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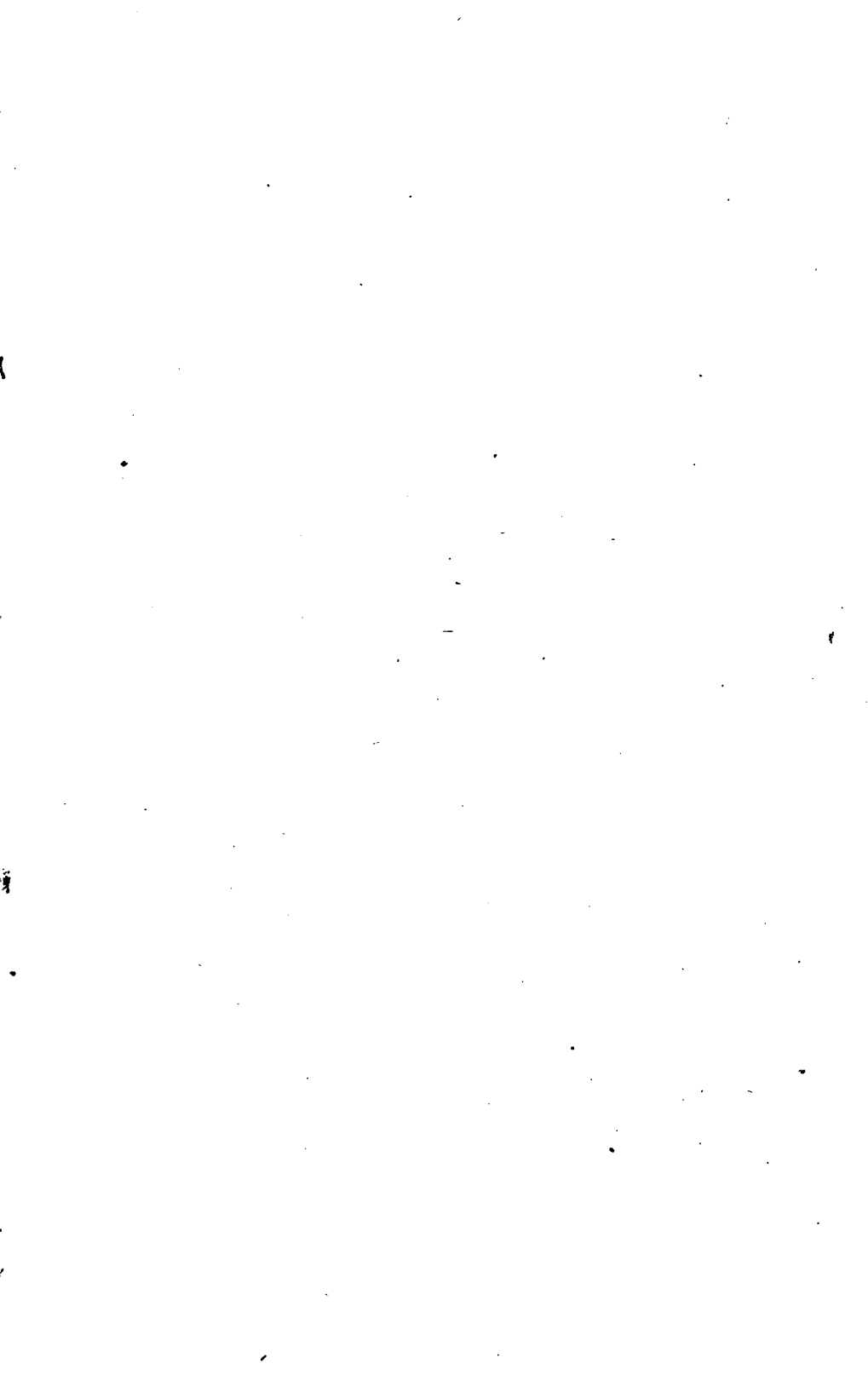


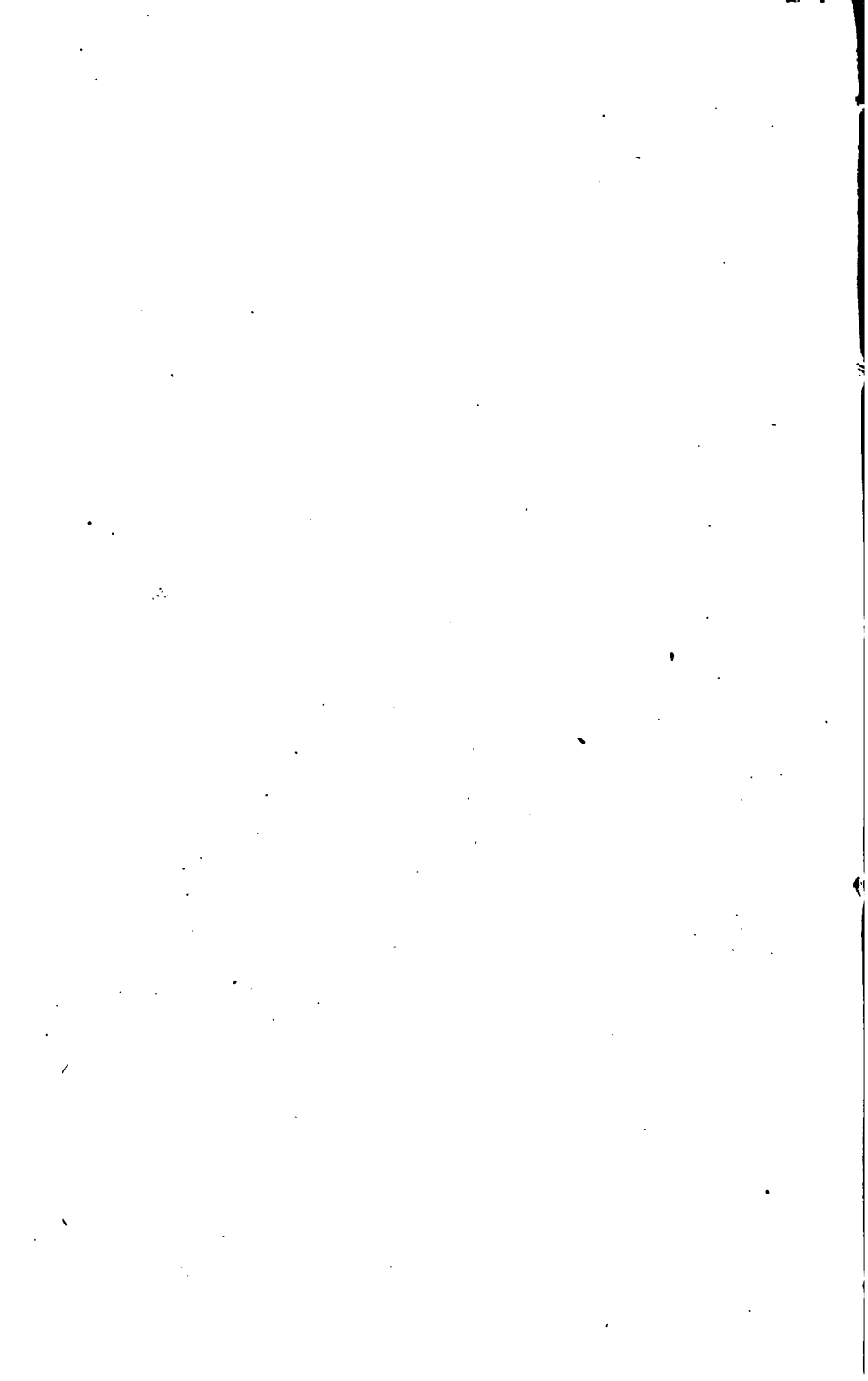
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A LECTURE

ON

The History of the Bishops of Cork,

AND

CATHEDRAL OF ST. FIN BARRE;

BELIVERED IN

THE LECTURE ROOM OF ST. PETER'S WORKING MEN'S
ASSOCIATION,

ON MONDAY EVENING, JANUARY 25th, 1864,

BY

RICHARD CAULFIELD, B.A.,

*Fellow of the Society of Antiquaries, London; Membre Corresp. de la Société des
Antiq. de Normandie; and President of the Cork Cuvierian
Society, for the promotion of the Sciences.*

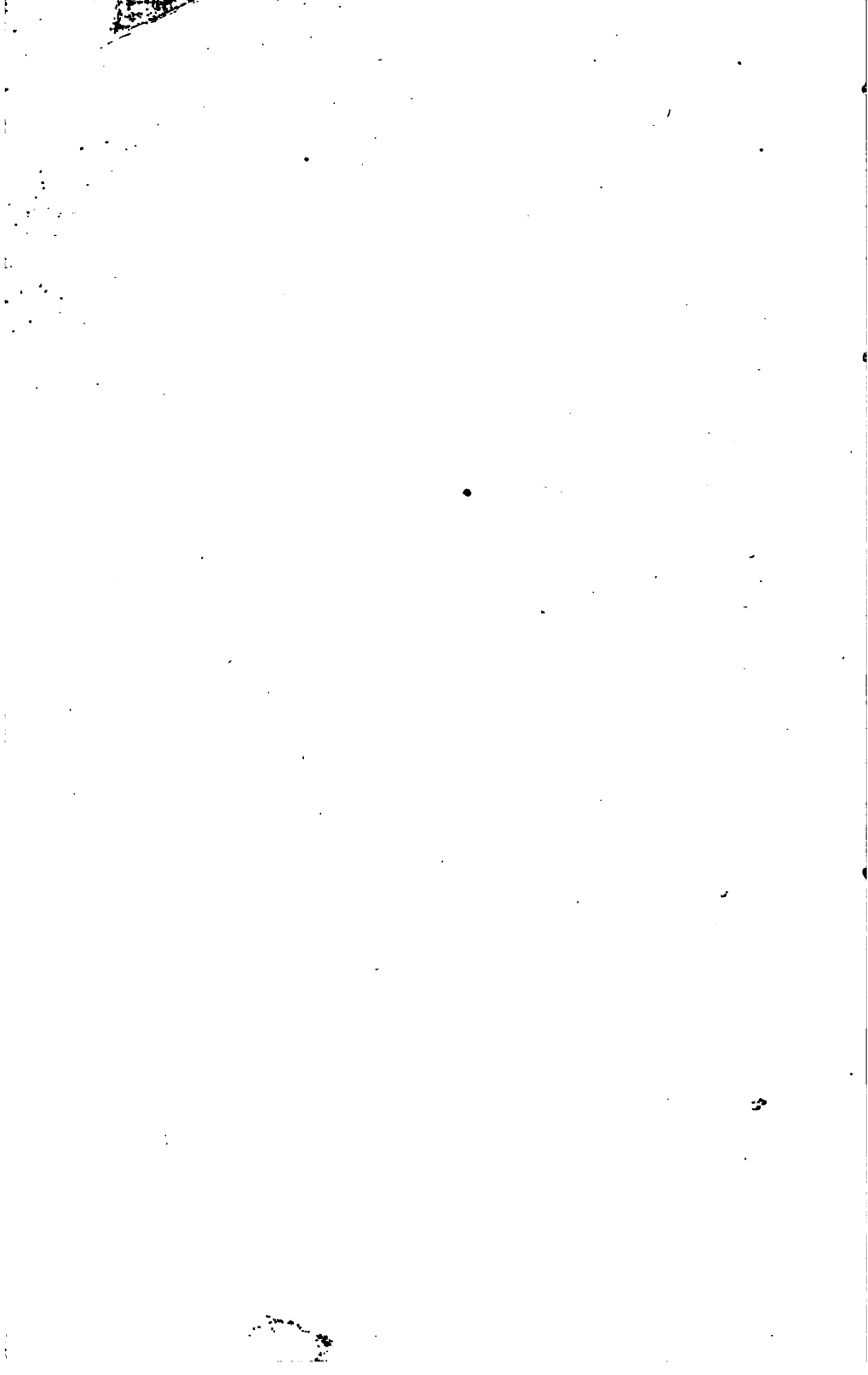
"Remember the days of old, consider the years of many generations; ask thy
father, and he will shew thee; thy elders, and they will tell thee."

