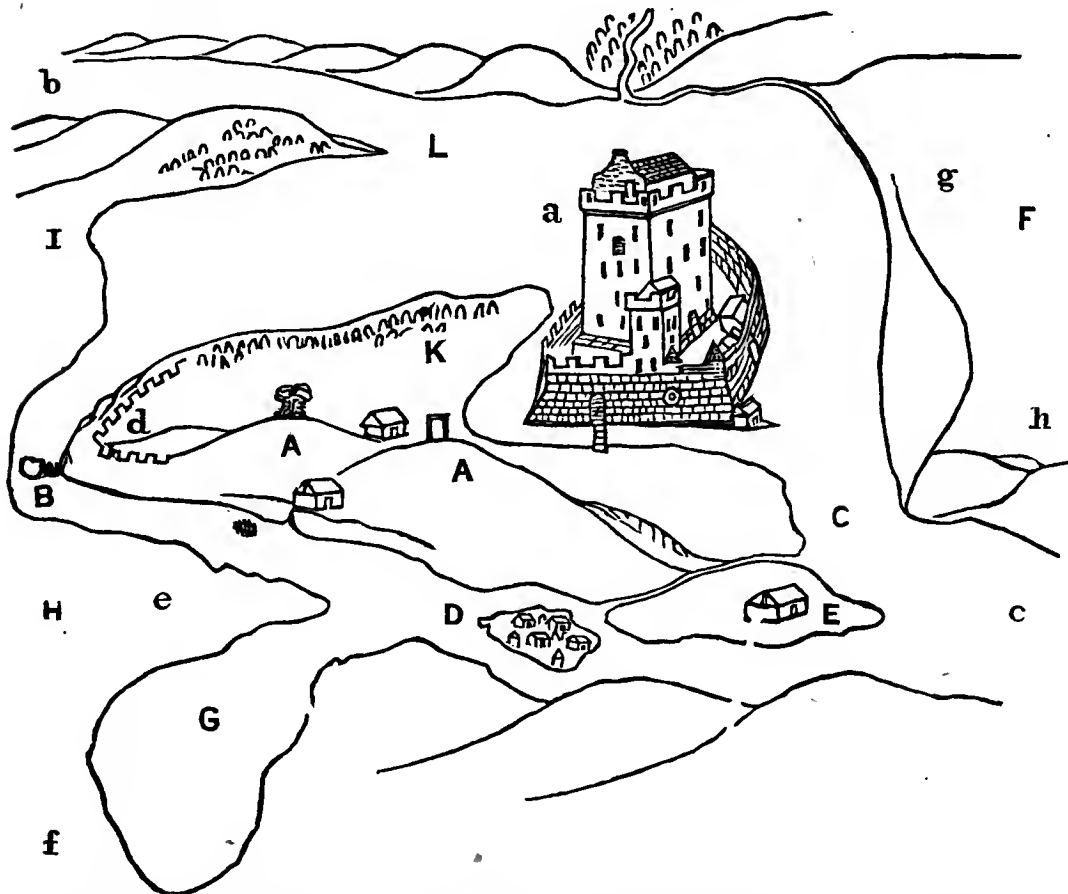
UPON an island, in a strait some miles in length, connecting the Upper with Lower Lough Erne, and where the waters, flowing down from the former, separate into two narrow streams, the town of Enniskillen took its rise, in the reign of King James the First. Before that period there stood at the south-west part (with a broad ditch or canal about it), a castle, which for the two previous centuries, had been the scene of many sanguinary frays between the hostile septs of O'Donnell of Donegal, and Maguire, under the chieftain of Fermanagh.

The name as spelled in Irish, is Inis Caithlen or Caithlinn, *i.e.*, the Isle of Kehlen. In the "Annals of Clonmacnoise" it is stated, that this island took its name from Cethlen (Kehlen) wife of Balor, of the great blows, chief of the Fomorians, a race of pirates who infested the coasts of Ireland, and oppressed the inhabitants far into the interior. By the Irish authorities it is always called Inis-Cethlenn, (Cethlen's Isle.)

The following extracts are selected from 'Annals of the Four Masters':—"A.D. 1439. The Castle of Enniskillen was given up to Donnall Ballagh Maguire." "1442, Maguire (Thomas Oge) gave up the Castle of Inis Ceithlinn (or Innis Sgeithlinn) to Philip Maguire, after letting out Edmond." "1503, Maguire, *i.e.*, John, son of Philip, son of Thomas More, *i.e.*, Gilla Dew, the choice of the chieftains of Ireland in his time, the most merciful and humane of the Irish, the best protector of his country and lands, the most warlike opponent of inimical tribes and neighbours, the best in jurisdiction, authority, and regulation, both in Church and State, died in his fortress at Enniskillen, on Sunday, 7 Kal. April, &c., and was buried in the Monastery of the Friars at Donegal, which he had selected (as his place of interment)." "1514, O'Donnell (Hugh) went with a fleet of long ships and boats upon Lough Erne, and took up his abode for a long time in Enniskillen. He plundered and burned the islands of Upper Lough Erne (Cuil na nomear), 'angle of the harbour,' and made a peace with the people of Fermanagh after imposing his authority upon them." "1541, O'Donnell (Manus) plundered the whole country (Fermanagh), both lake and land, until he reached Enniskillen, and broke and threw down the Castle of Enniskillen, and returned safely from that expedition in triumph." "1594, After Maguire (Hugh) routed the men of Meath, Reillys of Cavan, and Bingham of Connaught, all under George Oge Bingham (Queen Elizabeth's Lord President of Connaught), who was conveying provisions to Enniskillen, by command of the Lord Justice, Sir William Fitzwilliam, at the battle of the Ford of the Biscuits ('Atha-na-mBriosgaidh'), the Warders of the Castle, having heard of the defeat of the

"The measure of the Castell of Eneskillin as foroeth.—Firste the Castell in height 56 foott. The Weste and Easte side in bredth 56 foott. The Northe and Southe sides in bredth 38 foott. The thicknes of the wall 8 foott. Itt hath no windoes but spieikt holles, as is here. The barbegan wall in hiith 14 foott, and standes distannte from the Castell 45 foott. The bredth of the Deetch att the bridge 36 foott. ffor the land the scall which is pases, att 5 foott the pase. This Castell taken the 17 of ffebruarye 1593, by Capttn John dowdall then governor.—Made and dnn by John Thomas, Solder."

The original drawing is in the British Museum.



- a. Eneskillin Castell. b. The entrance from Belkerbert. c. The passage to bellyke (towards Portora). d. a skonce made by the traytor to impeache o' botes. e. The gouernor's battle (troops in battle array). f. The house of munition Gouernor Dowdall's campe. g. Captaine Bingham's battle. h. Captain Bingham's campe.

The above sketch seems to have been taken from a hill opposite to the opening, where the West Bridge now crosses the stream flowing from Belturbet to Belleek. A, A, represent the two hills in centre part of the present town, whereon the townhall and church are respectively built. B, site of East Bridge. C, site of West Bridge. D, Piper's Island, between town and workhouse. E, site of Queen and back streets. F, Redoubt-hill. G, Inner, or Mill Lough. H, Convent and Roman Catholic Cemetery grounds. I, Derryharra. K, Broadmeadow. L, where Upper Stream divides; and flows towards East and West Bridges.

army (coming to their relief), surrendered the Castle to Maguire, who gave them pardon and protection."

(Leland, however, (on the authority of O'Sullivan), gives a totally different account of his conduct, asserting that the English garrison was butchered by the Irish.) "1602, Niall Garv (O'Donnell) with his brothers and the English, went in boats on Lough Erne, and took and destroyed Enniskillen. They also took (the monasteries of) Devenish and Lisgoole, and left warders in them."

This is the last mention recorded in the 'Annals' respecting Enniskillen, the castle or fortress of 'Maguire.*

A portion of this ancient stronghold was utilized in later times to form the lower part of the large building, which now stands in the centre of the Castle Barrack Square, whose substantial walls (seven feet in thickness) attest its strength in days of old—while a flank wall, with two rounded towers, still stands on the water-edge, and presents a conspicuous and picturesque object, as seen from the road leading to Florence Court, at the south-west entrance of the town.

Enniskillen, although it holds a prominent position in the history of Ireland, cannot boast of high antiquity as a town. Its origin does not date further back than the first few years of the seventeenth century, and appears in connection with the Statesmanship which devised the Plantation of Ulster, as a means for reducing the northern Province of Ireland, to order, prosperity and peace, after its devastation by continual rebellions in the preceding reign. For this purpose King James granted to William Cole, Esq.,† amongst many other lands, the third part of the island of Inniskillen, lying to the north-east of the

* Note A.

† Note B.

castle, to construct a town thereon, which should be called the town of Inniskillen. "For its defence and decency," the grantee was required, "to set apart a convenient place for a church to be built within the said town, and for a cemetery of the same ; and a convenient place within the said town for a market-house, and another convenient place for a gaol or prison—for the safe keeping of prisoners and other malefactors within the bounds of the County of Fermanagh ; and also another piece of ground for a public school there to be built, together with a court and garden to the said school adjoining." In these letters patent, there is a covenant, reserving "always to the Bishop of Clogher and his successors, all their rights, rents, liberties, privileges, and demands in the island of Devenish, in the County of Fermanagh ; or anywhere else." Sir John Davies,* in his description of the first Circuit of Ulster, in which, as Attorney-General, he accompanied the Lord Deputy, Sir A. Chichester (1607), when writing about Fermanagh, says :—"The erecting of a Free School† in this county was deferred till the coming of the Bishop of Clogher," (Dr. George Montgomery.) "The building of the gaol and sessions-house was likewise respited until my Lord Deputy had resolved of a fit place for a market and corporate town ; for the habitations of this people are so wild and transitory, as there is not one fixt village in all this county. His lordship took a view of two or three places for that purpose, of which he conceiveth the Abbey of Lesgole to be the fittest ; and I conjecture that the next term, when the principal gentlemen of this country shall repair to Dublin to settle their estates, his lordship will make

* Note C.

† Note D.

choice of that place for the shire town of this county, and then take order for erecting of a gaol and house of sessions there. Having spent six or seven days in *this waste country* we raised our camp" (which had been pitched over against the island of Devenish), "and returned the same way we had passed before, into the County of Monaghan, lodging the second night not far from the Abbey of Clonays," (Clones.)

However, the more narrow and fordable part of the lake at Inniskillen Island, which lay beside the strong castle of Maguire, appears to have commended itself as the most fitting site for the intended assize and county town; and so, the grant was made in May, 1612, for building a town there; and a few months later a charter was conferred upon its inhabitants, on their memorial, constituting it the borough of Inniskillen, having a corporation consisting of a provost and fourteen burgesses—namely, William Cole, Esq., first provost; John Wisher, Kt.; Roger Atkinson, Robert Calvert, Henry Fleming, and Thomas Barton, Esqrs.; Edmond Sibthorp, Gent.; Thomas Shaw, William Hall, Nicholas Orenbrooke, Alexander Dunbar, Edward Moore, Alexander Wigham, Ferdinand Benfield, and Joseph Watters, with power to them (and their successors) to meet yearly, on the Feast of the Nativity of St. John Baptist, and elect one from amongst their number to exercise the office of provost of the borough of Inniskillen.

During the Civil War of 1641, Sir William Cole, then Governor of the Town (having previously communicated to the heads of the Irish Government, information that had reached him respecting the designs of the disaffected), set Inniskillen in a state of defence, and maintained it in safety for the Crown, and as a refuge for

the Protestant inhabitants of a large surrounding district of the country.

There exists an interesting relic, and proof of the mercantile condition of the town about the middle of the seventeenth century, in the form of a copper token, issued by an inhabitant, of which the following is a description (published in the *Historical and Archæological Journal*, 1872):—"On *obverse* side JAMES.Reid.MarcHANT. with a bell as the symbol. *Reverse*—IN. INeskilLIN.1663. with J.R. in the centre." Such penny tokens were permitted by the Crown to be circulated by commercial firms of good standing and known loyalty.

At the time of the Revolution, the Enniskilliners firmly attached themselves to the cause of William III., whom they proclaimed King, in conjunction with the Princess Mary as Queen.

"They chose Gustavus Hamiltion," (of Monea, J.P.) "as their governor, and bravely defended the town, which became a place of refuge for the Protestants of the North-west of Ireland from all assaults of the opposite party; and from the embarrassment which they caused to James's forces during the siege of Londonderry, the inhabitants became celebrated as the Enniskillenmen." (Lewis' Top. Dict.)

In the year 1705 the place was almost wholly destroyed by fire, "whereby 114 families and their servants suffered very severe losses, and the barrack of Her Majesty (Queen Anne) with all the utensils thereto belonging, sustained great damage." In consequence of this great public calamity, the following memorial was presented to the Duke of Ormond, then Lord Lieutenant of Ireland, from the Provost and Corporation on behalf of the sufferers :—

"That yr. Petrs., as well in the late Rebellion as in the Rebellion of 1641, not only defended and preserved the said Town agst. the Irish Papists, who, in great numbers, appeared agst. them, but obtained many signal victories over them in the field, not only to the advantage of the Protestant interest of this Kingdom, but of the Crown and People of England, as is notoriously known.

"That yr. Petrs. have been very much decayed and lessened in their substance, not only by the maintaining many thousands of poor, stript Protestants, who came for protection in the late Rebellion, but several terrible fires that have happened in the said Town, particularly one that happened on Saturday, the 2nd of June inst., which has to a very small matter, reduced the whole Town to ashes; and was so sudden and violent, that they saved little or nothing of their household goods and other effects, so that they have (by the best computation) lost to the value of £8000.

"They further humbly set forth, That they have never, in the late Reign or this, applied to their Majesties for any relief or reward for their services and sufferings, as aforesaid: But now being poor, disconsolate, and entirely ruin'd, so that they have neither house to go into, beds to lie on, nor wherewithal to buy bread, May it therefore please your Grace to grant yr. Petrs. the benefit of a full collection," &c.

This proposed collection "from house to house throughout the kingdom, and in all cathedrals and parish churches," having been recommended by Dr. Narcissus Marsh (then Primate of All Ireland), was approved of by the Lord Lieutenant, and ordered to continue in force for a year from the date, 23rd June, 1705.

The Bishop of Clogher, and Captain James Corry, of Castlecoole, were appointed to act as trustees of the fund that was raised for this purpose.

It appears from the records of the borough, that by an act of the Corporation in June, 1710, the Far Commons, containing about twenty acres, were, for the first time, let at an acreable yearly rent, to tenants (by inch of candle), having been theretofore "found of no advantage, but rather an encouragement to vagabonds to come hither, for the sake of grazing their cattle, to the great inconvenience of the inhabitants of the borough;" and in the same muniments are to be found acts relating to the erection of a market-house and marshalsea, at the expense of the provosts and burgesses, from the year 1744 to 1746, during which period the building was carried on to completion.

In the town-hall, now under the care of the Town Commissioners, who have superseded the old corporate body, there are two fine portraits of King William III. and Queen Mary, in good preservation, which are reputed to be originals by Sir Godfrey Kneller. They were presented to the Corporation by Colonel Magennis, when member for the borough.

The square tower of this municipal building has a slab on the west front, bearing the inscription (already becoming defaced):—

"THIS STEEPLE WAS ERECTED
IN 1792,
UNDER THE DIRECTION OF
THE REV. DOCTR. SMYTH, PROVST.
AND
ROBERT HASSARD, ESQRE., BURGESS,
OF ENNISKILLEN,
WILLIAM IRWIN, ARCHT."

In Mr. Wakeman's "Guide to Lough Erne" will be found a detailed account of the modern town, its public buildings, institutions, &c., &c., which needs no recapitulation in this volume.





CHAPTER II.

THE NAME OF THE PARISH.

THE correct name of the Parish is Inishkeene, or Iniskeen, and it was so called until the middle of the last century. In mediæval times this parish was known as "Iniskeen in Lacu Ernensi," to distinguish it from another in the County Monaghan division of the diocese, known in Irish as Iniscaoin Dega, *i.e.*, Iniskeen of Daigh (the patron saint). Similarly, many parishes have lost their ecclesiastical designations, retaining civic or borough names—as Monaghan, anciently *Rackwallis*; Belfast and Lurgan, *Shankill*; Ballymena, *Kilconriola*; and Castleblaney, *Mucknoe*.

Let us trace the process of alteration in the case of Enniskillen parish. The vellum cover of the earliest parochial register bears this inscription: "A Registry for Parish Church of *Iniskeene*, begun in the month of June, A.D. 1666." An examination of the first portions of this interesting document will show the change during two successive generations, till about the year 1740. Vestry meetings were *generally* recorded as being held in the Church of *Iniskeene*, yet occasionally as in that of *Innis-killing*, till towards the middle of the last century the former name ceased to be written. The last vestry stated to have met in the church of Inniskeen, was on the 21st

February, 1738, although the previous meeting bears the date 31st January, and was held in the church of Inniskilling. Yet a dozen years later a formal and important memorandum occurs in these words, "The Rev. Samuel Lindsey was inducted into the rectory and vicarage of *Enniskeen*, the 1st day of August, 1750, by the Rev. Richard Vincent," which, however, may be ascribed to the professional accuracy of the writer, rather than as coinciding with the popular usage, for it comes in, just after notice of a vestry on 17th April, 1750, in the parish church of Inniskilling, signed by the Rev. Samuel Virasel, the predecessor of Mr. Lindsey. A hundred years before, a sacramental cup (still in use) was presented to the parishioners, with this inscription :—"Poculum Ecclesiæ Parochialis de-*Eniskeene*, ex dono Edvardi Davis generosi, anno. 1638," *i.e.*—The cup of the parish church of *Eniskeene*, a gift of Edward Davis, Gent., in the year 1638.

There is an interesting link connecting the modern rectors and vicars of Enniskillen parish with the parsons and vicars of "Inishkeene," who held a remarkable place among the ecclesiastics of Ireland in the middle ages, and whose names are rescued from oblivion by insertion in *The Annals of the Four Masters*. This famous book (in Irish) was partly compiled from *The Annals of Ulster*, respecting which this parish can boast that one of its most famous parsons was a learned contributor thereto about four hundred years ago. This link is found in the letters patent of James I., dated 29th August, 1610, by which the church patronage of four livings in the immediate neighbourhood was conferred on the Board of Trinity College, Dublin (founded a few years previously by Queen Elizabeth), and in whose hands it continued

up to the passing of the Irish Church Act in 1869. In that document the parish appears under the name of Inishkeene—the town of Enniskillen or its church not having as yet been built. Thus, the present rector and vicar of Enniskillen parish is in direct ecclesiastical succession to the parsons and vicars of the Inishkeene of former days.

The parish was so-called from an island in Upper Lough Erne, about two miles to the south of the town of Enniskillen (over against the ancient Abbey of Lisgoole),* still called Iniskeen. In the Annals of the Masters it is written “Inis-Caoín,” which signifies Fair Island. Our picturesque lake, from the earliest periods of Irish Church History, was studded with monasteries and houses of religious learning, the interesting remains of which still attract notice, such as Devenish,† Innismacsaint, Lisgoole and “Inis-caoin.”‡

* Note E.

† Note F.

‡ “On ‘Iniskeen,’ *the beautiful island*, lying in Upper Lough Erne, at a short distance from Enniskillen, is an ancient cemetery, containing some few traces of a church which dates from the sixth or seventh century, and several fragments of early crosses. All are enclosed within the bounds of a lis, and in the immediate neighbourhood occurs a second lis. Upon the upper surface of the quadrangular base of a cross, which, in a sadly mutilated condition, still remains in the cemetery, are four well-defined Bullàns, one placed in each angle. There is nothing in the appearance of these cavities to distinguish them from kindred works of an undoubtedly Pagan age. They belong probably to a transition period, while as yet the Church in Fermanagh, and, indeed, in Ireland generally, was still more or less entangled with a shade of primitive superstition.”—Wakeman’s Paper on *Rock markings, Pillar Stones, and Bullàns*; Royal Hist. and Archæol. Assn. Journal, 1875. Bullàns, or bullawns, are bowls or hollows, found on uncarved stones, in or near ancient cemeteries, or sacred places of pre-historic times.

In those remote times, when this part of Ireland was overgrown with forests, Lough Erne formed the great water-way, or chief means of communication from the interior to the sea. The following list of sacred places affords strong evidence that its islands and shores proved secure and quiet retreats for the lovers of piety and learning. Beginning near Crom, at the head of the Upper Lake, we find a very old cemetery at *Galloon Island*; another at *Aughalurcher*, having a tombstone with a bishop's figure sculptured thereon. Then, *the Friar's Point*, Corrard—*Senadh*, Cathal Maguire's Religious House (now the mansion of Belle Isle); *Gola*, the site of a famous monastery, where Aldfred, King of Northumberland, learned to speak and write in the Irish language, whose Gaelic poem in praise of Erin is still extant. Passing down the lake we meet with the ancient graveyard and ruined church of *Derrybrusk*; St. Sinnell's Church at *Cleenish Isle*; the ruins at *Inniskeen*; *Lisgoole Abbey*, on the opposite shore; *Rossary*, where a church and abbey stood. Below Enniskillen are the well-known Round Tower and ruins of *Devenish*; St. Ninnedth's Monastery, at *Innismacsaint*; the church in *White Island*, with its richly-decorated doorway; and a little to the left, near Lough Melvin, the Abbey of *Rosinver*, till we reach the famous historical *Abbey of Easaroo*, near the ancient seaport of Ballyshanny ("Bellatha-Seaniagh"), where the lowest waters of the Erne meet the waves of the Atlantic in Donegal Bay.

Even in old Irish Hagiology, this island in Lough Erne may claim a place for some of its devout and holy men, who lived about the sixth and seventh centuries, as recorded by Archdall in his *Monasticon Hibernicum*. In the [Acta S.S. (in a foot-note), under date of the 29th

March, occur the words, "*Fergessus, filius Ennii, de Inis-caoin in lacu Ernensi*" (Fergus, son of Ennius, of Inis-caoin in Lough Erne), denoting one who may be numbered amongst the saints to be had in yearly remembrance, on that day. We also find the name of St. Mochaimoc, son of Endeus, abbot of the monastery in Inis-Caoín (Lough Erne), about the middle of the sixth century, whose festival was observed on the 13th April. Although the modern Church of Rome claims for herself the holy men and women before the Reformation, who were famous for Christian virtues and devotion to God, yet the ancient worthies of the Church of Ireland,* who succeeded SS. Patrick, Bridgid, Columkille, and Columbanus, were a totally distinct and independent Christian community, whose numbers, learning, and piety acquired for Ireland the title of "Isle of Saints."

The annals of Ireland afford some information respecting the vicars and parsons of Inishkeene during the middle ages. The first notice of the parish is the obituary of Nemeas Oh Eoghain (Nehemiah O'Howen) vicar of Iniscaoin, who died, A.D. 1389. Next in order, is, A.D. 1393; *Matthew O'Howen*, chaplain of Iniscaoin, died. Then, A.D. 1394, Giladowney O'Howen, official (or rural dean) of Lough Erne, and parson and erenagh of Iniscaoin (in said Lough), died. A.D. 1467, Niall, son of Mahon Magrath; official of Lough Erne, and parson of Iniscaoin, died. A.D. 1490, Fergus, son of John, *son of Matthew O'Howen*, anchorite of Iniscaoin, died. A.D. 1498, Macmanus of Seanadh, (*i.e.*, Cathal Oge) son of Cathal (Maguire), died of smallpox ("galar breac") the 60th year of his age, April, 1498. Of this very illustrious

* Note G.

Irish clergyman and learned annalist, we have the following account in the 'Annals of Ulster':—"A.D. 1498, a great mournful news *throughout Ireland*, this year, viz., M'Manus Maguire died this year—*i.e.*, Cathal Oge, the son of Cathal, &c. He was a canon chorister of Armagh, and in the bishopric of Clogher, and (rural) dean of Lough Erne, and parson of Iniscaoin in Lough Erne, and the representative of a bishop for fifteen years before his death. He was a precious stone, a bright gem, a luminous star, a treasury of wisdom, a fruitful branch of the canon, and a fountain of charity, meekness, and mildness, *a dove in purity of heart and a turtle in chastity*," &c., &c. This curious obit of Cathal Maguire, compiler of the 'Annals of Ulster,' is from the pen of his continuator in the Dublin copy of the 'Annals of Ulster'; this eminent individual, so highly lauded, was one of the married clergy of the Irish Church,* before the Reformation. Here follow the names of two of his sons. "A.D. 1518, *the son of MacManus* (Redmond), son of Cathal Oge MacManus, a charitable and humane man, died (see A.D. 1498 ante)." A.D. 1527, MacManus Maguire (Thomas Oge), son of Cathal Oge, &c., died. [This was *the son* of the compiler of the 'Annals of Ulster,' whose death is recorded above, under the year 1498.] (*O'Donovan's Note*.) We have also examples of married clergy in other parts of the County of Fermanagh. "A.D. 1518, Hugh, son of *Bishop* Rossa, son of Thomas Oge Maguire, parson of Aghalurcher, died. A.D. 1521, the prior of Devenish died, *i.e.*, Redmond, son of the parson of Innismacsaint (in Lough Erne), a clerical, kind, charitable, humane man. A.D. 1530, Hugh O'Flanagan, son

* Note H.

of the parson of Innismacsaint, died. A.D. 1531, James O'Flanagan, son of the parson of Innis (macsaint), a man of great name and renown in his country, died." These cases show that marriage of the clergy existed in this part of Ireland, close to the time of—what is popularly called—Protestantism, and so it cannot be regarded as an innovation brought in by worldly-minded or sensual men, in imitation of Henry VIII.





CHAPTER III.

A SETTLED MINISTRY FOR THE PARISH OF INISHKEENE;
ITS EXTENT AND CONDITION, NATURAL AND SOCIAL.

THE desolation and ruin throughout Ulster which followed rebellions (fomented by the Roman Pontiffs), during Queen Elizabeth's reign, under Shane O'Neill,* and other Irish chieftains (in this and the neighbouring counties), led the counsellors and ministers of that sagacious sovereign and her prudent successor, James, to plant English institutions on the confiscated estates of these chiefs, and to encourage immigrants from Scotland and England, that the social and natural wilderness which the north of Ireland presented, might become a fertile, industrious, and peaceful province. James I. came to the throne of England and Ireland possessed of many advantages, in the estimation of the native Irish. They regarded him as a lawful King, and as one belonging to their own race, whose blood, through the Scottish monarchs, was derived from their own ancient kings. Hence, after his accession, peace prevailed throughout Ireland for a longer period than had been hitherto known under the English Crown. Following up the policy of his predecessor, he proceeded to found schools, to build

* Note I.

new and repair ruined churches, employing the services of the reformed clergy ; for he much discouraged the Roman schism, which was recently introduced into Ireland, and sought to restrain its progress by severe enactments. For the purpose of establishing the laws and liberties, the language and religion of the sister kingdom, he issued a commission to administer justice, repair churches, restore religion, and to settle property. Sir J. Davies has left an interesting account of the first Circuit held in Ulster, and informs us of the satisfaction afforded the people there, when they witnessed proceedings which regarded the rights of all classes and ranks in society, and brought just punishment on such as had been oppressors of the weak and lowly.