DEUT. xxxii. 7.

CORK:

PURCELL & COMPANY, PRINTERS, 3, LAVITT'S QUAY.

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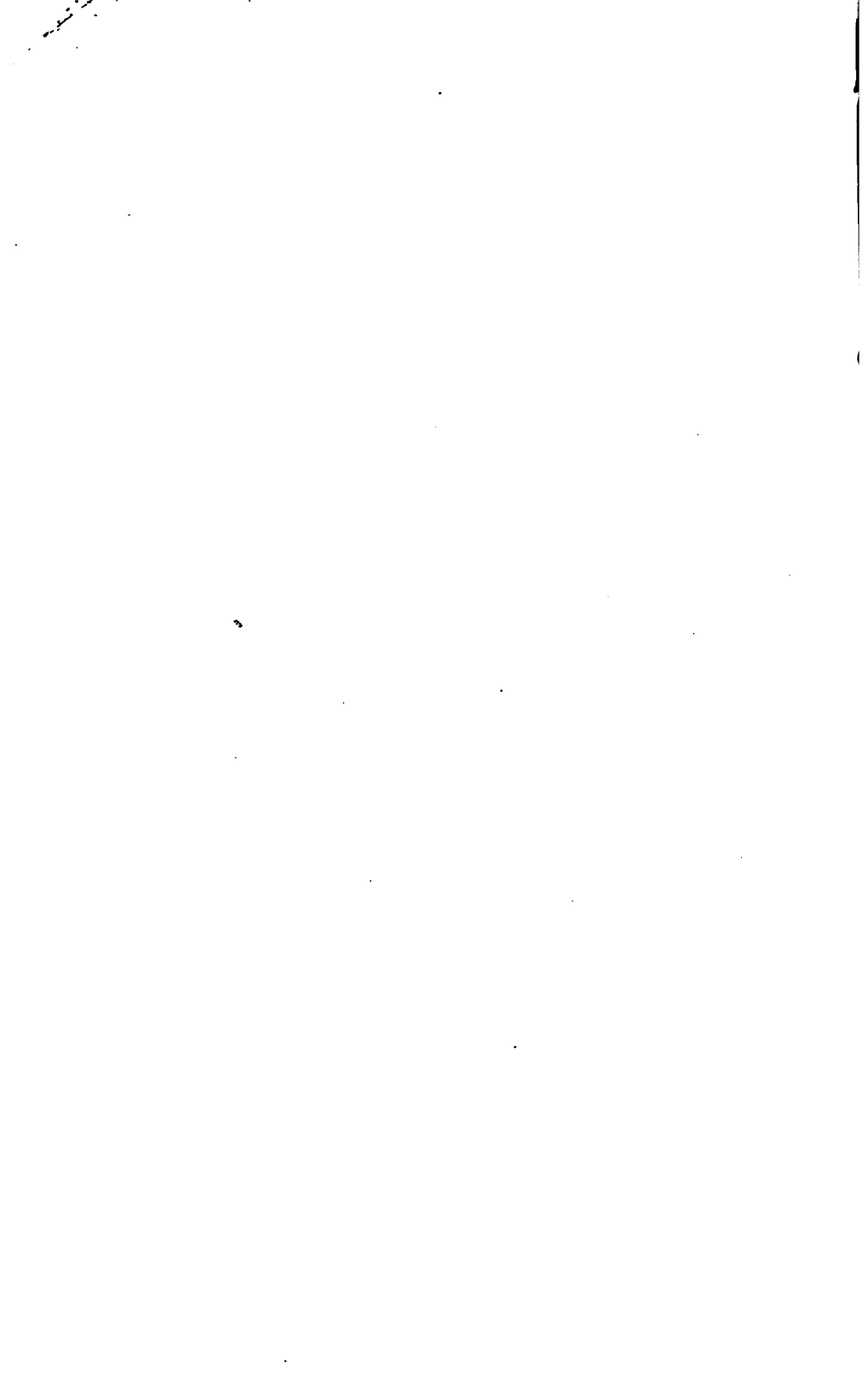
1864.

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Great Fund

TO THE
RIGHT REVEREND FATHER IN GOD,
JOHN GREGG, D.D.,
LORD BISHOP OF CORK, CLOYNE, AND ROSS,
THE FOLLOWING LECTURE,
On the History of his Predecessors and his own Cathedral,
IS,
(BY KIND PERMISSION,)
MOST RESPECTFULLY DEDICATED,
BY THE
AUTHOR.



LECTURE.

MR. CHAIRMAN, LADIES AND GENTLEMEN,

It is to me a privilege and a source of great pleasure to have the honour of introducing to your notice this evening a few fragments rescued from the devouring influence of time respecting the history of the Cathedral of St. Fin Barre, and what is known of his successors. I need hardly tell you that such information can boast of no originality, and must be collected from crumbling manuscripts, musty records, public as well as private, works now out of print; and, consequently, so rare and valuable as to preclude the possibility of public access to their contents, the kind assistance of correspondents in various places, combined with personal observation and research. Of such original materials, I regret to say, that our city is almost destitute. Everybody who is but slightly acquainted with the history of Cork must know how many internal dissensions and revolutions it was in former times constantly subject to, so that almost all traces of her Ecclesiastical memorials have long since been swept away. Much information is still, however, to be found among the MSS. in the Library of Trinity College, Dublin, British Museum, State Paper Office, Bodleian Library, Oxford, and the Chapter House, Westminster, &c. As regards the very early Ecclesiastical MSS., many are to be met with in the Burgundian Library, Brussels, and the Franciscan College at Rome. In times of persecution they were removed from this country and there carefully treasured. The enquiring spirit of the present age has opened up the hitherto sealed contents of these repositories to all who are considered capable of making a proper use of the privilege for historical purposes. May I, therefore, ask you to entrust yourselves

to my guidance for a short time, having had some experience as a traveller in the highways of the past, while I conduct you back, and endeavour to give you a glimpse into those ages now enveloped in the night of time, and lead you through the twilight of the middle ages, when the unwearied monk toiled, from the rising till the setting of the sun, in the solitary recess of his cell, many of whom have left behind them prodigious monuments of the power and capabilities of the human intellect; and as you advance down the stream of time, you will perceive how the world has ever been progressing, step by step, notwithstanding its countless tumults and revolutions.

There are probably no institutions, out of the many noble ones of which our country boasts, that are a greater source of pride to us than the Cathedrals of the British Isles. Ask the Anglo-Catholic inhabitant of some Cathedral town, what is the most interesting object and best worth seeing in his locality?—and he will forthwith point with significant meaning to the tower or steeple of the Cathedral, as it rises in triumphant grandeur amid the smoke and chimneys of his manufacturing town. If you should be fortunate enough to find him in a communicative humour he may, perchance, dwell on the remote antiquity of its founder, the unrivalled splendour of its architecture, the hallowed memories of many successions of bishops, abbots, deans, archdeacons, and a host of minor ecclesiastics who once ministered within its walls, and walked through those same aisles, beneath the shadow of those numerous stately columns that have stood for ages as sentinels under the lofty roof, and still, with undiminished splendour, direct the wandering eye to heaven. He will also tell you of the magnificence of the choral service and the choir. If you can induce him to accompany you to this gorgeous pile—with uncovered head and reverential gait—he will point to the founder's tomb; and, as on tip-toe he gently guides you through the lengthy nave, transepts, and side chapels, he will now and again whisper softly into your ear, as he points to some mutilated cross-legged effigy, "Here sleeps the dust of some famous knight who fought in the holy wars; in his day he helped to chase the infidel Saracen from Zion's Hill, trampled on and triumphed over the crescent, and in its stead set up the cross." This recumbent, mitred figure, with the crozier across his breast, commemorates some prelate who, tradition says, was present when the charter of British liberty and rights was signed at Runnymede. These clusters

of rudely carved roses call to remembrance the sanguinary struggles that were so long carried on under the emblem of that fair and fragrant flower. These kneeling figures, with the elaborately executed frills, represent the heads of some noble and illustrious family of the time of Queen Elizabeth. The soldiers of the Usurper mutilated the inscription and destroyed the Cathedral registers, so that all record of the owner's name has long since vanished. Wheresoever you turn something new and strange and wondrous meets the eye of the beholder, whilst soft beams of light break, with lustrous beauty, through the stained windows. Can you wonder at the worthy citizen being proud of such a temple as this? Moreover, perhaps, within the sacred and silent precincts of its close reposes the dust of his forefathers for many generations, and here he fondly hopes that he himself will one day sleep in peace when the troubles of life are over, and the glories of his own Cathedral shall close on his eyes for ever.

There is another most important light in which we must not forget to view our Cathedral Churches, namely, that they are often the precise localities where the first Christian missionaries planted the standard of Christianity and contended against very barbarous and cruel Pagan superstitions. It was not the practice of these early expounders of Divine Truth to seek shelter in remote and unfrequented places, but with a fearless and manly independence they braved the danger itself, and confronted the heathen priests on their own ground. Their faith, founded on the Rock of Ages, overcame difficulties apparently insurmountable; their hopes, though often frustrated, seldom failed in its noble object, and their charity, the essence of the Divine unction, turned "the hearts of the disobedient to the wisdom of the just." Thus Faith, Hope, and Charity, all three harmoniously blended and acting with perfect unity of purpose, struck at the root of the tree of Paganism; its leaves quickly fell off, its branches, which heretofore overshadowed and poisoned the land, dried up and withered, the trunk perished and decayed away, and from its ashes in due time sprang up our glorious Cathedrals, the land marks of Christianity, the honest pride of our national and Catholic Church and people, from whose altars have gone forth messengers of peace to all lands, bringing glad tidings to the end of the earth.

As the subject of our lecture is chiefly in connection with the history of the Cathedral of our own city, we shall commence at the time when

the patron Saint of this diocese flourished, namely, the first quarter of the 7th century; and here let us for a moment pause and take a glance at the state of European society at that period. Convulsed with internal struggles, her infant cities reeled and rocked in the waves of feudal dissensions; darkness covered all the land, the inhabitants were disunited, unsettled, and discontented; there was no light to guide, no kindly hand to lead them through a wilderness of confusion. The first fruits of dawning civilization wherever they appeared were quickly swept away by the formidable and restless violence of barbaric hordes; here and there the light shone for a little while, but it was speedily dimmed; the votaries of learning and piety sighed for a home, a quiet resting place suitable to repose and meditation; little thinking that an isle in the distant west, like an emerald in the sea, was destined to become that habitation of sanctity and literature they so ardently wished for—that upon our own shores they would kindle a flame that would penetrate the heathen darkness and dissipate it as mist before the morning sun, sow the seeds of Christianity, which were to strike into the earth, and, taking deep root, eventually to flourish as long as the sun and the moon endureth.