That the maintenance of the reformed religion, and the establishment of English laws and social habits among the native Irish, was the chief design of James, in the Settlement of Ulster, may be discovered from the language of the charters granted to corporate bodies and individuals, for the purpose of planting that province of Ireland. Thus, the preamble of a charter given in 1613, to a number of London merchants for building Coleraine (which was afterwards transferred to the city of Londonderry), runs thus:—"James, by the grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith, &c., to all to whom these present letters shall come, greeting: Whereas, there can be nothing more worthy of a King to perform, than to establish the true religion of Christ among men hitherto depraved, and almost lost in superstition ; to improve and cultivate by art and industry, countries and lands uncultivated and almost desert ; and not only to stock them with honest citizens and inhabitants, but also to strengthen them with

good institutions and ordinances, whereby they might be more safely defended, not only from the corruption of their morals, but from their intestine and domestic plots and conspiracies, and also from foreign violence : And whereas the province of Ulster, in our realm of Ireland, for many years past, hath grossly erred from the true religion of Christ and Divine grace, and hath abounded with superstition, insomuch that, for a long time, it hath not only been harassed, torn, and wasted by private and domestic broils, but also by foreign arms ; We, therefore, deeply and heartily commiserating the wretched state of the said province from superstition, rebellion, calamity, and poverty, which, heretofore, have horribly raged therein, have esteemed it to be a work worthy of a Christian Prince, and of our Royal office, to stir up and recall the same Province to religion, obedience, strength, and prosperity."

By the Royal sanction, the Commissioners appointed to carry out the Ulster Plantation, allotted townlands, in several of these northern parishes, for the perpetual use and benefit of the ministers—which accounts for the fact that glebe lands chiefly belong to the ecclesiastical Province of Armagh.

Like sedulous care is observable to secure to the settlers in Tyrone, Donegal, and Fermanagh, the benefits of the English Church, in doctrine and discipline, and to have the rude and neglected natives of this part of Ireland reduced to civilization and social order ; for, to this end, there were several livings granted by Letters Patent (1610) to Trinity College, Dublin—the right of presentation being vested in the Provost and Senior Fellows. The following entry, in the handwriting of Bishop Bedell (who was Provost 1627), occurs in the oldest registry

book of Trinity College :—"The names of the Colledge livings, as they are in the King's Letters Patent of 29th August, Anno Regni Angl. Franc. et Hib. Octavo," (A.D. 1610)—"Clonfekile ; Ardera ; Arboe, *alias* Ballileagh ; Disert ; Creagh ; Clone, in Baronia de Donganon, in Com. Tyrone ; Cromragh, in Baronia de Omev ; Cap-pagh and Ardtragh, in Baronia de Strabane, in Com. de Tyrone ; Raghymoychy ; Claudavodoghe ; Tullafarmer ; Aghenis ; Kilmacrenan ; Conwall ; Clondaholke, in Com. Donegall ; Aghalurcher ; *Inishkeene* ; Cleynish ; Dyrrymoylan, in Com. de Fermanagh."

The building of the corporate town of Inniskillen, at the beginning of the seventeenth century, was, therefore, soon followed, by the appointment of a settled ministry for the parish of Inishkeene, in the Diocese of Clogher.* The first Rector was the Rev. James Slacke, who was instituted in 1622, and appears in possession of the living in 1631, according to the Patent Rolls of King Charles I.

The Parish ran in a north-easterly direction from the west side of the Island of Enniskillen, and, for the most part, lay in the Barony of Tyrkennedy, stretching on to the border of Tyrone, in the direction of Fivemiletown. However, the western side of the island, on which the church was afterwards built, was situate in the Barony of Magheraboy. The whole parochial area embraced above 26,000 statute acres, including 352 of *Glebe lands*, the rents of which formed part of the income of the Rector. The names of these were Moneyndoe (or Chanterhill), Rathkeelan, and Portnasnow, in the Town District, and Glencovet (in Clabby), at the remote end, near the County of Tyrone. At the time of which we write, the

* Note J

two divisions of the Parish were distinguished as "the part within," and "the part without," the Corporation. A considerable portion of the latter comprised a contiguous section of country (about 20,000 acres), and comprehended the present district parishes of Clabby, Tempo, and part of Garvary.

This part of Fermanagh was, probably, almost uncultivated and very thinly inhabited at that period, being mountainous, and having scarcely any roads; for, according to the minutes of the Vestry Meetings, during the seventeenth and early part of the eighteenth centuries, it would appear that two main roads through the parish, leading from the Commons of Inniskillen, constituted the chief communication to places at a distance. One was "by the far mill," Derrykeegan, passing on to Ballinamallard; the other led to Mullaghsillogagh, or "Clabby and the verge" of the County, adjoining Tyrone. The highway to Dublin, past Castle Coole house and demesne, soon entered the parish of Derryvollen, and that towards Derry reached to the Pound, and the "near mill-stream," when it entered Devenish (now Trory) Parish. There were parochial surveyors, and also "overseers of highways," appointed at each Easter Vestry, for keeping the roads in repair, "by the six days' work, pursuant to Act of Parliament for that purpose made and provided."* At the beginning of last century, the representatives of the Cole and Castlecoole estates (through which those two parish roads passed) were usually nominated as the "overseers of highways."

Indeed, to go back another hundred years, we may gather from Davies' account of this part of Ulster, that in

* Note K.

the reign of James I. there was scarcely a town or village worthy of being named ; and the continual raids of the O'Neills from the North-east, and the O'Donnells from Donegal, left the "Maguire Country," at times, quite waste and depopulated. There is still among the State Papers a memorial from the Maguires to the Lord Deputy, seeking aid from the English Government, and setting forth the grievous hardships sustained by them from the ravages of the O'Neill* (in Elizabeth's time), when he slaughtered three hundred of the Maguire sept, men, women, and children, in a single day, burning and reducing to ruin their wretched dwellings, and carrying off their movable goods, and driving away their cattle to his own country, "Tirowen." This state of destitution and paucity of inhabitants continued, very probably, throughout the seventeenth century, which is marked by the violent contests during the reign of Charles I. ; the massacre of the Protestants (1641) ; Cromwell's fierce irruptions ; and the stormy times of James II. ; until the Revolution of 1688 secured the rights of the original Planters to their descendants, and opened the way for settling others of like profession of faith in this part of the kingdom.

When these sad effects of troublous times had, happily, given place to the results of quiet and order which followed the Revolution, we find the rural parts of the parish obtaining due consideration with respect to religious privileges. Thus, it is recorded that, at the Easter Vestry, 1699, (when Dr. St. George Ashe, Bishop of Clogher, was present on a visitation tour), an applotment was made, amongst other purposes, "for repairing the

* Note L.

Parish Church, and *the building of a small Preaching-house* near Tempo ;” and again, in 1704, a further sum was allotted “for building a place for public service in the further end of the Parish.” Thenceforward, there are several notices respecting repairs to “the Chapel of Ease” at Pubble, where was the site of a small monastery, and entries of baptisms solemnized therein up to the year 1775, when, according to the vestry minute of 18th April, “the Chapel of Pubble being in a ruinous condition, and the situation inconvenient,” it was agreed that a new building should be erected at “a more central part” of that division of the Parish. Accordingly, a few years afterwards, Tempo Church was built,* and a separate curate for the Eastern District (Tempo) appears on the registers from that period. This arrangement continued down to the year 1862, when the District Parish of Clabby (comprising 25 tates, about 9,000 acres), adjacent to Tyrone, was severed from the Tempo end, and endowed by the Rev. J. Grey Porter (the principal landed proprietor), who also largely contributed to the building of a church at Clabby, which cost nearly £3,000. Tempo, including thirty-eight townlands (about 11,000 acres), has been likewise recently formed into a District Parish ; while another, called Garvary (formed out of parts of four adjoining benefices), took from Enniskillen’s Western Division a dozen townlands, or 3,000 acres, and, since the year 1864, was placed under the charge of a separate Incumbent. The Church at Garvary was erected mainly by the present Earl of Belmore, aided by grants from the Ecclesiastical Commissioners.

* Note M.

In consequence of these various deductions from the original Parish of "Inishkeene," its bounds have been greatly reduced, and some exchanges of townlands having been made with the Parishes of Derryvollen and Cleenish, under an order of Privy Council, in 1856*—the Parish of Enniskillen at the time of the disestablishment of the Church of Ireland, included Enniskillen Town (as far as the West Bridge), and the adjacent townlands—namely, Aghaward, Braindrum, Cavanaleck, Chanter Hill (or Moneynoe), Cloonavoan, Cornagrade, Cross (Crossnalave), Derrycharra, Drumclay, Drumcoo (or Belview), Drumcrin, Drumgarrow, Gortgonnell, *Inishkeen*, Killyhevlin, Killynure, Knockalough and Carran, Levaghy, Portnasnow, Rathkeelan, Rossivollan, Slee and Tonystick, comprehending about 2,000 acres. Lists of the Tates are inserted in the Vestry Records of 1705, and 1731, and their names are identical with those which comprised the Parish up to the year 1834, when the Church Temporalities' Acts (3rd and 4th Wm. IV., cap. 37 and cap. 100), became law.

By these Acts, two of the Archbishoprics, and ten Bishops' Sees were suppressed, and payment of rent-charge was substituted in lieu of tithes. The valuation of this parish as made in 1731, continued unchanged throughout the next hundred years (up to 1835), amounting to £1,366 for the country part, and £310 for the town part (including Tonystick), on which respective sums the Vestries, year by year successively, assessed, for Church purposes, rates, which varied, as circumstances required a greater or less applotment. By this statute, the revenues of the suppressed Bishoprics, and

* Note N.

those of suspended dignities and benefices, together with disappropriated tithes, were vested in a Board of Ecclesiastical Commissioners to be applied by them to the erection and repairs of churches, providing for those church expenses in every parish, which previously had been defrayed by vestry rates ; and to other ecclesiastical uses. Besides these revenues, the Ecclesiastical Commissioners were empowered to impose a tax on the holders of all benefices and dignities whose net annual value exceeded £300, according to a regular scale, from two and a-half per cent. and upwards, all benefices exceeding £1,195, having been taxable at rate of fifteen per cent. From these sources of income, the Board kept the parish churches of Ireland in repair, supplied fuel, light, elements, &c.; and paid the salaries of parish clerks, organists, and sextons.

The recent Irish Church Act (1869), appointed a Court of three Commissioners, to whom all the property vested in the Ecclesiastical Board was transferred, and who were authorised to ascertain the respective net incomes of all persons connected with the Church of Ireland, having vested interests therein, and, from 1st January, 1871, to pay to each an annuity equal in value to such ascertained income. Thus the rent-charge in lieu of tithes has been done away, as regards the present existing clergy, and, at the death of each, or when a parish shall become vacant, the spiritual ministrations must, in large measure, be sustained by the voluntary contributions of the church members. The fund also for building or repairing churches, supplying requisites for Divine Service, and paying the officials from year to year, having been withdrawn, these necessary expenses must hereafter in like manner depend on voluntary aid.

The patronage of livings has, by this Act of Parliament, been removed from episcopal, corporate, and private hands, and, by a statute of the Church Convention (1870), was placed in a Board of Patronage, consisting of the bishop of the diocese, two clergymen and one layman elected by each Diocesan Synod, together with three nominators chosen by the registered vestrymen of each parish. The Board of Trinity College having thus lost the right of nomination to the living of "Inishkeene," when future vacancies may arise with respect to the modern parish of Enniskillen, the power of appointing Ministers will rest with this new Board of Patronage.





CHAPTER IV.

MINISTERS AND CHURCHWARDENS.

TO the Benefice of Inishkeene was annexed the Precentorship* of St. Macartin's in the Cathedral of Clogher, and thence the Rectory-house of this parish derives the name of *Chanterhill*. The present Glebe-house was erected about one hundred years ago, during the incumbency of the Rev. Thomas Smyth, D.D. A pane of glass in an upper window still remains uninjured, having the year '1780' marked on its surface. The site commands an extensive view of the surrounding country toward the west, including a large part of the Town of Enniskillen, and the lofty spire of the Parish Church.

In pre-Reformation times the parson of Inishkeene held a place in the Chapter of Clogher, as appears from the 'Annals of the Four Masters,' formerly quoted; but there is no emolument arising from the Precentorship, nor any obligatory duty in connexion with it. During the last two centuries and a half there have been eighteen clergymen† instituted to the living (which is both a Rectory and Vicarage), five of whom resigned College

* Note O,

† Note P.

Fellowships upon accepting the parish, viz., William Vincent, inducted in 1666 ; Richard Crumpe, in 1683 ; Caleb Cartwright, in 1763 ; William Dobbin, in 1768 ; and Dr. Thomas Romney Robinson, in 1824. Among the Rectors of Ifishkeene (or Enniskillen) the following attained to high dignities:—Dr. John Smith became Dean of Limerick in 1666, and Bishop of Killala, 1679-80 ; Ezekiel Webbe was also appointed to the Deanery of Limerick in 1690 ; Dr. Thomas Smyth became Dean of Emly, and afterwards, in 1695, Bishop of Limerick ; and the late rector, Dr. William C. Magee, after promotion to the Deanery of Cork in 1864 (and as Dean of the Chapel Royal, Dublin), was elevated to the See of Peterborough in 1868. The Rev. Ezekiel Webbe, when Rector of Enniskillen, having much encouraged the parishioners to resist King James's Lord Lieutenant, was one of the Irish clergymen included in the list of the Protestant Nobility, Gentry, and Clergy, in the Act of Attainder,* passed by the Popish Parliament in Dublin, A.D. 1689. His firm adherence to the cause of the Prince of Orange among the "brave Enniskilliners," who, by his advocacy and counsel, proclaimed King William and Queen Mary in March, 1689, was rewarded shortly after by his being made Dean of Limerick. The Rev. T. Romney Robinson, D.D., exchanged this living for that of Magheross (or Carrickmacross), in the year 1825, with the Hon. and Rev. J. C. Maude (son of Cornwallis, Viscount Hawarden), who continued as rector for thirty-five years, and whose exemplary and unostentatious piety is recorded on a monument within the church. During his incumbency, the present handsome edifice was built,

* Note Q.

in the year 1841, by means of funds chiefly raised by his exertions.

From the year 1676 (when the Rev. J. Duncan is recorded as being curate-assistant to Mr. Vincent) to the present time, thirteen curates* appear in direct succession. Seven of these were in office during the century ending 1768, when the Rev. William Weir entered as Curate of the Town. From that year the Curate of Pubble (afterwards Tempo) is noted as a separate clergyman of the country division of the parish—the Rev. Andrew Stuart being the first who is so-called (1768). Six clergymen successively bear that title, including the late Rev. John Whittaker, Incumbent of the district Parish of Tempo. There have been also seven junior curates connected with the town division since 1843; the chaplaincy of the Union Workhouse having been added to the already heavy duties of the then rector and curate at Enniskillen. Of the curates who have been assistant ministers in this parish, several were promoted to livings, and at a comparatively recent period one of the junior class attained the rank of a Colonial Archdeacon. The Rev. Gustavus Hamilton (son of the brave Governor of that name in 1688), was curate from about 1720 for more than ten years, and afterwards Vicar of Laracor, in the Diocese of Meath, celebrated by connection with the ministry of Jonathan Swift, the witty and popular Dean of St. Patrick's Cathedral.

The following obituary occurs in the Parish Register, under the date :—"1831, July 2. Buried Rev. Thomas Johnston, aged 72 years, Thirty-six years Curate of this Parish, Chaplain to the Military, Chaplain and Local

* Note R.

Inspector of Enniskillen Gaol, ten years Rector of the Parish of Bohoe, Diocese of Clogher, and Provost of the Enniskillen Corporation the alternate years since 1814."

It may prove interesting to record the names of some who filled the office of Churchwarden, and that of Provost of the Corporation, in the earlier periods of the parish history. Take, for example, the times before, and those which followed, the memorable era of Enniskillen's fame, when, in conjunction with her fellow-Maiden City, Derry, her sons stood out unflinchingly for civil and religious liberty, in 1688. The autographs of many of those brave men still remain on record, for the gratification of those who look on the relics of a former age with reverence and esteem; and if we cannot gaze on the semblance of their features, conveyed by marble bust or limner's canvass, the traces which their own hands have left behind them, stir up beholders to regard their memory with veneration, and to catch a spark of enthusiasm, urging to an imitation of their noble deeds. We can look upon the handwriting of Captain James Corry,* the proprietor of the mansion at Castlecoole, of which we read (in *The Actions of the Enniskilliners*), "that it was ordered by the Governor to be burned down" (with some other isolated houses) in July, 1689, after the mishap at Cornagrade, lest the Duke of Berwick, at the head of the Irish army in the North, should make it his headquarters, "being of considerable strength and accommodation." Captain Corry was Churchwarden in 1682, and the three following years. We have still the opportunity of seeing the handwriting of some who affixed their names to the Address presented by "the

*Note S.

Governor, Officers, Clergy, and other Inhabitants of the town of Enniskillen, to their Most Excellent Majesties King William and Queen Mary," and also to the Certificate,* furnished to the Rev. Andrew Hamilton (Rector of Kilskenry), when sent by them to those Royal personages in 1689, *e.g.*, Paul Dane, the Provost in that year, Captain Robert Clarke, Robert Vaughan, William Browning, and others; also, the signatures of John Cole (the elder), Esq., who was Provost in 1678; Captain Michael Cole (1727), John Cole (the younger), Esq. (1710, and many times later till his death in 1726); Henry Ball, who was Provost in 1668; David Rynd, Provost (1682)—a monument erected by whom, in memory of his wife, still remains within the church, in the northern porch; the second Sir Michael Cole (1684) leaves his signature; and Captain James Corry, while Provost in 1697. I can only group the names of John Frith, Philip Browning, Thomas Vicken, William Smith, and William Cooper (the last three, Provost twice), between the time of the Restoration of Charles II. and the date of the Siege in James's and William's days. Most of the abovenamed filled the office of Churchwarden.

Unhappily there is a defect in the Registers from May, 1685, to December, 1691, which is much to be regretted, as there probably would have been found some memorandum or entry of historical interest, connected with that stirring period. The Parish Register of Clones, for example, contains the following memorandum:—"1688, Marh.—The nineteenth day of this Moneth the last of the Protestant Inhobitants deserted the toune and parish of Clowneis. The Irish possessing themselves of that part

* Note T.

*C

of the countrie." Again, "1688.—There was but litle of this applotment collected, the Irish Inhobitants were so encouraged by Popish Judges, that they declined the payment of any Ecclesiasticall dues." Again, "April "15th, anno dom., 1692, The parson of the parish, Mr. William Smith, returning to the parish from whence he was forc'd, with all his Protestant parishioners, the nineteenth of March, 1688(9), finding the roof, glass, and seats of the church all destroyed, call'd a vestrie to be held upon the 3rd day of May following"—for the purpose of raising funds, by subscription, to repair the dilapidated building ; and afterwards appears the following entry :—"The work was overseen and payed for by the Minister, who being Chaplain to their Maj'ties ship, 'The Roy'll Sovereigne,' went to England in Sept'ber, and stayed there till Xber, 1695." The above Rev. William Smith, Rector of Clones, was included in the Act of Attainder of James' Parliament, and is mentioned in a statement of an Act of Vestry, 25th August, 1715, as having been then Minister of the Parish about forty-eight years. This was the last Vestry Minute bearing his signature, the initial letters of which are very curious ; his successor, Rev. George Leslie, signed the Minute of Vestry Meeting (as Rector of Clones Parish), 15th April, 1718. The Registers of Enniskillen may have contained some likewise at this period, but they are not now forthcoming.





CHAPTER V.

THE OLD PARISH CHURCH.

HAVING sought, in vain, for the records of consecration among the archives of the Diocese of Clogher, I cannot fix, with any degree of certainty, the date when the first church was erected in the Town of Enniskillen. From want of documentary proof, the following is submitted for candid criticism :—

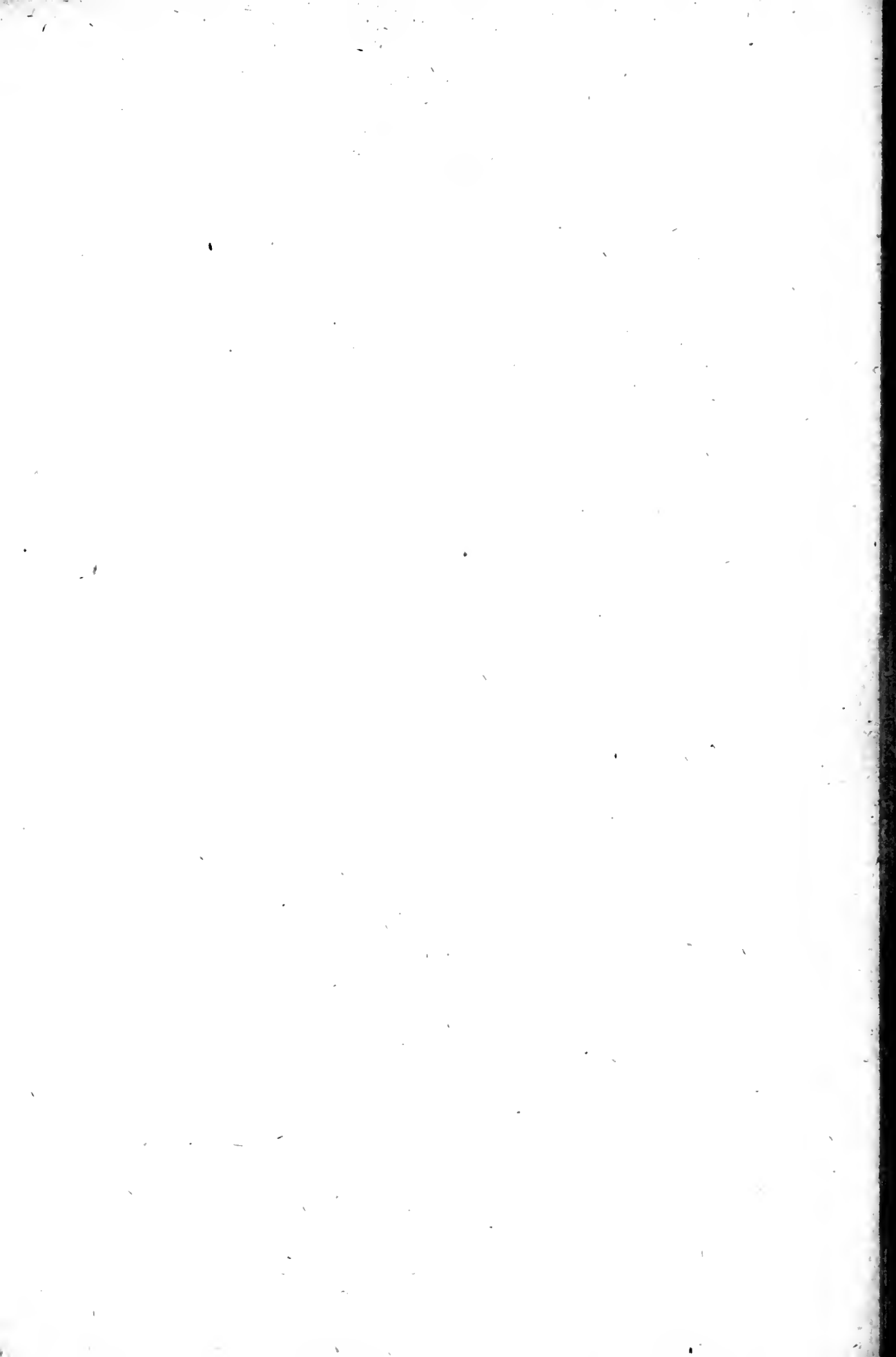
Just above the triple-lighted window over the great western door, which forms the entrance through the south porch, there is a stone with an "Agnus Dei" sculptured on it, and at the top is the date "1637." Now, whether this was the year in which the Church itself was built, or only marks the time when the large square tower was erected, is a matter of doubt. In Lewis's *Topographical Dictionary*, 1637 is assigned as the date of the building of the Church ; but, on the other hand, a *quarter of a century* had elapsed from the grant to William Cole, in 1612, authorizing him to set apart sufficient ground in the Island of Inniskillen for building a Church, and enclosing a burial-ground thereto annexed. As there were two rectors instituted during that interval, viz., The Rev. James Slacke (1622), and John Smith (1633), we may ask the question, where was the Parish Church of

Inishkeene in which these clergymen officiated, Moreover, there are two remarkable tombstones in the churchyard—on one (having the Arms of the Cole family at the top), although all the rest of the inscription is illegible, the date, 1627, remains at foot ; the other, sacred to the memory of one William Pokrich, has 1628 inscribed thereon. This surely implies the consecration of the churchyard ; for, as Dr. Spottiswood (Bishop of Clogher from 1621 to 1644) resided up to 1628 in the old castle at Portora,* it is not probable that so important a place as the Borough of Inniskillen was left unprovided with a suitable church and cemetery for the settlers brought thither under the Royal Letters Patent. The reasonable inference is, that both, after due consecration, had existed for some time previous to the year 1637.

The records of the Vestry meetings and Churchwardens' accounts, show that the roof of the building which existed during the latter half of the seventeenth century, and almost up to the middle of the eighteenth, was formed of shingles made of oak. Thus we read that in 1698 "*new shingalling*" was used in reparation of the church ; and the following entry appears in 1739, "No *shingles* sufficient could be got to repair the roof, and slates were ordered, in connection with which, at Easter Vestry, 1741, an account was presented and passed *for slating of roof and tiles*, to the amount of £48 5s."

There was a Sun Dial affixed to the south wall of the tower, so early as 1674 ; and a charge for painting it is included in the churchwardens' account in 1678. Our late aged sexton (Mr. Thomas Crooke) remembered having seen the marks of the iron cramps which had fastened it

* Note U.





ENNISKILLEN ONE HUNDRED YEARS AGO.

to the wall, a little below the place occupied by the present clock-dial. In 1694 by an Act of the Vestry it was agreed—"The large seat *near the steeple* to be for the inhabitants of the lands of Breacho, Rachcheilan, Woghternerro, and Drumgea." From this it may be concluded that the number of people attending Church Service, or who dwelt in those four large townlands was inconsiderable at that date. Whether the *steeple* here mentioned was the church tower itself, or an additional structure set thereon, may be questioned, but in 1720 a *spire* was erected at a cost of £58 12s. 7d., which was raised by subscription. This, no doubt, remained for several years undisturbed, and most probably is the cupola which appears on the church tower, in a copperplate engraving in my possession, which represents the church and west portion of Enniskillen (including the bridge of eight arches), as they appeared from Cornagrade side, one hundred years ago. The upper or added portion of the tower was like that elongated beehive-top, which crowns the turret of the Townhall at present, but seems to have been a few yards more lofty. It also appears to have been sheeted with boards, and of a hexagonal shape, having something like a vane at the apex.

As we approach more modern days, improvements and enlargements, by pews and galleries, for accommodating the congregation, are noted in the Vestry Book minutes, from time to time, but it would be rather tedious to go into particulars. Suffice it to say, that at the beginning of this century, "a new roof to the church, repairing the spire, and putting up a new iron spindle with weathercock and ball in 1802, cost nearly £240, and, in the following year, new iron gates for the churchyard were set up at an expense of £23. The churchyard fence

was a frequent source of cost and trouble to the vestrymen of former times. In 1694, the following order was required:—"to have every beast trespassing in the churchyard impounded, and the owner to pay sixpence for each trespass to churchwardens, besides poundage," although in the year before, "money" was assessed, "to be laid out for ditching and fencing the churchyard, and for a gate to same," a wooden one, sufficient to keep out these straying cattle of the worthy burghers. It was not till forty years afterwards that a sum of £15 was laid on the parish (1734), for "building a wall to the (street) front of the churchyard of the parish." The present wall, with its iron railing along the main street, was erected in 1823.