Of the early history of this country during the seventh and subsequent four centuries very little is known. The few scattered notices which can be collected from the annalists and the historian Bede give, though short, a melancholy catalogue of wars and pestilences. Many of the incidents recorded by late historians regarding these early days were derived from traditional sources. The poets versified, the bards sung, the clansmen committed to memory. The office of poet was anciently an institution and hereditary. He handed down the achievements of his retainers, magnifying their virtues (if any they possessed) in the same ratio that he diminished their vices. Their productions are valuable as illustrating the manners and customs of the age, and will be always referred to with pleasure and profit by the historical student. The most valuable collection of prose annals that have come down to us are those usually known as the "Annals of the Four Masters." Now, to the institution of Cathedral Churches we may also generally assign the origin of some of our cities. When a large religious establishment was founded, with its numerous retinue of ecclesiastics, many persons, from the supposed sanctity of the founder, or for the purposes of having access to the only available fountains of

knowledge in those days, flocked to its vicinity; numerous dwelling places sprung up all around for the public accommodation; they in turn required the necessaries of life, and as the people flocked in for the purpose of traffic at first, markets were established, and as they grew into towns merchandise crept in by degrees. Civic institutions eventually and necessarily grew out of ecclesiastical abuses, and thus you will perceive how courts of justice and all the political economy of modern cities became by degrees developed. Such was the origin of Cork. The Cathedral was the nucleus of the old city, that tradition says was burned by the Danes, who, being a maritime as well as a mercantile people, established a new city on the north branch of the river Lee, for the purposes of and facilities afforded by navigation. This city, about the time of Henry VIII., extended to the North and South Main Streets, and their immediate locality, containing the two parish churches of St. Peter's and the Holy Trinity, which in former times were adorned with many ancient monuments to the memory of her most illustrious citizens.

St. Barre, the founder of our Cathedral, flourished in Cork between the years 600 and 630, at least he exercised the episcopal office during that period. His father was born in the county Galway, in the district of Hy-Briuin ratha. Leaving this place he settled in the county Cork, in Barry's country, and subsequently removed to the vicinity of Bandon, where St. Barre was born. At his baptism he was called Fin-Barre (or White), Lochan having been only his surname. (Hammer says he was a child when Brendan of Clonfert was old, circa 570). He received his education in Leinster, under the direction of one Mac-Corb,* who is recorded to have heard at Rome the instructions of Gregory the Great. Abp. Usher considers St. Barre to have died circa 630. Dr. Lanigan states, "that although there is no reason for denying Mac-Corb to have been master of Barre, yet we are not bound to believe that he had been a disciple or hearer of Pope Gregory, whose name has, owing to its celebrity, been more than once introduced into the lives of some of our Saints without foundation." *Eccles. Hist.* vol, II., p. 314. This Mac-Corb is supposed to have been one of the fifty religious persons who arrived in Cork harbour from the Continent, with a view to lead a life of religious discipline, and to study the Holy Scriptures when St. Senan's establishment

* Or Corporius—*i.e.*, filius corporis.

flourished at Inniscarra,* where he also erected a Church. Senan was at Inniscarra circa A.D. 532. These persons Senan received with courtesy and hospitality; he retained ten at his own Institution at Inniscarra, and caused the others to be supported at different religious foundations.

From the ancient lives of Saint Fin-Barre it is evident that his missionary labours were widely extended through Leinster and Munster, many religious institutions being founded by him and his disciples. The first great school which he established in these Southern parts was at a place called Lough-Eirce, now Gougane Barra. Colgan in his life of St. Talmach (xiv. March) states that to this place "as to the habitation of wisdom and the sacred depository of all Christian virtues, so many came through zeal of leading a holy life, that it changed a desert into a great city, from the number of the cells and holy men inhabiting them." The same writer enumerates the names of many persons illustrious in Irish history from their success in preaching the Gospel to the people, and subsequently founding Cathedrals. The following interesting account of Gougane, so long ago the scene of St. Finn Barre's pastoral labours, is abstracted (*passim*) from an article in the VIII. No. of Bolster's Magazine:—"On a little green eminence, a few lowly mounds, without stone or inscription, point out the simple burying place of the district; their number, and the small extent of ground covered, give at a glance, the census and the condition of a thinly peopled mountain country. . . . A rude artificial causeway led us into the holy island; at the entrance stands a square, narrow, stone inclosure, flagged overhead. This incloses a portion of the water of the lake, which finds admission beneath. . . . We found the greater portion of

* The following curious legend respecting the origin of the name Inniscarra, given by Colgan, does not appear to have been noticed by previous writers on the Ecclesiastical History of Cork:—

"Post hæc Lugadius filius Kichethi rex regionis Rathlendia (in qua nempe erat ipsorum Monasterium) mittit nuncios ad S. Senanum, petens ab eo subjectionis absequia, Sanctus vir recusat, dicens non agnoscere ullum sæcularem dominum, cui sæcularia obsequia vel tributum debeat. Tunc mandat rex præstantiorem quem habebat equum ad monasterium duci, ut ibi frumento delicate pascatur, qui cum ad Monasterium adduceretur et vicini fluminis unda lavaretur, ecce justo Dei iudicio statim in aquas absorptas suffocatur ut nihil amplius de ipso apparuerit præter equi inter undas hinc inde volutum et conspectum. Et hinc insula illa, quæ antea Tuamava dicebatur, abinde Inis-cara id est insula armi appellatur, quod enim latinus armus dicitur, hoc Hibernis *cara* nuncupatur."—*AA.SS.*, p. 538 (*in vita S. Senani.*)

the island covered by the ruins of the small chapel, with its appurtenant cloisters, and a large square court, containing eight cells, arched over. This square faces the causeway, from which a passage leads, through an avenue of trees, to a terrace about five feet in height, to which we ascended by a few steps. In the middle of the court, on a little mound, with an ascent at each side of four stone steps, stands the shattered and time-worn shaft of a wooden cross. . . . The terrace leads by a few steps down to the chapel, which adjoins it at the north side. This little oratory, together with the building belonging to it, are all in complete ruin; they were built on the smallest scale, and with the rudest materials. . . . The oratory runs east and west; the entrance is through a low arched doorway in the eastern wall; the interior is about thirty-six feet long, by fourteen broad, and the side walls but four feet high, so that when roofed it must have been extremely low, being at the highest, judging from the broken gables, about twelve feet, and then the entire lighted by the door and two small windows, one in each gable. The walls of the four small chambers adjoining are all of a similar height to those of the chapel. The entire extent is fifty-six feet in length, by thirty-six in breadth, one or two of these consists of extremely small cells, so that when we consider their height, extent, and the light they enjoyed, we may easily calculate that the life of the successive anchorites who inhabited them, was not one of much comfort or convenience, but much the reverse—of silence, gloom, and mortification. Man elsewhere lives to contend with, and, if possible, emulate nature in the greatness and majesty of her works; but here, as if awed by the sublimity of surrounding objects, and ashamed of his own real littleness, the humble founder of this desecrated shrine constructed it on a scale peculiarly pigmy and diminutive. . . . The buildings stand at the south-east side, and cover nearly half the island. The remainder, which is clothed with the most beautiful verdure, is thickly shaded to the waters' edge by tall ash trees. . . . In this island the holy Bishop, St. Fin Barre, wishing to lead a life of pious retirement, found a situation, beyond all others, most suitable to his desire; a retreat as impenetrable as the imagination could well conceive, and seemingly designed by nature for the abode of some sequestered anchorite, where, in undisturbed solitude, he might pour out his soul in prayer, and hold converse 'with nature's charms, and see her stores unrolled.'"

St. Barre is said to have accompanied St. Maidoc to Britain, and St. David from thence to Rome; but in the life of St. David he is not mentioned as having travelled with him to Rome, but as paying him a visit on his return home. It was, therefore, about the commencement of the next century that St. Barre erected his Cathedral (Ware Antiq., chap. 29,) on a piece of ground granted him by a nobleman named Edo, on the south bank of the river Lee. To the fame of St. Barre and his seminary the city of Cork probably owes its origin, of which, though little concerning it is mentioned in ancient writings, was certainly in high reputation, and attained to great eminence. According to some, St. Barre occupied the See seventeen, and others, only seven years; when, with holy resignation, he calmly submitted to death, in the bosom of his friends, at Cloyne, circa 630. His remains were transferred to Cork, and buried in his own Cathedral; his bones were subsequently enshrined in a silver case.* St. Barre was preceptor to Colman, the founder and first Bishop of Cloyne.

Of the very early successors of this Saint we have very few traces; however, from the death of St. Barre to the year 1140, we have a recorded succession of fourteen bishops† mentioned by historians. In this year the See was filled by a poor man and a foreigner, "who for his sanctity and learning (as St. Bernard says) was nominated by Malachy, Archbishop of Armagh, and sent here with the approbation and applause of the clergy and people." His name has not come down to us.

In the year 1152 Gilla-Aeda-O'Mugin, a native of Connaught, and Abbot of the Monastery of St. Finn Barre's Cave, near Cork, succeeded. He was present as Bishop of Cork at the Synod of Kells, held under Cardinal John Paparo, the Papal Legate. From this prelate Gille-Abbey received its name. His character for devotion, wisdom, and chastity is highly lauded by the Irish historians. He is also reckoned among the chief benefactors to the See of Cork; he died in 1172, and was succeeded by Gregory, who granted the church and lands of

* See Caulfield's life of St. Fin Barre, p. 22.

† St. Nessian, a disciple of St. Barre, was educated at Loch Eirc—685, Russin, son of Lappain—773, Selbac, died—822, Forbhasach, died—961, Cathmogan, died—976, Columb appears as Bishop of Cork, he died 990—1026, Cellac O'Selbac died in pilgrimage—1027, Neil O'Mailduib, died—1028, Airtri-Sairt, died—1034, Cathal, died—1057, Mugron O'Mutan was murdered by robbers at Cork—1086, Clerrech O'Selbaic died—1107, Macloethod O'Hailgenen, died—1111, Patrick O'Selbac, died.