A custom respecting burial (which continued till the early part of the last century), is referred to in an enactment passed by a Vestry in 1677, *the sexton's fees* being fixed, "For every family in the parish at Easter, 4d.; for every christening, 4d.; for every grave outside the church, 6d.; and within the church, 1s.; and for ringing the bell at each burial, 4d." This intramural interment was a mark of honour or respectability, and the fees charged for burials were duly accounted for by the churchwardens at Visitation. Thus, in 1674, the churchwardens are charged in their account with "a burial fee, 6s. 8d." At a "Visitation held at Clownish (Clones), in 1675, fees for six burials received by churchwarden were charged, £2;" and in 1678, in like manner, £1. 6s. 8d. appears for burials. Some years afterwards the fees seem to have been increased, as in the year 1711, an order was made respecting payment of "*twenty shillings fee* for burial *within* the Church of Eniskeene, for minister and clerk's dues, and repairing the broken ground and

the use of the church, same to be paid to the minister before the ground be broken."

It is to be noted, that very few pews, or large seats, existed in those days; and, from time to time, such of the parishioners as would go to the expense, having obtained a faculty for the purpose of building pews for their families, had portions of the church allocated to them. For example, shortly after the last-mentioned enactment, we find that up to 1713, the Consistorial (or Bishop's) Court used to be held within the church; but, at Easter Vestry of that year (1713), the ground where it was held was given to two several parties, to build two seats (or square pews) thereon.

The tolling of the bell at funerals having been treated of also in the list of fees, marks the existence of that appropriate appendage to the parish church. At a Vestry, held 4th September, 1715, under the presidency of the Bishop of Clogher (Dr. Ashe), the sum of £30 was apportioned for the purpose of "founding bells," "the third of said money to be raised off the inhabitants of Inniskilling, and the remaining two-thirds off the parish at large." The belfry underwent repairs in 1736; and an item of £3 (yearly) appears for the *bellwoman's* salary in 1741, and a like sum in 1744, for Rd. Roberts, *bellman*.

The next notice respecting bells, is the following memorandum:—"The two Bells erected in the Tower of Enniskillen Church, in the year 1828, were founded by Mr. J. Mears, Bellfounder, Whitechapel, London. The weight of the larger Bell is 11cwt. 2qrs. 6lbs.; that of the smaller, 6cwt. 3qrs. 4lbs. If at any time the parish should wish to add to their number, so as to form a Peal of five Bells, the largest would form a tenor Bell, and the other the Third Bell in the Peal. The addition of three

Bells, to form a Peal of five, will require about 20cwt of additional metal, and the expense is estimated at £143 3s. od."

It may here be stated, that the Rev. Dr. Thomas Smyth, then Rector, planted, in 1788, the rows of elm-trees along the west and north sides of the church-yard, which contribute largely to the picturesque view of the church and its enclosure, as seen from the opposite shore of the lake or the road that runs to Derry.





CHAPTER VI.

THE MODERN PARISH CHURCH.

FOR some years past, much greater attention than formerly has been given to the study of ecclesiastical architecture in this country. During the last, and the early part of the present century, there seems to have been little taste for matters of the kind, and the Church of Enniskillen (at least within its walls), proved no exception to the general rule. The interior of the former parish church (in the first half of this century) consisted of a nave and north transept, without a chancel. The pulpit projected from the south wall, about midway from the entrance (at the west), toward the east window. Underneath it were the reading pew, and the clerk's desk, with the Communion table, and railing in front (reaching to the centre of the aisle), and just opposite was the transept, running northward.

When the increase of population, during the last century, required additional accommodation, after the ground floor had been fully occupied by pews and seats, galleries were erected (at the expense of individuals wanting sittings), along both north and south walls, as far as the transept on one side, and the pulpit on the other. In like manner, stairs ascending from the space under the east window, on both sides, led to the pews belonging

to the noble families of Florence Court and Castle Coole. In course of time a gallery was also run along each side of the transept, reached by a staircase at the large northern window. The windows were, one on the north, another on the east, and four along the south wall of the building.

Such was its construction up to the year 1826, when a vestry, under the Hon. J. C. Maude, Rector, passed a resolution that it was necessary to enlarge the parish church, and, for several successive years, a considerable sum was included in the annual applotments for the purpose. At length, in 1839, the Ecclesiastical Commissioners agreed to a grant in aid for rebuilding the church, provided the sum of £500 were contributed by the parish. Accordingly, sufficient funds having been raised, and the building completed, the present church was, on the 7th June, 1842, consecrated by Lord Robert Tottenham, Bishop of Clogher.

Mr. Wakeman has kindly supplied the following architectural description:—"The general character of the structure is that usually called *Late Perpendicular*, a style which prevailed in England, chiefly during the latter half of the 15th century. The church may be described as consisting of a nave and small chancel, with a belfry tower at the western end. There are side aisles to the nave, and attached to the chancel, on its southern side, is a small vestry. The windows of the aisles on either side are six in number, and correspond with those of a clerestory, by which the galleries are chiefly lighted. The lower windows are surmounted by a continuous weather moulding, and are divided by buttresses, which afford a great variety of light and shade to the southern wall. In connection with the tower, upon its northern side, is a feature not usually found in churches which

retain unchanged their original plan. I allude to a projection which was formerly the vestry-room, now used as a depository for the books of the Sunday School, and Religious Lending Libraries.

“The eastern window, with its fine tracery and storied lights, admirably enriched with stained glass, is, perhaps, the finest work of its kind to be seen in any parish church in Ireland. It is strictly in keeping with 15th century ideas, and, by an interesting coincidence, the beautiful foliage by which the heads of its lights are surmounted, is almost exactly similar in design and in general treatment to the work which surmounts the exquisite doorway of the sacristy attached to the abbey on Devenish Island. The date of the latter is 1449.

“The only original portion of the church which now remains above ground is the tower, and even this appears to have been half rebuilt, and furnished with pilasters or shallow buttresses at the angles, and a spire. It is a fact in the history of church architecture, as practised in Ireland, that, until very modern times, spires or steeples were unknown. Not one single mediæval example can be pointed out; nor are they ever mentioned by our old writers. Perhaps, the ‘*Turres Ecclesiasticæ, quæ, more Patriæ, arctæ sunt et altæ, necnon et rotundæ,*’ of Sylvester Barry, who wrote nearly 700 years ago, may have supplied their place. These are our celebrated Round Towers, of which the finest example remaining is that of Devenish.

“The western doorway, at present in use, may very well have been the original entrance to the church. About the period 1637 (the date of the tower, as shown by a stone built into the wall), ecclesiastical architecture in this country had become utterly debased, though occa-

sionally, some faint trace of the old, so-called "Gothic" feeling in decoration and arrangement was manifested. It has been considered by competent authorities, that, during the middle and later ages, our Irish architects were in style about half a century (or rather more), later than their English brethren. It is, therefore, not surprising to find, in our church of 1637, a trace of old 'Pointed' style, and this we have in the little window of three lights, which immediately surmounts the doorway. This is undoubtedly the only window of the old church now to be found. It is in the very latest style of 'Pointed' design, which, in this country, in 1637, was rapidly giving place to our modern forms.

"With regard to some cutstones, such as window-frames and mullions, which are lying about the churchyard, all I can say is, that they appear to be older than 1637. They may, however, be of the same date as the window, as it is a well-known fact, that just before the final eclipse of so-called 'Gothic' architecture, builders were frequently wont to jumble together in one structure the decorative forms of several preceding ages. It might be suggested that these older-looking mouldings had formed part of the original parish church which stood on Iniskeen Island, and that they had been utilized in the more modern structure, partly, perhaps, out of reverence for the ancient church, and partly from ideas of economy. Thus, we find that the chaste eastern window of the neighbouring church of Monea was, some time about the beginning of the present century, translated from the ruined abbey of Devenish. This fact I learn from a letter written about 1808, by a person named Frith, who styles himself 'Philomath;' which letter (kindly shown to me by the Earl of Enniskillen), was addressed to the late Bishop

Porter. The worthy 'Philomath,' in another communication to the bishop states, the celebrated 'House,' or stone-roofed Oratory of St. Molaisse, on Devenish, had then lately been stripped of its roof, in order that the large flags of which it was composed might be used for the flooring of the church of Enniskillen."

Thomas Elliott, Esq., architect, has favoured me with the dimensions of the church, ascertained from the papers of his late father, the contractor :—Length of nave, 67 feet 7 inches ; chancel, 7 feet, nearly 75 feet in all. Breadth, including side aisles, 54 feet. Height of clere-story from floor to ceiling, 32 feet. Height of side aisles to ceiling, 21 feet 6 inches. Height of tower, 75 feet ; spire, 75 feet ; total, 150 feet, from base to apex.

The total cost of the building (including the upper portion of tower, with the spire, clock, and seven of the bells) was about £5,000.

Within the preceding half century, a spire had been erected, about half the height of the present ; but some years before the rebuilding of the church, apprehensions as to its safety led to its being taken down, and the inside of the tower was protected from the weather by a sheeting of lead, and a low slated roof which did not rise above the surrounding parapet. At the restoration of the church, the tower having been found unsafe, by reason of a fissure at the top, was lowered several feet, and the new masonry not carried up so high as the old work. The vestry-room at the south-east end of the church was erected in 1862, during the incumbency of Dr. Magee, at a cost of nearly £150, supplied partly by a grant of the Ecclesiastical Commissioners, a large donation from his Grace the Primate, and other contributions.

The following professional information respecting the

organ and the bells, is contributed by the late organist, C. A. Mills, Esq. :—

“A G organ was erected by John Smith, of Bristol, in 1830, composed of six stops and one composition pedal. On the rebuilding of the church, in 1842, it was enlarged by adding a swell organ, composed of seven stops, with two stops choir bass, from C to G G ; also two couplers, an octave and a-half of pedals, and trumpet to great organ. This latter, when the organ was cleaned and tuned, in 1868, was exchanged for a Viola di Gamba, by Messrs. Telford, of Dublin. The peal of eight bells is in the key of D or E flat.”





CHAPTER VII.

GIFTS AND OFFERINGS OF THE PIOUS DEAD.

IN every age and nation, and amongst persons who hold every phase and profession of religious thought, superior sanctity and moral excellence have been willingly recognised, and, by those who witnessed it, or were thereby benefited, gratefully acknowledged and remembered. If, during a life of piety and benevolence, the eyes that saw and the ears which heard failed not to bless such imitators of the Divine beneficence—if the widows who were recipients of the alms-deeds of a Dorcas showed with lively feelings of gratitude the fruits of her goodness, and mourned their own loss in her removal from her sphere of active charity—Christians in successive generations have not been wanting, who testified their appreciation of departed worth, and the zeal of those who are devotedly attached to the service of God finds vent for its exercise, by contributing means for suitably maintaining Divine worship, according to the order and ceremonies sanctioned by the Church. Hence we find gifts from the living and memorials of the dead, which justly claim a place and description in these notices of “the Parish of Inishkeene,” and “Enniskillen Long Ago.”

Of the gifts that have, from time to time, been presented for the due celebration of the Holy Sacraments of the Church, the handsome stone font is entitled to a prominent place from its antiquity and artistic beauty. It stands in the corner of the North-west end of the church, has a pretty interlaced border round the rim, and bears upon its upper edge the following inscription, in raised capitals :—"The Gift of William Vincent, Rector of the Church, A.D. 1666."

The old cup for Sacramental use has been already referred to as bearing the inscription, "*Poculum Ecclesie Parochialis de Eniskeene ex dono Eduardi Davis generosi, anno 1638.*"

The large tankard or flagon was the gift of Allan Cathcart, Esq., to the Church of Enniskillen, A.D. 1707. This was Captain Cathcart, who, with Mr. Hugh Hamilton, was commissioned by the Governor, Gustavus Hamilton, to present the address of the Enniskilliners to the Prince of Orange.* He died Christmas 1720, and appears to have taken a leading part in parish matters, being a prominent inhabitant of the borough.

Two large silver vases, with lids and handles, were presented in 1834, by the late Charles Ovenden, M.D., then Provost of Enniskillen; but, with the consent of the donor, were melted down in 1863, and two Sacramental cups and a paten were formed, under the direction of the Rev. Dr. Magee. The paten was made after the antique pattern of one which had been in use since 1743, the gift of Mrs. Mitchell, widow of the lately deceased rector, who had been nearly fifty years incumbent. The inscription on each of the new cups was copied

* Note V.

from that on the goblets presented by Dr. Ovenden, and a similar inscription appears on the paten.

A handsome wine-strainer was, on the same occasion, given by Lord Enniskillen, who contributed also the sum of five pounds towards the expense of furbishing the old church plate and remodelling the above sacred articles for use at the Holy Communion.

A vote of thanks was passed by the Vestry held at Easter, 1789, to the Viscountess of Enniskillen, for her liberal donation of a communion cloth, desk and pulpit cloths, with cushions, and conveyed to her by Dr. Smith, then Rector of the Parish.

Two copper poor-boxes, with handles of oak, were "the gift of S. Moor, 1753," and two others, "the gift of M. A. Parkinson, to the Hon. and Rev. J. C. Maude, for the church of Enniskillen, October 11th, 1842."

Permanent aid towards relief of the poor is a pleasing feature to record. Among the donors in successive generations, the names of Colonel Margetson Armar, proprietor of Castlecoole estate; Adam Carey, merchant; and Mrs. Monroe, of Enniskillen, should not remain unnoticed, or be speedily or coldly forgotten by posterity. There is a statement of certain moneys bequeathed for the use of the poor, at the beginning of the church-book of the parish, which records proceedings at Vestry meetings, commencing Easter, 1774. From this it appears, that the interest on one hundred pounds (of the then Irish currency) was secured by the will of Colonel Armar, and a like sum bequeathed by Mr. Adam Carey, merchant (who died October, 1773); and fifty pounds by Mrs. Monroe, for the poor belonging to the church. I have been informed that an equal sum was also bequeathed by this benevolent widow, for the

benefit of the poorer members of the Scots' Church in Enniskillen, she having originally come from Scotland. The yearly charge on the first-mentioned bequest is paid by order of the Earl of Belmore, and distributed every Easter, and the interest on the sum total of the last two legacies (lodged in the Savings' Bank) is dispensed every Christmas.

Most of the bells in the Parish Church were the munificent gifts of individuals. The large bell, No. 1, on which the hammer of the clock strikes the hours, was the gift of the present Earl of Enniskillen, as from its face (though not by its tongue) we are thus significantly informed, "Presented by William Willoughby, Earl of Enniskillen, to his Friends the Inniskilling Men, 1841." The other large bell (No. 2) was re-cast by Mears of Whitechapel, London, from the metal of the two old bells, "William and Mary," which had been cast in 1716, said to be from some of the cannon taken by King William at the Boyne, and given to the Enniskilleners for that purpose; this tradition is borne out by the inscription thereon:—"This bell was given by Government, A.D. 1716, and re-cast at the expense of Parish of Enniskillen, 1828." The Vestry records of 1715 and 1716 make mention of a sum of thirty pounds having been applotted for the founding of bells; and the accounts of 1828 and 1829 contain entries for "re-casting bells, £40;" and again, "towards the repayment of the sum expended in purchasing and hanging the bells of Enniskillen Church, £50." Of the remainder, the late Earl of Belmore gave one; the Hon. J. C. Maude another; the two Misses Hall, three more; and one small bell was paid for out of the general fund raised for rebuilding and renewing the church in 1841. The tower-

clock (the works of which are connected with No. 1 bell) was also the donation of the ladies just named, whose gifts to this church amounted to upwards of four hundred pounds.

Mention should here be made of the regimental colours which hang forth from the walls of the chancel, memorials of the men of Enniskillen and Fermanagh, who, in many a well-fought field, maintained the honour of their king and country. The two flags under which the "27th or Inniskillings," "*Ut proavi*," fought and bled in "The Peninsula," and at "Waterloo," are suspended on the northern side, over the statue of their old Colonel, Sir Lowry Galbraith Cole, and the three borne by the 6th (Inniskilling) Dragoons, on the field of Waterloo, adorn the south side of the chancel, above the monument of the late Lord Enniskillen. These consecrated banners were forwarded to the Hon. J. C. Maude, while Rector of the Parish, by the respective commandants of these gallant corps.





CHAPTER VIII.

MONUMENTS AND MURAL TABLETS WITHIN THE CHURCH.

OF the monuments, in and about the parish church, many are worthy of notice, as bearing curious devices, and many for their quaint and unique inscriptions.

The oldest is found on a sandstone slab, now forming part of the north wall of the church. In its upper compartment are the arms of the noble family of Cole (a bull passant, armed and unguled); at the foot, an upright hour-glass, and the emblems of mortality, coffin, skull, and crossbones, with hour-glass lying on its side, signifying that life's sands have all run out. In the intermediate space there had been an inscription, near the end of which is the date, 1627. Every letter on this stone is defaced, and none of the family papers record the decease of any member whose memory this frail witness was designed to preserve. This monumental stone stands above the entrance to the family vault.

Next in order of date is a very curious relic of the past. A singular inscription, in capitals, occupies the centre of the stone, which is forty inches long by twenty-one wide, having a small border with an unusual legend, that is continued on the lower portion of the slab. The words are cut in the opposite direction from those that record the name of the deceased, and so they meet in

the middle. Thus, the reader must change his position from foot to head of the stone, in order to read the whole inscription. Within a circle are sculptured (BASSO RELIEVO), a skull and crossbones; beneath which are the words, 'Here lyeth the Body of William Pokrich, s^{vn} vnto Richard Pokrich who departed this life the ^{last} April 1628.' The legend on the border and lower end is defective, as two pieces near the corners have been lost; (though in some parts the letters are almost worn out), the following words are legible:—'Gravnt me mer hat now Death shu Body, yet the eyes of my Sovle may stil behold and loke vppon Thee. When Death hath taken away the vse of my tovng, yet my heart may cry, and say, Lord, into Thy hands I commend my Sovle. Lord Jesvs receive my Spirit.'—(8291)*

When entering the small porch on the north side of the church, three mural monuments, remarkable for their age and inscriptions, are visible. The middle one is to the memory of a squire of ancient family, whose remains (with those of his grandfather and sister) lay near the place where the tablet had been erected in the old church. The Latin inscription thereon records that 'Daniel Eccles, Esq., born 7 May, 1646, was distinguished for piety, prudence, propriety, gentlemanly bearing, and simplicity of manners, and died in March, 1688.' At the top is the figure of an angel, and beneath the eulogy of the dead, is the salutary admonition, 'Memento mori;' at the bottom are the symbols of time passing away, and the end of all that is human—an hour-glass and coffin on either side of a skull and bones.

* Note W.

The other tablets commemorate two ladies of the same period ; that one opposite the door commends the rare virtues of Mrs. Rynd, in the following lines :—

‘ Here lies enshrin’d, beneath this monument,
She whom ev’n hearts of flint must needs lament ;
The lose of who (if birth, wealth, charitie,
Could life deserve), had not known how to die.’

With very great difficulty, the words on the other can be deciphered. It was raised in memory of the wife of Rev. William Vincent, and bears this inscription :—

‘ Hæc non nunc humilis cupiit præconia Famæ,
Sed fecit charus ceu monumenta pia. istic,
Qui ergo legit Scriptum hoc, cognoscat, non procul
Conjugis ut ponitur pulvis humata bonæ.
Lis quia sic dicitur ? Nihili curabitur a me ;
Virtuti quoniam livor edax socius.
Namque Deum semper grandi pietate colebam,
Ut nomen Divæ me meruisse loquar.
Atqui me tenuit sic mollis habena mariti
Hei nam actævitæ symbola curta mihi :
Me nunc Omnipotens in cælum sustulit altum,
Et patriam obtinui, quâ prius exul eram.’

‘ Elizabetha Vincentis

Obiit xv. Kal. Decr. an Dom. 1675.’

* * * * *

‘ Factum valuit reipsa :

Fieri non debuit.’

It may be thus freely rendered in English :—

“ One now in dust, desires not human fame,
But a fond heart inscribes an humble name
On this memorial stone, to notify,
Not far from hence, ‘ a good wife’s ashes lie.’
I will not grieve, though this should be denied ;
Detracting Envy lurks near Virtue’s side.
As I served God ‘ in spirit and in truth,’
And Heav’n might reckon for my own, from youth,

Brief portion of past life my share had been,
 But I was held by Wedlock's gentle rein :
 Th' Almighty snaps the tie—aloft I soar,
 And gain my country—exil'd thence no more."

' Elizabeth (*who was wife*) of Vincent,
 Died 16th November, in the year of our Lord, 1675.'

The mourner's inconsolable grief seems to vent itself
 in the words at foot, somewhat to this effect :—

"The fact has, indeed, been accomplished ;
 It ought not to have been done."

At the top of the stone are the arms of the family of Vincent (early admitted to the rank of baronetage), namely, three quatrefoils—with the crest above a helmet, a bear's head out of a ducal coronet. The motto is appropriate to the name, 'Vincenti dabitur.' It appears from the Register, that Mrs. Vincent was buried 19th November, 1675.

Passing through the north-west door of the church, and turning to the right, we notice the marble bust of one who was much revered while living, and deeply mourned when dead. The words beneath testify to his name and sacred calling, his well-spent life and Christian character :—

A PUBLIC TRIBUTE OF ESTEEM
 TO THE MEMORY OF A BELOVED PASTOR,
 THE HON. & REV. JOHN CHARLES MAUDE, A.M.,
 WHO, FOR 35 YEARS, WITH UNWEARIED DILIGENCE & FIDELITY,
 DISCHARGED HIS SACRED DUTIES AS RECTOR OF THIS PARISH.

*Firm in maintaining Christian Truth,
 Gentle and unobtrusive in demeanour ;
 Full of benevolence and charity ;
 He exemplified in his daily practice,
 The holy doctrines which he preached.*

HE ENTERED INTO REST 21ST JUNE, MDCCCLX.

AGED 67 YEARS.

Another white marble tablet is placed in the north-west end of the gallery, in memory of the Rev. William Armstrong, a native of Enniskillen, and formerly curate of Calry, Sligo, whose devoted attachment to his flock drew forth their sympathy in a similar manner, on the occasion of his lamented death in 1840.*

* Note X.





CHAPTER IX.

THE MEMORIAL WINDOW, AND THE MONUMENTS IN THE CHANCEL.

THE east window is justly regarded as a work of modern art, equal to any of its kind in Ireland. It is of the 'pointed perpendicular' style, divided by stone mullions into four lights, and, when first set up, was filled by small lozenge-shaped panes of plain glass. In the year 1856, the Earl of Enniskillen substituted one of stained glass as a memorial to his deceased Countess; which, for design, colouring, and workmanship, reflects much credit on the artist who utilized the groundwork placed at his disposal by the rector.

The key to the design may be discovered in the words on a scroll that very gracefully flows across the three smaller lights which fill up the arch—"As in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv.) The Christian's victory over death, derived from Christ, who is the Resurrection and the Life, is symbolically represented below in four beautiful paintings, as the consolation of all that believe in Him.

In the centre portion, the Evangelists are depicted standing with open volumes in their hands, which may be considered as representing the glorious truth, that Life and Immortality have been brought to light by the

Gospel ; which is represented in the lower section of the window, by the three cases of restoration to life at Christ's command, and by His own first appearance in resurrection-life to Mary, exhibiting His triumph over death. There is an elegantly formed scroll under each of these pictures, with an inscription (in old English letters), containing the words used by our Lord on each occasion, certifying His mighty power, and His compassion toward the sorrowing children of Adam. 1. "The damsel is not dead, but sleepeth" (Mark v. 39). 2. "Young man, I say unto thee, Arise" (Luke vii. 14). 3. "He cried with a loud voice, Lazarus, come forth" (John xi. 43). 4. "I ascend unto my Father, and your Father ; and to my God, and your God" (John xx. 17).

The order observed in this series is significant, showing the gradual exercise of Christ's power over "the last enemy." Thus, the little maid, whose spirit had but just left its earthly tenement, appears in the first narrow light next the north side-wall ; next is seen the group around the young man's bier, on the way to burial ; in the third, we recognize Christ's victory over corruption at the tomb of Lazarus ; while, in the picture of the risen Redeemer, arrayed in white, the Living One, Whom corruption could not taint, is recognized, bearing the marks of the nails and spear ; yet with dignity and grace, as ready to ascend to the Father, when He shall have given, to his mourning brethren, words of comfort and instruction respecting the kingdom of God. In contrast with His dress here, the seamless robe He was wont to wear marks Him out amid the other groupings by the brilliancy of its scarlet hue.

In the space between the upper and lower sets of figures, is a richly-decked belt, filled with tracery work of

quatrefoils, and exuberant bunches of fruit, which, indeed, fill up the smallest space through the entire window, giving to the *coup d'œil* a gorgeous appearance. According to the rules of mediæval art, this tracery is not symbolical, yet in a Christian's mind can these pendant grapes be ever severed from the thought of Him who is the True Vine, and its fruit-bearing branches? Or is he not reminded of the apocalyptic vision that reveals the tree of life (Rev. xxii. 2), "which yields her fruit every month, and whose leaves are for the healing of the nations,"—the portion of all made alive in Christ, when death shall be swallowed up in victory?

On the lowest ledge are the following words (in old English),—"Erected as a mark of devoted affection by Wm. Willoughby, Earl of Enniskillen, to the memory of Jane, his countess, who died May 13th, 1855, aged 39 years."

Beside the window, two brass plates are inserted in the wall. That on the north side, in memory of the eldest son of the late countess of Enniskillen, whose remains are reposing near those of his mother, in the family vault beneath the church. The family crest, surmounted by a viscount's coronet, is engraved thereon, with his name and title, "John Willoughby Michael Viscount Cole, died April 15, 1850, aged 5½ years." The plate on the opposite side of the window bears the legend, "Hon. Arthur Henry Cole, M.P. for Enniskillen, died June 16, 1844, aged 64 years." He was fourth son of the first earl, and uncle of the present noble lord; highly esteemed as a faithful Representative of the Borough of Enniskillen in many successive Parliaments.

Against the south wall of the chancel stands a full length statue of the late lamented peer, in his robes,

with star and ribbon, as a Knight of St. Patrick. On the plinth beneath, is the following inscription :—

ERECTED
TO THE MEMORY OF JOHN WILLOUGHBY,
2ND EARL OF ENNISKILLEN, K.P., A REPRESENTATIVE PEER,
AND PEER OF THE UNITED KINGDOM,
LIEUT. AND CUSTOS ROTULORUM OF FERMANAGH,
AND COLONEL OF ITS REGIMENT OF MILITIA.
BORN 23RD MARCH, 1768, DIED 31ST MARCH, 1840.
HIS CONTEMPORARIES REQUIRE NOT THIS MEMORIAL OF HIS WORTH,
IT IS ENGRAVEN ON THEIR HEARTS.
LET POSTERITY LEARN TO ESTEEM AND EMULATE HIS
PIETY TOWARDS GOD, HIS BENEVOLENCE AND INTEGRITY
IN HIS INTERCOURSE WITH MAN.
“The just shall live by faith.”

At the opposite side of the chancel, a similar statue was raised to his brother, the late Sir Lowry Cole, in military uniform, with his well-won insignia. Underneath is this record of his name and honours :—

SACRED TO THE MEMORY
OF
GENERAL THE HON. SIR GALBRAITH LOWRY COLE, G.C.B.,
COMMANDER OF THE 4TH DIVISION
OF THE BRITISH ARMY DURING THE PENINSULAR WAR,
GOVERNOR OF GRAVESEND AND TILBURY FORT,
AND COLONEL OF THE 27TH OR INNISKILLING REGIMENT OF FOOT.
BORN MAY 1ST, 1772, DIED OCTOBER 4TH, 1842.
HIS HISTORY MAY BE FOUND IN THAT OF HIS COUNTRY.
HIS CHARACTER, IN THE DEVOTED ATTACHMENT OF HIS FRIENDS,
AND THE DEEP AFFECTION OF HIS FAMILY,
BY WHOM THIS MONUMENT IS ERECTED.
“As in Adam all die, even so, in Christ shall all be made alive.”