St. Nicholas to the monks of the Abbey of St. Thomas in Dublin, upon payment of a cask of wine annually. The Bishop anathematizes any person who should steal any of this wine. Gregory governed this See for fourteen years, and was succeeded by Reginald, who Dr. Cotton considers to have been Archdeacon of Cork under his predecessor, but nothing is known of his consecration or death. In 1205 we find O'Selbaic in possession of this See. Ware (Harris) considers him to have been the same person as Reginald. There is very little known of him. His death is mentioned in the annals of Inisfail under the year 1205. The same writer observes that "whoever was Bishop in 1199 obtained at that time from Pope Innocent III. a confirmation of all the possessions of the See of Cork," a catalogue of which may be seen in the Decretal Epistles of that Pope. In 1215, the See being vacant, King Henry III. endeavoured to advance Geoffrey White, and for that purpose wrote letters in his favour to the Archbishops of Dublin and Cashel, giving him the reputation of a "learned, provident, and honest man," but it is now a matter of uncertainty whether he was consecrated or not. Marian O'Brien was next advanced to this See, but was afterwards translated to Cashel in 1224, and obtained the royal assent at the Pope's request. By the licence of this prelate, Sir David le Latimer, his senechal, founded a lazarus house, or hospital for lepers, at Cashel, and in it shut up his daughter, who was afflicted with that malady. In 1231, as he was journeying towards Rome, he was seized with so serious a fit of illness that, apprehending his death, he took on him the habit of a Cistercian monk; however, he recovered, and died five years afterwards in the monastery of Suir, and was there interred. The monastic life was at this time held in extraordinary veneration, both in the eastern and western empires. Kings, dukes, and counts have been known to abandon their wealth and honours, voluntarily retire to monasteries, and devote themselves to a life of aceticism and meditation; the dying frequently put on the monastic garb before quitting the world; the object would appear to be, that they might enjoy the prayers and spiritual succours of the fraternity among whom they had been received. The next year, 1225, Gilbert, Archdeacon of Cork, was raised to this See and consecrated. He died in 1238, and was succeeded by one Laurence, who died 1264. The next year King Henry III. granted a licence to the Dean and Chapter to proceed to an election. In November 28, 1266, William, of Jerepont Abbey, in the

county of Kilkenny, a Cistercian monk, was restored to the temporalities of this See. His consecration is uncertain; for the year following Reginald, treasurer of Cashel, obtained restitution of the temporalities. He died at Cork, December, 1267, and was buried in his own Cathedral. During the occupation of Reginald, in 1270, Prince Edward, then Lord of Ireland, granted to this prelate and his successors, by donation from his father, King Henry III., "for the relief and amendment of the state of the Church of Cork, the right of patronage, &c., of the churches of the Blessed Virgin of Nard and Kilmahanock, and also the chapel of St. Peter of Dungarvan, suburb of Cork;" but they were afterwards recovered to the crown by the same prince when he ascended the throne, under a pretence that at the time he made the grant he had no right to said advowsons, his father, King Henry, being then alive, and that he (King Edward) had nothing in Ireland but by gift of his father; which, says Ware (Harris), proves that, notwithstanding the king's donation of Ireland to the prince, yet that the sovereignty of it continued in the king, and that the prince was only in the nature of a viceroy or lord lieutenant.

In 1277 Richard M'Donogh, a Cistercian monk of great learning, succeeded. He occupied this See for 24 years, and died 7th March, 1301. In 1292 he was twice fined 130 pounds for holding pleas in the ecclesiastical courts for matters belonging to the king's crown. Part was levied by the exchequer, but he experienced the royal clemency, and was remitted the sum of £84 14s. 2d. In the year 1302 John MacCarwill or O'Carroll, Dean of Cork, was unanimously elected by the Chapter; in 1320 he was translated to Meath, and subsequently, in 1327, to Cashel; he died in London, August, 1329, on his return from Avignon. In 1321 Philip succeeded, usually known as Philip of Slane, called from a place of that name in the county Meath; he was a Dominican friar. Three years after he was sent on an embassy to the Pope by Edward II.; he discharged his commission with such address, that on his return he was called to the Privy Council. It appears that the business with which he was entrusted was the reformation of the ecclesiastical state of Ireland. Rymer says that the Pope commissioned the Archbishops of Dublin and Cashel, together with this prelate, to inform themselves what things were wanting and expedient for the peace of the country. On his return to Ireland a council was called, consisting of many of the nobility and gentry, with these ecclesiastics,

who, after due deliberation, came to these resolutions :—1st, That those who disturbed the king's peace should be excommunicated. 2nd, That the poor bishoprics, not exceeding £20, £40, or £60 per annum, and which were governed by the mere Irish, should be united to the more eminent archbishoprics and bishoprics. 3rd, That the Irish abbots and priors should be enjoined to admit the English into a lay brotherhood in their monasteries, after the manner practised by the English, in order to establish brotherly love and concord between the two peoples. After their council broke up, this bishop was despatched with the resolutions to the King, who forwarded them to the Pope for approval and confirmation. At this time the Pope incorporated some of the Irish bishoprics, which have remained so to this day.

This prelate died in 1326, and was succeeded by John le Blonde, Dean of Cork, whose consecration is uncertain, for he was succeeded next year by Walter le Rede, a Canon of Cork, who obtained the See by Papal provision from John XXII. He resigned in 1330, being translated to the See of Cashel when John de Ballyconningham was advanced to this See. He was previously elected Bishop of Down by the Prior and Convent of the Cathedral of St. Patrick there, and was confirmed by the Royal assent, but the Pope annulled the appointment. He died 29th May, 1347, when John Roch, descended from a noble family, succeeded, by election of the Dean and Chapter. He died 4th July, 1358, when Gerald de Barry, also descended from a noble and ancient family, was raised to the See. He died January 4, 1393, in the 90th year of his age, and was buried in his own Cathedral of St. Fin Barre. In 1396 Roger Ellesmere, a friar, succeeded by Papal provision of Boniface IX. He died 1406, and was succeeded by Gerald, but no particulars are known concerning him; next year, 1407, one Richard died. In 1414 Patrick Ragged succeeded. He assisted at the Council of Constance in 1415, and afterwards wrote a work on the acts of that Council. As Bishop of Cork he was much esteemed for his learning and endowments. A manuscript writer gives him the character of a prelate who governed his flock with justice and piety, and fed them both by his example and instructions. He was translated to Ossory in 1417. In 1418 Milo Fitz John, Dean of Cork, was consecrated. While he occupied this See Adam Pay, Bishop of Cloyne, exerted his influence in Parliament to unite the See of Cork and Cloyne, but Milo not consenting, the matter was referred to the

Court of Rome. This prelate died in 1430. In 1430 the Sees of Cork and Cloyne being vacant, were canonically united by Pope Martin V., on the elevation of Jordan, Chancellor of Limerick. This prelate was living in 1464, as appears from his name appended to the charter of the Collegiate Church of Youghal, granted by Thomas, Earl of Desmond. How long afterwards he enjoyed this Bishopric is unknown; however, some false representations were made to the Pope by William Roch, Archdeacon of Cloyne, with a view to dispossess him, namely, that he was incapacitated from exercising the pastoral office by reason of old age and failing sight. In this plot he was seconded by Gerald, of the family of the Geraldines. Forged instruments were exhibited, purporting to be executed by the Bishop, in which through poverty he is represented as constituting Gerald and John O'Hedian, Archdeacon of Cashel, proctors, to resign his Bishopric. O'Hedian employed the Bishop of Ardagh, who was then in Rome, his substitute, to make this resignation into the hands of the Pope Pius II., when a provision was made for O'Hedian to these Sees, but Jordan applied to the King and the Pope for relief. A commission was issued directed to the Archbishop of Cashel and the Bishops of Exeter and Limerick to enquire into the case, and if they found it to be as Jordan represented, to remove the coadjutor and compel him to account to Jordan for the profits of the Sees, and restore him possession thereof. To aid the Pope in this enquiry, the King issued a writ, directed to the Lord Lieutenant, William Barry, David Roche, Edmund Barret, the Mayors of Cork and Youghal, and Sovereign of Kinsale. After this Jordan continued in possession during his life. He was succeeded by the same Gerald Fitz-Richard, who endowed the Abbey of Chore with many possessions. This Abbey was at Middleton, in our own county, and was founded by his ancestors. He died 1479. William Roche (who was fraudulently leagued with this Gerald to dispossess Jordan) now succeeded. Rymer mentions him as included in a general pardon issued by Henry VII. to several of the Irish Bishops, for being concerned in the rebellion of Perkin Warbeck. He resigned 1490, when Thadeus M'Carthy was advanced by a provision from Innocent VIII. In 1499 one Gerald resigned, when another member of the noble family of Geraldines, John Fitz-Edmund, obtained possession of these Sees by Papal provision in 1499. The time of his death is unknown. One Patrick was Bishop November 13,

1521; his attestation is now remaining attached to the original will of Patrick Heyn among the Tyrrey papers in my custody. This prelate could not have occupied these Sees for more than two years; he was succeeded in 1535 by John Bennet, who is supposed to have been descended from Richard Bennet, who with Ellis Barry his wife founded the church of St. Mary's, Youghal, where he resided. A little before his decease he endowed the chauntry of his ancestor with lands and houses in Youghal and the neighbourhood; he died in 1536, when Dominick Tyrrey, Rector of Shandon Church in Cork, was elected by virtue of a mandate from Henry VIII., and was consecrated by Edmund Butler, Archbishop of Cashel, assisted by the Bishops of Ross, Limerick and Emly. While he occupied this See one Lewis Macnamara, a Franciscan Friar, obtained it from Pope Paul III., but dying at Rome a few days after, John Hoveden, Canon of Elphin, was appointed to succeed. Tyrrey, however, kept possession, and received the profits for about twenty years. After the death of Tyrrey, the sovereign, clergy, and inhabitants of Kinsale addressed a letter to Queen Mary recommending Patrick Roche, Archdeacon of Cork for these Sees. The original letter is still preserved among the Cottonian MSS. in the British Museum. (Titus B. xi., Plut. xxv. D., fol. 489.)

The following is a copy, which I made from the original some time ago:—

“ After or mooste humble commendacons, it maye please yor excellent grace to knowe that the sees of Cork & Cloyne p'ntlye beinge void thurgh the decease of the last incu'bente thereof, the whole Clergye and Com'ons of those bordors dothe name and call or wel-beloved Mr. Patricke Roche, Archideaken of Corke, to be most meate to supplye that rome. According his wordie qyalities, and we yor excellent maties true subjects deamyng noo lease the saide Mr. Patricke Archideaken to be conveyente & mooste meate to be preferred to the same then brut of hem renneth abrode, can noo lease then beseache your grace to be goode, gracious & favorable in advanching hem to the same, and in staine one Conaughte righte strange to us, who pretendeth to com to the same, nor meate nor able to exercise such pasturall office be anye meanes or qualities. And thus takinge or leave, we wisse to yor grace longe prosperouse reigne & overtrowe uppone all yor graces evyll willers. At yor graces towne & fortresse of Kinsail, within yor noble graces Realme of Irelande.

“ Yor excellent grace is true subjects, the Suffrain and Inhabitants of yor graces towne of Kinsall.

“ By my Richard Meed Sofferen of Kynsall, &c.”

The petitioners failed in their object, for in 1557 Roger Skiddy or Skidmor, Dean of Limerick, was appointed by Queen Mary, and subsequently by Queen Elizabeth; he resigned in 1566; after his resignation he was appointed Warden of the College of Youghal, which office he was filling in 1577. He is mentioned by Stanihurst (*Holinshed*, vol. vi., p. 64, Lond., 1808) in his list of “the names or surnames of the learned men and authors of Ireland, and what books they wrote.” Although his name is there recorded, yet no titles of his books are given.

These Sees were now vacant for four years, when in 1570 Richard Dixon, a prebendary of St. Patrick’s Cathedral, was appointed, but deprived the following year. The cause of his deprivation is thus recorded in the Exchequer Office, Dublin, March 7, 1570-1, “Richard Dixon, Bishop of Cork and Cloyne, was sentenced to do public penance in Christ Church, Dublin, during divine service on Sunday next, but did it in hypocrisy and pretence of amendment; therefore the commissioners on November 7, 1571, proceeded (after full proof and examination had) to deprive him of his See for having married a woman (of bad character), one Anne Goold, of Cork, while his lawful wife, Margaret Palmer, by whom he had children, was living, and for having (after this done) attempted by letters to induce another respectable young lady to be married to him.”