Both these monuments, of white marble, are admirably executed, representing to posterity the handsome features of these much-loved members of the house of Cole.

On the commanding height of the Forthill grounds, a lofty column with spiral staircase was erected, by public subscription, to the memory of Sir G. Lowry Cole, shortly after his decease, and a full length statue placed thereon, by the tenantry of the estates, as a testimonial of their reverential esteem for his time-honoured family. From the top of this pillar there is an extensive view of magnificent scenery, embracing prominent parts of several adjoining counties. At the entrance within is a large brass plate,* on which are recorded the honors conferred on him for his distinguished services ; while, on the sides of the column outside, are engraved the names of engagements with the French, wherein he held a prominent command, during the Peninsular war.

* Note Y.





CHAPTER X.

TOMBSTONES IN THE CHURCHYARD.

THE peculiar school of religious thought in each generation may be discovered from inscriptions upon tombstones, as well as from sermons published 'by request,' or popular hymnology. This idea is suggested by comparing the sentiments recorded on these stone tablets, from the close of the seventeenth to the early part of the present century, with the avowal of believing hope on the more recent monuments in the churchyard. During the former period, the personal virtues set forth by partial relatives, to perpetuate the worth of a friend, were the additions made to the name, age, and day of death. In the older memorials we do not find the attractive influence of the Cross referred to as a constraining power to produce their goodness of heart and life. This defect was characteristic of the religious sentiment which prevailed during that long period of deadness in the Church. Moral treatises took the place of gospel truth, embracing faith, hope, and charity—a faith that worketh by love, a hope full of immortality, when Christ shall appear in glory, a charity which never faileth. In that age ethical essays, which might have been culled from the pages of Seneca or Plato, though clothed in

the chaste language of a Blair, marked the teaching of the pulpit. So we need not wonder at the eulogies inscribed on tombs, during the century and a half that followed the Restoration. On the other hand, how striking is the clear acknowledgment of trust in Christ's atonement, and of the power of Divine grace, expressed on the monuments of the last half century.

The three old tablets in the porch (contemporary with the reigns of Charles II. and his successor), and some among the tombstones outside, record such goodly dispositions as might have been possessed by men who never heard the preaching of Gospel truth. Thus we meet with some deploring the loss of a 'beloved husband,' or 'a loving wife,' 'a tender mother'—an 'affectionate friend,' or of 'a lovely flower that blossomed but to fade.' While one husband's grief thus finds vent, 'Alas, she possessed great worth. *O, Quam Molliter ossa quiescant,*'—another's excellence is perpetuated thus, 'As worthy characters should bear a good report, sacred therefore be this humble monument to the memory of Francis Crozier, Esq., who departed this life, the 23rd July, 1800, aged 40 years, on his passage from Bombay, in the East Indies. By his death his family have sustained an irreparable loss, and society deprived of a good member. This tribute to his worth is at the desire of his afflicted widow, Anne Crozier.'

No doubt, a heavy blow had visited the survivor in every such instance; but to the Christian who meditates 'among the tombs,' years after a saint has fallen asleep, is it not edifying and strengthening to faith and hope to hear the song of triumph over death thus echoed back from the silence of the grave—'In sure and certain hope of a Resurrection to eternal life, thro' the mercy of God,

by Jesus Christ, rests the mortal part of E. C.'? Or again, by another 'who departed this life in great peace, through an humble but firm confidence in the all-atoning merits of our Lord Jesus Christ.' We turn to one younger in years, who died 'in the full triumph of a living faith,' and read on the same slab that his saintly mother 'fell asleep in Jesus.' Elsewhere may be found the epitaph of 'a beloved wife, deeply regretted by all who knew her, who died in the full assurance of hope,' and whose amiable character is expressed in the Divine words, 'Blessed are the pure in heart, for they shall see God.' Beside her remains lie those of her parents, whose tomb proclaims the peaceful state of the blessed dead (Rev. xiv. 13). Once more we hear the voice of Christian hope taking up the cry of old William Pokrich, from H. E.—"I know that my Redeemer liveth." 'In this identic body I, With eyes of flesh, refined, restored, Shall see that self-same Saviour nigh, See for myself my smiling Lord.' Many of these inscriptions employ the New Testament phrase, 'fell asleep in Jesus,' or bear some testimony to evangelical truth, but these will sufficiently illustrate the suggestion already made.

There is another mark that distinguishes the present age from the past, when persons not related by family ties unite to commemorate the worth of deceased friends or useful members of society. Men in recent times differ from former generations by combining in associations—by unions and co-operative societies—whether for good or evil purposes; and united action expressing approval of merit, or appreciation of benefits, takes the form of testimonials to the living or of memorials to the dead. Several of the tombstones testify that men have been exemplary or useful in their day, while living

among those for whom they laboured, or when they have nobly died. Some tablets within the church have been referred to, that were set up by admiring friends, or erected by many joining in the gift, and there are several of such memorials outside its walls. Thus, 'A few friends recorded their affection and his worth' by raising a panelled tomb over the remains of the Rev. R. P. Cleary, A.M., who, after having ministered here as curate for nineteen years, 'died in 1845.' A similar mark of esteem was accorded by the Presbyterian congregation in memory of a beloved Pastor, Rev. T. Berkely. A stone was placed by his brother Officers over Lieutenant Keddle, who died (June 1815) from the effects of a wound received in action against the French, 'to perpetuate the memory of a gallant soldier.' Testimonials of this kind mark the resting-places of non-commissioned officers and soldiers of various regiments. Three privates, that sunk in the lake together, lie side by side in one broad grave, whose Officers and comrades placed over them a memorial 'of their fond esteem and deep-felt sorrow for their untimely end.' Constable Leahy had a stone placed over him by the Officers and men of the Fermanagh Constabulary, as a monument of esteem to him as clerk to the County Inspector. A similar token of affection was subscribed for by the Pensioners of the Enniskillen District, in 'memory of William, son of Serjeant-Major Oates.' Members of Orange Lodges also have shown their regard to the memory of worthy brethren, as Peter Duff, the Brothers William and Osborne Elliott, and James Martin. The grave of the last is marked by a handsome headstone, which has on the upper part (neatly sculptured) the Holy Bible on a cushion, supporting the royal crown, with the motto, 'Fear God, Honor the King, Love the

Brotherhood.' On the sides are various devices and symbols, pertaining to the higher degrees of the Loyal Protestant Institution, to which he belonged.

One of these tokens of brotherly affection that confer honour upon the living, and commemorate the virtues of the dead, is a headstone 'erected by the children of the Church Sunday School, and other friends, in memory of an orphan apprentice, who was drowned in Lough Erne.'

Among the remaining epitaphs are a few rather unusual in style. A couplet, that resembles the panegyric on Mrs. Rynd's tablet of 1675, thus eulogizes Mrs. Anne M'Mullen—

"And if, to all, her worth were known,
That worth would never find a tomb."

An elegant cradle-sarcophagus over an infant, contains on one side these lines :—

"Death viewed the treasure to the desert given,
Plucked the fair flower, and planted it in heaven."

The admirers of Longfellow will be reminded of his beautiful little poem, 'The Reaper and the Flowers,' in which this idea is amplified :—

"There is a Reaper, whose name is Death,
And with his sickle keen,

He gazed at the flowers with tearful eyes.

He kissed their drooping leaves ;

It was for the Lord of Paradise

He bound them in his sheaves.

'My Lord has need of these flow'rets gay,'

The Reaper said, and smiled ;

'Dear tokens of the earth are they,

Where He was once a child.

They shall all bloom in fields of light,

Transplanted by my care ;

And saints upon their garments white

These sacred blossoms wear.'"

A large sarcophagus, surrounded by a railing, was erected by a Dr. Stewart, to commemorate his three wives and five children, whose names are recorded on the side next the walk at the north side of the church ; but many will be puzzled by two inscriptions in Greek characters, cut on the stone placed over the Rev. Chas. L. Bell and his wife, near the railing along the street. The former intimates that "few men, in this our age, were adorned with so much learning ;" the latter expresses in sorrow that "alas, she was carried away by Providence, and left few women after her imitating her manifold virtues." This being couched in a dead language, will fail to commend such excellent persons to most of those who stand at their grave.

A great lack of monuments appears in the early history of Enniskillen borough and its churchyard : there is not one bearing a date between 1628 and 1687, and comparatively few are to be found in the next hundred years. During the present century they gradually increased in number, and now few families entitled to burial-ground are left unrepresented.*

* Note Z.





CHAPTER XI.

THE PARISH REGISTERS.

THE name of the Rev. William Vincent claims an honourable place in the grateful remembrance of church members in the parish. Notice has been taken of his gift of the font, and our present subject fixes attention on his careful provision for having baptisms, marriages, and burials registered, together with the record of vestry proceedings, upon his induction as rector in 1666.

Examining the subject of parochial registers from a historical point of view, it seems probable that this was the earliest official document kept in the parish for such purposes. The turbulent state of Ireland, throughout the times of Elizabeth, the two Stuart kings, and the Protector Cromwell, affords good reason why many are not found before the time of the restoration. Few registers (if any) in the diocese of Clogher, go so far back as those of Enniskillen and Clones. The latter begins at the year 1682. That of the cathedral church of Clogher dates only from 1763. Even in England, these valuable documents were not known until the 28th year of Henry VIII. In 1536, Thomas Cromwell, Earl of Essex, was Vicar-General of England, and caused registers to be kept in every parish, a royal injunction obliging each minister to have a book in his church, wherein he should,

in presence of the churchwardens, record all marriages, christenings, and burials, solemnized by him the week before, under a penalty of 3s. 4d. to the church for every omission of such duty. The 70th canon (1603) enforced a similar ordinance, and required that a copy of the entries should be transmitted every year to the Diocesan Registry Office for preservation. The Irish canon (1634) enjoined the same duty on her clergy, up to the date of the disestablishment; and the 13th canon of the new code, passed in the first session of the General Synod, enacts that, 'In every Parish or District Parochial church and chapel of the Church of Ireland, within this Realm, where there is authority to Christen or Bury, there shall be provided, by the Select Vestry, a book or books, wherein shall be written the day and year of every Christening or Burial which shall be in such Parish or District, of Members of the said Church, and such books shall be in the custody of the Minister of the parish.'

If any such parochial muniments existed previous to Mr. Vincent's incumbency, no trace of them now remains.

Much curious information, which would repay research and afford specimens of quaint spelling, may be gleaned from such records,* and the early pages of our own Register present illustrations of discarded orthography, and of the change that took place towards the middle of the 17th century in the handwriting of our countrymen. The caligraphy of State papers during Elizabeth's reign, was in Old English or Gothic characters, still retained by some penmen, or of the Italian handwriting, that was making gradual progress from the time of Henry VIII.

* Note AA.

The queen, and some of her eminent ministers, adopted the new style of writing ; and it is curious that there was a rivalry for the ascendant in penmanship, as in religious profession, among the celebrities of her reign, with this distinction, that those who adhered to the Italian faith, clung to the Gothic mode of writing, whereas the prominent professors of Protestant doctrines adopted the Italian hand. In London, and the trading towns and seaports (especially in the south of England), the new style gained ground during the next half century ; while school-masters in the secluded parts of the country kept on teaching, and the pupils practised, the old-fashioned writing of their schoolboy days. The struggle was maintained in the remote districts nearly up to the close of the 17th century, and the entries in our book by the "registers" "Abra. Wadsworth," up to 1675, and "Thos. Matthewes" to 1685, together with signatures of the more aged vestrymen about that time, show the gradual falling off in the former style ; while the penmanship of their successors is as easily read as that of the present day. Many beautiful specimens of excellent writing are to be found in our ancient Register book, during last century.

The old English bears greater resemblance to modern German writing than the Italian, differing, however, from both by forming the letters without a slope. Some letters were quite peculiar to itself (like neither German nor Italian hand), such as "h," which was written below the line, somewhat like a modern "g" or "q," while the capital "F" was formed by two single "f's." Many instances are to be seen of this, *e. g.*, "Hen. ffowal, Provt." 1667, and, "John ffrith," 1672.

Those who are curious in these matters, will find an interesting study in the Parish Register of Inishkeene,

and admire the pains and patience with which some of these "good men and true" of Inniskillen Corporation formed the initial letters of their names. James Corry, Michael Cole, John Frith, and many others, must have had writing-masters, who were "experts" at forming capitals.

The first entry in the book is as follows:—'Anno Domini 1666. Baptized,' 'June ye 27th, Ellinor,' daught. to Morgan Murphy. Baptized.' However, a memorandum at foot of folio 4, appears in these words:—'November 2d^o, 1662, W. ffrith, son to John ffrith, Baptd.' Another is at the end of folio 5, 'mdum. yt. on ye. 18th day of in ye. yr. of or. Ld. God, 1654, there was christened Robert Clarke, ye. son of Robert Clarke ye. present churchwarden.' Signed at foot by 'Will. Vincent, Rectr., Robert Clarke (C. W.) and Abra: Wadsworth Register'—in the year 1670. After the third entry (of baptisms), is the record of 'a vestrie in ye. Parish Church of Iniskeen the 11th day of July, 1666, by ye. Ministers and Churchwardens and severall Parishioners,' which, with the three previous entries, and those that follow on both sides of the same skin of parchment, are apparently transcribed in modern style by an excellent penman, forming a marked contrast with the succeeding folios, up to the time of 'Thomas Matthews' (Registrar), whose name and handwriting disappear in 1685. The names appended to the above minute of vestry are all written by the same hand, as is the rest of the page, which looks like a transcript from an earlier document. The signatures of those who met in vestry on later occasions were in their own handwriting.

Among items in these old parchments are some church-

wardens' accounts of disbursements during their years of office ; and from them particulars may be inferred respecting the habits of the people, and the prices of materials and articles of consumption at that time. Take, *e.g.*, 'the accompt' for 1674, to learn the prices of things in daily use two hundred years ago. 'August ye 23th, 1674, paid for bread and wine to the Sacrament, 3s. 4d. ; 'October the 28th, '74, paid for washing the church diall, 3s. More., for bread and wine upon Christmas Day, 3s. 4d. ; Dec. ye 5th, for glassing the church window, 6s. 10d. More., pd. to John Story for the nailes, standards and doores for the church stile, £1 10s. More., pd. for three hokes for the chest of the church, 4s. More., pd. for bread and wine on Good Friday, 3s. 4d. More., pd. for bread and wine on Easter Day, 4s. 6d.' 'More' means moreover. In an earlier account (Nov., 1670) are charges 'for three barells of lyme, 7s 6d ; for two loade of watles, 1s ; for ye railes of ye church stile, 2s 10d ; for breade and wine at Michaellis, 2s 2d ; for bread and wine at Christmas, 6s 3d.' The price of wine appears to have undergone little change from that time to the present.

Another record is interesting in connection with the history of those days :—'At a vestry held this 22th day of Febr. 1702 (03), for apportioning 318 trees upon ye severall parishioners and inhabitants of ye Parish of Enniskeen, psueant to an Act of Parlement made in ye 10th yeare of our late soveraine lord King William ye. 3rd, its apoynted and agreed upon by the minister, churchwardens, and parishoners of ye sd. parish that the number of four trees viz., oake, fir, ealm, ash, walnott, poplar, abeal or elder be planted upon every great teate in ye sd. parish and every small teate shall plant propor-

tionably for 31 years from ye 25th March next.' 'And : Mitchell rector, Will. Roscrow, churchwarden.'

(King William died 8 March, 1701 (02). The year began 25th March, up to 1752, when (by an Act of Geo : II.) New Style was adopted in Great Britain, and the civil year thenceforward was to commence on the 1st day of January. The annual Returns of Baptisms, Marriages and Burials, furnished by the clergy and churchwardens, to the Diocesan Registrars (until the disestablishment), were copied from the 25th March in each year, retaining '*Old Style*.')

This Irish Timber Act* (with others passed during the reigns of Anne, and 1st and 2nd Georges) was repealed by 16 Geo. III. cap. 26, but the cause of William's enactment is worthy of notice, as set forth in its first section, 'Whereas, by the late rebellion in this kingdom, and the several iron works formerly here, the timber is utterly destroyed, so as that, at present, there is not sufficient for the repairing the houses destroyed, much less a prospect of building and improving in after times, unless some means be used for the planting and increase of timber trees.' This throws some light on the condition of Ireland after the wars, in which the Enniskilleners bore a conspicuous part, and suggests that the general use of turbary for fuel did not prevail. The necessity for keeping a sufficient supply of timber for this and other domestic purposes, may lead us to conclude that these 'good old times' were very deficient in many things now considered to be among the necessities of life.

In bringing this volume to a close, it is hoped that information derived from sources not accessible to many,

* Note BB.

has been presented, and instructive reading afforded to those who despise not the toils or privations—the glorious principles and heroic actions—of our predecessors, whether in Church or State;* and who, revering their memories as worthy of being still cherished, desire to teach those that come after (as they have learned from their sires) to act in the spirit of the old motto of Inniskillen borough, ‘UT PROAVI.’

* Note CC.



NOTES.



NOTES.

NOTE A. PAGE 3.

Lineage of 'The Maguire,' Chieftain of Fermanagh.

"1. Don Maguire, first of the family, who became Chief of Fermanagh, died 1302. 2. Manus (a quo MacManus). 3. Gilla Patrick. 4. Matthew. 5. Gilla Patrick. 6. Cathal (Charles). 7. Cathal Oge, the compiler of the 'Annals of Ulster.' He had several legitimate sons, though apparently in Holy Orders. 8. Thomas More, ancestor of the Baron of Enniskillen, and the Maguires of Tempo. Conor Maguire, fifth in descent from Thomas More, second Baron of Enniskillen, was executed at Whitehall, 1642. The eldest son of Brian Maguire, or his heir, is senior representative of the Chiefs of Fermanagh."—*Annals of the Four Masters, translated by O'Donovan.* Vol. IV.

NOTE B. PAGE 3.

Lineage of the Noble House of Cole.

"The antiquity of the Cole family is indisputable from the following words in a deed of William the

Conqueror :—‘ William, King, greets Walkesellin, Bishop, and Hagan de Port, and Edward Knight, Steward, and Algerine and Allfus, Porveiour, and Cole, and Ardein, and all the Barons in Hampshire and Wilkeshire, friendly.’—5 Wm. Conqr., A.D. 1070.”—*Lodge’s Peerage*. Vol. VI. p. 38.

“Sir William Cole was the first of the family who settled in Ireland, fixing his residence in County Fermanagh, 1607, and had an assignment (16th November, 1611) of 1000 acres of the escheated lands in that county, to which, in the following May (1612), were added 320 escheated acres ; eighty whereof were assigned for the town of Enniskillen, which was incorporated by charter, consisting of a Provost and twelve Burgesses, he himself being first Provost. He was knighted in 1617 by the Lord Deputy St. John ; represented the county of Fermanagh in the Parliament of 1639 ; gave first notice to the Government in Dublin Castle of the plans of the conspirators in 1641 ; raised most of the forces of Fermanagh ; was Governor of the town of Enniskillen ; and preserved the country from the desolation which threatened it. Not confining his services to his own locality, he rendered himself remarkable to the Parliament by his success in other parts of the Kingdom.”—*Ibid*, pp. 45-6.

Sir William Cole died October, 1653, and was buried in St. Michan’s Church, Dublin, leaving his eldest son, Michael, who was elected member for Enniskillen borough, 1661, and after having received the honour of knighthood, died 1671. He was succeeded by (his only surviving child) Sir Michael Cole, Knight, who married (1671) Elizabeth, daughter of Sir John Cole, Bart. (second son of the first Sir Michael), and, dying in 1710, was

succeeded by his son, John Cole, Esq., of Florence Court, M.P. for Enniskillen. He greatly improved his own seat and, the town by new buildings, and, dying in 1726, was succeeded by his eldest son, John Cole, Esq. Born 13th October, 1709, he was Sheriff of Fermanagh, 1732, and member for the borough until 1760, when he was raised to the Peerage (of Ireland) 8th September, as Baron Mountflorenc of Florence Court ; married Elizabeth, daughter of Hugh Willoughby Montgomery, Esq., of Carrow, County Fermanagh, leaving two sons, William and Arthur. William Willoughby, second Baron Mountflorenc, was created Viscount Enniskillen, 29th July, 1776, and Earl of Enniskillen, 18th August, 1789 ; married (1763) Anne, daughter of Galbraith Lowry Corry, Esq. (Ahenis, county Tyrone), and sister of Armar, Earl of Belmore. He was succeeded by John Willoughby, second Earl, K.P. (born 23rd March, 1768), who was created a Peer of the United Kingdom, as Baron Grinstead, 11th August, 1816. He married (15th October, 1805) Charlotte, fourth daughter of Henry, first Earl of Uxbridge, and was succeeded (31st March, 1840) by the third (and present) Earl, the Right Honorable William Willoughby Cole, Earl of Enniskillen, Viscount Enniskillen, and Baron Mountflorenc, in the Peerage of Ireland ; Baron Grinstead, of Grinstead, County Wilts, in the Peerage of the United Kingdom ; F.R.S., LL.D. ; Colonel of the Fermanagh Light Infantry Regiment ; born 25th January, 1807 ; married 16th January, 1844 —(His Countess, Jane, died 13th May, 1855)—and secondly, on the 5th September, 1865, the Hon. Mary Emma Brodrick, eldest daughter and co-heir of Charles, sixth Viscount Midleton.—*Lodge's* and *Burke's Peerage*.

NOTE C. PAGE 4.

Sir John Davies.

“This eminent lawyer, statesman, and poet was born in 1570, at Chisgrove, a small hamlet in Wiltshire. He was called to the bar in 1595, and became member of the last Parliament of Elizabeth (1601) for the borough of Corfe Castle. James I. sent him to Ireland in 1603, as Solicitor-General, and he was soon afterwards promoted to the office of Attorney-General, became a Judge of Assize (when first established in this kingdom), and received the honour of knighthood, February, 1607. During this year he accompanied the Chief Justice on a judicial tour through the counties of Monaghan, Fermanagh, and Cavan, and drew up an account of this circuit in a letter to his patron, the Earl of Salisbury. In 1612 Sir John Davies was elected member for the county of Fermanagh, in a new Parliament (none having been previously summoned in Ireland for twenty-seven years), and was the first representative which that county had. The Lord-Deputy Chichester prorogued it, on account of the contest between the Roman Catholic and Protestant members as to the election of Speaker (to which distinguished post Sir John was chosen by the latter), and on its re-assembling (May, 1613), he delivered an elaborate address, one of the most learned and instructive orations ever pronounced by a Speaker of Parliament in either kingdom. Having retired from Ireland (1616) he sat as member for Newcastle-under-Line in 1621, and was appointed Lord Chief Justice of England, but died of apoplexy, December, 1626, in his 57th year, before his installation. He was buried in St. Martin's-in-the-Fields, London, where the following inscrip-

tion is not an exaggerated tribute to his talents and virtues :—"He was a man of fine genius and uncommon eloquence, and an excellent writer both in prose and in verse. He tempered the severity of the lawyer by the elegance of his manners, and the accomplishments of polite literature. He was a faithful advocate and an incorrupt Judge ; and equally remarkable for his contempt of superstition and his attachment to sincere and genuine piety." But his works are the lasting inscriptions of his memory. The "Historical Tracts," even up to the present day, are regarded and quoted as high authorities on the legal and political history of the Irish nation. His principal poem, 'The Immortality of the Soul' (which was the means of introducing him to James I.), is remarkable for the dignity and importance of the subject, as well as for the commanding ability displayed in its composition. Southey observes, that Sir J. Davies "wrote in numbers, which, for precision and clearness, felicity and strength, have never been passed ;" and Wilmott, in his 'Lives of the Sacred Poets,' observes, "It is a sufficient proof of his powerful and comprehensive intellect, that he was the author of our first and noblest didactic poem, of the most sagacious political treatise upon the state of Ireland which had hitherto appeared, and of the earliest report of cases in the Irish Law Courts, during the four hundred years of English domination." Again, in his estimate of Sir John's best poetical performance, the same able critic writes, "Having in the poem of 'The Orchestra,' displayed a playful melody of diction, and shown his acquaintance with all the graces of style, he produced a poem which, to the highest dignity of conception, united the stateliest harmony of expression." See Chalmers' "Lives of the Poets," and

Aiken's "General Biography" for more detailed accounts of this distinguished character.—*Biog. Sketches of British Poets*, by direction of Commissioners of National Education, Ireland—and other sources.

NOTE D. PAGE 4.

Royal School of Enniskillen, now known as Portora School.

In 1608 King James I. made an order in the Privy Council, that in the counties of Armagh, Tyrone, Londonderry, Fermanagh, Donegal, and Cavan, one Free School, at least, for the education of youth in learning and religion, should be appointed ; and afterwards lands were conveyed to the bishops of the respective dioceses, in trust, for the use of the masters of the same. By Letters Patent, 3rd September, 1618, Geoffrey Middleton was appointed Master of the Enniskillen School ; but from the following extract from a translation of the charter, "The first information (from *documentary* evidence) 'with regard to the Royal School of Enniskillen' is obtained. (*Report of Royal Commissioners*, 1858. Part II. p. 650.)" "It appears that King Charles I., by Charter, dated 15th December, 1627, granted certain lands to James (Ussher), the Archbishop of Armagh and his successors, for ever, as endowment to this school 'in the county of Fermanagh,' to the sole and proper use and behoof of the master of the Free School, at or near Lisgoole, in the said county, for the time being, for ever." Hence, it appears that there was, at that date, a free school in existence at Lisgoole. It would seem that under the statute, 14 and 15 Charles II. c. 10 (A.D. 1662),

the above Royal School was removed to the town of Enniskillen (if not before), and again, in 1777, transferred to Portora Hill, while under the management of the Rev. Mark Noble, who built the first portion of the elegant and imposing structure (greatly enlarged by the present principal, Rev. William Steele, D.D.), which forms so picturesque an object adjoining the west end of the borough.

By Letters Patent, July, 1661, King Charles II. appointed the Rev. Thomas Dunbar to the public mastership of the Free School of Enniskillen, which letters recite that he and his assigns should hold, during the King's pleasure, the lands conveyed and appointed for a Royal Free School, in said county (Fermanagh), and enjoy the office as amply as Geoffry Middleton, or Richard Burke, or any previous masters exercised same, provided that if said Thomas Dunbar accept any ecclesiastical preferment, the grant of the office and custody of the lands shall become void. Again, in 1794, by Letters Patent from George III., the Rev. Joseph Stock was appointed to the mastership and its emoluments; and up to the present the patronage has continued to be exercised by the Crown.

In their Report (dated 1st February, 1858. Part I., p. 59), the Endowed Schools' Commissioners state, that Enniskillen School, being richly endowed, has Exhibitions attached to it in connection with Trinity College, Dublin, and also four School Scholarships of £20 yearly, and a Scholarship for pupils from Enniskillen School, who enter Trinity College, of £20 yearly, founded by the Rev. William Burke in 1818, "which has been in operation since 1833." (Same Report, p. 180.) This benevolent clergyman was an assistant at Portora School,

and dying unmarried, states in his will, that "having experienced some difficulties during his first three years in the University," he left a bequest of about six hundred pounds "to aid a young person at that stage." Since the report of the Commissioners was issued, a change in the distribution of the dividend on this bequest has been made, and three pupils are nominated to receive the yearly proceeds of the trust fund amongst them, upon entering as students of T.C.D., this being considered by the trustees most in accordance with the conditions imposed by the testator's will.

The Commissioners give their opinion "that the inhabitants of Enniskillen are entitled to require that a complete course of English and commercial education should be provided for their sons in some department of the school, as a preparation for their entering upon civil and mercantile pursuits, even though they should refuse to receive the classical instruction, which, if it be the primary, is not the exclusive trust of the Foundation." (Report. Part I., p. 60.) This suggestion has been well carried out under the supervision of the present able and accomplished Principal, Dr. Steele, who was transferred from Raphoe Royal School in 1857.

NOTE E. PAGE 12.

Abbey of Lisgoole.

"In the early ages of Christianity, a monastery was founded (at Lisgoole), and afterwards an abbey (on its site), for Augustinians, by McNoel, King of Ulster, in 1106. In 1360, this abbey was burnt, and in 1380, the prior died. Having gone to ruin, and Divine Service

being totally neglected therein, the abbot, Cahill Maguire (early in 16th century), with the bishop and chapter, entered into articles of agreement with Fitzcuchonnaght Maguire, lord of Fermanagh, to restore it, which were confirmed by the pope, who ordered the Franciscans to possess the abbey, the Lord Maguire making recompense to the Abbot Cahill of ten dry cows to him and his *lineal heirs* for ever. Maguire thereupon began to rebuild the abbey in a most agreeable and eligible situation ; but, before its completion, the destroying powers of Henry VIII. overwhelmed it, in 1530. Templemullin (a chapel of ease), in the parish of Boghoe, paid yearly to the lord abbot, five gallons of butter, and an axe ; also, the Rectory and Vicarage of Rossorrie, was appropriated to the abbey. Three-fourths of the tithes were the abbot's, the remaining fourth belonged to the Bishop of Clogher (excepting the tithes of Ballinbort), one moiety of which was appropriated to the use of the Parson of Iniskeene, one-fourth part to the Vicar of Rosserry, the last fourth part divided equally between the Abbot and the Bishop of Clogher. The lands of the Sept of Munteraran paid to the abbot four meathers of butter, and five of barley (each containing six quarters), which lands, with the site, &c., of the monastery, a small church and cemetery, and certain lofts, gardens, and closes adjoining, containing 3 acres, were granted to Sir John Davies, Knt."—*Archdall's Mon. Hib^m*. Numerous references are made to Lisgoole, in the "Annals of the Four Masters," as the burial-place of the great family of 'Maguire.' Dates, when remarkable abbots and learned men, &c., belonging thereto, departed this life, are also duly recorded.

NOTE F. PAGE 12.

Antiquities of Devenish Island.

We learn from Archdall, that "St. Laserian, otherwise Molaisse (to distinguish him from Laserian of Ferns), built a celebrated monastery in Daimhinis (Island of the Ox), and having died, 12 Sept., 563, was succeeded by St. Natalis, son of Ængus, King of Connaught. In 822, the Danes plundered the island, and spared not the abbey; and, in 834, they repeated their devastations. In 1157, and again, 1360, the abbey suffered much from fire. A.D. 1449, Bartholomew O'Flanagan was prior, and built the church. He died in 1462. This abbey was a large and curious building, and the workmanship remarkably good. To the east of it stands a beautiful round tower, 76 feet high, and 41 in circumference. The walls, which are 3 feet thick, are built of hewn stone, each about a foot square within and without, and with scarcely any cement or mortar: the roof (was) in form of a cone, finished with one large stone shaped like a bell, with four windows (the form of a man's face over each), near the top, and opposite the cardinal points: the door is 9 feet from the ground; the inside of the building is quite smooth, and on the outside at the base, a circle of stone projects five inches. The church was large and beautiful, with a noble carved window over the altar. Next the window, to the right, about ten feet from the ground, is the inscription, 'Matheus O'Dubagan hoc opus fecit, Bartholomeo O'Flanagan Priori de Damynis. A.D. MCCCCXLIX.' Round it is a frame with another inscription *now* illegible." Such was the state of the ruins a century ago; but the reader who desires a full

and very interesting description "of the House or Oratory of the Saint; the Round Tower; the Great Church; the Priory; the Aherla, or Burial-place of the Saint, and probably of his early coarbs, or successors," is referred to Professor Wakeman's 'Lough Erne,' pages 40-52, or his 'Antiquities of Devenish,' for an accurate sketch, by pen and pencil, of what may now be seen in an island so full of interest, not merely to those in the locality, but to students of the ecclesiastical history and antiquities of our land.

The following extract from *the Inquisition* of the Fermanagh Jurors, dated 18 Sept., 1609, is given by the Rev. R. King, in his exhaustive work, 'The Primacy of Armagh' (page 50). "Having made mention of 8 Tates of land on the S. side of Lough Erne, all which," they observe, "together with the tithes thereof, belonge to the late dissolved abbey or house of Channons of Devenish;" the Fermanagh jurors report further (col. 4), "that the said abbey or house of Channons of Devenishe, with one orchard or moore thereunto belonginge, are scituate and beinge in the iland of Devenish, and that out of the said abbey the said Bushopp of Clogher had yerelie a refeccion for a daie, or tenn shillinges in lieve thereof in his Visitation and not else, but not to staie all night; and they alsoe saie upon their oathes, that the late priorie or house of secular priests of Collidea (*i.e.*, of Culdees (R:K:), with an orchard thereunto belonginge, is likewise scituate in the said iland of Devenish, and that to the said late priorie doe belonge four Tates of land of the ould measure, with the tithes thereof, in the barronie aforesaid."—"Maghereboy and Twora.")

NOTE G. PAGE 14.

St. Patrick and the Early Church of Ireland.

Dr. Chr. Wordsworth, the present Bishop of Lincoln, gives ample authorities to substantiate the independence of St. Patrick, and the Church which he founded, asserting that in those early days the Bishop of Rome "laid no claim to jurisdiction in the country where (Patrick) was a Bishop, and where he planted the Church of Christ." "St. Patrick, and the Church of St. Patrick, were independent and free." The saint's account of himself in his Confession is, 1. that his father was a Deacon, and his grandfather a Priest, a sufficient proof that the celibacy (which Rome now enforces on her clergy) was no part of ecclesiastical discipline in the age and country of Ireland's Apostle. 2. With regard to Church Government, St. Patrick was a bishop, and he ordained priests and deacons. He acknowledged these three orders of ministers in the Church, and he mentions no others. 3. And what was his doctrine? At the commencement of the same work, he has inserted his own profession of faith. It bears a strong resemblance to the Nicene Creed. "There is no other God," he declares, "besides God the Father, and His Son Jesus Christ, Whom we confess to have been from everlasting with the Father, and Who was begotten before all things, and by Whom all things were made, visible and invisible, and Who was made Man, and overcame death, and ascended into heaven to the Father. And God gave unto Him all power over every name in heaven and in earth, and under the earth, that every tongue should confess that Jesus Christ is Lord and God. We believe in Him,

and expect that He will come again to judge the quick and dead, and will render to every man according to his works ; and He has poured out upon us abundantly the gift of the Holy Ghost, the pledge of immortality, Who maketh us to believe and obey, and to be the sons of God the Father, and to be fellow-heirs of Christ Whom we confess ; and we adore One God in the Trinity of the Sacred Name."

'Such is the Creed of St. Patrick, set down with his own right hand, at the close of his long life, in the volume which he left as a bequest to the people of Ireland.' The Latin original is given as a foot-note (p. 33).
—*The History of the Church of Ireland.*

NOTE H. 'PAGE 15.

Hereditary Succession of Abbots and other Dignitaries of the Ancient Church of Ireland.

In his learned 'Memoir of the Primacy of Armagh,' the Rev. Robert King shows, "that the evidence of the Annals" (of the Four Masters) "goes to render probable the opinion that the succession to the office of Coarb or Abbot, as well as that of Erenach, was of hereditary character in many, if not most instances, from a very early period ; or even from the first origin of the several religious establishments concerned in the enquiry." "The idea of abbots transmitting their ecclesiastical estates to their sons, and other descendants after (this) manner, may appear perplexing to those who form their notion of the condition and circumstances of such persons, from what they have heard of those bearing a similar name in the Church of Rome at this day, and during past ages.

But anyone who is a little acquainted with the sources of our national history, must be familiar with the fact, that however highly esteemed the virgin state may have been among the early Irish Christians, not only was marriage not forbidden to their clergy, but it was actually common enough among them, as is indicated by numberless instances throughout the Annals, both before and *after* the Anglo-Norman Invasion, where mention is made of the sons of ecclesiastical persons of different grades, bishops, abbots, priors, deans," &c. Here follow several quotations from the Annals, to illustrate the point, and the author proceeds with his statement:—"The preceding extracts present us with a very remarkable succession, unbroken for 350 years, of ecclesiastical persons of one kind or another, who lived in the married state, and reared up children to fill, in after time, such places in the Church as they themselves occupied, or others of kindred character." "Marriage was, therefore, not regarded as in any way disreputable for a clergyman in Ireland in those days, seeing that the famous Conn-nam-bocht (who died A.D. 1059), 'the glory and dignity of Clonmacnoise,' although a Head of Culdees, was married; and was also the son of a Spiritual Adviser or Confessor of Clonmacnoise, the grandson of a Lector or Divinity Professor, the great grandson of a Bishop," &c. For fuller proofs and illustrations of this matter, the reader may consult 'King's Memoir,' &c. (pp. 20-24.)

NOTE I. PAGE 17.

'Shane O'Neill—'The Proud.'

The rebellious acts of this great Chieftain of Ulster gave the Government of Elizabeth much anxiety and trouble during the early part of her reign. Pretending submission to her as his Sovereign, he appeared in London (1562) attended by a guard of Gallowglasses, armed with axes, bareheaded, with curled hair hanging down, yellow shirts dyed saffron, long sleeves, short coats, and hairy mantlets. He threw himself on his face before the Queen, and confessed the crime of rebellion, as Camden says, "with howling." Campion writes, that the courtiers were so much amused with the barbaric haughtiness of the Irish Chief, and his professions of friendship for Elizabeth, that, in jest, they devised his style thus : "O'Neill the Great, Cousin of St. Patrick, Friend to the Queen of England, and Enemy of all the World besides." But he could not lay aside his ambitious projects, or his turbulent and vindictive conduct towards the neighbouring chiefs who showed any favour to the English, or opposed his designs. In 1566 the Bishop of Meath, writing to the Earl of Sussex, declares that Shane O'Neill's "tyranny joined with his pride, is intolerable, daily increasing in strength and credit, with admiration and fear of the Irishry." In the pride of temporary success, he spoke of the honour of the peerage with scorn, and alluding to MacCarthy More (the Irish Lord of Desmond) being promoted to the Earldom of Clanrickard, he exclaimed, "A precious earl the Queen has made of MacCarthy, but I keep a horse-boy nobler than he. My ancestors were Kings of Ulster ; and as Ulster was theirs, so now Ulster

is mine, and shall be mine ; with the sword I have won it, and with the sword I will keep it." In 1567 he met with a violent death, during a quarrel, at a feast given him by the Scotch clan of M'Connell, near Cushenden, when the latter overpowered and slew the Irish followers of O'Neill, and buried their weapons in the body of their chieftain. His head was sent up to the Lord Deputy, and set upon a pole raised on the highest tower of Dublin Castle.—Wright's *History of Ireland*. Div. II., Vol. I.

In the old graveyard of Kilskeery (County Tyrone), there is still to be seen a headstone (in form of a cross), with the following curious inscription, in raised Roman letters, marking the grave of one of his descendants :—

“ HERE LYETH
THE
BODY
OF MR. CON MAC TUR
LOGH O'NEIL MAC, SH
ANOG
MC BR
EON
MAC SHANE
ODEMUS EARL OF
TYRONE & 21 OF
HIS CHILDREN. HEE
DYED MAY THE 29,
1723. AGED 86.”

“Shane Odemus is an English way of expressing ‘Shane an diomais,’ i.e., ‘John the Proud;’ and Breon (or Brian) was one of his illegitimate sons, brother of Hugh na Gavelock (of the fetters), hanged for treason, by Hugh, the Great Earl.”—*Letters by Mr. T. O’Gorman, Associate of the R.H.A. Association of Ireland* (1873).

NOTE J. PAGE 20.

The Diocese of Clogher.

During the times of Paganism there was, in this part of Ireland, a Druidic sanctuary, in which was kept a stone of divination, called 'the Golden Stone' (Clogh or), from which the place (Clogher) is supposed to derive its name. This stone, covered with gold, was preserved for many ages after the abolition of Druidism; for it is affirmed by the celebrated annalist of Ulster, Cathal Maguire (Dean of Clogher and Parson of Iniskeene), in his Commentary on the Registry of the Diocese, in 1490, that "this sacred stone is preserved at Clogher, on the right of the entrance into the church, and that traces of the gold with which it had formerly been covered by the worshippers of the idol, called Cermaed Celsetacht, are still visible." "The See of Clogher is one of the most ancient in Ireland, and had its origin (according to some authorities) in an Abbey of Regular Canons, founded by St. Patrick himself, which he resigned to St. Karten, when he went to Armagh, where he established his celebrated abbey. The Registers of Clogher, however, assert Macartin to have been the first Prelate of this See, which has been called the Bishopric of Ergal, Uriel, or Oriel, by the annalists, and sometimes Bishopric of Lough Erne." Edan O'Killeday, Bishop of the See (twelfth century), subscribed himself as B. of Uriel, to the great Charter of Newry. About the middle of the eleventh century, the See of Louth was united to that of Clogher, with the deaneries of Drogheda, Dundalk, and Ardee; but about the latter end of the thirteenth century, Louth was taken possession of by the Archbishop

of Armagh. This See embraces parts of five counties—namely, Louth, Monaghan, Fermanagh, Tyrone and Donegal, having an area of seventy-six British miles long, and twenty-five broad, or nearly 890,000 statute acres, and containing seventy-seven benefices, and above 65,000 church members. The Chapter of Clogher consists of a Dean, Archdeacon, Precentor, Chancellor, five Prebendaries (viz., Devenish, Donecavey, Kilskey, Tullycorbet, and Tyholland), and two (Diocesan) Canons. Since the disestablishment of the Church of Ireland, the Diocese of Clogher has been divided into seventy-seven benefices, and (except five private endowments) is under a diocesan scheme, passed by a Synod, held at Clones, in January, 1872, but which has been recently re-adjusted.

There is a list of eighty-five prelates who held this See, in succession from its first Bishop, Macartin, until its union with the See of Armagh (under the Church Temporalities' Act), upon the demise of Lord Robert P. Tottenham in 1850.

The following are the most remarkable for piety, learning, or munificence, in their respective ages:—1. A.D. 493, St. Macartin (who was a descendant of Fiachus Araidh, King of Ulster), one of the earliest and most constant companions of St. Patrick, fixed his See at Clogher (or Ergal), died in 506, and was buried in his churchyard. (2.) 506, St. Tigernach, who was called Legate of Ireland, succeeded, and fixed his See at Cluainis (Clones), and died about 550. (12.) St. Lase-rain (Mo-Laisre), Abbot of Devenish, died about 571. (15.) St. Aidan went over to Britain (635), and converted the Northumbrians. He was made first Bishop of Lindisfarne. Maelcob, son of Hugh, King of Ireland, was

(16th) Bishop (A.D. 640.) St. Adamnanus, called Legate of Ireland, was his successor, supposed by Ware to be Abbot of Hy. (42.) A.D. 1126, Christian O'Morgair (brother of St. Malachy, Archbishop of Armagh), is highly spoken of, by St. Bernard and others, for wisdom and piety. A.D. 1191, Maelisa MacMaelKiaran (son of Bishop MacMaelKiaran), Abbot of Mellifont, became (the 46th) in the succession. (52.) A.D. 1287, Matthew MacCathasaid, Chancellor of Armagh, *was unanimously elected* bishop, and consecrated in the Abbey of Lisgoole, Co. Fermanagh, 29 June, 1287. He proved a great benefactor to his See; erected two See-houses, and rebuilt and enriched the cathedral with various presents. After governing the Diocese about 28 years, he died, A.D. 1316. (54.) A.D. 1320, Nicholas MacCathasaid, Archdeacon of Clogher, *was elected* in Feb. 1319, and consecrated the next year, at Lisgoole. He presided over the See 36 years, and died 1356.

(56.) 1361, Matthew MacCathasaid II. (nephew of his namesake), was also Archdeacon of Clogher, and succeeded *by election* of the dean and chapter, and not by provision of the Pope of Rome. (60.) 1432, Peter Maguire, Archdeacon of Clogher, was raised to the See, both by election of the chapter, and the provision of the pope. He resigned about 1449, and having died 1450, at Cleenish, was buried at Lisgoole.—‘Four Masters.’ (61.) 1449, Roger (or Ross) Maguire, 3rd son of the Chieftain of Fermanagh, succeeded, by the pope’s provision, and ruled about 34 years. Dying in 1483, he was buried in Aghalurcher Church, and is mentioned by ‘the Four Masters’ as a man distinguished for piety, wisdom, and hospitality. (62.) 1484, Edmund Courcy, D.D., a Franciscan Friar (of the ancient noble family

of DeCourcy), was the first Englishman consecrated as Bishop of Clogher.

(66.) 1519, Patrick Culin, Prior of St. John, Dublin, was elected, after a vacancy of four years. He was considered a man well learned in antiquities, and also in poetry; and, with the aid of his archdeacon, Roger Cassidy, compiled a Registry of Antiquities from the ancient documents of his See. He composed a metrical hymn in praise of St. Macartin, which is still extant. In 1528, the pope gave him a dispensation from residence, on account of the poverty of his See, which had been so wasted in the wars, that it was not worth more than eighty ducats per annum. — (Reg. Cromer.) He died in 1534.

(67.) The last bishop who held the See and its temporalities from the Court of Rome, was Hugh (Odo) O'Cervallan, promoted by Pope Paul III., and confirmed by Henry VIII., in 1542.

THE REFORMED OR PROTESTANT SUCCESSION.

(68.) A.D. 1570, Milar Magrath, a Franciscan friar, was, by the Pope (pius V.) made Bishop of Down; but, having professed himself a Protestant, was appointed by Queen Elizabeth to Clogher, September, 1570. In the next year, he was translated to Cashel, and allowed to retain the See of Clogher, from which little or no profit could be obtained, because of the ravages by long-continued wars in this part of Ireland. (69.) 1605, Dr. George Montgomery, Dean of Norwich, a Scotchman, was advanced by James I. to the See of Clogher (which had been long vacant by reason of its impoverished condition), holding at same time the Sees of Derry and Raphoe. In 1610, the king, by patent, endowed this

bishopric with the lands formerly belonging to the Abbey of Clogher, which much improved its value. The recommendations of Bishop Montgomery for the improvement of the state of the Church in Ulster, were in great part carried into effect, and his services in that respect were acknowledged by his Majesty, who, by Privy Seal, 24th July, 1610, promoted him to the See of Meath (Clogher being retained), as recorded thereby, "in recompense of the great charge he hath sustained in attending, by our appointment, the erection and settling of ye Bishopricks and Churches in the North, which he hath effectively performed."—*Rot. Pat. Canc. 8 Jac. I.*

Bishop Montgomery died 15th January, 1620(1). (70.) 1621, James Spottiswood (of Scotland also), accompanied James I. to England, as one of his Majesty's household, and having been preferred (in 1602) to the Rectory of Welles, in Norfolk, was promoted to the See of Clogher, 1621, some time after the demise of Dr. Montgomery. He wrote a treatise, "St. Patrick's Purgatory," and a very curious statement, called "A Breefe Memorial of his Lyfe, and the Troubles he fell into in Ireland;" and, dying in London, 1644(5), was interred in Westminster Abbey, near the resting-place of his elder brother, who had been an eminent archbishop of St. Andrew's in Scotland. (71.) 1645, Henry Jones, a man of learning and judgment, hospitable, and a great preacher. At the Restoration of Charles II. he was translated to the See of Meath, and was succeeded (1661), by Dr. John Lesley, who had been Bishop of the Western Isles (Scotland), and thence translated to Raphoe, in 1633, where he made himself extremely useful in 1641. He was the only bishop who remained in Ireland during the usurpation of Cromwell. Dr. Lesley was a man of great

talents, and varied accomplishments, a sound churchman, and in high favour with the king (Charles II.) He died at his seat, Castle-Lesley (now Glasslough), in the County of Monaghan, September, 1671, aged 100 years or upwards, having been fifty years a bishop, and was succeeded by Dr. Robert Lesley, Bishop of Raphoe, who, however, lived only till the following August. (74.) 1672, Dr. Roger Boyle, Bishop of Down and Connor, was his successor; a prelate of great learning and blameless life, who died at Clones, and was buried in the church there, A.D. 1687. James II. made no appointment to fill the vacancy, but applied the revenues of the See to the payment of his popish bishops. (75.) 1690(1), Dr. Richard Tennison, translated by William III. from Killaloe to Clogher, 26th February, was a zealous and constant preacher, brought back to the church many dissenters, and was a great benefactor to his See. Being translated to Meath, he was succeeded in 1697, by St. George Ashe, D.D., Bishop of Cloyne, who became Vice-Chancellor of the University of Dublin, 1702. He repaired and improved the See-house and lands, and was translated to the See of Derry, 1716. Shortly afterwards, (77.) 1717, John Stearne was translated from Dromore. He was a munificent benefactor to the city and university of Dublin, of which he (also) was Vice-Chancellor, and died 6th June, 1745, aged 85. Amongst his munificent public charities and legacies, are the following:— £80 yearly to a catechist, to be chosen by the clergy of Dublin every third year. £40 per annum to the chaplain of Steevens' Hospital, and his estate at Ballough, County Dublin (after death of his nephew and his sisters), to the said hospital. £20 yearly out of that estate, to Mercer's alms-houses, Dublin. £200 to these alms-houses, built

and endowed for bringing up 25 poor girls as household servants. £40 per annum to Lying-in Hospital. £100 per annum for binding as apprentices five sons of deceased poor clergymen. £400 to the Bluecoat Hospital. £600 to Dean Swift's Hospital for Lunatics. £100 towards building a spire on St. Patrick's Cathedral. £50 per annum between ten Exhibitions in T.C.D.—poor scholars from Diocese of Clogher to have the preference. £30 per annum to increase the fund of Chetwood's Charity. £1,200 for erecting and furnishing a Printing House for the Dublin University; all his printed books, of which the Library had not already copies, and his valuable collection of MSS.; the rest of his books, to Marsh's Library, such as were not found there, and the remainder to the curates of his diocese. £2,000 to the Trustees of First Fruits, for purchasing glebes or impropriate tithes; one-third of the yearly value to be remitted to the incumbent during his residence, the other two-thirds to be paid to the trustees, until they shall have been reimbursed the purchase-money, which is then to be employed for the benefit of some other incumbent. £1,500, or £2,000, at the discretion of his executors, towards finishing the Cathedral of Clogher. If any surplus of his property remain, the same to be applied to any charitable purpose which his executors may approve, and especially towards the support of blind children." (78.) Dr. Robert Clayton, Bishop of Cork, was translated in August, 1745, and died, 1758, of a fever occasioned by his alarm at an Ecclesiastical Commission issued to bring him to trial for Arian tenets, offensively avowed in his writings, "Essay on Spirit," and "Vindication of the Histories of the Old and New Testaments." (81.) A.D. 1796, Dr. William Foster (brother of the Speaker of the

Irish House of Commons), having died in 1797, was succeeded by (82.) Dr. John Porter, by translation from Killala, December, 1798. (83.) The Right Hon. Lord John George Beresford, D.D., was translated from Raphoe (1819), but retained the See of Clogher only until the year following, when promoted to the Archbishopric of Dublin. (85.) The Right Hon. Lord Robert Ponsonby Tottenham Loftus, by Patent of December, 1822, was appointed, being removed from the See of Ferns, and continued as Bishop of Clogher until his demise in April, 1850. Upon the avoidance thus made, the Bishopric of Clogher (under the Church Temporalities Act, 1834), was suppressed as a separate See, and annexed to Armagh, as an united Diocese. The Primacy was then held by the Right Hon. Lord George Beresford (promoted from Archdiocese of Dublin in 1822), who was greatly distinguished for his princely munificence and Christian virtues. He died full of years, deeply regretted, and was succeeded in 1862 by His Grace, the present Primate and Metropolitan of All Ireland, the Right Hon. and Most Rev. Marcus Gervais Beresford, D.D., and D.C.L. Oxon., then Bishop of the United Diocese of Kilmore, Elphin, and Ardagh; and under his wise, dignified, and courteous presidency the United See of Armagh and Clogher continues to the present time.

NOTE K. PAGE 21.

The Six Days' Labour Act, 9 Anne, cap. 9 (1710).

The Six Days' Labour Act was passed, 11th James I., c. 7, enacting that for every ploughland in tillage or pasture, occupied by a person in the same parish, and every one keeping a plough, shall send to the place

appointed for the amendment of the highways in that parish, one cart, furnished, &c., with oxen or horses, and also two able men—explained and further enforced by 9 Anne, c. 9, enacting (sect. 2) that the major part of parishioners, who shall meet in Easter week yearly, may agree to divide the whole way, or keshes to be made, and allot so much of the highway as can be finished by the six days' work in that year, and so to continue yearly, till the whole highway be repaired. Section 3 enacted, that when any parish has not any highway through it, the inhabitants thereof should be liable to work in the next parish wherein shall be a considerable highway, leading to any city or market, in proportions ordered by presentment of Grand Jury, &c., so as such work shall not exceed the six days' labour, or the person be obliged to go two miles beyond the limits of his parish to work at any highway.—*Statute Book of Irish Parliament.*

NOTE L. PAGE 22.

The Ravages of 'The O'Neill.'

Shane Maguire (the Chieftain of Fermanagh), who had submitted to Elizabeth's rule, having refused to accede to Shane O'Neill's demands of sovereignty over him (as if his were a subordinate sept of Ulster), was reduced to the greatest extremities, his country being invaded and ravaged, October, 1562, thereupon he wrote to the Earl of Sussex, the Lord Deputy, seeking aid and redress. His letter pathetically closes with these words, "Send me word if ever I shall have any succour against Shane O'Neill." Driven out of a large portion of his inheritance, he soon afterwards repaired to the Deputy,

and seems encouraged by his counsels ; but immediately on his return he was subject to a fresh invasion, and complains again, by letter of 25th November, " that the last journey that Shane O'Neill made into this country, with the help of Hugh O'Donnell, they left neither house nor corn in all my country upon the mainland unwasted, nor church, nor 'sentory' (sanctuary), unrobbed ; but there are certain islands in my country, in which islands stand all my goods. But yr. lordship shall understand that Hugh O'Donnell has prepared and provided twelve boats for to rob and waste all these islands, and Shane O'Neill is coming by land, with all his power, so that I cannot escape, neither by water nor by land, except God and yr. lordship do help me at this need ; for I do promise to God & to yr. Honor, that all my country are against me, because of their great losses ;" and he adds—" If the said Shane should take the possession of my country once into his own hands, I do promise you, that he would give enough to do to all the Queen's subjects to set him out of this country ; and, furthermore, all the North of Ireland will hold with him for fear to be handled as I am."—Wright's *History of Ireland*.

NOTE M. PAGE 23.

Removal of Chapel-of-Ease from Pubble to Tempo.