In 1572 Mathew Sheyn succeeded; he was much opposed to the veneration of images, and in October, 1578, caused the effigy of St. Dominick to be burned at the high cross of Cork to the great grief of many of the people. Stanihurst mentions one Sheyn who was educated at Oxford, and wrote a treatise “*De Republica*”—who Ware considers may have possibly been the same person. Anthony A. Wood mentions one John Sheyn, a graduate of Oxford, who he considers was author of this work. However, I find that Mr. Cooper, in his valuable work *Athenæ Cantabrigienses* (vol. 1, p. 455), lately published, has enrolled this Mathew Sheyn amongst the Cambridge stars, and states that he was educated at Peterhouse.

The tide of the Reformation may now be considered as having fairly set in. William Lyon, a native of Chester, and Chaplain to Arthur

Lord Grey, Lord Deputy of Ireland, was consecrated Bishop of Ross in 1582, and the following year received the Sees of Cork and Ross *in commendam* from Queen Elizabeth, to hold during her Majesty's pleasure. His ecclesiastical preferments previous to his consecration were, the Vicarage of Naas, which he obtained by patent dated November 6th, 1573, with a dispensation to hold the same with any other benefice during his life, and licence to reside in England. On July 23rd, 1580, he also obtained the Vicarage of Bandanston, Co. Kildare, from the Queen, who by letters patent, dated May 17th, 1586, annexed and incorporated the See of Ross to those of Cork and Cloyne, the two former Sees have remained united ever since. Bishop Lyon took a very prominent part in the affairs of Munster at this period; he was appointed one of the Commissioners to concert and adopt means for the peopling of Munster with English inhabitants. He rebuilt the palace at Cork, on which he expended £1,000. Many particulars of his liberality and public spirit appear in a regal visitation of 1613, preserved in the Prerogative Office, where it is said that when he received those bishoprics he raised their value from £70 to £200 per annum; that he built a mansion-house at Ross, which cost him £300, which in little more than three years was burned down by the rebel O'Donovan, while the See-house at Cloyne was held from him by Sir John Fitz-Edmond FitzGerald. In Archbishop Bramhall's Life it appears how greatly the other bishoprics of the province of Munster suffered at the time of the Reformation. The Romish prelates resolved to make what they could, and their Protestant successors feared another change, "but that Cork and Ross fared better than any other bishopric in that province, a very good man, Bishop Lyon, being placed there early in the Reformation." He died at Cork at a very advanced age on the 4th of October, 1617, and was buried, not, as was generally supposed, in the Cathedral, but in a small church that formerly stood near the Palace, and was used as a private chapel for the Bishop of Cork. This building was a ruin for over fifty years.

In 1848, when removing a quantity of rubbish that accumulated round its precincts, the workmen came on a large slab bearing an inscription, which turned out on examination to be the monument of Bishop Lyon:—

I do beleve oneli to be saved by the merites,
 of Ihs Christ our Saviour.
 John iii.

So God loved the worlde that he gave his onli begotten sonn to the end that all that beleve in him shuld not peris, but hab life everlasting—this house was builded in anno. 1588, by W. Whylliam lion an englis man born, byshop of cork don an ross and—this tomb was erected in anno dni. 1697, in the happi raiinge of quene elizabet, defendis of the aucent apostilike faith the 3rd. yeare of her Majestis raiinge.

On further search a brick recess was discovered, which contained all that was mortal of this Prelate. His bones were collected and placed in an oak chest by order of the Archdeacon, and, with the monument, were removed to the porch of the Cathedral, where the slab was fixed in the north wall, where it may now be seen, and the chest buried beneath the pavement.

Thomas Lyon, Esq., of Appleton Hall, Warrington, kindly informed me that he discovered that the parents of Bishop Lyon lived at Swinherd Hall, a moated house in High Leigh, and that the Bishop was probably born there. The estate in Antrobus, formerly Bishop Lyon's, consists of a house and ten acres of land; it was lately purchased by Thomas Parr, Esq., of Grappen Hall, Hayes. High Leigh is in the parish of Rosthern. It would be unjust not to express the obligation I feel myself under to Mr. Lyon, who gave me every assistance in my investigations after the history of this distinguished Prelate; also to the Rev. Joseph Hordum, Vicar of Rosthern, who examined the Registers of his church, which unfortunately only go back to 1596. Mr. Lyon also examined the Registers of Great Budworth Church, but they are more imperfect than the former.

From a document in the possession of William Beaumont, Esq., late Mayor of Warrington, (a copy* of which he has kindly furnished

* In a deed dated 17th December, 10 Jac., I.—whereby the king enfranchised his copy-holders in the lordship of Over Whitley, which is in the parish of Great Budworth, in the county of Chester, there is the following passage:—"All that messuage, with the appurtenances, in Over Whitley afd., and all the lands, &c., to the same belonging, or with the same occupied and enjoyed, now or late in the tenure of William, Lord Bishop of Cork and Ross, in the Kingdom of Ireland, and William Lyon, his son, or one of them, they or their assigns, by the particulars thereof, of the yearly rent of three shillings and eightpence."

me with), it appears that the Bishop left a son William. His portrait is in the Palace at Cork.

In 1618 John Boyle, a native of Kent, and elder brother to Richard, first Earl of Cork, and Lord Treasurer of Ireland, was advanced to these Sees by letters patent of King James I. He died at the Episcopal residence at Cork, on the 10th of July, 1620, and was buried in the mortuary chapel of his brother in the Collegiate Church of St. Mary, Youghal, and was succeeded in the same year by Richard Boyle, his cousin-german. During the incumbency of this Prelate the first organ was erected in Cork Cathedral, as appears from the following entry in the Chapter Book :—“1633. An order to pay eighteen pounds towards erecting a musical instrument, called in English organs, as the custom is to have in Cathedral Churches.” On the 30th of May, 1638, he resigned, and was translated to the Archbishopric of Tuam, and on the 19th March, 1644, he died at Cork, almost immediately after his return from Bristol, and was buried in the Cathedral of St. Fin Barre, in a vault which he prepared for himself while Bishop of Cork. Dr. Worth, Bishop of Killaloe, who preached his funeral sermon, stated “that while this Prelate sat in the See of Cork, he repaired more ruinous churches, and consecrated more new ones, than any other Bishop in that age.”

In 1638 William Chappel succeeded; he was a student of Corpus Christi College, Cambridge, of which he subsequently became a fellow. He held his fellowship for twenty-seven years; and coming to Ireland, was advanced to the Deanery of Cashel, through the interest of Dr. Laud, then Bishop of London. This office he appears to have accepted with reluctance, but feared to refuse lest he might offend his patron. On the promotion of Dr. Robert Usher from the Provostship to the See of Kildare in 1635, the care of the College was entrusted to Dr. Chappel, though he was not actually made Provost until 1637, in consequence of certain new statutes which Laud, who was then Chancellor of the University, was endeavouring to introduce. The fellows at this time only held their offices for seven years from the time they commenced Master of Arts, but had the power of electing their own Provost. By Laud's enactment they surrendered this privilege into the hands of the Crown, but received in lieu thereof a life tenure in their fellowships. While these intended changes were in process of accomplishment, Dean Chappel was placed over the College, but with-

out the title of Provost. During his government of the University he appears to have made some enemies, amongst others, Archbishop Ussher, and Martin, Bishop of Meath, and Sir William Parsons, so that he was impeached by the Commons for misbehaviour in his office; but the real cause was his vigour and activity in enforcing uniformity and strict church discipline in the College in opposition to the schism and fanaticism of the times.

On the breaking out of the rebellion in 1641 he fled to England; and on the 27th of December in that year he landed at Milford. On his journey he was arrested at Tenby, not having a pass, and detained in prison for seven weeks, but was finally released by Sir Hugh Owens. His magnificent library of choice books* and manuscripts, which were shipped from Cork, were all lost on the passage at Minehead. He was most anxious to make some exchange for even a poorer Bishopric in England, and made frequent applications to Archbishop Laud, but without any effect. He was a Prelate of great learning, well versed in scholastic and casuistical divinity, a close and subtle disputant, and much praised for his discretion. He died at Derby on Whit-Sunday, 1649, and was buried at Bilsthorpe, in Nottinghamshire, in the same grave with his mother.

There is a handsome marble monument erected in the church there, setting forth his birth, preferments, character, and death. He was the author of a "Treatise on Preaching." He also left behind him his life, written in 320 Latin iambics, which were printed by the Antiquary Thomas Hearne, in the 5th vol. of Leland's Collectanea. I found a MS. copy among Madame Sharp's collection in the British Museum; it contains many curious and interesting details, and abounds with pious reflections. He is also supposed to have been one of the writers engaged in compiling the "Whole Duty of Man." Dr. Edmund Borlace, in his "Reduction of Ireland to the Crown of England," (London, 1675), tells the following story:—"At a commencement at Cambridge, in the presence of King James I., he so warmly opposed the respondent, Dr. Roberts, that, unable to solve his arguments, he

* Bishop Chappel in his Autobiography, thus laments the loss of his library:—

“ ——— Relictus interim Corcagiæ

Fritius ratem paraverat, seque meaque

Omnia mari credit, etiam lectissimos

Libros, Minheddæ ah! portu aqua salsa obrutos;

Neque redimendos, salsiore lacryma.”

fell into a swoon in the pulpit, whereupon the King undertook to maintain the Thesis, against whom Mr. Chappel so well prosecuted his argument that the King openly gave thanks to God 'that the opponent was his subject, and not the subject of any other prince.' Alluding to this passage, the titular Dean of Cork, long afterwards, refused to enter into the dispute with him, although pressed to it by the Lord President, alleging that it had been a custom with him to kill his respondent."

During the time of the usurpation of Cromwell those Sees were vacant; but on the restoration of King Charles II., in 1660, Dr. Michael Boyle, son of the Archbishop of Tuam, was advanced to them. He was one of the twelve Bishops that were consecrated at St. Patrick's, Dublin, 27th January, 1660-1. The consecration of these Prelates was probably one of the most imposing ceremonies ever witnessed up to this period in the Church of Ireland. An account of the proceedings was published by Dr. Dudley Loftus, in a tract printed in London, 1661. As this tract is now excessively rare, (I found the original MS. among the Carte papers in the Bodleian Library, Oxford,) I will read for you a brief account of this remarkable and interesting ceremonial. Dr. D. Loftus was at this time Vicar-General of the Diocese of Dublin:—

"His Grace the Lord Primate, Bramhall, was desirous that this consecration should be celebrated as decency and the dignity of so holy an office did require. By his order the twelve Bishops-elect, in their albs and caps, and the Bishops' consecrators, in their caps, rockets, and chimers, attended at seven o'clock in the morning, at the house of the Dean of Christ Church; Dr. Mossom, Dean of that Cathedral, and Dr. Fuller, Dean of St. Patrick's, repaired thither likewise, dressed in their formalities. All other dignitaries, prebendaries, canons, petit canons, vicars-choral, and choristers of the said two churches attended in their respective formalities, as directed, in the body of the same Cathedral; the Pro-Vice-Chancellor of the University, the Doctors of Divinity and of Law, Bachelors of Divinity, and all other inferior Graduates, the Ministers and Civilians of the City, with the whole University, by the like direction and notice, attended at the west gate of Christ Church, in their several gowns and formalities.