In the Vestry Book of Inniskeene Parish appear several notices of sums to be levied for building a new Chapel-of-Ease, in lieu of that of Pubble, from Easter, 1775, to Easter, 1784, when the first notice of Tempo chapel is found. Fifty pounds is the first item (1775), and thirty pounds yearly, to 1783 inclusive, amounting

to £290 in all. In April, 1784, this minute is recorded : —“ £5 for clerk of *Tempo*, and £1 for sexton ; £2 16s. 10½d. for a gate for chapel of *Tempo* ; £8 for building wall and piers to enclose churchyard of chapel of *Tempo*. The materials of the old chapel of *Pubble* to be sold by auction, to build a wall round the churchyard ”—(of *Pubble*). Under date of August, 1780, is this memorandum—“ Hugh Maguire, Esqr.’s proposal to give site for Chapel-of-Ease on Hill *near Tempo* was accepted ”—by Vestry. This transfer of site for Chapel-of-Ease was effected during the incumbency of Dr. Thomas Smith, the Rev. Charles Lucas Bell being curate of the country district (called *Pubble*).

“Close to *Pubble*, in the middle of a plain field, may be seen one of the finest boulders, composed of red sandstone, remaining in the N.W. of Ireland. On each of its perpendicular sides, which are four in number, has been excavated a magnificent basin ” (*Bullân*). “The upper surface is table-like and comparatively smooth, and displays many scores of cup-hollows, which present every appearance of having been formed by man. This monument measures 5ft. 3in. in length by 3ft. 10in. in height above ground. It is 3ft. 11in. in thickness. Its basins are respectively about ten inches in diameter, by seven in depth.”

Near *Drumgay* (also in *Enniskillen* parish) “there is a very singular *bullân*, almost buried in the centre of a low earthen mound, upon the northern side of the loch. The material is red sandstone. Diameter of basin, 1ft. 3in. ; depth, 11 inches. The spot is considered very sacred, though far apart from church or cemetery.” “Another *Bullân*, near the western shore of that crannoged loch ” (*Drumgay*) “bears the unusual symbol of a cross

within its hollow. Diameter of the bowl, 1ft. 4in. ; and depth, eight inches. It occurs in a block of red sandstone, measuring six feet by ten, which must have been brought from a considerable distance."—*Paper* by W. F. Wakeman, *on Rock-markings, &c., in County Fermanagh*, 1875.

In connection with these pre-historic monuments within the parish, mention should be made of the fine Ogham-stone, of hard, red or yellowish sandstone, found by the same distinguished archæologist, close to the carn, at Topped Mountain, not far from Tempo. It bears seven well-cut Ogham characters, which (as decyphered by S. Ferguson, Esq., LL.D.) represent the word 'Nettacu,' supposed to be a proper name, perhaps of some mighty chief in Pagan times, whose remains lie low beneath the Topped Carn."—*Ibid.*

NOTE N. PAGE 24.

An Order of Privy Council, 10th September, 1856, severed from Enniskillen parish the lands of Ballylucas, Cloghtate, Carrowmacmea, Derryvore, Drumard, and Killmalanophy, and transferred them to Derryvullen; also the townlands of Ring (big and little), and added them to Cleenish parish; whilst Derryhillagh, Gortmessin, Lackaboy, and Levaghy were taken from Derryvullen to form part of the western division of the parish of Enniskillen. By a later arrangement the first three of these townlands have been separated from Enniskillen to form part of the new parish of Garvary.

NOTE O. PAGE 27.

The Precentorship of St. Macartin.

This dignity was first established by Bishop Montgomery, in the reign of James I., but the name of the first appointed Precentor cannot now be traced. By Patent, bearing date 13th May, 1625, the Very Rev. George Makeston, Dean of Armagh, received the Precentorship, in addition to his Deanery.

In an old list (that I received from the Very Rev. Dr. Reeves) the name of James Ovens appears as the Precentor in 1626; and according to the following document, the Rev. John Smith, A.M., was inducted as Rector of Eniskeene, and also installed as Precentor, on the presentation of Charles I., November, 1633 :—

“Johannes Smith, in Artibus Magister, admissus fuit, per Jacobum Armachanum Archiepiscopum, ad Rectoriam de Eniskeene, alias Eniskillen, alias Presentorium sive Presentorium dignitatum in Ecclesiâ Cathedrali Sti. Mackertini Cloghorensis Diocesis, 19^o Novembris, super presentacione Caroli Regis. Installatus et inductus fuit, 26^o Novemb. 1633.”—*Regal Visitation of Clogher*, 1633-4.

Thenceforward to the present time the benefice of Inishkeene formed the corps of the Precentorship, and the rectors of this parish have been the Precentors of Clogher Cathedral.

NOTE P. PAGE 27.

The (Protestant) Rectors of Inishkeene.

The University Calendar gives first on the list (1622) James Slacke, and in the Ulster Visitation Book of

same year, under the heading, "Iniskeene," is the following entry:—"James Slacke, Incumbent; valuation, £13 6s. 8d.; value, £60: resident hard by Iniskeene, where he keepeth a sufficient curate. The old church is ruinous, in an island, and now the church is appointed to be builded anew at Inniskillen, but goeth slow forward, as all works of that nature—No house—He hath some tates in possession for Glebe." Mr. Slacke appears in possession of the benefice in 1631. In the University Calendar the name of George Makeston appears second on list (of Enniskillen Rectory), as if instituted, 13th May, 1625; but this is questionable. His being Precentor of Clogher at that period may have led to this mistake. Slacke does not find a place among the dignitaries of that Chapter, whereas John Smith, A.M., was instituted to Inishkeene, and also installed as Precentor, November, 1633. He is called Rector of Iniskeene *and Rossory* in 1635.—(*Todd.*) In 1666 he was appointed Dean of Limerick, and consecrated Bishop of Killala, 21st March, 1679 (80). Aged and infirm at the time, he died within the year, viz., 2nd March, 1680 (81). The inscription on his tomb in the cathedral (Killala) states, "Hic positæ exuviae Johan. Smith, D.D., &c., Episcopi, Pastoris vigilantissimi, concionatoris facundissimi, hominis integerrimi. Obiit 2 Martii, Ætatis suæ 76, A.D. 1680."

Next in order is Robert Sheridan, A.M. (Precentor), collated and instituted, June, 1661. The preceding names do not appear among the parish records, which begin with the incumbency of William Vincent (installed Precentor), June, 1666. He was appointed Fellow of T.C.D. by King's Letter, 29th December, 1660 (and made a Senior Fellow.) Resigning on this benefice, he held it

till 1683. His last signature in parish and vestry records is on 23rd October, 1682. Succeeded in the dignity and living by Richard Crumpe, Sch. and F.T.C.D. (1678), who was instituted, June 23, 1683, but his name does not appear in the register, Alexander Moutray, the curate, presiding at the Easter vestries of 1683 and 1684. Ezekiel Webbe appears at Easter vestry, April 21, 1685, as rector, and was among the Protestant aristocracy, clergy, and gentry attainted by the Act of James II., in 1689. He was appointed Dean of Limerick by patent of January 9, and installed in the cathedral there, March 9, 1690(1), and in 1692 was Archdeacon of Aghadoe, till his death in September, 1704.—“Cotton’s Fasti,” vol. 1.

He seems to have held the living of Inishkeene with the deanery, as the Rev. Thomas Smyth, his successor, is stated (in the University list) to have been instituted in 1692. The gap in the parish register from May, 1685, to December, 1691, leaves us without local proof of the exact time of Dr. Smyth’s appointment.

The following notice of this eminent divine is an extract from “Cotton’s Fasti :”—“Thomas Smyth, D.D. (grandfather of the first Viscount Gort), was born at Dundrum, in the County of Down, 1654; was Fellow of T.C.D., and became successively Precentor (Dean of Emly), and Chancellor of Clogher. Lord Capel (Lord Justice of Ireland), recommended him strongly for the See of Limerick, as a person of high character, for diligence, good example, and great moderation towards dissenters from the Church (MSS. Lambeth, 942). Consecrated, December 8, 1695, and enthroned, April 30, 1696. In 1714, he was appointed Vice-Chancellor of the University of Dublin, was a liberal benefactor of the poor, both during life and by his will, and died, May 4,

1725." The Rev. Andrew Mitchell, A.M., instituted, October 16, 1696, continued rector up to the time of his death, 8th January, 1743, aged 81 years, and was buried in Enniskillen. His tombstone is in the churchyard, and stands against the wall of the church under the chancel window. This note from the Visitation Book of Clogher Diocese would imply that 'daily service' was the rule at the early part of the last century: "1717, monitus divina officia quotidie inservire." In 1718, the Church of Pubble was ordered to be repaired.

Caleb Cartwright, F.T.C.D., appointed, 23rd March, 1743 ("University Calendar"), does not appear to have taken any active part in the work of the parish. His name is not found in the parochial records. He was collated to the Precentorship, June 11, became a Prebendary of St. Patrick's Cathedral, Dublin, and was succeeded by Rev. Samuel Virasel, A.M., as Rector of Inishkeene, November, 1743, who continued in the benefice till 1750, when Rev. Samuel Lindsay, A.M., was instituted, on whose demise, William Dobbin, B.D., Sch. and F.T.C.D., was instituted, August 28, 1768. In 1789, he became Prebendary of Christ Church Cathedral, Dublin, and had as his successor, the Rev. Thomas Smyth, (D.D. 1783), who was collated as Precentor, and inducted to the parish, May, 1772, which he held till his death (in Dublin, 1821). He had also a parish in Dublin, where he chiefly resided, from the year 1798, in the house that is now the Queen's Institute, Molesworth Street. His son, Carew Smyth, Esq., was Recorder of Limerick.

The Rev. Thomas Romney Robinson, D.D., Sch. and F.T.C.D., was inducted, August 1, 1821, and exchanged the living of Enniskillen for Carrickmacross,

with the Hon. and Rev. Jno. Charles Maude, A.M., who was inducted March 12, 1825, and continued rector till his death, June 21, 1860. A tablet was erected in the church to his memory, by the parishioners and other friends.

On Nov. 29, 1860, the Rev. William Connor Magee, D.D. (Sch., T.C.D.), was inducted into the benefice, and resigned it on his promotion to the Deanery of Cork, early in 1864. He was also Dean of the Chapel Royal, Dublin, and in 1868, consecrated for the See of Peterborough, which he adorns by his eloquence and admirable power of organization. On the 25th June, 1864, the Rev. Samuel Greer, Sch., T.C.D., was inducted as rector, and the day following installed in the Cathedral of Clogher as Precentor of Clogher. He retains to the present time the dignity and benefice, and by the disestablishment has become the last of "the old rectors of the parish of Inishkeene."

Note Q. PAGE 28.

The Act of Attainder, 1689.

Among those who sat in King James's Parliament at Dublin, held on the 7th May, 1689, were Michael Boyle, D.D. (Titular) Archbishop of Armagh, Dopping, Bishop of Meath, Otway, of Ossory and Kilkenny, Wetenhall, of Cork and Rosse, Digby, of Limerick and Ardfert, as spiritual peers. "*MacGwyre, Baron of Enniskillen*," was one of the temporal (or lay) lords. No commoners appear to have represented either the Borough of Enniskillen, or the County of Fermanagh. In the "Act for the Attainder of divers Rebels, and for preserving the

interest of Loyal Subjects" (as it was entitled), nearly all the Protestant nobility, aristocracy, landed gentry, eminent clergy, merchants, and traders, were included by name and residence, among whom, residents of the County of Fermanagh, and adjacent part of County Monaghan, the following are to be found:—"Sir James Caldwell, of Bellick, Bart.; Sir John Humes, of Castle Humes, Bart.; Charles Caldwell, Esq., Bellick; Captain Abraham Creighton, of Crum; David Rynd, of Dervoland, Esq.; Gustavus Hamilton, of Monea, Esq.; James Creighton, of Crum, Gentleman; Dr. John Lesley, of Derryvoland Parish, Clerk; Allan Cathcart, of Enniskilling, Gent.; William Smith, of Cleenish, Clerk; Robert Clarke, of Enniskilling, Merchant; William Frith, of the same, Gentleman; William Cole, of Colehill, Gent.; Ezekiel Webb, of Inniskillin, Clerk; Captain James Corry, of Castle Coole; James Humes, son and heir-apparent of Sir John Humes, all late of the County Fermanagh; Dacre Barret, of Clownish, Gentleman; William Smith, of Clownish, Clerk; John Bradshaw, of Lysabuck, Gent.; all late of the County of Monaghan, allowed to come in and deliver themselves to the Chief Justice, by the 10th August, 1689. William Arsdall, of Bummininver, Esq., and Andrew Hamilton, of Magherycrosse (and Kils-kerry?) Clerk, absented themselves since 5th November, 1688, and were required to return and tender themselves on 1st September, 1689." The first name on the list (for Ireland), is Francis Marsh, Lord Archbishop of Dublin; next, James, Duke of Ormonde; and so, in order of rank, throughout the peers of the kingdom professing the Reformed religion.

NOTE R. PAGE 29.

The Curates-Assistant.

A.D. 1622. The Ulster Visitation Book records, for the parish of "Iniskeene," that the rector, Rev. James Slacke, resided "hard by Iniskeene" (probably on the mainland, near the newly built town of Inniskillen), "where he keepeth a sufficient curate." The first curate, however, whose name appears in the Parochial Registers, is James Duncan, assistant to the Rev. W. Vincent, 1676, and the next, Alexander Moutray, 1683. From 1701 to 1720, Alexander Steel's name is found, and from 1723, Gustavus Hamilton, up to 1729, when Thomas Higginbotham begins to sign at vestry meetings as curate. John White follows in 1741, after him Henry Dunkin, 1752 to 1768. Then appears William Weir, as curate of the Town Division. (He became, many years afterwards, Incumbent of Trory.) In 1768, Andrew Steuart was curate of Pubble, or country district, till Charles Lucas Bell became his successor in 1776. Mr. Weir was succeeded in 1795, by Thomas Johnston, in the town, which curacy he retained till 1821 (when he was appointed rector of Bohoe), while Henry Leard was curate of Tempo division (late Pubble), from 1798 to 1826. After Mr. Johnston's appointment to Bohoe, Mark Whittaker was nominated to Enniskillen curacy, which he held for four years, and some years after was promoted to Bohoe, from the curacy of Carrickmacross. In 1826, Richard P. Cleary became curate of the town, and Richard Webb, of Tempo, who was succeeded in 1838 by Nathaniel Hone until 1843, when John Whittaker was appointed. In December of same year, Newport B. White was nominated as junior curate of the

town till Mr. Cleary's death, February, 1845, when he acted as sole curate up to the nomination of George S. Greer, in 1846, as junior curate.

William H. Bradshaw became successor to Mr. White as senior curate, in May, 1847, and John A. Mathias, in June following, was nominated to the junior curacy. Upon his retirement, when appointed a Government chaplain at Ceylon, in 1853 (afterwards Archdeacon of Colombo), Robert Wilson was nominated, and remained till August, 1855, John M'Laurin taking his place on 1st November following. He continued as junior curate until the end of 1860, Mr. Bradshaw, under Dr. Magee, doing duty in the town as sole curate, till Bennet C. Davidson was nominated to the second curacy in December, 1862, which he retained till September, 1864, and shortly afterwards was promoted to the incumbency of St. John's, Sandymount, Dublin. During this period (from 1843), the late Rev. John Whittaker continued in the Tempo district, and (on the disestablishment) was declared by the Irish Church Temporalities' Commissioners an Annuitant Incumbent, and had also granted by them the assistance of a curate. In September, 1870, Thomas Hughes (now LL.D.), was nominated second curate of the town, and continues as such to the present time (Mr. Bradshaw having officiated as sole curate from the retirement of Rev. B. C. Davidson, in 1864). In June, 1872, the Rev. W. H. Bradshaw, having been collocated to the benefice of Kilskeery, the Rev. David O'Leary, A.M., shortly after succeeded to the vacant curacy, under the diocesan scheme, and still remaining there, like his predecessors, senior curates of Enniskillen, holds the chaplaincy of the episcopal troops in that garrison, under warrant from the War Office department. He is also

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a district officer, appointed by the Lord Primate, to issue marriage licenses for the Diocese of Clogher.

Besides the above-mentioned curates, there appear on the Visitation Books of the diocese the following names: "Charles Forester, M.A.," 1679, and "Alexander Stephens, M.A." 1681, during the incumbency of the Rev. W. Vincent, LL.B.; also that of "Archibald Johnston," as curate of Rev. Thomas Smyth, 1692, which are not recorded in the registers of the parish of Iniskeene.

NOTE S. PAGE 30.

Captain James Corry of Castlecoole.

"Captain Corry was a great sufferer in his affairs and fortune at this time, besides the burning of his house; which afforded King William an opportunity of showing a grateful sense of the merits and injuries of a deserving subject, by granting to him a forfeited mortgage, due from the Earl of Tyrone to Sir Edward Scott, and some other considerable favours, though short of his losses. See *Harris*, p. 222, and *Appendix*, No. 30, where the patent is annexed at length, containing an account of Mr. Corry's sufferings."—(*The Actions of the Enniskillenmen*, p. 43.)

His commission as captain of a company of foot, to be raised in the County of Fermanagh, bears date 1666. He was among the gentry of this county, attainted by the Parliament that met in Dublin, 1689, was elected Knight of the Shire for Fermanagh in 1692, which county he continued to represent till his death, in 1718. He was appointed Governor of the county, 1705, and Colonel of Militia Horse, 1708, to be raised therein.

The distinguished services of this gallant gentleman

were vindicated from some severe and unjust strictures which appeared in Froude's "English in Ireland," by his present representative at Castlecoole, the Earl of Belmore.—(See *Times*, 7th December, 1872.)

NOTE T. PAGE 31.

"The Certificate"

Of the Governor and officers of Enniskillen, in behalf of Mr. Andrew Hamilton, when they sent him their agent to their Majesties King William and Queen Mary."

"To all persons to whom these presents shall come, we, the Governor, Colonels, and other officers belonging to the Garrison of Enniskillen and county of Fermanagh, do hereby certify and declare that the bearer hereof, Andrew Hamilton, Clk., Rector of Kilserry, and one of the Prebends of the Diocese of Clogher, has truly and faithfully adhered and joined with us since the 9th day of December last past ; at which time we did associate together, in defence of ourselves and the Protestant religion. And the said Andrew, at his own proper cost and charge, did raise a troop of horse and a foot company, and joined them with us in the same cause, for which his enemies did him and his tenants all the mischiefs they could. And upon the 4th of the last month sent, under the command of the Duke of Berwick, an army of four or five thous^d men, and did burn the dwelling-house, and all other the houses belonging to the said Andrew, in ten several villages ; and drove away from the said Andrew and his tenants above a thousand cows, two hundred horses and mares, and about two thousand sheep, with all their household goods. And the said

Andrew, between his temporal estate and Church living, was worth above four hundred pounds per annum, the profit whereof he hath lost, much of it lying in the enemy's country. And we further certify and declare, that the said Andrew Hamilton hath been one of the Prebends of Clogher these fifteen years past, and hath all along, during the same time, continued a painful and constant preacher, and of a good fame among us.

"All which we certify under our hands, at Enniskillen, this 6th day of August, 1689.

"GUSTAVUS HAMILTON, *Governor.*

THOMAS LLOYD,	JOHN FULTON,
OLL. JACKSON,	ABRAHAM CREIGHTON,
ALEXANDER FULTON,	WILLIAM PARSONS,
WILLIAM SMITH,	WILLIAM BROWNING,
HUGH MONTGOMERY,	ALEXANDER ACHESON,
ROBERT VAUGHAN,	MORGAN HART,
ROBERT CLARKE,	DANIEL HODSON."
THOMAS HART,	

NOTE U. PAGE 34.

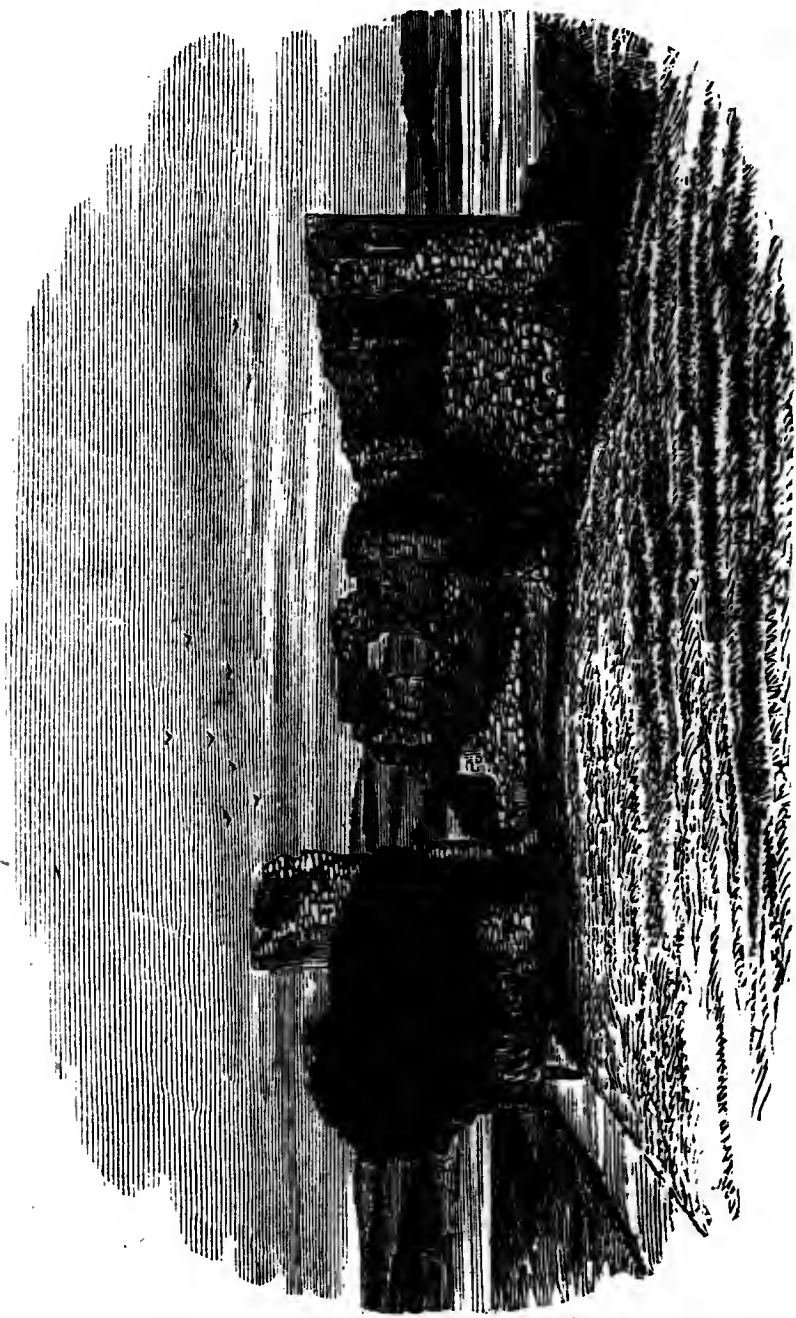
The old Castle at Portora, the residence of Bishop Spottiswood.

Dr. James Spottiswood was second son of John Spottiswood, Parson of Calder, and afterwards superintendent of Lothian, a prominent character at the time of the Reformation. The See of Clogher having become vacant by the death of Dr. George Montgomery early in 1621, Dr. Spottiswood was appointed thereto, but was not consecrated till November in that year. He soon after came to the neighbourhood of Inniskillen, and

fixed his dwelling at Portora (where "the old castle" now stands in ruins). It was not long till he met with a great deal of trouble, and for many years was entangled in vexatious transactions "with men of loose principles, but of considerable address, ability, and influence." Especially did his countryman, Sir James Balfour (afterwards created Lord Balfour of Clonawley, in County Fermanagh, being a favourite of James I.), show him great and life-long enmity, although they had served together in the King's chamber before the bishop's admission to Holy Orders. During his residence at Portora the following strange circumstance occurred, which presents a vivid picture of the unsettled and lawless state of this part of Ulster at the period of the Plantation:—

"The Bishopp being in Dublyn, called up for his Ma^{ties} service, sixe or seaven of Balfour's and Sir John Wimbes' and Sir John Wishard's servants came to Portora, the Bishopp's dwelling place, by Inniskilling, and drave awaie betweene 40 and 50 Englishe cowes, worth three pounds apiece, w^{ch} cowes belonged to Sir Henrye Spottiswood, the Bishopp's sonne."—*A Brief Memorial of the Life, &c., of Dr. Jas. Spottiswood*. "Sr Henrye's servants and some of the Bishopp's servants that were left at home, informed hereof, they followed the cattell, and overtaking them at the Bridge of Inniskilling, when they would not shewe theire warrant for takeing away the cattell, they rescued them" * * * * *

"But the verie next daye after came Sr John Wimbes, highe sheriff, wth 30 or 40 of Balfour's tenaunts and servants, and did drive awaye all the goods about the Bishopp's howse, and thoughe there was good suretie offered him that the goods should be foorthcominge, and the Bishopp should aunswear what could be iustlye demaunded of him, yet the sheriff



RUINS OF PORTORA.

would not render three fayre mares and theire coltes. They were so lovelye beasts, He tooke them awaye wth hym." Some time afterwards a much more serious event arose between Balfour's men and some of the bishop's servants, who had driven off some cattle of Lord Balfour's pasturing on the bishop's lands (near Lisnaskea), and, when within a few miles of Inniskillen, were overtaken by Sir J. Wimbles' and about sixty of Balfour's tenants and retainers. In the fray that followed, Sir John having wounded one Wm. Galbraith, his brother Humphrey, "took hold of a long skeane was about Sir John Wimbles, and therewth did give him a deadlie wound." This act of violence was the occasion of a series of troubles to the bishop for many years, resulting in his being tried in Dublin for procuring his servants to murder the sheriff. "The Grand Jurye havinge consulted long uppon the evidence, and fyndinge it not sufficient returned their verdict, 'Ignoramus.'" "It is allmost incredible what indignities were offered the Bishopp at this tyme (1626-7), some by supposed ffriendes, to whome the Bishopp had byn a great Benefactor ; some, by his Tenauntes ; some, by servants and Neighboures, who thought he was brought so lowe, Hee could never ryse againe."

Not long after this it appears that Dr. Spottiswood removed from Portora, leaving that residence to his son, Sir Henry, and "begunn to settle himself at Clogher, in the Countye of Tyrone, which was of old an auncient Cittie, decored with twoo churches and a greate number of inhabitants, but in the late warres, was utterlie ruyned, the churches undermined and fyred, the Bishopp' and the Abbott' and Chanons' howses were demolished : and at the Bishopp's cominge to dwell there, in anno 1628,

there were no more than some ten or twelve poore people dwelling in cottages, patched up with skreas and wattles. The Bishopp therefore sett himself altogether to buyld a Howse for himself, to repaire the churche, to buyld an Inne, stables, barnes, keill, mill, &c., and the like, and to encourage others to buyld with him; so, wth muche adoe, obtained his Ma^{tie's} Letters to lett 200 acres in ffee farme, w^{ch} he did accordinglie lett the 200 acres to 16 several men, whoe were bound to builde Englishe Howses and plant orchards," &c. But all these efforts were thwarted by interested persons in that part of the country, and the Lords Justices of Ireland were required to examine into the matter. Thereupon he averred "that what he had done, * * * * * tended to the plantation and good of the cuntrie; that it was not fytt a Bishopp should be hampered among Mechanicks in the Towne of Clogher; that he had divers townelands adiacent and lyenge contigue, far more fitt to buyld uppon; but that himself was allwayes of opinion that the Bishopp havinge fayrer lands uppon Loghearn, in a better cuntrie, that a howse should be built there, nexte to Inniskillinge for all succeedinge Bishopps. Yett suche was the sclaunder of settinge these ffee farmes, which the Bishopp had lett accordinge to his Patent, and of a good Intention, that to stopp theire mouthes who exclaymed thereon, he gave content to them to whome theye were lett, and were begunn to build thereon, so were theye all surrendered againe." (Cir. 1633.)