"Being collected together, they proceeded to the Cathedral of St. Patrick's in the following order:—1. The Lords' Justices' Guards, horse and foot, after whom went their lordships and the nobility in

their coaches; then the Mayor and Aldermen on foot, in their scarlet robes, the Sheriffs and Common Council of the City in their respective habits, the city sword and mace being borne before them. 2. The General Convention of Ireland, led by their Speaker, Sir William Domville, having the mace carried before him, and then their officers walking bareheaded. All these were so desirous to show their respect to the Bishops that they voluntarily gave their presence to the whole solemnity without the least invitation; then followed the Pursuivant of the Court of Prerogative and the Apparitor-General, the virgers of the two cathedrals, barehead, the choristers, two and two, vicars choral, petty canons, prebendaries, dignitaries, the two deans, bishops elect, lord primate's gentlemen ushers and secretary, lord primate, the bishops consecrators, two and two, the beadle of the university, the provost, deans and doctors of divinity.

“ The above-mentioned orders proceeded with silent, solemn gravity, until the time of entrance into the west gate of St. Patrick's Church, when the vicars and choristers proceeded down the dingy aisle of St. Patrick's Cathedral singing into the choir, and there continued singing the hymn ‘ Te Deum,’ accompanied with the organ, until the Archbishops, Bishops, and other principal precedents were placed in their respective seats, and the Vicar-General had placed Deans, Doctors of Divinity, and others of the principal clergy in order on each side of the enclosure, from the first ascent towards the altar into the east end. The office of Morning Prayer was then celebrated by the Dean of the Cathedral, which ended, Dr. Jeremy Taylor, Lord Bishop elect of Down, appointed to preach the ‘ Concio ad clerum,’ ascended the pulpit during the singing of the hymn ‘ Preveni nobis;’ his text was from Luke xii., 42, 43. ‘ It was,’ says Dr. Loftus, ‘ so elegantly, religiously, and prudently composed, and so convincingly satisfying to the judgments of those who opposed the order and jurisdiction of Episcopacy, that it gave great and general satisfaction.’

“ After the sermon an anthem was sung, and at the end thereof the organ continued to play, until the Lord Primate and the Bishops consecrators had ascended the enclosure within the rails, and had taken their seats; then the Vicar-General, being sent by the Lord Primate, went to the Bishops elect, sitting in their stalls, and so, with the Dean of St. Patrick's, conducted their lordships to the enclosure, and then ranged them in order.

The office of consecration was then celebrated, after which the anthem composed for the ceremony by Dr. Fuller, the dean, was sung. The following are the words of the anthem used on that memorable occasion, full of loyalty to church and state :—

TREBLE.

“ Now that the Lord hath re-advanced the crown,
Which thirste of spoyle and frantick zeal pulled down.

TENOR.

Now that the Lord the mitor hath restored,
Which with the crown lay in the dust abhorr'd.

TREBLE.

TENOR.

Praise Him ye Kings. Praise Him ye Priests.

CHORUS.

Glory to Christ, our High Priest, highest King.

TREBLE.

May Judah's royal scepter still shine clear,

TENOR.

May Aaron's holy rod still blossoms bear.

TREBLE AND TENOR.

Scepter and rod rule still and guide our land,
And those whom God anoints feel no rude hand ;
May love, peace, plenty wait on crown and chair,
And may both share in blessings as in care.

CHORUS.

Angels look down, and joy to see,
Like that above, a monarchie.
Angels look down, and joy to see,
Like that above, an hierarchie.

“ During the time that the hymn ‘ Veni Creator ’ was singing, the bishops to be consecrated had their rochets and chimers put on, and the consecration ended, the aforesaid anthem was sung. After followed the holy communion and a solemn offertory. After the communion the blessing was pronounced by the Lord Primate. The hymn, ‘ Lætificetur cor regis ’ was sung before the Lord Primate as he went from the choir to the west gate of the church, and the whole procession attended him to his house, the bishops in their return proceeding all together, according to their order and dignity. The whole ceremony took place without any confusion or the least clamour heard, save many prayers and blessings from the people, although the throng was great, and the windows throughout the whole passage filled with spectators.” This was a glorious day for our church and constitution, and one which should always be remembered with gratitude and thankfulness by us all.

To return. Not content with three bishoprics, Dr. Michael Boyle held possession of six livings in the west of this diocese, under a plea that he could get no clergymen to serve them; however, when the Earl of Orrery, his own near relation, came here as Lord President in 1662, being charged to see that the bishops did their duty, he convened them for this purpose, and admonished this prelate to provide clergymen for these livings, or he would sequester the profits, and apply them to the support of some students in the university, whereupon these six parishes were speedily supplied with clergymen. He was translated to Dublin by letters patent, dated 27th November, 1663, where he repaired and beautified the palace of St. Sepulchres; in 1678 he was translated to Armagh. He was thrice one of the Lords Justices of Ireland, and, with the primacy, held the office of Lord High Chancellor. Weighed down with infirmities, he departed this life at Dublin, 10th December, 1702, and was buried at midnight, without any funeral pomp, under the altar in St. Patrick's Cathedral, the Chancellor, the Rev. Dr. John Stearne, afterwards Bishop of Clogher, performing the last office, in the absence of the Dean. This prelate built the town of Blessington, and endowed it with a parish church and steeple, with a peal of six musical bells. From this town his son and heir, Morrough Boyle, took the title of Viscount Blessington, being created during his father's lifetime, 23rd August, 1675. This title became extinct, his grandson dying without male issue. There is a monument in this church in memory of the Archbishop, erected by his son.

In 1663 Dr. Edward Synge* succeeded. He was born at Bridgenorth, in Shropshire, and removed to Ireland by his eldest brother, George Synge, afterwards Bishop of Cloyne. He received the rudiments of his education at Drogheda, from whence he was transferred to the University of Dublin. In 1647 he, with the rest of the clergy of Dublin, petitioned the Commissioners of the English Parliament for liberty to use the Common Prayer, which was lately prohibited, instead of the directory introduced in its room. At this time he held some preferment in St. Patrick's Cathedral. After his promotion to the deanery of Elphin in 1647, he continued the use of the Common Prayer in all the public offices of his ministry, notwithstanding the

* Bishop Synge's monument was formerly in the porch of the Cathedral, but was broken about fifty years ago, by the falling of the weight of the clock. There is no account as to what became of the fragments.

severe threats and commands of the Commissioners, his persuasive letters to the Auditor General, under the Usurper, stopping all intended prosecution. Anthony A. Wood, in his *Athena Owonianses*, styles him "Synge *alias* Millington, which," he says, "I find upon enquiry was the name of the family, but that it was some time or other changed into Synge, on account of a sweetness of voice and skill in vocal music which some of the Millingtons were possessed of; and the same talent (as I am informed) continues in that family to this day." He died at Cork, December 22nd, 1678, and was buried in his own cathedral. His biographer says, "He was a learned and zealous preacher, very much admired and approved of by all that heard him, and besides an easy, familiar, correct style to recommend his sermons, he had one peculiar excellence in his manner of speaking or delivery, that every one of his congregation thought the discourse particularly addressed to himself, and that the preacher was privately instructing him in his duty, and persuading him to the practice of it." On the death of this prelate, the see of Cloyne was separated from those of Cork and Ross, and remained so till the death of Bishop Brinkley, of Cloyne, in 1835.

In 1678 Dr. Edward Wettenhall succeeded. He was born at Litchfield, on the 7th of October, 1636, was educated at Westminster School, under Dr. Busby, and subsequently elected a Scholar of Trinity College, Cambridge; he removed from thence to Oxford, where he became Chaplain of Lincoln College, and afterwards Residentiary Canon of Exeter, where he had a public school. He came to Ireland at the invitation of Michael Boyle, Archbishop of Dublin, became Chanter of Christ Church previous to his elevation to these Sees, which he held for twenty years, when he was translated to Kilmore and Ardagh; he repaired the ruinous Episcopal houses of Cork and Kilmore. From a passage in his will, which is in the Prerogative Office, we get a glimpse of his real opinions concerning the Anglo-Catholic Church. He says, "that he dies a Protestant of the Church of England and Ireland, which he judges to be the purest church in the world, and to come nearest to the apostolical institution, although he declares his belief that there are divers points which might be altered for the better, both in her articles, liturgy, and discipline, but especially in the conditions of clerical communion; he directs that if he should die in Kilmore his body should be interred near good Bishop Bedell's, and ordered his grave to be five feet deep. In addition to some charitable

bequests, he leaves £7 for scarves and gloves for seven clergymen who should attend his corpse." He died in London the 12th of November, 1713, and was buried in Westminster Abbey, in the South Cross, near the scenes of the days of his boyhood. A short inscription marks the place.

This Prelate suffered much oppression from the Jacobite authorities in the year 1689. During the siege of Cork (we learn from the *Journal of Dean Davis*, p. 154,) that he was incarcerated in the city with all the clergy, and about one thousand three hundred of the Protestants, but all these were liberated when a breach was made in the city wall by the cannon which played from near the Red Abbey. I may here observe that Dr. Wettenhall was one of the seven Prelates that remained in Ireland during these troubled times, the remaining Bishops retired for safety to England; the names of the other six were—Michael Boyle, Archbishop of Armagh, Anthony Dopping, Bishop of Meath, Thomas Otway, Bishop of Ossory, Simon Digby, Bishop of Limerick, John Roan, Bishop of Killaloe, and Hugh Gore, Bishop of Waterford and Lismore.

In 1699 Dr. Dive Downes, Archdeacon of Dublin, succeeded. He was born in Thornby, in Northamptonshire, but was educated at Trinity College, Dublin. We learn from the Register of the University that he was son of the Rev. Lewis Downes of the same place, and received the rudiments of his education under a Mr. Haslome. The year after his appointment the Dean and Chapter advanced £30 towards making a bishop's throne in the cathedral; and in the same year the Dean and Chapter ordered that their œconomus should buy an eagle to put the church Bible upon, to be made of the brass branch in the chest in the chapter house. He left after him a MS. "Journal of a Tour through the Diocese of Cork and Ross;" the original is in the library of Trinity College, Dublin, where it was lately deposited by the Archdeacon of Cork, the learned and worthy patron and promoter of all our literary and ecclesiastical researches. Bishop Downes died at Dublin, on the 13th of November, 1709. His portrait is in the Palace. He was the ancestor of the present Lord Downes.

In 1710 Dr. Peter Browne, Provost of Trinity College, Dublin, was promoted to these Sees, and deservedly ranks amongst the most eminent Prelates that have occupied the Episcopal chair at Cork, whether we view the bright example which showed forth by his unblemished life,

or the learning and wisdom exhibited in the writings he has left behind him. I will read for you a brief sketch of his character from a contemporary writer:—

“ He was an austere, retired, and mortified man, but a prelate of the first rank for learning among his brethren, and was esteemed the best preacher of his age, for the gracefulness of his manner and a fine elocution. He studied, and was master of the most exact and just pronunciation, heightened by the sweetest and most solemn tone of voice, and set off by a serious air and a venerable person, all which united commanded the most awful attention in his hearers of all sorts. He was eminent for his critical skill in the Greek and Hebrew, which enabled him to explain the beauty, energy, and sublimity of the sacred writings to great advantage; and as he had formed himself upon the best models of antiquity, he quickly introduced a true taste of eloquence into that society of which he was a member and head, and utterly banished that false glitter of shining thought and idle affectation of points and turns which reigned before in the sermons of the most eminent preachers, by showing how contemptible they were compared with the solidity and dignity which discovered themselves in his plainer but more correct and nervous periods. Yet, after all, his most distinguished talent was that of inspiring true piety into the hearts of all that heard him preach or pray; his heart was full of it, and his whole air, manner, and tone of voice (whether in the pulpit or at the altar) breathed and inspired it pure and fervent. The Liturgy of the Church of Ireland was seen in a new light of beauty and excellence when he officiated, and more particularly the communion service, was felt and confessed by every man that heard it from his mouth to be a heavenly composition. His whole life was one uniform tenor of piety and true religion. He expended vast sums on charitable uses, but took particular pains to keep the knowledge of them private. Even those who were relieved knew not the hand from whence their assistance came. He made it a rule never to trust any person to convey his charity a second time who had once divulged what he desired should be kept secret from all the world. By his generous encouragement several churches were rebuilt and repaired, and a handsome library, with a large room for a charity school, erected near the Cathedral. Moreover, he expended upwards of £2,000 on a country house and improvements at Bishopstown, near Cork, which he built for a summer retreat, and left

to his successors free of any charge. What he left by his will was chiefly a contingency of £3,000 if a young female relation of his died before the age of twenty-one, or her marriage, or if she married without the consent of a clergyman to whose care he left her. If any of these things should happen, then he ordered said £3,000 to be laid out in the purchase of a rent, one-third part to be given as a salary to a librarian for the library of St. Fin Barre's Cathedral; another third for the purchase of books; and the remainder for the benefit of the widows and children of poor clergymen; he also bequeathed part of his books to said library."

After some search I have discovered, that the lady alluded to above as legatee of £3,000, was Miss Elizabeth Russell, daughter of Lieut.-Colonel Russell, Governor of the Island of Minorca, where he died. Colonel Russell was brother of Thomas Russell, Archdeacon of Cork, whom the Bishop mentions in his will as his cousin, also the Rev. Peter Waterhouse, Chanter of Cork. This last gentleman was the clergyman who was entrusted with the guardianship of Miss Russell. To the Archdeacon he bequeathed his unpublished MSS., which, it appears, were numerous, but I cannot ascertain what has become of them. He published a discourse "On drinking in remembrance of the dead," London, 1715, a custom prevalent in his own time, which he repudiated, also, "A discourse on drinking healths," London, 1716. His sermons on various subjects were published in Dublin, in two volumes, 1749, and reprinted at London same year. These sermons were chiefly written against the Socinians, and are much admired for their manly and easy style. He died at Cork, August 25, 1735, and was buried at Bishopstown, in a vault beneath the chapel which he founded there. There is a portrait of this prelate in the palace at Cork.

A report some time ago having got circulation, that the leaden coffins of Bishops Brown and Mann, who were interred in the same vault, had been stolen, with a view to vindicate our countrymen from such a charge, and with the kind permission and assistance of J. Lewis, Esq., I made an examination on January 12, 1861. After three hours' hard work, the labourers employed came upon an immense flag that closed up the entrance to the vault. On removing this I descended, and found the coffins quite intact. Bishop Mann's was hermetically sealed. The lid of Bishop Brown's was merely fixed on like the cover of a box, on removing which, with a view to readjust it, as it had

yielded in the centre, the body appeared nearly perfect from the waist up; the features were so defined that it could be easily recognised from the portrait in the palace. (For a full account of the investigation, see *Notes and Queries*, 2nd S., vol. xi., p. 104.)

In 1735 Dr. Robert Clayton, Bishop of Killala, was translated to these Sees. He was born in Dublin, educated at Westminster School. He is described as a munificent, learned, and high-spirited man. He was the author of many works, some of European reputation, having been translated into foreign languages. He was again translated to Clogher, 1745. He was accused of holding Arian tenets, so that an ecclesiastical commission was formed to bring him to trial, but he died of fever before any examination took place, on 26th February, 1758. It was during the occupation of this prelate that the present Cathedral was commenced, (of which hereafter). His portrait is in the Palace.

Dr. Clayton was succeeded by Dr. Jemmett Browne,* who was translated from the See of Killaloe to that of Cork and Ross, by patent dated 27th August, 1745. In 1772 he was removed to Elphin, and in 1775 became Archbishop of Tuam. He chiefly resided, when at Cork, at his mansion at Riverstown, the ancient Ballinaroshine. He was buried 17th June, 1782, in a vault under St. Fin Barre's Cathedral. Dr. Isaac Mann succeeded, by patent dated 7th March, 1772. He was born at Norwich, and educated at Trinity College, Dublin; he rebuilt the See house at Cork. Our fathers and grandfathers well remember "A Familiar Exposition of the Church Catechism," of which

* During the occupation of Bishop Jemmett Browne, the beautiful peal of musical bells now in the steeple of the Cathedral, were put up. The following are the inscriptions on these bells:—1. Fear God and honour the King. A. R., 1751.—2. Peace and good neighbourhood. A. R., 1751.—3. Hark to our melody. A. R., 1751.—4. May the Church flourish and her enemies decrease. A. R., 1751.—5. May the trade of this city flourish. A. R., 1751.—6. Abel Rudhall of Gloucester in England made us all. A. B., 1751.—7. Let us sound praise to our benefactors. A. R., 1751.—8. Come at my call and serve God all. A. R., 1751. Among Browne Willis's MSS., in the Bodleian Library, (folio, vol. xliii. 25) is, "A Catalogue of Bells cast by the Rudhalls of Gloucester, from 1648 to Lady Day, 1751, for sixteen cities, in forty-four several counties, the whole number being 2,972, to the entire satisfaction of judges of Bells."—Vide N. & Q., 2nd S., vol. iv., p. 76. The bell of St. Mary Shandon in this city, the gift of Daniel Tresher, merchant, of Cork, and benefactor to the church in 1737, was cast by the Rudhalls, as also the bell in the new church at Iniscarra, (removed from the old one,) presented by Dr. Christopher Donellan, with this inscription:—"Prosperity to this Kingdom. A. R., 1755." An epitaph of the Rudhalls may be seen in the Cloisters of Gloucester.

he was the author. He died at Bath, 10th December, 1788, and was buried 31st December, at Bishopstown; his monument is now in the porch of St. Fin Barre's Cathedral. A respectable old man, who died some years ago, told me he had a distinct recollection of Bishop Mann's funeral, and that, as it passed from the Palace by the Glasheen road, (where he resided), to Bishopstown, the choir of the Cathedral, which preceded the coffin, were chanting dirges, followed by the prebendaries, both in surplices; and that the parochial clergy followed the coffin in academic costume, with a numerous retinue of citizens. His portrait is in the Palace.

Dr. Euseby Cleaver succeeded, who previously held many preferments in England; he was subsequently translated to Leighlin and Ferns, and afterwards became, in 1809, Archbishop of Dublin. Dr. William Foster, (son of the Lord Chief Baron,) succeeded in 1790. He was translated to Kilmore, and in 1796 to Clogher, where he died. Dr. William Bennett, his successor, was translated to Cloyne in June, 1794. The Hon. Thomas Stopford succeeded, and appears to have been a man of learning; he left by will a valuable collection of books to St. Fin Barre's library. Dying at Dublin, he was buried at St. Andrew's, on the 21st January, 1805. Lord John George Beresford succeeded. The halo that surrounds the name of the late Lord Primate cannot be made brighter here. He was succeeded by the Hon. Thomas St. Lawrence, Dean of Cork; he died at the Palace, Cork, on the 10th of February, 1831, and was buried in the Bishops' vault under the church. Dr. Samuel Kyle, Provost of Trinity College, Dublin, succeeded by letters patent, dated 11th March, 1831. In Oriental and classical learning Dr. Kyle was one of the most distinguished scholars of his age; and the high degree of respect in which he was held by the clergy of the united diocese, has been attested by a monument in the chancel of the Cathedral of Cork, and a fund raised to establish an Irish Scholarship in Trinity College, Dublin. During a long illness these dioceses were presided over by his son, the present Venerable Samuel Moore Kyle, LL.D., Archdeacon of Cork and Vicar-General, whose judgment as an eminent Canonist has never been disputed, and whose courtesy and liberality with his fine library, and the rich literary stores at his disposal, often called for our warmest gratitude. On the death of Bishop Brinkley, in 1835, Dr. Kyle became Bishop of Cork, Cloyne, and Ross. He died on the 18th of May, 1848, and was

buried in the Chapel of Trinity College, where a tablet has been erected to his memory, and a marble bust set up in the Library. Dr. James Wilson, Precentor of St. Patrick's Cathedral succeeded; he was a man of kind disposition, and beloved by all who knew him; he died at the Palace, Cork, 5th January, 1857, and was buried under his own Cathedral, his coffin being placed by the side of that of Bishop St. Laurence. Dr. Wilson was succeeded by the learned Dr. William Fitzgerald, Archdeacon of Kildare. This eminent divine successively filled the offices of Professor of Moral Philosophy and Ecclesiastical History in the University of Dublin. He was the chief contributor to an important series of papers, "Cautions for the Times." Amongst many other valuable publications with which he has adorned the literature of his country, we may specially mention his edition of "Bishop Butler's Analogy, with Notes and a Life of the Author," and "A Translation of Dr. Whitaker's Disputation on Holy Scripture, with Notes," published by the Parker Society. It was during the occupation and under the patronage of this Prelate that the Chapter first considered the best steps to be taken for the rebuilding of St. Fin Barre's Cathedral. In this great work, which is now daily advancing, Dr. Fitzgerald took a heartfelt interest, and subsequently subscribed the handsome sum of one hundred pounds. He was translated to Killaloe by letters patent, 3rd February, 1862. Dr. John Gregg, Archdeacon of Kildare, succeeded by Queen's letter, dated 15th January, 1862. It would be needless here to tell of the public and private liberality of this Prelate, whose name is already a "household word," throughout the extent of the united diocese he presides over. Dr. Gregg, on his coming here, immediately identified himself with the great Cathedral movement, and in addition to the sum of one hundred pounds from his private purse, further adorned the list of subscriptions with the munificent gift of ONE THOUSAND POUNDS*

* The first great meeting of the supporters and friends desirous of the rebuilding of St. Fin Barre's Cathedral, was held at the Imperial Hotel, on Tuesday, March 8, 1864, the Lord Bishop presiding. As his Lordship's words on that occasion, accompanying this munificent gift, will be memorable, not only in the history of his own Cathedral, but also in that of the Irish Church, we here insert them:—"Now, my friends, I hope you will give something to-day towards this work. I can place something at your disposal. Would you be satisfied if I put down £100? Would that be a good beginning? Take £1,000. (Great cheering.) Let us go on in the strength of the Lord, and we will have our Cathedral built." It is also worthy of

from a bequest of the late George Thomas Spiller, Esq., thus immortalizing his name in the annals of the Church of Cork; and the chronicler of the history of the "Emerald Isle," in ages yet to come, shall record for a grateful posterity, amongst his other manifold works of goodness—"In his day also was the Cathedral of Cork finished."

All that now remains of the old building is the steeple,* as far as the first landing at the top of the stone flight of steps. This part contains the old choir arch in which the organ is placed, and a triplet ogee window in front, adorned with three curiously carved heads. The arch in which this window is set is ornamented inside with equidistant quaterfoils cut on the stone in high relief. The upper part of the steeple was erected by a vote of the chapter at the close of the 17th century, who granted £500 towards the object. A stately Gothic edifice is now to take the place of this unsightly pile, which like every other work of an unenlightened period, must yield to modern improvements. The spirit of the age is, as I remarked, progressive. It is also progressive in literature, progressive in the fine arts and architecture. Even those who, a few years ago, would look with abhorrence on Gothic architecture in the construction of their places of worship, have now put away the childish follies of fanaticism and embraced the enlightened spirit of the age.