The first principal portion of this rare document (preserved among Lord Auchinleck's MSS., and long thought to be in the bishop's handwriting), proceeds to give account of the deaths of some of Dr. Spottiswood's most malignant and persevering persecutors, and concludes

thus :—" Nowe, after manie Troubles, the Bishopp of Clogher he began to fynde rest, and did dailye amend in his worldlie estate : ffor by the Lord Deputy's favour, who was to the Church of Ireland more than a ffather " —(Viscount Wentworth, afterwards the celebrated Earl of Strafford.—Ed.)—" the northern Bishoppes of Ulster of the escheated countyes had lycence to lett newe Leases for 60 yeares, so had their rents doubled. Nowe had the Bishopp gott eight or nyne Townelandes lying contigue to his new howse in Clogher, which he destinat to be a perpetuall Demeasnes for his succeeding Bishoppes, and gott an Act of Estate past thereon. He recovered allso other lands his Predecessor, Bishopp Montgomerie, was never in possession of ; as namelie, the Isle of Devenishe, from the Lord Hastings,—the greatest part of the Island of Inishmore, from Sr. Ralph Goore, Baronett —theLandes of Ternomgrathe (sic), from James Magrath —the Towneland of Rakerin, from Sr. Arthur Leygh—the Quarter of Drumkennadagh, from Art. O'Neill, w^{ch} thoughte the nowe Bishopp of Clogher hath leased to the old possessors for 80lb. (sic) yearlye, yet maie be worthe ffyve hundreth Pounds per annum when the leases are expired. The most parte allso of all the rest of the tenaunts surrendered their old Leases, and tooke newe, doublinge their rents ; so that at this tyme the Bishoppricke is woorth 1500lb. yearlye. He hath allso fflower Hundredreth Poundes per annum of his owne purchase, and his wyf her Dower, w^{ch} summes he dothe not hoord up, nor yet dothe spende idlie, but keepeth an honourable Howse, and settethe manie poore men in woorke ; liveth contentedlye and pleasantlye wth a religious and vertuous Gentlewoman, of good Estimation, by whome, in his olde age, he hathe a sonne, named James, and twoo

Daughters, Elizabeth and Marye, all hopefull children. Thus is he dailye prepareinge for his dissolution, and prayinge it maye be to God's glorye and his owne everlastinge happines.—Amen.”

The remainder of the MS. is written by a different hand, and, beginning with these words :—“But whill the theater of this world lasteth, ther wil be new Tragedys played upon it. Behold, then, all the thre Kingdoms, first Scotland, next England, and last of all Ireland, in a fearfull combustionn, in a verie schort tym,” proceeds to describe the origin of the Great Rebellion (Charles I.), and ends in this manner :—“The Bischop of Clogher had been verie kynd to the Nativis, and kept fourtie of them, at least, who wer his domesticks and household servants ; of whom, no question, ther were dyvers wittie fellows privie to the Rebellion, yet never on of them forwarned him of the danger ; but Archibald Areskin, his sone-in-law, send him a letter the 21 of October” (1641).

The rest of the bishop's life is not given in this interesting document, but from other sources we learn that, intimidated by the violence of the Puritans and Papists (alike hostile to the Episcopal Church of Ireland), Dr. Spottiswood escaped to London, where he died, A.D. 164 $\frac{4}{5}$, and was entombed in Westminster Abbey, near the remains of his brother, late Archbishop of St. Andrew's.

These extracts afford some curious insight into the manners of those stirring times, and throw much light on matters connected with the See of Clogher at that unsettled period of its history.

The Spottiswood arms and the bishop's monogram (J.S.) were visible over the doorway of the old castle at Portora, within a few years past, which was generally

considered a corroborating proof of the tradition that the bishop built that edifice. This note certifies the fact of his residence there.

The "breefe Memoriall of the Lyfe and death of Dr. James Spottiswood Bishop of Clogher in Ireland," was first printed (from a MS. in the Auchinleck Library), Edinburgh, 4to, 1811, and more correctly in the "Spottiswoode Miscellany," vol. I. (8vo, 1844). Reasons are therein assigned for attributing its authorship to his son, Sir Henry Spottiswood, the concluding portion being considered the production of Father Hay, the bishop's great grandson.—*Cotton's Fasti*.

Mary, the younger daughter of Dr. Spottiswood, was married to Colonel Abraham Creighton, M.P. for Fermanagh, who commanded a regiment of foot at the battle of Aughrim, in 1691. Her son, David Creighton, Esq., was the gallant defender of Crom Castle, and made a successful sally from thence, whilst the Enniskilleners were engaged with the Irish army near Newtownbutler, and committed dreadful havoc on the fugitives, who were attempting to escape by a narrow pass or arm of Lough Erne near the castle. This gentleman represented Enniskillen in Parliament, attained the rank of Major-General, and became Governor of the Royal Hospital, Kilmainham, county Dublin. He died in 1728, and his only son, Abraham, was created Baron Erne, 15th July, 1768, succeeded, in 1772, by his son, John, who was advanced to be Viscount Erne, 1781, and to the Earldom in 1789. His grandson, John, third and present Earl, succeeded his uncle, Abraham, second Earl, who died unmarried, June, 1842.—*Burke's Peerage*.

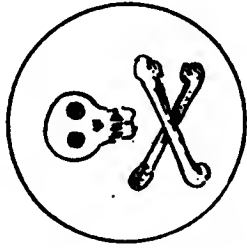
NOTE V. PAGE 46.

Commission from the Governor of Enniskillen, in behalf of himself and people, unto Mr. Hugh Hamilton and Mr. Allan Cathcart, to present their Address to the then Prince of Orange, and to solicit for arms and ammunition.

“To all Christian people, to whom these presents shall come, we, Gustavus Hamilton, Esq., elected Governor of Enniskillen, in the County of Fermanagh, and Kingdom of Ireland, together with the inhabitants of the said town, and a select number of Protestants united to them, send greeting, in our Lord God everlasting. Forasmuch as we have drawn and signed an Address of Thanks, to be presented to His Royal Highness the Prince of Orange, for his being the happy instrument, under God, of our delivery from Popery and arbitrary power : Now, know ye, that we, the said inhabitants of Enniskillen aforesaid, for divers causes and considerations us thereunto moving (but more especially that they have been eminent in concurring with us, & influencing the country against the designs the Lord Tyrconnell had against this place), have nominated, constituted, and appointed our well-beloved friends, Mr. Hugh Hamilton and Mr. Allan Cathcart, jointly or severally, to offer the said Address to his Highness, and to be presented by the Honorable Earl of Clarendon, or any other noblemen about Court. As, also, we empower the said Mr. Hugh Hamilton and Mr. Allan Cathcart, to solicit his Highness for arms and ammunition for this place. We also desire that credit may be given to these our Deputies, both for our trust to them, as also in their character in this country.

“Given under the hand and seal of the Governor,

BODY·YET·THE·EYES·OF·MY·SO



HER·E·LY·ETH·THE·BO
DY·OF·WILLIAM·POK
RICH·SVN·VNTO·RIC
ARD·POKRICH·WHO·DE
PARTED·THIS·LIE·THE·LAST
APRIL·
1629
MY·SPIRIT·
LE·L·ORD·JESVS·RECEIVE·
ANDES·I·COMMEND·MY·SOV
LE·L·ORD·JESVS·RECEIVE·
MY·SPIRIT·
N·DEATH·HATH
WAY·THE·VSE·OF·MY·TOWNG·
YET·MY·HEART·MAY·CRY·A
ND·SAY·LORD·INTO·THY·H
ANDES·I·COMMEND·MY·SOV
LE·L·ORD·JESVS·RECEIVE·
MY·SPIRIT·

HAT·NOW·DEATH·SHV

GRAVN·I·ME·MER

HERE·UNDER·LY·ETH
THE·BODY·OF·MATHEW
YOVNG·CLERKE·SOM·TYME
PARSON·OF·THIS·PARISH·
AN·HONEST·MAN·IN·HIS
VOCATION·WHO·DEPARTED
THIS·MORTAL·LIFE·THE·16
OF·DECEMBER·ANNO·DOM·

1626.

this 16th day of January, one thousand six hundred Eighty and Eight (nine), by unanimous consent of the inhabitants of the said town.

“GUSTAVUS HAMILTON.”

—*The Actions of the Enniskillen Men.*

NOTE W. PAGE 51.

The Inscriptions on the tombstones of W. Pokrich and Rev. Mat. Young, as given in fac-simile on opposite page.

The words of this curious legend (on William Pokrich's monument) were the last expressions of the celebrated statesman, Thomas Cromwell, Earl of Essex, who was brought to the scaffold, on Tower-hill, London, by Henry VIII., the 28th July, 1540. Before laying his head on the block, he commended his soul to the Lord in these words:—"I have no merits nor good works, that I may allege before Thee. Of sinnes and evil worke (alas!) I see a great heape; but yet, through Thy Mercy, I trust to be in the number of them to whom Thou wilt not impute their sinnes, but wilt take and accept me for righteous and just. Thou, merciful Lord, wast born for my sake; Thou didst suffer both hunger and thirst for my sake; all Thy holy actions and work Thou wroughtest for my sake; Thou sufferedst most grievous pains and torments for my sake; finally, Thou gavest Thy most precious body & blood to be shed on the cross, for my sake. Grant mee, Merciful Saviour, that when Death hath shut up the Eies of my body yet the Eies of my soul may still behold and look upon Thee: and when death hath taken away the use of my tongue, yet my heart may crie and say unto Thee, Lord,

into Thy hands I commend my soule ; Lord Jesus, receive my spirit.—Amen.”

Cromwell, Earl of Essex, was a firm friend and helper of Archbishop Cranmer in promoting the cause of the Reformation in Henry's reign.

The inscription on the Rev. M. Young's tombstone in the graveyard of Kilskeery parish (county Tyrone), bears date a few months earlier than that of Pokrich, and few monuments remain in this part of the kingdom, which, like them, record the names of persons dying about the time of the Ulster plantation.

Matthew Young was the first rector of Kilskeery whose name appears in the Visitation Book. He was instituted before 1622. The next in order, Christopher Seaton, M.A., was collated February, 1626 (7), to Kilskeery with Maheracross, and held the Vicarage of Rossarrie also along with this union, in 1628. John Galbraith, coll. January, 163 $\frac{4}{5}$, to the united parish of Kilskeery and Maheracross; to whom succeeded Andrew Hamilton, A.M., August, 1639. Then, Robert Brisbane, M.A., March, 1661. James Hamilton, M.A., 19 March, 1662(3); on whose resignation, Andrew Hamilton (author of *The Actions of Enniskillen Men in 1688*) was instituted April, 1666. James Kirkwood, M.A., coll. 1692, having resigned in 1704, was succeeded by Nicholas Brown, M.A., November, 1704, who was also Prebendary of Donacavey. Arthur St. George, M.A., coll. June, 1709; on his resigning, Joseph Storey, M.A., was collated to Kilskeery with Magheracross, July, 1716; afterwards Dean of Ferns, 1740, and in 1742, Bishop of Killaloe. Alexander Montgomery, M.A., succeeded him, April, 1740; and upon vacancy by his death, Thomas Hastings, LL.D., was inducted, April, 1766. Dr. Hastings became Vicar-

General of Clogher, Prebendary of Donacavey, Precentor of St. Patrick's, Dublin, 1781, and Archdeacon of Dublin, 1785. He built, at his sole expense, the present church of Kilskeery, "dedicated to God, MDCCXC," and died, 19 February, 1794. To him succeeded Hugh Nevin, A.B., July, 1794 (also Preb. of Donacavey), who was followed by John Stack (F.T.C.D.), November, 1801; on whose death John Grey Porter, LL.B. (eldest son of the Right Rev. the Bishop of Clogher), was collated, 14 Nov., 1813, and continued Rector and Prebendary of Kilskeery up to the disestablishment, but did not long survive his resignation of the prebend and parish at end of 1871, having died in Dublin, June, 1873, at an advanced age. The name of John Grey Porter is entitled to the grateful remembrance of churchmen, for his munificent liberality, and the permanent benefits he conferred upon the diocese. Besides the erection of Clabby church during his lifetime, he gave to the Representative Body (by the hands of the Lord Primate) a sum of five thousand pounds towards an Endowment Fund for restoring the Bishopric of Clogher as a separate See, on condition of the necessary amount being raised for the purpose; and upon failure thereof, to be applied in aid of poor parishes, or to augment inadequate stipends of the clergy. He also placed to the credit of the parish of Kilskeery the sum of £1515 (being an equal amount to the portion of his composition money in the hands of the Church Body), to provide a permanent endowment for that parish, and lodged with them a further sum of £900, to purchase the glebe-house and curtilage, with some acres of the mensal lands, for the benefit of his successors in that incumbency. By his will he charged his extensive estates with forty pounds yearly for ever,

to keep in due repair the schoolhouse and teacher's residence (he had erected near the parish church of Kilskeery), and to provide the salary for a schoolmistress for same, from time to time. He also bequeathed the sum of one hundred pounds yearly, in perpetuity, to each of the incumbents of Barr, Clabby, and Lisbellaw, three parishes in the Diocese of Clogher, in which some of his landed property lay.

Having left the parish of Kilskeery vacant, 1871 (by composition under the Irish Church Act), the Rev. Christopher Irvine, A.M., was nominated as incumbent, but was not inducted, upon whose resignation, W. H. Bradshaw, A.M. (senior Curate of Enniskillen), was instituted in June, 1872, and still holds the incumbency.

In the parish church of Kilskeery there is a handsome marble tablet bearing this inscription :—"In memory of Rev. Arthur H. Irvine, 44 years curate of this Parish. Born, 24th July, 1796. Died, 13th April, 1867. This tablet was erected by his Friends and Parishioners." 1 Thess. iv. 13, 14.

In 1875 the Rev. Richard Verschoyle, Rector of Derryvullen, S., was installed as Prebendary of Kilskeery in Clogher Cathedral, on the appointment of His Grace the Lord Primate.

The union of Kilskeery and Magheracross seems to have been dissolved at the death of the Rev. A. Montgomery (1766). They were episcopally united in 1661 and in 1679.

Kilskery, or Kilskeery takes its name from the Patron Saint, Sciré (Virgin), after whom the parish of Kilskeer or Kilskire, Diocese of Meath, is also called.

[The above account of Kilskeery Rectors is compiled from a list kindly supplied by the Very Rev. Dr. Reeves, Dean of Armagh.]

NOTE X. PAGE 54.

The full Inscriptions of the Mural Tablets, not previously inserted.

No. 1.

“To the memory of Margaret, the wife of David Rynd, sen^r., who, being about LXVII. years of age, departed this life the 6th of the Ides of Aug. anno Domⁱ. MDCLXXV.

“‘ Here lies enshrin’d, beneath this monument,
She, whom ev’n hearts of flint must needs lament,
The lose of who (if birth, wealth, charitie,
Could life deserve), had not known how to die.’ ”

(NOTE.—The above D. Rynd, of Enniskillen, was a Patentee under the Act of Settlement of Lands in the County of Fermanagh, and married Margaret, daughter of Christopher Irvine, Esq., and widow of Colonel Richard Bell, and Captain Thomas Maxwell. David Rynd, senior, was buried, 1st December, 1677. He left a son, David Rynd, of Derryvolan, J.P., who was High Sheriff in 1681, and among those who were attainted by James II., 1689. He died, 1723. His signature appears in the vestry-book as Provost of Enniskillen Corporation, 1682.)

No. 2.

“P. M. S.”

“Danielis Eccles Armigeri, cujus exuviæ, una cum Avi et Sororis Wiseheart, juxta sitæ sunt. Natus est vii. die Maii, 1646. Pietate, Prudentiâ, Proprietate, Comitæ et Morum simplicitate, conspicuus, obiit, Martis v^o. 1688. Monumentum hoc ingentis Doloris publici pre

sertim sui, exiguum pro meritis, posuit filium (*sic*) Gilbertus Eccles Armiger xx^o. die Decembris, Ann. Dom. 1707."

"Memento Mori."

No. 3.

"This tablet is raised to the memory of William Henry Wood, Esq., Captain in the 10th, or Prince of Wales's Own Royal Hussars, and second son of Colonel and Lady Caroline Wood, of Littleton, in the County of Middlesex. He died universally beloved and lamented, on the 13th of September, 1834, aged 29, at Florence Court, after a short and severe illness, during which he received from the Earl of Enniskillen the kindest care and most anxious attention. His earthly remains are deposited by that most excellent nobleman in his family vault adjoining to this church."

(Some years after the date on this tablet the church was rebuilt, and the vault of the Cole family was placed *beneath* the new church.)

No. 4.

"Sacred to the memory of Christopher Stewart Betty, Lieutenant, 35th Regiment, who died at Enniskillen, on the 6th day of August, 1838. This tablet has been erected as a tribute of esteem and respect by the officers of the 35th Regiment."

No. 5.

"In memory of the late Rev. William Armstrong, a native of Enniskillen, and for a period of eighteen years Curate of Calry Church, Sligo. He was a sincere and devoted Christian, a faithful Minister of the Gospel, a

warm friend, and exemplary in the discharge of every social duty. He died at Sligo, on the 29th of March, 1840, of fever, caught in the discharge of his ministerial duties, aged 48 years."

No. 6.

"Erected by Paul Dane, of Killyhevlin, Esq., in memory of his father, Richard Dane, who departed this life on the 29th day of January, A.D. 1842, aged 72 years."

No. 7.

"In memory of James Gunning, of the Ulster Bank, Belfast, who died in that town on the 26th August, 1871, in the twenty-first year of his age. He was the fourth son of John Gunning, of Enniskillen, merchant, and had been connected with the bank for six years. During that period he had endeared himself to all with whom he was associated by the amiability of his disposition, and the uprightness of his character, and had gained the respect and esteem of the directors and officers of the bank. This tablet has been erected by them in testimony of their high appreciation of his worth, and their sorrow for his early death. 'Be ye therefore ready also, for the Son of Man cometh in an hour when ye think not.' (Luke, 12 chapter, 40th verse.)"

NOTE Y. PAGE 59.

General Cole's Honours inscribed on Brass Plate.

"This pillar is erected by his friends and fellow-countrymen, in memory of General the Hon^{ble}. Sir G. Lowry Cole, Knight Grand Cross of the Order of the

Bath, Knight of the Portuguese Order of the Tower and Sword, and of the Turkish Order of the Crescent. Colonel of the 27th Inniskilling Regiment of Foot. General commanding the 4th Division of the British Army throughout the Peninsular War. Governor of Gravesend and Tilbury Fort. M.P. in the Irish House of Commons for the Borough of Enniskillen, from 1798 to 1800; and in the Imperial Parliament, for the County of Fermanagh, from 1803 to 1823. He twice received the thanks of both Houses of Parliament for his distinguished military services. Born, May 1st, 1772. Died, October 4th, 1842. The statue is the contribution of the tenantry of the Enniskillen estates."

NOTE Z. PAGE 65.

Inscriptions upon Tombstones in Enniskillen Churchyard and Cemetery.

The following list contains those of earliest date :—

Here lieth the Body of Richard Crooke, who departed the 3 day of Feb., anno. 1687. His age 56.

Here lyeth the Body of Elizabeth Jones, who departed the 4 day May, 1714.

Here lyeth the body of John Crozier, who departed this life, October the 24, in the 67 year of his age, 1717.

Here lyeth the Body of Mary Roberts, wife to William Roberts, who departed this life, March the 19, ano. 1720, aged 64.

Here lyeth the Body of John Boyd, who departed this life, April the 22, 1724, aged 19 years.

Here lyeth the body of Magrat Gallogly, *alias* Caldwell, who departed this life, November 20th, 1726, aged 35.

The foregoing are cut in raised capital letters.

Here lieth y^e. body of Stephen Price, who departed this life, Sep^r. y^e. 12th, 1733, aged 72 years.

Here lyeth interr'd the Body of the Rev. Mr. Andrew Mitchell, late Rector of Enniskillen, who departed this life the 8th day of Jan^y., 1742, in the 81st year of his age.

These last two have sunk letters, and not all capitals.

Inscriptions expressing the personal piety or social worth of the departed.

Here lieth the Body of the Rev. Gustavus Armstrong, who departed this life, March the 25th, A.D. 1832, aged 74 years. He was for more than forty years a useful Preacher of the Gospel. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever." Daniel xii. 3.

Sacred to the memory of the Rev^d. Charles Lucas Bell, who departed this life, 1st July, 1799, aged 48 years.

"Οι ολιγοι των ανθρωπων κατα τον ημετερον αιωνα τοσαυτη παιδεια κατακεκοσμημενοι ησαν."

Also;

Margaret Bell, his wife, departed this life, 6th Dec^r., 1817, aged 60 years.

“ΟΤΤΟΤΟΙ!! ΤΗΝ ΕΙΜΑΡΜΕΝΗΝ ΠΟΡΕΙΑΝ ΠΕΠΟΡΕΥΤΑΙ ἢ ΠΑΝΥ ὀλιγας τας ἀρετας αὐτῆς παντῶιας ἐπὶ τῆς γῆς ζῆλωσαι καταλελοιπε.”

Mrs. Mary Denham, wife of the Rev. J. Denham, died the 24 March, 1793. Alas! she possessed great worth!

O, Quam molliter ossa quiescant.

On a stone, cut in the shape of a coffin, are the words:—

To commemorate the remains of Frances Penelope Beake, who died, March 25th, 1812, aged 20. And also on the following day her infant daughter. Finis.

On a cradle-formed sarcophagus (of Portland stone), near the street, is inscribed on one side:—

Here lieth the Body of Marianne Emily Brooke, who died in infancy, at Castlecoole, January 17, 1815.

On the opposite side are the lines:—

“Death viewed the treasure to the desert given,
Plucked the fair flower, and planted it in Heaven.”

MARIA BLAND.

This lovely bud, so young and fair,
Call'd hence by early doom,
First came to show how sweet a flower
In Paradise would bloom.

Died, November 7th, 1823, aged 16 months.

Sacred to the memory of Frances Jané, eldest daughter of Liddle and Eliza Baxter, who departed this life, January the 5th, 1835, aged 21 years. "She hath come up, and is cut down like a flower. But her hope in God shall not be disappointed." "Blessed are the dead which die in the Lord."

Erected to the memory of Robert Crawford, Esq^{re}., Att^{ey}., by his father, Robert Crawford, of this town, as a tribute of affection due to his virtues, and the many amiable qualities he possessed as a son and brother, who departed this life, May 25th, 1818, aged 22 years.

In sure and certain hope of a Resurrection to Eternal Life, through the Mercy of God, by Jesus Christ, rests the mortal part of Elizabeth Copeland, daughter of the late Mr. William Harper, of Drumlamey, in the County of Cavan, who died at Lucan, the 9th day of January, 1828, in the 37th year of her age. "She opened her mouth with wisdom, and in her tongue was the law of kindness." Proverbs xxxist. 26th.

Erected to the memory of James Cauthers of Waterinerry, who departed this life, April 11th, 1845, aged 60 years. Also Margaret, his wife, who died, December 27th, 1854, aged 70 years. "Blessed are the dead who die in the Lord." Erected by their son, James Cauthers, of New York, America.

Erected by Mary Crooke, in memory of her beloved husband, Thomas Crooke, who departed this life, August

21st, 1858, aged 42 years. His favourite motto was, "A sinner saved by grace."

"The memory of the just is blessed." Prov. 10th and 7th.

Also, in memory of the above Mary Crooke, who departed this life, December 18th, 1870, aged 40 years. And also, Elizabeth Crooke, fifth daughter, who departed this life, 10th April, 1869, aged 13 years. "God is love."

Erected to the memory of Henry Edmonson, of Enniskillen, who departed this life, Feb^{ry} 23rd, 1830, aged 58 years.

"I know that my Redeemer liveth." 'In this identic body, I, with eyes of flesh refined, restored, shall see that self-same Saviour nigh, see for myself my smiling Lord.' Erected by his daughter, Letitia Cauthers, New York, America.

Sacred to the memory of Henry Echlin, son of Daniel Moore Echlin, of Fitzwilliam Square, Dublin. Died, December 16th, 1862, aged 64 years. "There remaineth a rest for the people of God." Also to the memory of Charles Henry Echlin, son of the Rev. Charles Moore Echlin, Vicar of Killinagh, Co. Cavan, and grandson of the above Daniel Moore Echlin. Died, 15th September, 1870, aged 33 years. "God is Love."

Sacred to the memory of Margaret, fourth daughter of William and Catherine Gordon, who departed this life, 18th October, 1870, aged 16 years. "Blessed are the dead which die in the Lord."

Here lieth the Body of Mr. Lutt^h. Hudson, who departed this life, Jan^y the 17th, 1781, aged 81 years. In him Society lost a member of unblemished character, The Poor a certain Refuge in Distress.

Also, the Body of Sir Walter Hudson, Knt., one of the Burgesses of the Corporation of Enniskillen, who died, October 16, 1802, aged 71 years.

Sacred to the Memory of Alexander Hudson, Esq., who departed this life on the 28th day of May, 1837, aged 58 years.

“Blessed are the dead which die in the Lord.” Rev. xiv. 13.

Also, to the memory of Frances Hudson, his wife, who departed this life on the 16th day of April, 1868, aged 74 years. “Blessed are the dead which die in the Lord.” Rev. xiv. 13.

Underneath are placed the remains of Mary, the beloved wife of the Rev. Thomas Jordan, and youngest daughter of Alexander Hudson, Esq., J.P., deeply regretted by all who knew her. She died in the full assurance of hope, on the 26th of April, 1860, aged 26 years. “Blessed are the pure in heart, for they shall see God.”

Here lieth the body of Elizabeth Kelly, *alias* Queade, who departed this life, November the 24th, 1824, aged 44 years. This stone was erected by her husband, John Kelly, of Enniskillen, as he deemed it to be the last act of gratitude and affection which he could pay to the memory, abilities, and virtues of his beloved wife.

Robert, son of James King, Esq., born, August 8th, died, November 26th, 1868. "Of such is the kingdom of God."

Erected by W. Livingston to the memory of his beloved wife, Rebecca, who fell asleep in Jesus, 12th January, 1871. "Blessed are the dead which die in the Lord." Rev. xiv. 13.

Sacred to the memory of Josephine, the beloved daughter of Richard and Eliza Jane Louch, born, 5th January, 1867, died, 1st October, 1867.

"Of such is the Kingdom of Heaven."

Sacred to the Memory of Martha Jane, eldest daughter of Mr. John Carrenduff and dearly beloved wife of Color-Sergeant Samuel Lockyer, 34th Regiment, who departed this life on the 8th of August, 1875, aged 22 years. "Blessed are the dead who die in the Lord."

Underneath lie the remains of John M'Mullen, who died, February the 8th, 1810, aged 84 years. This monument was erected by his Nephew, William M'Mullen, as a Tribute of Gratitude and Esteem to his Uncle's memory and virtues. Also, The remains of his Wife, Anne M'Mullen, who died, February the 8th, 1829, aged 88 years.

"And if to all her worth were known,
That worth would never find a tomb."

Underneath lies the body of the Rev. Thomas Nesbitt, Wesleyan Minister, who departed this life in the full triumph of a living faith, June 13th, 1832, aged 23 years. His favourite Motto was, 'A sinner saved by grace.' Also, of his Father, the Rev. John Nesbitt, Wesleyan Minister, who departed this life, January 18th, 1858, aged 82 years. And near this spot repose the remains of his Mother, Margaret Nesbitt, who fell asleep in Jesus, May 9th, 1861, aged 75 years. "The memory of the just is blessed."

Underneath lies the Body of Joseph Whitley, who departed this life in great peace, through an humble but firm confidence in the all-atoning merits of our Lord Jesus Christ, the 7th July, 1847, aged 65 years. Also, his wife, Hannah Whitley, who departed this life, trusting in the all-atoning merits of her Redeemer, December 31st, 1855, aged 63 years.

On a four-sided granite column, are the following records, connected with the Gallogly family.

In this burial-ground were deposited the mortal remains of George Gallogly, who died, January, 1824, aged 59; and of his wife, Jane, who died, November, 1839, aged 76. Also of their daughter, Margaret, wife of Charles Wilson, of the County of Cavan, who died, October 8th, 1827, in the 29th year of her age. This monument is erected to their memory by the only daughter of the above-named Margaret Wilson.

Upon the south side of the large sarcophagus monument, railed in, near the north-east corner of the church, is the following inscription:—

Sacred to the Memory of William Stewart, Esq., who died on the 20th of August, 1813, aged 72 years.

And to the memory of his wives, Catherine Starret, Anne Hassard, and Eliza Wade; and of his children, William, Richard, Jason, Catherine, and Jane.

The following are tributes of esteem by surviving friends:—

Erected by the Presbyterian Congregation of Enniskillen, in memory of their late much beloved Minister, the Rev. Thomas Berkeley, who died the 8th day of December, 1836, in the ninth month of his Ministry, aged 23 years.

Sacred to the Memory of Robert Bell, aged 23 years, John Davis, aged 26 years, and John Starbrook, aged 23 years, Privates 2nd Battn. XIX. Regiment, who were drowned in Lough Erne, on the 28th February, 1863. This stone is placed over their Grave by the Officers, Non-Commissioned Officers, and Privates of the 2nd Battn. XIX. Regiment, stationed at Enniskillen, as a Memorial of fond esteem, and deep-felt sorrow for their untimely end.

“In the midst of life we are in death.”

Sacred to the Memory of the Rev. Richard P. Cleary, A.M., a laborious Curate of this Parish for 19 years, who departed this life, 9th February, 1845, aged 56 years.

A few friends who valued him while living, and lament his death, have erected this tomb over his remains to record their affection and his worth.

Erected by I. Company, 1st Battn. 17th Regiment, in memory of Private David Craven, aged 28 years, of the above Company, who died at Enniskillen, on the 16th January, 1869.

Erected by the Members of Orange Lodge 415, in memory of their Master, Peter Duff, who died 28th March, 1840, much regretted, aged 40 years.

Sacred to the memory of William Elliott, who departed this life the 24th of June, 1846, aged 27 years. And of Osborne Elliott, who was accidently drowned on the 27th August, 1847, aged 22 years. Erected by the M'Kinley Orange Lodge, No. 1539, as a mark of their sincere respect for their deceased Brethren.

John James Fawcett, Assistant Surgeon, 62nd Regiment, departed this life, 29th May, 1827, aged 34 years. This stone is erected to his memory by his Brother Officers, in testimony of their esteem and regard.

In memory of Sergeant-Major John Fassindge, 91st Highlanders, who died at Enniskillen, on the 16th July, 1876, aged 37 years. Erected by the Officers, Non-Commissioned Officers, and Men of the Regiment, as a mark of Esteem and Respect.

Erected as a Testimony of esteem by the Aughrim Orange Lodge, No. 890, to the Memory of the Rev. Henry Gray, who died sincerely regretted, June 19, 1811, in the 37th year of his age.

Erected by the Officers & Men of his Company, in memory of Private Robert Gibson, of the 26th or Cameronian Regiment, who was drowned whilst bathing in the Lake, on the 15th of June, 1846, aged 24 years; native of Gratney Green in Scotland.

Robert Keddle, Lieut. 50th Regiment, departed this life, 30th June, 1815, aged 28 years.

His death was occasioned by a wound received in action with the French, on the 13th Dec^r, 1813, at St. Pierre, near Bayonne. This Stone was erected by his Brother Officers, to perpetuate the memory of a gallant soldier.

This Tomb is erected to the memory of Constable Thomas Leahy, by the Officers, Head, and other Constables of the Fermanagh Constabulary, as a memorial of esteem and respect for one who for a period of ten years discharged with diligence and fidelity the duty of Clerk to the County Inspector of Constabulary. He departed this life, deeply and 'deservedly regretted by all who knew him, the 2nd day of June, 1847, aged 29 years.

Erected as a Tribute of affection by the Children of Church Sunday School and other Friends, in memory of

William Lunny, an Orphan Apprentice, who was drowned in Lough Erne, 18th August, 1866, aged 15 years.

Sacred to the memory of the late Serjeant James Martin, 27th Inniskilling Reg^t., who died at Omagh, on the 28th March, 1852, aged 23 years. This Stone was erected by the Orangemen of the 27th Inniskillings, as a Tribute of respect.

Sacred to the Memory of William, the beloved son of Serg^t.-Major Oates, who, in the blessed hope of a joyful Resurrection, fell asleep in Jesus, 7 Dec^r., 1854, aged 30 years. This monument was erected by the Pensioners of the Enniskillen District, as a testimony of their affection.

Sacred to the Memory of John Horsenden Peake, Esq^{re}., Lieut. 59 Regiment, who departed this life on the 10 of April, 1833, aged 35 years, deeply regretted by his Brother Officers and Friends, to whom his many estimable qualities had endeared him.

On the north side of the river, near the East Bridge, are the grounds of the Convent of the Sisters of Mercy, the schoolhouse of 'the Christian Brothers,' and the Roman Catholic Cemetery, opened a few years ago. In the latter is a handsome monument, having a granite pedestal, on which stands a stone figure of "the Virgin and Child." This statue is covered by a granite canopy, having four semicircular openings, supported by pilasters, and surmounted by a Gothic cross. In each side of the square of the pedestal is placed a marble slab, having inscribed—On

the north side, the text, “ ‘Blessed are the dead who die in the Lord from henceforth now, saith the Spirit, that they may rest from their labours, for their works follow them.’ Apocalypse, xiv. chap. 13. ver ;” then follows a request, to “pray for the soul of James Summerville, jun.,” who died, 27th January, 1863, aged 32 years.” On the south side may be read, “ ‘For if we believe that Jesus died and rose again, even so them who have slept through Jesus will God bring with him.’ 1 Thess. iv. ch., 13 v.” Then, Pater and Ave are asked for the soul of Mary Summerville, who died, 9 March, 1849, aged 20 years ; and for Ellen Summerville, who died, 6 June, 1854, aged 22 years. On the east side is engraven, “ ‘When this mortal hath put on immortality, then shall come to pass the saying that is written, Death is swallowed in victory. O death, where is thy victory? O death, where is thy sting?’ 1 Cor. xv. chap., 54-55th ver.” This is followed by a prayer to the Virgin for the soul of Anne, eldest daughter of James and Elizabeth Summerville, who died in Dec. 1842, aged 16 years. Upon the west side are the words of Jesus, “ ‘I am the resurrection and the life ; he that believeth in me, although he be dead, shall live.’ John, xi. chap., 25 ver. ;” followed by the prayer, “O Lord, have mercy on the soul of James Summerville, who was born A.D. 1801, and died on the 10th Nov. 1834, aged 33 years.” “This monument has been erected by his affectionate widow, Elizabeth Summerville to the memory of her beloved husband and children.”

“ May they rest in peace.”

Many other memorials bear record *in the common form of words*, concerning those who, in their day and generation, lived in Christian faith and hope, and falling asleep

in Jesus, rest in peace, till the voice of the archangel
and the trump of God, shall wake Christ's slumbering
saints,

Ere yet "the firmamental heavens themselves
Be kindled, and the primal elements
Dissolve with heat, and one vast sea of fire,
(Its waves darting their hungry tongues aloft),
Baptize the unregen'rate Earth in flame."

—2 Pet. iii. 7.

NOTE AA. PAGE 67.

Parochial Registers.

As illustrations of singular customs, interesting facts,
and obsolete modes of spelling, some extracts are selected
from an article in *The People's Magazine*, 1871, on this
subject.

An old register in Huntingdonshire begins thus:—
'Chylderne kyrsened in the 37th yere of oure Souffer-
ande Lord Kyng Harrie 8th.' Another bears the title,
'The Regester Boke, made the xxv day of March A°
Elizab. xxij,' which opens with a loyal prayer for Her
Majesty, including a rather unsuitable petition, 'y^t she
may long contenew a Mother in Israel.'

Among entries of Baptisms are, 'Stratford-on-Avon.
1564, April 26. Gulielmus, filius Johannis Shakspere,
and 'All-hallows, Bread St, London, 1608, John, sonne
of John Mylton, Scrivener, bapt. 20 Dec.'

In the Register of Boughton, Monchelsea, Kent, a
very rare specimen records espousals, '1633, sponsalia
inter Gulielm' Maddox et Elizabeth Grimestone in de-
bitâ Juris-formâ transacta, 10 die Januarii.' Their mar-
riage was solemnized in the same church three years
afterwards.

Who can read without much feeling an entry in the Burial Register of Richmond, Yorkshire?—‘1558, 9 Sep. Bur. Richard Snell, b’rnt.’ This happened two months before Queen Mary’s death, 17th November, 1558. In that of Holy Island, is to be found this singular notice of a burial, ‘1691, July 16. William Cleugh bewitched to death.’

Two remarkable entries occur in Baptismal Registers—one at St. Peter’s-in-the-East, Oxford, ‘1561, June 30. The Chylde of God, filius Ric. Stacey’—meaning a babe which died immediately after being baptized;—the other in Westminster Abbey, ‘1687, Dec. 22. The Princess Ann’s child, a chrissome;’ i.e., a child who, after baptism, died before its mother was churched, and was buried (by way of shroud) in a chrisom, or white vesture, which used to be put on for the ceremony of baptism, as a token of innocency. Wheatly (*Book of Common Prayer*) remarks that, through the ignorance of parish clerks and those who made the report of the death for the weekly bills of mortality, the word ‘chrisom,’ is put for a child that dies before baptism, and so, having not claim to Christian burial. In the instance here recorded, this was likely to be the case, and consequently the name of the infant is omitted.

In some old registers the minutes of proceedings at Easter and special vestry meetings are introduced; and sometimes the churchwardens’ accounts appear amidst baptisms, marriages, and burials, which are mixed up together, the entries occurring in the order of date, according as the ceremony took place.

From the accounts of churchwardens in Inishkeene parish it would seem, by the charges for elements, that at the latter end of the seventeenth century (1672 and 1674),

the Holy Communion was administered only at festivals, Good Friday, and Michaelmas.

Under date of 7th May, 1704, the following entry appears :—" Philip Howe, having been elected C. W., presented a memorial to the bishop, stating that he was 'very poor—in fact not worth ten shillings in the world—and consequently unfit to serve in the office'—whereupon he was removed, and another chosen in his room."

At a vestry meeting, 11th April, 1710, it was agreed that Captain Robert Clarke and Lieutenant John Moore should have the ground between the chancel and the wall on which to build a seat for their families. Also, many other respectable parishioners were allowed to have seats (there described), e.g., Colonel Corry, Captain William Browning, Paul Dane, &c., &c. To which is added the "mem," 'John Cole, Esq., made good his father's title for the two seats adjoining the minister's. To this minute are appended the signatures of 'Andrew Mitchell, rector ;' 'Paul Dane, Jno. Cole, Robert Clarke, and Allan Cathcart.'

At a vestry held, "12th July, 1715, five pounds were applotted for two surplices for the ministers, £3 for glazing, shingling, and necessary repairs of church ; £1 for church poor." At Easter Vestry, 14th April, 1718, it was enacted, "that the ploughlands of Moninoe, big Drumclea, Rakeelan, Drumgea, the two Woghternerys Brehoo, Relagh, and Crossnalave should draw stones, for 60 yards forward, each plough, nine feet wide, on the road, from the Commons of Inniskillin, and towards Monino and the far mill." Again, on 10th April, 1721, repairs of roads, "by the six days' work," were ordered to be made, pursuant to the Act of Parliament. At vestry held, 4th April, 1727, Margetson Armar, of Castle

Coole, Esq., was elected "Overseer of the road leading from Enniskilling to Clabby and the Verge."

The Rev. Gustavus Hamilton, curate (son of the Governor in 1689), was chairman of this vestry.

NOTE BB. PAGE 71.

The Timber Act, 10 Wm. III. cap. 12 (1698),

Was passed for the purpose of securing the planting and preserving of forest trees and woods in Ireland, and enacted, 'that from 25th March, 1703, for 31 years, there should be planted yearly, ten plants of four years' growth, or more, so that 260,600 trees might be planted yearly throughout Ireland.' By section 3, 'Bodies corporate, seized of lands of inheritance, &c., were to plant their proportion of these 260,600 trees of oak, elm, or fir, yearly, for the term of 31 years, from 1703. Sec. 4 enacted that the proportion of said number of trees for Fermanagh (among the other counties of Ireland) should be 4,550; the grand jurors being required to apportion the number to each barony and each parish therein, to be adjusted at a vestry to be held for the purpose.

NOTE CC. PAGE 72.

Eminent men formerly connected with the Parish, Borough, and Royal School of Enniskillen.

1498. CHARLES (Cathal) MAGUIRE, a native of the county of Fermanagh, Parson of Inishkeene, Canon of Armagh Cathedral, and Dean of Clogher, was an eminent divine, philosopher, and historian. As the latter, he wrote 'Annales Hiberniæ usq. ad sua Tempora.'

They are often called ‘*Annales Senatenses*,’ from a place called Senat, in Irish ‘*Seanadh*,’ (now Belle Isle), in the Co. Fermanagh, where the author wrote them, and oftener “*Annales Ultonienses*” (*Annals of Ulster*), because they are chiefly taken up in relating the affairs of that province. They begin A.D. 444, and are carried down by the author to his death (1498); but they were afterwards continued by Roderick Cassidy (Archdeacon of Clogher), to the year 1541. Our author wrote also a book entitled “*Ængusius Auctus*, or the Martyrology of *Ængus*” enlarged, wherein, from Marianus, Gorman, and other writers, he adds such saints as are not to be met with in the composition of *Ængus*. He died on the 23rd March, 1498, in the 60th year of his age. There is also ascribed to him “*Scholia*, or *Annotations on the Registry of Clogher*.”—*Ware’s Writers of Ireland*. Vol. III.

CHARLES LESLIE, son of Dr. John Leslie, Bishop of Clogher, was educated in grammar learning at Inniskillen School, County Fermanagh, whence he was admitted a Fellow-Commoner in the College of Dublin, 1664, and there continued till he took his A.M. degree. In 1680 he entered into Holy Orders, and became Chancellor of Connor Cathedral, 1687. He was celebrated as a learned writer on controversy, and distinguished himself greatly in accepting the challenge of the titular Bishop of Clogher, whom James II. appointed on the vacancy occasioned by the death of Dr. Roger Boyle, in 1687. Dr. Leslie performed the task of this disputation to the satisfaction of Protestants and the indignation and confusion of the opposite party. During his life he made several converts from Popery and other heresies; but on the Revolution, from conviction, refused to take the oaths to King William and Queen Mary, for which

he was deprived of his preferments. He was esteemed the man of greatest ability among the Nonjurors, and died in March, 1721, at his house at Glasslough, in the County Monaghan (the residence of the present representative of this distinguished family, Sir John Leslie, Bart., M.P. for that county). His "Short and Easy Method with the Deists," "The Truth of Christianity Demonstrated," "Short and Easy Method with the Jews, or Certainty of the Christian Religion," "Snake in the Grass" (and several pamphlets in refutation of replies to same), against Quakerism; "The Socinian Controversy," discussed in different publications, and "The Case Stated between the Church of Rome and Church of England," are all standard works to the present day on the several subjects on which he wrote. The number of his publications, chiefly controversial, amounts to nearly thirty in all.

GUSTAVUS HAMILTON, of Monea ██████, chosen by the Enniskillen men as Governor of their town (December, 1688), was a J.P. for the County Fermanagh. "His father, Lodowic (Louis), was brother to Lord Glenawley, and fifth son of the Most Rev. Malcolm Hamilton, Archbishop of Cashel. They had both been colonels under Gustavus Adolphus, King of Sweden, and were raised to the dignity of Nobles in that kingdom. Lord Louis (Baron Hamilton de Deserf) married his lady (mother of the Governor) in Sweden, who is said to have been related to the Crowns of Denmark and Sweden; but being desirous of living in his native country, near his elder brother, Lord Glenawley, he was unfortunately killed at sea while returning to Ireland, leaving Gustavus and a younger son behind him. The former had been cornet of a troop of horse, belonging to his uncle, Glen-

awley, but which was disbanded by James's Lord Lieutenant, Earl Tyrconnell, when the Protestant officers were turned out of the army in Ireland, and after that he lived constantly at home on his own private estate," at Monea, in the County Fermanagh, previous to his being elected for the defence of Enniskillen.—*Actions of the Enniskillen Men.*

By a letter I received, in November, 1863, from his lineal descendant, Gustavus Hamilton, Esq. (London), it appears that the Governor died at Monea, about the year 1691, leaving his widow, with five young children. In September, 1697, she presented a memorial to the (Irish) House of Commons, setting forth her late husband's great losses, occasioned by taking up arms in defence of the Protestant religion and cause of King William, and was thereupon awarded the sum of six hundred pounds.

The gallant Governor of Enniskillen is frequently confounded with his namesake, Gustavus Hamilton (afterwards created Baron Hamilton and Viscount Boyne), who was youngest son of Sir Frederick Hamilton, fifth son of Claude, First Lord Paisley, who was made Governor of Ulster. He distinguished himself on the side of William, Prince of Orange, in the neighbourhood of Derry and Coleraine; was at the Boyne, where his horse was shot under him; and was at the taking of Athlone (1691), of which he was made the Governor. This Gustavus Hamilton married Elizabeth, daughter of Sir Henry Brooke, of Brookeboro', and died in 1723, aged eighty-four years. In a note, "Actions of the Enniskillen Men," he bears the rank of major and (along with Colonel Lundy) was elected by the Protestant inhabitants of the North East counties to be Commander-in-

Chief for Derry, Donegal, and Tyrone, and raised six regiments, two of them called Enniskilleners.

The Right Hon. WM. CONYNGHAM PLUNKET, Lord Chancellor of Ireland, born at Enniskillen, 1st July, 1764, was youngest son of the Rev. Robert Plunket, for twenty years a laborious and eloquent minister of the Scots' church there, who died, in 1778, as minister of Strand-street Chapel, in the city of Dublin, where his widow, with two daughters, and her fourth son, William C., a schoolboy, fourteen years old, continued to reside. In 1779, along with another pupil from the Rev. Lewis Kerr's school (Barry Yelverton, afterwards the celebrated Lord Avonmore), he entered the University of Dublin, taking a high place at the Entrance Examinations. In 1782 he was admitted into the Historical Society of Trinity College, and became the associate of many who became distinguished men in after years, Among these were Charles Kendal Bushe, afterwards Lord Chief Justice of Ireland; William Magee, afterwards Archbishop of Dublin; Peter Burrowes, George Miller, Sir Laurence Parsons, Theobald Wolfe Tone, and Thomas Addis Emmet. From the University, Mr. Plunket entered Lincoln's Inn, and was called to the Irish Bar in 1787, being raised to the rank of King's Counsel, 1798, and in same year became member for the borough of Charlemont, in the Irish House of Commons. In 1812 he was returned as member for Trinity College to the Imperial Parliament, and was soon acknowledged to be the first, or one of the foremost, among the orators of the Lower House. Having been made Master of the Rolls in England, owing to professional jealousy of the English Bar, he was obliged to resign the office, and was shortly afterwards raised to the Chief Justiceship of the Common Pleas in Ireland,

and thereupon created an English Peer. In 1830, elevated to the high office of Lord Chancellor of Ireland, he held it (except for a few months) until 1841, when he retired from public life, and died in 1854, in the 90th year of his age.—*Life. &c.*, by Hon. David Plunket.

“The eloquence of Lord Plunket is his best title to fame. It was remarkable for a felicitous exposition of principles not too recondite for the general hearer, and yet broad, deep, and comprehensive ; for close, rapid, and vigorous reasoning, for perspicuous and well-arranged narrative, and for a diction—chaste, severe, and idiomatic—very rarely adorned with metaphor or antithesis, yet occasionally enriched with the most admirable illustrations, and frequently enlivened with a caustic and powerful satire. If it was wanting in anything it was in passion ; unlike that of Mr. Fox, it never *subdued* the hearer, but it convinced him, by a mingled display of argument, exposition, and irony, scarcely equalled, even in the age of Brougham, Canning, and Lyndhurst.”—*Ency. Britt.* Vol. 18.

The noble passage, which for many years was turned into a standing jest against Plunket, as though he had said that ‘history was no better than an old almanac,’ is worthy to be remembered, and the intelligent reader will acknowledge that truer philosophy was never presented by a poet in a finer figure, nor clothed by an orator in more fitting words :—

“Time—as has been said by the wisest of men, and the most sagacious observer of its effects—is the greatest innovator of all. While man would sleep or stop in his career, the course of time is rapidly changing the aspect of all human affairs. It is the province of human wisdom to wait upon the wings of time ; not with the

vain hope of arresting his progress, but to watch his course; to adapt institutions to new circumstances as they arise, and to make their form reflect the varying aspect of events. Unless we do this, of what value is it to go back to former periods? Unless we draw lessons of wisdom from the facts which we recall, experience will become a swindler, who thrusts upon us old coinage at a value which it has long since lost; our knowledge will dwindle into pedantry, our prudence into dotage, and history itself will be no better than an old almanac."

The Most Rev. WILLIAM MAGEE, D.D., the learned Archbishop of Dublin, was born in Enniskillen the 18th March, 1766. He was the son of John, the second son of Mr. William Magee, who possessed some landed property near that town, in County Fermanagh. The house where Dr. Magee's parents resided, and where he was born, was next that in which the birth of William C. Plunket (the future Lord Chancellor) took place. So early did that connection commence, which, with the first dawn of reason, produced a friendship growing with their years, and in their maturer age strong almost beyond example. Having entered the Royal School of Enniskillen (then under the mastership of the Rev. Dr. Mark Noble), and receiving aid from his maternal uncle, the Rev. Dr. Viridet, he was admitted into the University of Dublin, in June, 1781. He took the degree of A.B. with the highest distinction, October, 1785, and within three years afterwards obtained a Fellowship. In 1801 he published his celebrated "Discourses on the Atonement," by which he added greatly to his reputation. Not long after, he became Senior Fellow and Professor of Mathematics, and in 1813 was promoted to the Deanery of Cork. Consecrated as Bishop of Raphoe

(1819), he was translated thence in 1822 to the Archbishopal See of Dublin, over which he presided with much credit to himself and advantage to the Church, until his death on the 18th August, 1831. (*Memoir of his Life*, by Dr. Kearney, F.T.C.D.) *The Christian Examiner* (1831), in a biographical sketch of this eminent divine, pronounces this eulogy upon him :—"During the eight years that he governed the See of Dublin, it may be truly said that, as president of the numerous metropolitan charitable boards, as Visitor of the University, as Archbishop, superintending his Province, as Bishop, regulating his diocese, his powerful and decisive mind exerted itself with the very best results." "Active himself, he delighted to see activity in others ; a working clergyman was his delight, and a working clergy he was determined to rule, and pious and painstaking ministers always found that the good they were bringing about in their respective parishes was known, and duly appreciated by their watchful overseer." "That Dr. Magee was a man of great talents and learning, even his enemies (and he had many) will allow ; that he was active, vigorous, and altogether fearless in the discharge of his great duties, all must acknowledge."

The Rev. HENRY FRANCIS LYTE, born at Ednam, near Kelso (Scotland), 1st June, 1793, was, when nine years old, placed under the charge of the late Dean Burrowes, at the Royal School of Enniskillen, from which he entered the University of Dublin, and having obtained a Scholarship in 1813, took his A.B. degree the following year. Having been admitted to Holy Orders, he was a curate for a short period in the County Wexford, but removed to England, to the curacy of Charlton, South Devonshire. In 1823 he was appointed incum-

bent of Lower Brixham, in the same county, which living he retained until his lamented death at Nice, in 1847. His literary remains consist chiefly of sacred poetry, and he will be ever fondly remembered as the author of the popular hymns, "Abide with me, fast falls the eventide;" "Far from my heavenly home," "Praise, my soul, the King of Heaven," and many others. He published during life a volume in verse, called "Tales on the Lord's Prayer," "The Spirit of the Psalms," and "Poems, chiefly Religious." His "Miscellaneous Poems" were published since his death, and the book has had a very extensive circulation.

The 'Remains of the late H. F. Lyte,' with a brief prefatory memoir, edited by his daughter, Mrs. Hogg, appeared a few years after his decease.

THE RIGHT HON. JAMES WHITESIDE, Lord Chief Justice of Ireland, as another eminent person of whom Enniskilleners are proud, claims recognition here, in connection with the borough of Enniskillen, as one of its most distinguished representatives. His death took place at Brighton, on the 25th November, 1876, to the great grief of Irishmen of every class and creed, by whose removal the country lost a warm-hearted and faithful son. "The Lord Chief Justice was a thorough Irishman, proud of Ireland, ever ready to defend her when unjustly assailed, hopeful for her future, and one of the foremost of those who helped, during the generation of men fast passing away, to mould that future, in certain directions, wisely."—*Evening Mail*, 27th Nov., 1876.

The newspapers of the day vied with each other in pouring forth encomiums on his powers as an orator, both at the Bar and in the Senate. From the date of his

defence of Daniel O'Connell (which was considered, at the time, one of the most powerful appeals ever addressed to a jury, and must be recorded amongst the noblest efforts of forensic eloquence), "he was engaged in almost all the serious cases that arose, and was vigilant and versatile to an astonishing degree." On his appearance in the House of Commons immediately after his most brilliant address for Miss Longworth, the plaintiff in the celebrated 'Yelverton Case,' he received the unprecedented compliment of the whole House rising up to hail with enthusiastic cheering its Irish orator, fresh from the popular ovations conferred on him in the Irish capital. He sat as M.P. for Enniskillen from April, 1851, to February, 1859, and during the next seven years represented the University of Dublin, "serving his country in this capacity longer than any other lawyer who subsequently received promotion to the Bench. During this stormy period (of fifteen years) he was in himself an Irish force dreaded by Revolutionaries." As a Judge, he was eminently constitutional, and in the recent remarkable trials of Father O'Keeffe, "took up and, with great spirit, defended a position which, unfortunately, has not been submitted to the supreme tribunal for its judgment as between the Judges" of the Queen's Bench Ireland. "Whether, though unrivalled before a jury, he did not just fall short of being ranked among our most eminent lawyers, as he did of being classed as a writer of a superior order, can hardly be disputed, but equally as a jurist, an orator, a man of sterling principle, and an Irishman, typically bright and genial, his memory will be preserved among those of our most eminent and excellent public men, being a conspicuous link with the great men of the generation that went before."—*Ibid.*

Born on the 12th August, 1806, at the Glebe-house, Delgany, the residence of his father, the Rev. William Whiteside, rector of that parish, he had fully attained the ripe age of seventy years at the time of his universally lamented death.





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