Gothic architecture has been called "the style of life and liberty," the Magna Charta of British art, capable, like our British Constitution, of ever new and perfecting developments. "It is a style," says Sir Francis Scott, "for which no material is too costly, none too humble, whose language and expression vary with the latitude; which carves the

notice, that Bishop Gregg was the first Prelate of the Anglo-Catholic church that ever preached in the Irish language to the people. The Rev. Alex. Clogy, in his "Memoir of the Life and Episcopate of Bishop Bedell," tells us, that though he delighted much in the acquisition of the Irish tongue, "he could never speak it, but read it, write it, and translate it into English, as Hierome, in his old age, learned the Chaldean tongue, so that he could *legere et intelligere, sed non sonare*."—p. 106.

* "A tour through Ireland by Two English Gentlemen," &c., London, 1748, mentions, that near the Cathedral was a tower, "a mean spirical structure, low and poorly built." This structure is figured as "the spire," on a map of Cork in the library of Trinity College, Dublin, executed in 1602. It must not be confounded with the Round Tower which once existed in this locality; what it was is now impossible to say. See also the map of Cork in the *Pacata Hibernia*, p. 692. The Tour above mentioned was reprinted in 1788, when Philip Luckcombe's name appears in the title as the nominal author.

marble of the sunny South into low relief and shadow, and scores the freestone of the misty North with mouldings deep and hollow, whose ornament is as varied as the flowers of the field, and as free as the ivy to wander where it will; whose elevations know no law save that of intelligent adaptation to internal convenience and conformity with the requirements of climate and common sense." I shall now read for you a passage from an able and eloquently written article which appeared in a late number of *Blackwood's Magazine*, eulogising the Gothic style as best adapted for ecclesiastical purposes. The writer observes—

"It is seemly that the house of God should be hallowed, that on entering the door with bowed and uncovered head we should feel that the building is fitly framed together into a holy temple, the type and symbol of the spiritual mansion. We gladly think that this sentiment has become, in the English mind, intimately associated with Gothic architecture. In the Cathedrals of England we find the Gothic arch springing among the trees of our homesteads; Gothic tracery and ornament entwine themselves with our earliest and dearest associations; and the Gothic tower and spire, in whatever portion of the British isles we live, adorn the rural landscape, and serve, as it were, for landmarks to our faith. Beaten by the surges of a tempest-tossed world, we come upon the quiet precincts of a Cathedral close—a shore, it may be, upon which wrecks of former ages lie strewn, yet a shelter sacred to hopes which die not, a haven of that ocean which breaks upon eternity. Gothic architecture, indeed, bears upon its front the impress of two worlds: other national edifices pertain to the living, take their part as actors in the busy present world; but cathedrals and churches are temples for the living and homes likewise for the dead; they are hushed in the sleep of the grave; they are hoary in dust and ashes; they are hallowed in the shadow cast by ages; they are eloquent in thousand memories—hopes deferred, ambition frustrated, or rather life honoured and blessed, pointing to a faith beyond. Moreover, it is, we think, a specialty in Gothic architecture that it can tell an eventful story with thrilling detail and incident. An Egyptian pyramid is just one solitary thought, and no more. A Grecian or Roman temple has symmetry, beauty, and fitness, yet the number of ideas expressed in each single fane must, after all, have been somewhat limited. But in a Gothic church or cathedral, what a multitude of thoughts seem

enshrined within the stone-work—what a busy, throbbing narrative from lowest crypt to highest tower, succeeding styles lying like successive strata which the floods of flowing or ebbing faith, the forms of ever-varying civilization, have thrown and built together. It has often been said that a Gothic church is but the Christian religion transmuted into stone, with her faith, her beauty, and her hope; that Gothic architecture, plastic to mould itself, can imitate nature, symbolize spiritual states, and adapt itself to the conditions of the Christian's life. At any rate, our own cathedrals are in the varied style a medley, and yet a Catholicity. They are like life and the world, everywhere, a mixing together of all sorts and conditions of men—a mingling of rich and poor, of youth and age, of beauty and deformity, of religion and depravity; and Gothic architecture adapts itself to all, and is thus readily built into a church designed not less for reclaiming the sinner than for enshrining the saint. In the country village church it is simple and humble as the peasant's cot; in the city cathedral choir and tower as stately and ornate as the prince's palace. In its more shadowed gloom it is a veil to our seclusion, a refuge for our sorrow in its airy lightness, and the imaginative flight of tapering and aspiring arch, It is bright as hope, sportive as youth and joy, and triumphant as faith. The door opens: we enter on the threshold. What magnitude and magnificence! Clustered columns invite to shadowed retreat and quiet contemplation! Spacious and profound gloom inspires with mysterious awe! The amazing height impresses with a sense of our own insignificance, and we feel abashed as in the presence of the sublime. This, surely, is the architecture subservient and sacred to religion."

The splendour of our own Cathedral, therefore, greatly depends on our own individual exertions. Let us take a glance across the Channel, and visit the sister isle, and there behold the magnificent structures that are daily springing up, scattered broadcast all over the land, and then ask ourselves are we doing our duty towards our religion and country, if we suffer the extensive and wealthy city and county of Cork to be content with a Cathedral which the smallest hamlet in England would contemptuously reject. Remember that our character for liberality, good taste, and sound judgment in the fine arts, the city that gave birth to a Barry and a Maclise not far from where I now address you, and educated a Hogan, depends on the new Cathedral. Moreover,

I would have you bear in mind, that by the Canon Law "the Cathedral Church is the parish church of the whole diocese—which diocese was therefore commonly called parochial in ancient times, till the application of this name to the lesser branches into which it was divided made it, for distinction sake, to be called only by the name of diocese—and it hath been affirmed with great probability, that if one resort the Cathedral Church to hear Divine service, it is a resorting to the parish church within the natural sense and meaning of the statute." The Cathedral, therefore, has claims on us all, and we in turn have claims on the Cathedral, and it is most natural that the sons and daughters of the Anglo-Catholic Church should feel a deep and intense interest in their mother church—the Cathedral of the diocese. Nor is it too much to expect that the choral service in all its integrity will be speedily restored.

There can now be no excuse; let us no longer be a by-word and a reproach in the mouth of every stranger that visits our city. Let our Cathedral, so magnificently endowed by the munificence of former Prelates, and the gifts of majesty itself, show herself worthy of such benefactions; let there be no more misappropriations; and let the words of the charter of the Royal exile be fully carried out, that there be daily choral service in St. Fin Barre's Cathedral, for which alone the lands of St. John of Jerusalem were granted.* Then shall a glorious temple rise up amongst us that will be looked on with pride by generations yet unborn, when your children's children "shall enter into its gates with thanksgiving, and into its courts with praise;" and as its stately proportions rise in grace and beauty, we shall all long for the day to arrive when we ourselves shall hear within its sacred walls "the pealing anthem swell the note of praise."

Fair daughters of Cork come forward and help the good work! You know the influence you possess; you will thus leave behind you

* "To have and to hold the said entire rectory of St. John, near Cork, with all its rights, &c., to the Bishops of Cork, for ever, &c.; and, moreover, for the support of one lay vicar choral, and so many singers or choristers as the rents of the said rectory extend to, and that every of them shall daily officiate in the said Cathedral or choir of St. Finbarry, according to the choral usage of the Church of Ireland."—Charter of 31, Charles II. The first full choral service performed in St. Fin Barre's Cathedral took place at evensong, on Sunday, May 8, 1864, in the presence of the Dean; the prayers were intoned by the Rev. H. J. O'Brien, LL.D., assisted by the Rev. S. O. Madden, M.A. LAUS DEO.

an imperishable record of your patriotism and love for that church whose brightest deeds are written in the blood of her martyrs. You may wear many bright jewels, and deck your brows with many fair pearls, but none will shine with more undiminished lustre than the rough hewn stones you help to lay down in the foundations of this great diocesan temple. The recollection of it will cheer you when years shall have rolled away, and you shall see your own fair forms reflected in the countenances of others. Merchants of Cork come forward, whose names are enrolled "amongst the honourable of the earth," and whose ships from every clime lie scattered over the peaceful waters of our unrivalled harbour, in gratitude give of the profits of your "myrrh, aloes, and cassia." Who in ages past identified themselves by their munificence towards the glorious Cathedrals of England? Let history speak; let the monuments themselves tell—the merchant princes of that fair and happy land.

Let us then will that this work shall be done; let us resolve—earnestly resolve—that this temple shall speedily rear its stately proportions amongst us. Let us do it for the sake of ourselves and of those to whom we shall commit it as a precious heritage after us; let us do it for the sake of the memory of the good St. Fin Barre, whose name, after twelve centuries have rolled away, is still like a household word amongst us; for the sake of the memory of that goodly company of apostolic bishops who, for ages past, have ministered in this place, and left so bright an example behind them, and though long gone down into the silent grave, still through their works speak lessons of wisdom; for the sake of the memory of our forefathers who rejoiced to attend the means of grace provided here, looking for the hope of glory; for the sake of all the hallowed reminiscences that ever twine around its time-honoured memory; for the honour of Cork—for the honour of ourselves and the present generation—but, above all, for the honour of Him who, though he dwelleth not in temples made with hands, yet hath he respect unto the prayer of his servant, "that thine eyes may be open towards this house night and day, even toward the place of which Thou hast said—My name shall be there."

ADDENDA.

IN the Council Book of the Corporation of Cork are preserved two interesting letters from Bishop Clayton, concerning the building of the present Cathedral. It appears that in 1735 the Corporation petitioned Parliament, through their representatives, Hugh Dickson, of Ballybrickan, Esq., and Emanuel Pigott, of Chetwyn, Esq., for a continuation of a duty on coal and culm imported into this city (which duty had been previously applied to the building of the parish churches), for erecting a workhouse, and to support foundlings. Dr. B. Clayton, who had just been appointed to these Sees, having been informed of this measure, immediately wrote a letter to the Corporation, dated Dublin, December 6th, 1735, in which he deplors the state of the Cathedral, and begs of them to consider that the City of Cork is the second city in this kingdom, that however desirable and meritorious it may be to erect a workhouse, still the Cathedral, the house of God, had prior claims; he also promises that he will use his influence with the Clergy to apply all the income of their economy, they possibly can, towards completing the ornaments of the inside. On the 9th of the same month, the Bishop's request being put before the Council, it was carried by 12 for, there being 4 against the motion, that "the first five years of the coale tax be applied towards rebuilding the Cathedral Church."—(Council Book).

On the receipt of this intelligence the Bishop wrote a letter to the Mayor, dated Dublin, December 20, 1735, thanking him and the gentlemen of Cork for their kind compliance with his request, &c., and thus concludes :—"I hope those gentlemen who allow of the interposition of the providence of God, will acknowledge, at least, that the consideration which they have had in promoting the service of God has hitherto been of no prejudice to their affairs, since, if what a wise man says be true, 'that as a drop of water is to the sea, or a gravel atom to the sand, so are a thousand years to the days of eternity,' when

much stronger will the antithesis hold, what five years are, put in place of a thousand." These letters were read before the Archæological Section of the Cork Cuvierian Society, and subsequently printed among the proceedings of learned societies in the *Gentleman's Magazine* for August, 1863. Such was the origin of the present Cathedral.

ARMS OF THE SEE OF CORK.

Argent a cross patee gules, charged with a mitre labelled, through which is a crozier, all proper. For the history of the armorial bearings of this See, *vide* Caulfield's *Sigilla Eccles. Hibern.*, p. 29.





